

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 Ishāq 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?

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Disclaimer

This book is not the work of one person, nor can any single person lay claim to its contents. It is a compilation of many works; an assemblage of book passages, sayings, quotes, interviews, and articles most of which have been translated from Arabic to English for your convenience, and compiled into one volume. It is not to be published, as those responsible for its compilation have no legal right to publish it in any way, shape or form; nor do they seek any material gain from it. It has been made available for free and is for you, dear knowledge-seeker, to read in the privacy of your own home, and to share with your friends 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 3: Israel and Sheba

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

*Did al-Hamadāni really describe, in his book entitled (lit) **Description of Arabia**, the very same country that was the theater of the Old Testament? This question, which had never before - to my knowledge - been asked by anyone, kept on occurring to me as I repeatedly borrowed the book from the library of Leiden University, in the Netherlands. Is it really possible? Or could I be mistaken? As I flipped through the pages of al-Hamadāni's gazetteer - a virtual "Yellow Pages" of the tribes of Arabia - following his footsteps in the highlands of Yemen and stopping in the same places he had stopped in, I found myself, to my astonishment, looking at the same names of tribes, warriors, prophets, valleys and mountains mentioned in the Old Testament, to the letter, and without the slightest manipulation whatsoever!*

*At first, and despite this, there was always some lingering doubt, as I thought to myself: It can't be! Something must be wrong! Until one day, while I was on vacation in Iraq, I found myself, as if by a twist of fate, reading an old book written by a well-known Syrian scholar, Dr. Abdulrahmān al-Shahabandar, entitled **Al-Maqālāt** (lit: The Articles). My eyes fell on an editorial he penned back in 1936, in which he commented about the memoirs of an old Syrian explorer, Nazeeh Mou'ayyid Al-'Azm, who had visited Yemen in the year 1916, and written a diary entitled (lit) **A Journey to Fortunate Arabia**. One passage in Shahabandar's article nearly caused me to leap from my chair. In his comment on al-'Azm's book, al-Shahabandar wrote the following:*

"And the Great Rabbi of the Jews in Ṣan'ā', whose name was Yeḥia Ishāq, told him that the Jews once had a great kingdom in Yemen, somewhere between Ṣan'ā' and Najrān. And that this kingdom was established by Sulaymān, son of Dāwūd".

Naturally, I was overtaken with curiosity and eventually decided to look for al-'Azm's book. After an exhaustive effort, I was finally able to find a copy of it. And herein, I report to you exactly what he wrote (pages 141,142 – Second Issue, London, 1985), about his visit to Yemen in 1916:

[In the famous Jewish District of Old Ṣan'ā', I met with several of the great Jewish authorities, and asked them many questions about the origins of the Yemeni Jews, their ways, their comings and goings. And there I was told, by the Grand Rabbi named Yeḥia Ishāq who hosted me in his home, that the Jews of Yemen once had a great kingdom and an extravagant city somewhere around Ṣan'ā', which was built by Sulaymān, son of Dāwūd. When I asked him if it is possible that it was in Najrān, he said: "I can't be certain if it included Najrān, but I have no doubt that it was near Ṣan'ā' "].

It was then that I started asking myself: "Why did the Jews of Yemen believe - and many still do - that the land of the Bible was indeed in their country? Why had the Jews of Yemen, widely

considered the most devout and conservative in their faith, initially declared their reluctance - and in some cases their downright refusal - to emigrate to Palestine, deciding instead to stick to their land and heritage, while the other Jews of the world, especially those of European stock, showed not the slightest hesitation to heed the call of the Zionist movement, and relocate to Palestine?”

*My interest and curiosity in this matter reached their peak when I came by a copy of Kamāl Şaleebi’s controversial book **The Bible Came from Arabia**, which was published in 1985. To give credit where credit is due, Şaleebi’s book, it must be said, was a genuinely pioneering endeavor that helped answer some truly puzzling questions about the geography of the Old Testament events, and the fact that they did not seem to fit with Palestine’s landscape, no matter how much the Biblical scholars of our day and age tried to interpret the events to make them fit. The problem with Şaleebi however, is that very often he resorted to phonetic manipulation of some of the names of the geographical locations in the ‘Aseer and Jeezān provinces of Saudi Arabia, to make them match the Biblical names by force. Although the evidence Şaleebi presented as proof that ancient Palestine could not have been the “Promised Land”, and that Western Arabia was indeed the general setting for Biblical Israel was very convincing, his deliberate manipulation of some of the location names tended to tarnish his credibility.*

I began to have some doubts again, until I remembered a conversation about old Arabian poetry I once had with a good friend of mine, the Lebanese writer and brilliant critic ‘Imād Al-‘Abdullah, whom I met back in 1995, during a short visit to Beirut. ‘Imād had written a very interesting article which he later published in a prestigious cultural magazine, proving that what we have always called “weeping at the vestiges” was far beyond simply a poetic tradition. It was an honest and heartfelt expression from the poets, which demonstrated an almost psychotic nostalgia for a glorious and prosperous past long gone, and for civilizations now dust. The names mentioned in those sad poems actually belonged to very real places that had left a profound mark in the hearts of the composers. So I found myself returning to the poetry of the so-called “Jahiliyya Era”, while keeping in mind what my friend ‘Imād had told me. And lo and behold! I found the surprise of my lifetime waiting for me; for there, buried in those old verses, I encountered, once again, the descriptions of the famous mountains and valleys of Yemen, matching, to the letter, their descriptions in the passages of the Old Testament and in al-Hamadāni’s records!

*It is truly astonishing - astonishing and tragic at the same time - that for over a thousand years, the Arabs have had, right under their noses and without them being aware of it, accurate and authentic geographical documents in the shape of al-Hamadāni’s books, notably **Description of Arabia** and **The Wreath** (Al-Ikleel), two invaluable sources that described, in detail, the geography of the Arabian tribes; while they have gone on believing the deceptions, illusions, manipulations, and forgeries perpetrated by the Orientalists and Zionists in their interpretation of the Old Testament texts.*

And I didn't stop there. In 2003, after having reached my ultimate and unquestionable conviction that the events of the Old Testament had never taken place in Palestine, and that someone had tampered with our history and turned it upside down without us being aware of it, I went to Yemen, and consulted with two of the most renowned and prestigious academic figures in the field of history and religion, Professor Hussain 'Abdullah al-'Omari and Doctor Yousef Nāşer 'Abdullah - both graduates of Sorbonne University in Paris, France - concerning what I thought was my "discovery". Their shocking answer was simply put: "What you are saying is elementary to us"...

(Fāḍel al Rubay'ī - 2008)



Picture #1: Yemeni Jewish elders - they know the truth that has been hidden from the consciousness of the world for centuries.



Picture #2: Yemeni Jewish youth - still clinging to their heritage and roots.



Picture #3: Yemeni Jewish children - for them, the future is uncertain.

What does an Arab Bedouin, wandering in the desert, do when he runs out of water and finds himself in a life-threatening predicament? The answer, as spontaneous and surprising as it may seem, is the following: he will raise his voice, and sing verses of old poetry which, more often than not, bear mention of oases in the desolate wilderness. Upon doing so, the Bedouin might discover that a source of water is nearby, thus permitting him to stave off the phantom of dying of thirst, and to continue his journey in the unforgiving environment.

In his book entitled (lit) *Poetry and the Poets* (page 152), Ibn Qutaibah recounts the story of a wandering party from Yemen who, having heard the echoes of the call to monotheism, left their home and travelled to meet the Prophet (P). The party lost its way somewhere in the desert, was forced to endure three grueling cold nights in the wilderness, and ran out of water soon afterwards. On the fourth day, the travelers saw the silhouette of a man riding his camel; a site that filled their hearts with hope. One of the members of the party then raised his voice and sang verses from a famous poem by the legendary bard Umru' al-Qays, describing a water spring within the territory of a tribe known as Ḍarij:

لما رأَت أن الشريعة همّها و أن البياض في فرائضها دامي
تيمّمت العين التي عند ضارجٍ يفيءُ عليها الظلّ عرْمُها طامي

Upon hearing the verses, the rider called forth to the thirsty party and enquired about the author*. “Umru' al-Qays” was their reply. The rider said: “He does not err, by Allah! I am of the tribe of Ḍarij”, and pointed to a nearby pond. The party then hurriedly made their way towards the spring, to find it exactly as the poet described, its crystal-clear waters surrounded by boulders covered with an outgrowth of moss. They drank to their hearts' content, and filled their water skins to the brim.

Ibn Qutaibah then comments by saying: “If not for the verses of Umru' al-Qays, the travellers would have met certain death”.

If Arabian poetry was truly as important to the Bedouins as Ibn Qutaibah pointed out, can we, living in the twenty-first century, use its verses as guides while navigating the wilderness of Arabia in search of lost and forgotten places? The answer is most probably that we can indeed, because Arabian poetry, as we will eventually realize, is the most accurate atlas we have of such places; a veritable gazetteer penned down by a nomadic people whose very lives depended on it.

But why would we resort to old Arabian poetry to locate the places and peoples mentioned in the Old Testament? Before answering this question, it is imperative that we make the following preliminary observation:

*The verses describe the plight of a herd of stallions that had fled from a bloody battle, to find cover near a water spring belonging to the tribe of Ḍarij.

If the translations of the Old Testament we have at our disposal today, as Thompson pointed out*, are the products of the West's interpretation of the manuscripts, it becomes necessary to prove that their interpretation was indeed the result of a colonial and Orientalist **imagination** of the East. This imagination was brilliantly exposed by Lebanese author Edward Sa'eed, in a book he published in 1984 entitled ***Orientalism***, wherein he uncovered the West's tendency to perceive the East as a land of magic and mysticism, because of a deep-rooted desire to envision it as such. Yet what Sa'eed failed to see is that it was within this imaginary East itself that a false and fraudulent historical account of Biblical Israel was set, while the true theater of the Old Testament was hidden from the consciousness of the generations.

It is therefore necessary that we find another, rival source; a source that is far older and more authentic than the Orientalist imagination, to help us piece together the puzzle that has continued to baffle archeologists, concerning the location of the Biblical kingdom of Israel. And what better source for interpreting the Old Testament events do we have, in terms of accuracy and credibility, than Arabian poetry?

For many centuries, the historical territory of Palestine has been imagined as the theater of the Biblical stories, courtesy of a fraudulent and deceptive interpretation of the Old Testament. Paralleling this imagination, a seemingly never-ending stream of ideological, political, and military campaigns have been aimed at Palestine and its people, in an attempt to effectively erase the history of its territory and supplant it with an imaginary Palestine; a Palestine that has been marketed to the unaware masses as the "Promised Land" of the Jews. Within that framework, the names of places, tribes, prophets, kings and heroes mentioned in the Old Testament were projected onto the territory of Palestine, in what eventually became the greatest geographical and historical forgery that mankind has ever known.

The story of this forgery does not begin in the year 1917, when British Prime Minister Arthur James Balfour made his infamous declaration that paved the way for the colonial mandate over Palestine. It is a multi-stage deception whose roots can be traced as far back in time as the Septuagint translation of the Old Testament manuscript, during the 4th Century BC. Its culmination, however, was realized in 1948, when the final stage in the scheme of erasing Palestine from history was finally achieved, under the very eyes of an apathetic international community represented by Zionist puppet regimes.

But the biggest tragedy of all is that the Muslims themselves ended up falling for the deception, and unknowingly marketing the fraudulent concept of the "Jewish Promised Land". Apparently,

*Thomas Thompson was a professor of archeology in the University of Milwaukee, USA. He lost his job in 1992, shortly after he published his book entitled ***Early History of the Israelite People***.

the vast majority of Islamic “scholars” became tools for Zionist propaganda and racist ideologies, by continuously propagating the false belief that the Jews residing in Palestine are descendants of the Biblical Israelites, and that their settlement there in 1948 was the realization of a Qur’ānic prophecy!

The time has come for the Arabs to wake up from their hibernation in the cave of ignorance and delusion, and to read their history through their own eyes, using their own sources. It is indeed possible to place old Arabian poetry on the same pedestal as the Biblical stories, as they both contain astonishingly similar material, charged with vivid descriptions of places, wars and tribes, and tales of epic heroism. What we invariably call the “Torah”*, contains the **same** material that we find within the verses of old Arabian poetry, most notable being the Chronicles; diaries describing tribal wars that the poets referred to as *Akhhbār al-Ayyām* or *Ayyām al-‘Arab* (*Chronicles of the Days* or *Days of the Arabs*).

Arabian poetry is more than simply a record of tribal wars or a description of places. It is a reflection of a heart-felt longing for past glories, and of a psychotic obsession with geographical locations which, over time, took on human aspects. The truth that slipped by most laymen who casually read what is invariably called “Jāhiliyyah Poetry” is that the objects of many of the poets’ love songs were not women at all, but actual places! The poets pictured the beautiful sand dunes, the misty river valleys, and the majestic wooded mountains as living, breathing entities, and very often tended to feminize their names. We assure you, honored reader, that there is not one scholar specializing in Arabic literature who, after a careful and objective analysis of the descriptive verses found in old Arabian poetry, can reject our observation. By the same logic, anyone who carefully ponders over many of the songs (psalms) found in the Old Testament, will eventually find the same patterns of obsession with places and geographical landmarks. For example, consider the following verse of poetry by Umru’ al Qays:

فلما دخلتُ الخدرَ خدرَ غُنيزةٍ فقالت لك الويلاتُ إنك مُرجلي

Anyone who casually reads that verse will think that the highlighted word (*‘Unayzah*) refers to the poet’s sweetheart (a woman). The reason is because the verse speaks of the *khidr* of *‘Unayzah*, wherein *khidr* is a term used to describe a tent; hence the erroneous conclusion that the poet entered the tent of his lover, a beautiful woman named *‘Unayzah*. This is not so, because a few verses down (in the same poem) we come across the following:

أفاظمُ مهلاً بعضَ هذا التدلّلِ و إن أزمعتِ صرْمي فأجملي

*We have come to the conclusion that the Old Testament we have today is **not** the Torah mentioned in the Qur’ān. The OT is simply a collection of stories, legends, poetic lamentations and moral anecdotes penned down by the Jews of ancient Yemen, over a span of some four centuries, beginning with the period of the Babylonian Exile. In time, dear reader, you will likely reach this same deduction.

Note the highlighted word *Fātimu*. It is actually a rendering of the name *Fātimah*, made necessary by the poetic structure. So who is the lover then, ‘Unayzah or Fātimah?

The rampant (and false) understanding of the first verse - and of hundreds of similar verses - is due to three reasons:

- 1- The casual way in which the verses are read.
- 2- The ignorance of the layman and indeed of most poetry scholars of our age regarding the names of the actual locations being described.
- 3- A poetic expression that is so vivid, so powerful, that it gives human qualities to the locations, making them objects of love and affection.

The ‘*Unayzah* of Umru’ al-Qays is not a woman at all, but a valley known as *Wādi ‘Unayz*, located in the tribal territory of Bani Tameem, in northern Yemen, not far from the city of Najrān. In fact, Arab geographer al-Bakri mentions this valley in his famous *Glossary* (entry no. 976), as a place that travelers often passed through on their way to and from the city. The fact of the matter is that Umru’ al-Qays spoke of the valley as though it was a living being, and gave it the feminine name ‘*Unayzah*.

The ultimate proof of what we are saying is encountered in the poetry of al-Farazdaq, who lived during the Umayyad Dynasty (centuries after Umru’ al-Qays), and mentioned the exact same place in one of his poems:

أَتَخْنَا إِلَيْهَا مِنْ حَضِيضٍ غَنِيْزَةٍ ثَلَاثًا كَنُودِ الْهَاجِرِي رُوَاسِيَا

Is it possible that two poets, belonging to two different eras, sang of their love for the same woman? Or is it the commentators of later ages who were in error, and failed to grasp the depth of the poetic description? The Arabic word *ḥaḍeeḍ* (حَضِيض), which appears in al-Farazdaq’s version, cannot possibly describe anything other than the bottom of a valley!

By the same logic, when we read the Psalms of the Old Testament, we come to the realization that the Biblical *Salmah* was not a woman from Jerusalem whom Solomon had fallen in love with. The fact is that it was an unknown poet, from Yemen’s distant childhood, who described the mountain in Arabia known as *Jabal Salmah* in one of the Psalms. And his words were echoed, over one thousand years later, by another Arab poet, the legendary Zuhayr bin abi Salmah, who also sang of this same mountain, and whose very name was a tribute to its majestic peak. We also come to the realization that the *Lebnon* mentioned in the Song of Songs is not the country bearing the same name (Lebanon) in the Levant, but is in fact none other than *Jabal Lebnah*, a neighbor of Salmah, which the Arabian poets sang of on many occasions, as we will see later on.

The fact of the matter is that the mesmerizing, almost psychotic connection that the Arabian poets had with such places, caused them to envision the geographical locations as beautiful women; objects of love and affection. Thus, the *Salmah* of the Old Testament ceased to be an immobile mountain, and became a dusky-haired maiden who enflamed the hearts of men travelling its green slopes, from King Solomon, to Umru' al-Qays. What we invariably call “weeping at the vestiges” was far more than being merely a poetic tradition. It was a heart-felt expression by those bards of old that reflected their longing for glories long past, and places that were abandoned and gradually fell into desolate ruin. It is obvious that these were very real locations that featured time and time again in both the Old Testament and Arabian poetry, and there is absolutely no question as to the validity of resorting to those poems to draw a completely different map of the events described in the Bible.



Picture #4: The mountains and valleys of Yemen; the true theater of the Biblical stories.

The Assyrians never marched on Palestine, nor did they vie with the Egyptians for control of its territory. Sulaymān's ships never sailed the Mediterranean, nor landed at the ports of Tyre, Lebanon. The armies of his father, Dāwūd, never clashed with the Palestinians. And while the Zionists claim that the so-called “First Temple of God” was built in Palestine, the glaring truth which will soon be made evident to you, honored reader, is that the Temple Mount was in Sarāt Ḥimyar, the mountains of Yemen and site of the original *Ur-Salem* (Jerusalem), the ancestral capital of the Children of Israel. Consequently, the structure that was destroyed by the Roman Emperor Titus, when he sacked the Jerusalem of Palestine in the year 70 A.D, was **not**, by any stretch of the imagination, the Temple of Sulaymān. Furthermore, that city was no more than an insignificant hamlet before the Babylonian exile, and did not achieve any political importance until around 300 BC. It follows then that the current Jerusalem of Palestine **cannot** be the *Ur-Salem* of the Old Testament.

The time has come to expose the greatest geographical forgery ever perpetrated, and to show you that the rampant version of history being taught today to our children, in the schools and colleges of the world, is in fact nothing but the product of an Orientalist imagination whose prime objective was to erase Arabia's past and wipe out all traces of ancient Jewish monarchies that were established in the southern corner of the Peninsula, long before the Christian era. This was perpetrated as a means to preserve the alleged "purity" of the so-called "Jewish Race", ultimately paving the way for the annexation of Palestine and the creation of an alien and racist entity in the heart of the region.

We will provide objective and definitive geographic proofs which do not, in any way, shape or form, stimulate emotions, nor leave room for conjecture or speculation, that the true theater of the Old Testament stories was indeed the highlands and mountains of Yemen, the volcanic countryside bordering the Red Sea. We will demonstrate that those who first wrote the Biblical manuscripts were in fact descendants of an ancient Arabian tribe, having fought their wars and built their civilization in the southwestern corner of the Arabian Peninsula, and not anywhere near Palestine.

In this third part of our journey, we will focus mainly on the events surrounding the Biblical figures of Dāwūd, Sulaymān, and the Queen of Sheba, as we cast further light on the deceptive Orientalist interpretation of the Old Testament text, and demonstrate how that interpretation succeeded in fraudulently projecting the Biblical events onto the territory of ancient Palestine. We will hear the testimony of not only al-Hamadāni, but also the old legends of the Ethiopian Jews, as recorded in the *Kebra Nagast*, the magna opus of Abyssinian religious texts.

The myths that have been established in the consciousness of the masses through Orientalist publicity, and the numerous imperialist and Zionist interests lurking behind them, have been nesting, for centuries, in the minds of the vast majority of the public; a public that has been the victim of continuous brainwashing by means of a diabolical propaganda machine specialized in the falsification of historical facts. And those Muslims who think they are above falling into such a trap are, in reality, first and foremost among the deluded!

We have shown you how the beguiled "Followers of Muḥammad", as a consequence of their abandoning the Qur'ān, and their blind belief in the conjectural stories and commentaries penned down centuries after Muḥammad's death - anecdotes infested with rabbinical and canonical delusions - ended up unknowingly marketing the fraud and transmitting it to the future generations. This shortcoming eventually led to a catastrophic distortion of the cognitive heritage and identity of the Arabs, especially regarding the geography of the noble messengers of Allah. The blind allegation by the Muslims that the Levant (Palestine and Syria) is the "Blessed Land" and the "Theater of the Prophets" is nothing but an old rabbinical illusion that slowly and gradually infiltrated their creed, and eventually engrained itself so firmly within their consciousness, that it has become very difficult to uproot. Their belief that Palestine is the setting of the so-called *al-Masjid al-Aqsa*, mentioned in the Qur'ān as the destination of Muḥammad (P)

on his Night Journey (*isrā'*), is a result of this rabbinical fraud that was eventually consolidated by the Umayyad Dynasty (for purely political reasons), the Crusaders of Europe, and later by the Orientalists and Zionists. Their eyes - indeed the eyes of the whole world - have been blinded to the geographical truth that is very much evident in the Qur'ān: the forgotten mountains and valleys of Yemen are the cradle of human civilization as we know it, and the true theater of the Biblical stories. It is the land where the eloquent tongue (*'arabi*) was first spoken, and is the setting of the original urban center - the Mother of Towns (*umm al-qura*).

Following in the footsteps of the Yemeni prophet Yesu' (Joshua), al-Hamadāni described for us, in intricate detail, the highlands and mountains of Yemen, recording the same names of valleys, towns, and peaks that his predecessor had, in the same sequence, and the same geographical context. We do not believe that al-Hamadāni's work had any deliberate religious connotations; his aim having been to simply compose a glossary of the tribal homes of his native land. It is very likely that al-Hamadāni was not even aware of the matches that naturally occurred between his work and the passages of the Old Testament. The sheer number of matching names is so spectacular, that it is quite simply mind-boggling, to say the least. The "coincidences" we encountered in our previous book are no more than a sample of what is to come.

It is imperative for the reader to remember the following three essential axioms regarding the Old Testament:

1- That Judaism (*al-Yahūdiyyah*) is an old **Arabian** religion that was the spiritual product of a semi-nomadic life of hardship, struggle, and ultimately exile. In fact, it is likely that the very term *Yahūd* is somehow related to the name *Hūd* (keeping in mind the *ya-* prefix, which is one of the hallmarks of the old South Arabian dialects). It follows then that the true theater of the Biblical events was indeed ancient Yemen.

2- That Ibrāheem (Abraham) was not a German figure and Mūsa (Moses) was not a British general, nor was Dāwūd (David) a Danish king, nor Sulaymān (Solomon) a Dutch sailor. These were the prophets and kings of Arabia's distant childhood, and their legends and genealogical trees have featured in the tribal folk ballads (*mazameer*) of Yemen for generations beyond count.

3- That Bani Isra'eel (the Children of Israel) was an Arabian tribe of the legendary *Qaḥṭan* branch (referring to *Qaḥṭan*, who is none other than the Biblical "Joktan"). The Qur'ān clearly distinguishes between the concepts of "Jew" and "Israelite". Consequently, not every Jew is (or was) an Israelite, and not every Israelite was a Jew. Some Israelites followed the creed of 'Eesa, the son of Maryam, and their descendants later became known as the *Naṣara*, (for reasons we will explain in a future book). This is exactly similar to the comparison between *Quraysh* (the name of a tribe) and *Islam* (with a capital "I" - the name of a religious creed). Not every member of Quraysh was a Muslim, and not every Muslim was a Qurashi. It follows then that the Jews of Britain, Russia, the Netherlands, Poland and Hungary are **not** Israelites, nor have they ever been

Israelites by any stretch of the imagination. They are **European** Jews of Khazari descent, and they have no divine or historic right to claim any part of the Arab world as theirs. By the same logic, a Chinese Muslim - for example - is not related in any way to the tribe of Quraysh, nor can he or she be entitled to lay claim to Arab lands.

Those who point their accusing fingers at us, making their usual, boisterous claims that we are calling upon the Jews to desert Palestine and settle in Yemen instead, had better read the above three axioms very thoroughly, before launching their baseless accusations left and right.

The ancient Israelites, among them the Jews, eventually migrated, in large numbers, from their ancestral homeland of Yemen, following in the footsteps of numerous other tribes and peoples before them, and made their way north, towards Mesopotamia and the Levant. Some established themselves in Iraq and Iran, while others sought refuge in Palestine. Many factors lead to this displacement, foremost among which were the several Babylonian and Assyrian campaigns into Arabia, as we will show you in our upcoming fourth book.

At the time of the Roman conquest of the Levant (around 100 BC), a substantial Jewish community had already settled in a city that the Romans designated as *Ilya Capitolana*. This city, which stands atop a knoll in the middle of a coastal plain, became the “New Jerusalem” - so to speak - and an important religious center for both Jews and Christians, a status that the Yemeni cities of Ṣan‘ā’ and Najrān had occupied previously. It was not until the 9th Century AD that New Jerusalem took the name *al-Quds*, and has been known to Arabs by that label ever since.

The documented presence of Jews in Yemen - a fact that historians of the East and West are unanimous about - is not because they had migrated to South Arabia as merchants during the era of the Queen of Sheba (around 950 BC); nor because they had fled to there as refugees from an imaginary Assyrian conquest of Palestine (700 - 600 BC); nor because they had sought refuge in Arabia after the uprisings against Roman rule of Palestine were brutally crushed in the first and second centuries AD. The explanation is quite simply that Judaism **originated** in Yemen. We have been fed a lopsided version of our own history. The time has come for us to set that history straight and to come to terms with our true past, or we will be forever lost and disoriented, incapable of freeing ourselves from the shackles of the Orientalist delusions that have blinded us to our true identity.

Behind all the theories explaining the origins of the Yemeni Jews is the preconception that Palestine was the theater of the Old Testament. This is understandable, given that it is only during the past three decades or so that demographic studies and comprehensive archaeological surveys have revealed that ancient Palestine could not possibly have sustained the high culture and economic prosperity of Biblical Israel. If these theories were true, history would have borne witness to a tapered pattern of Jewish presence stretching from Palestine, through the Arabian Peninsula, and down to Yemen, with larger and more concentrated settlements closer to Palestine, and fewer, more scattered settlements in Yemen. American historian, archeologist and

scholar Charles Cutler Torrey, who presented manuscriptural evidence to support alternate views on Christian and Islamic religious sources and origins, once commented on the rampant theories explaining the presence of Jews in Arabia during Muhammad's time, by stating: "The investigator is disappointed by the scarcity of Israelites in northern and central Arabia, and scandalized by their apparent multitude in the Yemen". This pattern of Jewish demographical distribution clearly contradicts the theory of their Palestinian origins.

The time has come for the whole world to submit its official apology to the people of Palestine, and to confess that the entire history of the Levant has been nothing but an Orientalist fabrication. The Biblical kingdom of Israel was never in Palestine, nor were the Babylonian and Assyrian campaigns directed at its territory. Everything that has been said about the relation between the Old Testament and the territory of Palestine is quite simply **false**, and has no scientific, historical or archeological basis whatsoever.

The Arabs must wake up and realize that they have unknowingly had a hand in the falsification of facts and in the sabotage of their own history and culture that has been going on for centuries. This was perpetrated namely as a result of the following:

- 1- They did not give their history the examination that it deserves, nor did they establish national institutions of archeological research and study, preferring instead to let politically biased Western missions conduct such matters.
- 2- They disowned their pre-Islamic history, under the excuse that it is shameful and idolatrous, labeling **all** the epochs before the advent of Muhammad (P) as *Jahiliyya* (the so-called "Age of Ignorance"), and treating the period as an insignificant void, not worthy of their scrutiny.
- 3- While the countries of the world viewed their historical legacy with the same perception as their national identity and security, the Arabs are the only people on this planet who have been sending their sons and daughters, even the presidents and monarchs of their artificial puppet states, to the schools and colleges of their aspiring imperialist opponents, to learn their own history through the eyes of those opponents.

It is our duty to place the Old Testament within its proper historical environment as a religious document that was the product of an ancient South Arabian culture, and that bears all the hallmarks of that culture's story-telling and poetic style. This is the only way to correct the false history of Palestine that has been marketed as the truth for the past millennium.

So let us now turn to the Levant and discover together what science has revealed about its territory during the past century. Let us listen to the voice of the Palestinian earth itself, as it resonated from under the trowels and picks of the archeologists, and related to us its own version of the story.

“The individual is handicapped by coming face to face with a conspiracy so monstrous, he cannot believe it exists”.

- J. Edgar Hoover

The Failure of Biblical Archeology

Israel is the very embodiment of Jewish continuity: It is the only nation on earth that inhabits the same land, bears the same name, speaks the same language, and worships the same God that it did 3,000 years ago. You dig the soil and you find pottery from Davidic times, coins from Bar Kokhba, and 2,000-year-old scrolls written in a script remarkably like the one that today advertises ice cream at the corner candy store.

(Charles Krauthammer – *The Weekly Standard*; May, 1998)

Interest in the Old Testament is not merely a literary exercise. Whereas Britons may speculate whether stories of King Arthur and Robin Hood are fantasies or exaggerations, the Old Testament account is the **raison d'être** of the state of Israel. Belief in Friar Tuck, Camelot, and the Sheriff of Nottingham is one thing; belief in Moses, Solomon, and Ezra is another matter entirely. If Biblical testimony is false, modern Israel could no longer present itself as the fulfillment of divine will, but more as an imperialist, colonial settlement, comparable with French Algeria or apartheid South Africa.

The Zionist movement, which culminated in the establishment of the so-called “State of Israel” in 1948, and the consequent regional and global crises thereafter, takes its theological and political inspiration from twenty references in the Old Testament books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, concerning divine assurance to the Hebrew Patriarchs Abraham and Moses, that their descendants would inherit a “Promised Land” flowing with milk and honey (i.e., a land abundant with livestock-grazing grounds and producing a high quality of honey).

Muslims have always had an aversion to archaeology, seeing it as desecration of the dead; an attitude shared by many Jews. However, secular Jews who were prominent in the new sciences saw archaeology as supportive of the Zionist cause. This attitude was shared by Christian scientists and archaeologists who perceived that if the Jews fulfilled their divine mission of reclaiming the “Promised Land”, other related holy prophecies, namely the New Testament, might also be fulfilled. With the departure of the Muslim Turks from Palestine, archaeology under the British Mandate became possible. It was hardly coincidental that the first archaeologists into Palestine were actually committed Christians.

William Foxwell Albright (1891-1971) is considered by academics as the father of Biblical archaeology. Born in Chile of Methodist missionaries, he took his doctorate in “Semitic” languages at Johns Hopkins University, in Baltimore, Maryland. In 1919, he became Fellow of the American School of Oriental Research in Jerusalem, and its director in the following year. When he finally retired in 1958, he had established himself as the leading authority on Biblical

archaeology, having undertaken excavations in Palestine, Jordan, and northern Saudi Arabia. He uncritically used the Old Testament as his guide.

The problem with Albright was that his approach to archeology (which was in its infancy stage at the time) was not an objective one. In other words, instead of letting the finds speak for themselves, he began to excavate the Palestinian soil with the **pre-conviction** that its territory was the theater of Biblical Israel. What Albright did was that he used the OT to prove his findings, rather than the other way around. In fact, Albright's own attitude towards his professional work is encapsulated in the title of his 1942 article: *Why the Near East Needs the Jews*. He saw archaeology as a means to strengthen the Jewish claim over Palestine.

- **The Search for Evidence**

Starting from the early 1940's, Palestine became the home to hundreds of thousands of Jews traumatized by the events of the Second World War. On May 14, 1948, they and earlier settlers proclaimed the "State of Israel". All accepted that this land was the place given to them by God; their ancestral home, where they would no longer be persecuted because of their birth and beliefs.

After the establishment of this state, Jewish archaeologists set to work in Albright's footsteps, searching for evidence from the remote past. On a yearly basis, they were joined by archaeologists, researchers, and enthusiasts from all over the world. Their work was - and still is - eagerly studied by millions of tourists, pilgrims, students, media personnel, and church members, most of who will never visit the sites, but whose lives are very much governed by their history. Archaeologists are in general agreement on the evidence that would support the Old Testament record: the Biblical narrative speaks of a violent invasion of the Palestinian territory (the so-called "Land of Canaan") by an Iron Age people, led by Joshua, and the establishment of a strong, centralized, and eventually extremely wealthy state under David and Solomon. Archaeology would therefore have to produce evidence of a clear and sudden transition, as a Bronze Age culture - characterized by small political groupings and a settled agricultural population - was dramatically overwhelmed and reconstituted into a centralized Iron Age state dominated by a huge, alien and pastoralist population undergoing urbanization, engaging in massive public works programs, and in international trade. Archaeology would most certainly reveal widespread destruction and relocation.

From the very beginning, archaeological investigations did not progress as hoped. Albright was disappointed with his excavations at al-Tall (identified as the Biblical *Ai*), where he found no evidence of occupation in Joshua's era. Kathleen Kenyon excavated the ruins of Jericho for six years. Finding no evidence to support the Biblical references, she refused to speculate, but concluded that Jericho had been deserted from the beginning of the 15th Century to the 11th Century BC, and had fallen long before Joshua's time. Later, she gave her opinion on Old

Testament archaeological evidence as a whole, stating: "The united Kingdom of Israel had a life span of only three quarters of a century. It was the only time in which the (Jews) were an important political power in western Asia. Its glories are triumphantly recorded in the Bible, and the recollections of this profoundly affected Jewish thoughts and aspirations. Yet the archaeological evidence for the period is meager in the extreme".

The Old Testament states that King Solomon fortified Gezer, Hazor, and Megiddo. Jewish politician-archaeologist Yigael Yadin was not as cautious as Kenyon. When he discovered a gate at Hazor, constructed around the 10th Century BC, and another at Megiddo, he linked both to a third discovered earlier at Gezer, and claimed all three were the work of Solomon; although evidence showed they belonged to completely different periods. James Pritchard, writing in 1972, was forthright about Megiddo's links with Solomon: "No inscription names him and no specific find can be definitely related to any biblical reference ... The so-called cities of Megiddo, Gezer, Hazor – all said to have been built by Solomon – as well as Gibeon, the site of Solomon's holocausts, and Jerusalem itself, were in reality more like villages surrounded by circumambulatory ramparts of roughly hewn stone. Within were relatively small public buildings and frequently poorly constructed dwellings with clay floors ... compared with the cultures of Phoenicia, Assyria and Egypt, the 'magnificence' of the Age of Solomon is parochial and decidedly lackluster". Unfortunately for Yigael Yadin, it appears that archeology and politics don't mix too well.

The Old Testament links the city of Hebron, which lies 30 kilometers south of Jerusalem, with the Patriarch Abraham, and states that David had chosen it as his first capital. In the 1980's, Avi Ofer, of the Institute of Archaeology of Tel Aviv, carried out excavations in Hebron. Ofer concluded that Hebron was founded around 3300 BC and, by 1950 BC, it had grown into a major urban center. It had a king, a central religious and political district, city walls, a literate bureaucracy, buildings two or three stories high, and a palace where large numbers of animals were sacrificed. By 1500 BC, Hebron was abandoned, almost certainly because of the climatic changes that had desiccated the land. Therefore, when Joshua (Yeshu) was supposed to have led an invasion of the area around 1200 BC, he would have found only a handful of nomads roaming the ruins of Hebron, a Bronze Age city. The Old Testament account states that Joshua captured five royal cities, including Hebron; yet Ofer found conclusive and irrefutable physical evidence that Hebron, like Jericho, had been abandoned for hundreds of years before Joshua's time.

The greatest disappointment is Jerusalem itself, and no number of excuses and explanations can suffice to detract from the archaeological indictment that it was an insignificant settlement until around 300 BC, and was certainly never the terminus of a precious metal trade that gilded massive public buildings and supported the powerful, literate, temple bureaucracy during Solomon's supposed reign over the territory.

Scientific developments have enabled archaeologists to gain a more accurate general demographic and climatic picture of Palestine than was available to Pritchard in the early 1970s. The evidence shows that ancient Palestine was a peripheral region, of little or no economic or

strategic interest to the highly organized and powerful states of Egypt, Mesopotamia, and Syria. It did indeed have a mostly self-sufficient Bronze Age sedentary agricultural economy, but this was not replaced by any large, powerful and centralized political units. Society was based on small urban centers and hamlets with petty chiefs or headmen as rulers.

Overpopulation and agricultural recession in the third millennium BC were followed by a hot and arid climatic change that lasted until 1950 BC, and also affected parts of Egypt. Large sections of the population in the Levant migrated to Mesopotamia, leaving Palestine with a declining population. The Bronze Age gave way to the Iron Age between the thirteenth and the tenth centuries BC*, but the change was gradual, and unconnected to any nomad (Hebrew) invasion. Obviously, states like Solomon's could not have existed in such a territory. As for the investigation of individual sites, there is no archaeological evidence to support the so-called "Golden Age" of David and Solomon. The "city-states" described in the Old Testament proved to be little more than small market centers with populations numbering only a few thousand at most. It is clear that the whole area was never more than a marginal part of any regional, political or economic domain.

In the time when Joshua is supposed to have invaded and David and Solomon are supposed to have established a large, powerful, and wealthy kingdom, Palestine endured a lengthy period of drought that brought recurrent famine, a significant decrease in rainfall, and the decline of the neighboring Ugaritic and Mycenaean civilizations. The people of the purported "Promised Land" certainly did not enjoy a surfeit of milk and honey. Most of them abandoned the interior and moved to the coastal areas, where they established smaller and more sustainable agricultural and fishing communities. Pritchard, writing about the reputation of Solomon's kingdom, the zenith of Israel's political power, stated: "Solomon is mentioned in no Egyptian, Mesopotamian, or Phoenician document. Only from the Bible do we learn he lived." He concluded by drawing attention to "...the disparity between the cultural poverty of Palestine in that age and the impression of grandeur and wealth presented by the biblical account ... The broad archaeological picture is clear: There is no evidence of the Exodus, the conquest of the Promised Land, the establishment of David's kingdom, the grandeur of Solomon's public works program, the First Temple, records from the highly organized court bureaucracy, nor the wealth gained from control of the trade routes".

Jerusalem, as stated earlier, is Palestine's greatest archaeological disappointment. Solomon allegedly constructed a number of very large public buildings in a hilltop area. This arrangement was common in the ancient world, and the best known example is the famous Acropolis complex in Athens. Solomon's buildings were: the First Temple, the Royal Palace (which took twice as much time as the temple to build), the Treasury, the Judgment Hall (where he placed his ivory throne), a palace for his most prestigious wife, and an complex structure called the "House of the

* The Qur'ān implies clearly that the era of Dāwūd (David) was marked by the crafting of protective body armor, as is stated in [21:80] and [34:10].

Forest of Lebanon”. No trace of **any** of these exists today. The archaeological record has revealed that during the time of Solomon’s reign, Jerusalem was no more than a hamlet; one of about 100 small, unfortified settlements, in a very poor agricultural area inhabited by a people indistinguishable from other residents of the region, who led a marginal existence herding goats, sheep, and oxen. Attempts to link small public works to the Biblical record are unconvincing.

In 1992, Professor Thomas Thompson, one of the world’s foremost Biblical archaeologists, published his seminal *Early History of the Israelite People from the Written and Archaeological Sources*. Thompson’s survey of Palestinian archaeology cannot be faulted. He emphasized that excavations around Jerusalem had found no evidence of any significant settlement during the time of David and Solomon’s powerful and wealthy united kingdom. Conditions for such a state began to emerge centuries later, but Jerusalem only became a relatively important urban during the Persian era (*after* 500 BC). Thompson dismissed the notion that the area had any monarch on the scale of Saul, David or Solomon as “out of the question.”



Picture #5: An artist’s impression of the alleged “Temple of God”, supposedly built by Sulayman (P), in Jerusalem (according to the Zionist imagination).

- **The “Bomb”**

Such was the title given to Professor Ze’ev Herzog, the former head of the Middle Eastern History and Archeology department at the Tel’ Aviv University. So long as only non-Jewish archaeologists questioned the rampant interpretation of the Old Testament account, Zionists could dismiss their findings as politically biased. However, the situation changed in 1999, when Herzog wrote an article in the *Ha’aretz* Newspaper, doubting that there was ever an Egyptian

captivity, an Exodus, or an invasion of so-called “Canaan”. The article pretty much had the effect of a nuclear bomb on Zionist dogma.

Let us quote Professor Herzog, the voice of reason:

“The (Torah) exaggerates immensely in its description of the fortresses and strongholds of the (Canaanites), which the Israelites are said to have conquered. It speaks of large cities, and buttressed fortresses reaching the sky! On the other hand, every piece of archeological evidence tells us the villages and towns of ancient Palestine were not fortified at all, except in very rare and extreme cases. The signs are very clear: the architectural culture that was rampant in Palestine towards the end of the Bronze Age clearly did not take the possibility of foreign military aggression into account. The descriptions found in the (Torah) do not even remotely match the geo-political situation of the region. Every piece of evidence uncovered disproves the presence of any unified and mighty (Jewish) kingdom in Palestine, during David’s and Solomon’s time ... The people of the world - not only the (Israeli) citizens or the Jewish population in general - will be shocked upon hearing the truths that have become evident to the archeologists who have been working in the field for quite some time ... It is very difficult to accept this, but it has become clear to us academics and researchers that the ancient Israelites never resided in Egypt, nor did they wander in the desert, nor did they annex Palestine through a military operation, nor is there any sign of the Twelve Tribes in the region”.

As a matter of fact, Herzog was never alone in his conclusions. He represented - and indeed still does - a growing phenomenon in the field of archeology; a trend that has been referred to as the “Neo Historians”, within the Zionist state. Among these Neo Historians is Professor Nedaf Neiman, who firmly believes that he is a faithful seeker of the objective truth, and does not wish to play any part in the falsification of historical facts. Neiman states that: “There are those who believe that taking the (Torah) at face value exemplifies their faith. But we know for a fact that the (Torah) was recorded some 600 years after its events took place. **How can we guarantee the accurate preservation and transmission of such a large number of stories over a like period?** What human memory can store such an amount of material? ... It is true that we are putting the very legitimacy of the State of Israel under question here; however, we are ultimately seeking to establish it upon a sound basis. No one can doubt the historicity of the Jewish presence. Both The New Testament and the Qur’ān mention this presence very clearly. The question is: **where is the right place?** What is the basis for the holiness? Were we alone here, or have there been others who also viewed this land as sacred, and shared with us feelings of emotional association and affiliation towards it?”.

Neiman clarifies his sentiments, as well as the sentiments of his colleagues towards this very delicate subject, by stating that he looks upon the Old Testament as it is, without overloading its texts with conclusive insinuations regarding its actual theater, or the historicity of the events it describes.

You have heard it, dear reader, straight from their own mouths: the objective and scientific truth shows no mercy towards traditional, dogmatic beliefs. The truth is a sharp, cutting blade, which

makes no compromise for anyone. It is the real serpent that swallows up the illusion of the dancing ropes. For over two decades, these brave “Neo Historians”, to whom we express our utmost respect and admiration, have been the targets of a vicious and merciless propaganda campaign at the hands of the Zionist elite. They have been labeled with every possible demeaning adjective and title, not the least of which being “Anti-Jewish”, “Anti-Biblical”, or “Anti-Semitic”. If only the Muslims would listen to the likes of Herzog and Neiman! If only they would swallow the red pill and wake up from their delusions.

It is no small matter then, that the archaeologists working on the field in Palestine have been so frustrated. The world described in such vivid detail in the historical narratives of the Old Testament seems so real. Jewish and Christian traditions, as well as the *raison d’être* of the “State of Israel”, all proclaim that Palestine is the right territory. But the failure to find a single trace of the Biblical places or events has left them frustrated to the point of madness.

The archaeological evidence reveals that, during the epoch of Solomon, Palestine was a peripheral area in which petty chiefdoms vied for local supremacy in a drought-afflicted land frequently plagued by maritime raiders from the Mediterranean Islands of Cyprus and Crete. In contrast, the Arabian Peninsula possessed all the elements associated with an empire’s prosperity: control of highly lucrative trade routes, abundant natural resources, and oases where urban areas developed and where wealth from trade could sustain a sophisticated, literate bureaucracy, and a high court culture (which explains the rise of wealthy kingdoms in Yemen, notably Sheba, Ḥimyar, Ma‘in and Qatabān). But it was not only these elements that ensured the prosperity of Solomon’s kingdom. There was also political timing.

Solomon ruled one of the earliest Iron Age kingdoms, somewhere between 1000 BC and 900 BC. His domain was able to assert itself because of the fluctuating political fortunes of its powerful neighbors during that period. The Egyptians had failed to inflict a decisive victory over the Assyrians and had withdrawn to Africa. The Libyans were encroaching into western Egypt, while the Sea Peoples (Mediterranean raiders) devastated the Levant and the Nile Delta. The Assyrians, on the other hand, had their own hands full quelling several rebellious movements in Mesopotamia, as well as staving off attacks by the barbaric Scythian tribes from beyond the Caucasus Mountains. Academic authorities agree that if Solomon’s kingdom did exist, it would have taken advantage of Egypt’s withdrawal from Asia and Assyria’s preoccupation with its domestic disorder. The timing was indeed perfect. However, the catalyst for such prosperity was that ancient Israel must have been centered in an area controlling valuable resources or trade routes. Palestine had neither. Arabia most certainly did.

In the Sarāt region of Arabia, the mountainous strip running along the Red Sea coast, there is a wealth of evidence from trade routes, state building processes, linguistics, place names, traditions, mineral deposits, environmental change, archaeological sites begging to be explored, religious development, an ancient Ark culture, as well as an extraordinary passage in the

Sheba-Menelik Cycle of the *Kebra Nagast** that indicate this area, not Palestine, as the true theater of the Old Testament.

With its sparse pastures and poor resources, peripheral Palestine had no commercial importance and was unable to control any major trade routes. This is an archeological **fact**. On the other hand, Arabia contained several major routes, and it was there, not in Palestine, that large cities grew up at oases and amassed wealth from taxing and serving the camel caravans. Solomon's kingdom could only have achieved rapid wealth through control of lucrative trade routes, losing it when those trade routes changed direction or were taken over by rival powers.

In addition, Israel was an Iron Age state. In fact, the Qur'ān refers to Dāwūd and Sulaymān as great armorers. Certainly, there is nothing in Palestinian archaeology that even remotely supports the presence of an ancient iron industry of such magnitude. The strongest evidence we have proving that a region witnessed a boom in the iron industry lies in the effect such an industry would have had on the territory. An example of the Iron Age impact on the environment can be seen opposite the Arabian Peninsula, across the Red Sea in Sudan, where the railway line from Khartoum (the capital) to the north, passes by some curious flat-topped pyramid structures in a barren, desolate landscape. These structures date from an ancient kingdom that classical historians have designated as "Kush"; an African kingdom that not only absorbed much of Egyptian culture, but also provided a ruling dynasty for the Nile Valley. The pyramids, which have a distinct style of their own, built with a sharper angle than the Egyptian model, stand over subterranean royal tombs. Sudan has other structures, also resembling squat, flat-topped pyramids. These were constructed by the ancient iron smelters of Kush. The area once produced so much iron, that European historians referred to it as the "Birmingham of Africa", after the famous English industrial center. It seems unbelievable to realize that long ago, this desolate area, now exposed, was heavily forested, providing charcoal for the iron smelters. Forests vanished, the iron smelters could no longer operate, and the entire countryside was reduced to desert. A similar pattern seems to have occurred in Saudi Arabia, where the mountainous coastal regions of the 'Aseer province were once heavily cloaked in giant juniper trees. Agricultural clearing, shipbuilding, and house construction disposed of many of these huge trees, but the presence of iron deposits in the region suggests that most of them were reduced to charcoal for iron-working, which ultimately devastated the landscape, as in Sudan. No trace of such an industry has ever been found in Palestine.

*The *Kebra Nagast* is a stunning piece of literary / legendary prose, discovered in Ethiopia in the early 16th Century. The title means "The Glory of Kings", and is an account of the Solomonic line of the Emperors of Ethiopia. The ancient document tells the story of how the Queen of Sheba first met Solomon, how she moved from her home country and relocated in Ethiopia, and how the Ark of the Covenant came to Africa with her son, Menelik. The *Kebra Nagast* is not merely a literary work. It has been described as the repository of Ethiopian national and religious feelings. We will devote an entire section of this book to the analysis of one of the *Kebra Nagast*'s chapters.

It follows then that the first Assyrian attack of 721 BC on Israel could not have made any sense if Solomon's kingdom was in Palestine. But we do in fact have undeniable archeological evidence from Mesopotamia which confirms the Assyrian campaigns. So how can this be?

The answer is quite simple: the campaigns were never directed at Palestine. They were directed southward to Arabia, towards the Red Sea coastal strip, in order to discipline the rebellious tribes who had control of the trade routes, and were impairing the interests of the Assyrians through their imposing of high taxes and usury. These disruptive practices - among other reasons - caused the goods to arrive to Mesopotamia at very high prices, thus incurring the wrath of Kings Sennacherib and Esarhaddon.

There is no doubt about it; Israel is in the wrong place.



Picture #6: Professor Ze'ev Herzog.

So much for the evidence - or lack thereof - that has been found in Palestine. What about Arabia? Even though the Arabian Peninsula has received no more than 1% of what it deserves in terms of archeological exploration, we will examine snippets of evidence, throughout this long journey, that have cast serious doubt concerning the rampant version of history that has been marketed as the truth for many generations, by the masters of political manipulation and propaganda. For now, let us take a look at some mysterious "Hebrew" inscriptions found in an ancient temple in Yemen, near the city of Ma'rib.

- **The Lost Ark**

In November of the year 2008, during an archeological dig some 20 kilometers south of Jerusalem, a teenage volunteer discovered a shard of pottery containing symbols that the (Israeli) scientists believed to be of an ancient alphabet called "Proto-Canaanite". Experts at the Hebrew University showed, by means of accurate carbon-dating techniques, that the symbols were

written about 3,000 years ago, during an era that corresponded to the time of the alleged “First Temple of Solomon”. The big shock came when these scientists found out that, seven years earlier, a team of Canadian archeologists from the University of Calgary had uncovered inscriptions in Yemen that were written using this exact same “Proto-Canaanite”! The inscriptions were unearthed near the city of Ma’rib (site of the legendary Ma’rib Dam), and describe the events leading to the burial of the Ark of God. The scientists, baffled by how a “Canaanite” script could have been found as “far south” as Yemen, cautioned that further study was needed to understand this “strange” phenomenon.



Picture #7: The pottery shard discovered near Jerusalem.

The archaeological site where the Canadian team made the discovery in 2001 is located in a region of Yemen known as the “Empty Quarter”; a very dry and desolate environment famous for its huge sand dunes and kilometers of empty space. As the wind moved the dunes, Bedouins would get momentary glimpses of buried foundations and walls, only to have them covered again by time and more sand. Rumors of a large wall led archaeologists to uncover a vast complex which, for a time, became the most secret site in the Middle East. A stone wall, some 60 feet high and 15 feet thick, forms an oval that protects a large courtyard which has yet to be excavated. On the wall, there was a stream of mysterious symbols that, until then, no one was able to translate.

The team from the University of Calgary briefly took control of the site and cleared the entire wall of sand, revealing the full script. Photographs of the mural made their way to America, where they were analyzed by professional epigraphists Gary Vey and John McGovern, who had been working with the same alphabet for a few years and had successfully translated other examples of the script found in the Negev desert.

The results revealed a prose describing the “Box of El” and speaking of a “Son” and “Father”. Vey later learned, through comparing the text to several other South Arabian inscriptions, that it was a reference to the Ark, Sheba’s son, Menelik, and to the “father” - Solomon himself!

The inscription reads as follows:

*"...because **the Son** was aware of the essence that was in him...
And when the happiness of the Son was poisoned
by the news that his father passing on
the anger lifted when the son was told
the location of **the Father's** great **Box of EL**.*

*And when the happiness of Son was poisoned
by the action of the beautiful Lord's movement
the Son was made happy to swear to protect the **Box of EL**,
and to be associated with the Lord's spirit.*

And his gloom lifted.

*The Son constructed a chamber for the beautiful Lord's spirit and covered it up. He
accompanied the chamber of the Lord underneath to pray and to gain understanding and to
protect..."*



Picture #8: Bird's eye view of the ruins of the Ma'rib temple (Yemen), where the "Canaanite" inscription was unearthed, in 2001.



Picture #9: A photo of the section of the temple wall bearing the inscription, with Vey's translation of the text appearing in the superimposed white boxes.

Apparently, the elaborate dam-wall was constructed to hide and protect a chamber where the Ark was buried, along with Solomon and Sheba's son, Menelik, until such time as "friendly nations" were overhead.

The question that naturally poses itself here is: what explanation did they give for the presence of the so-called "Canaanite" as far south as Yemen? Better yet, why does the name "EL" (the so-called "Canaanite" term for *God*) appear on an inscription of a ruined temple in Ma'rib?

It is here, as always, that the presumption of Palestine as the theater of the Old Testament rears its ugly head. Their convoluted explanation is that the Queen Sheba was invited to visit King Solomon (making a 2000 kilometer trip from Yemen to Palestine, and leaving her seat vacant expressly for that purpose), at which time they wed and had a son, Menelik. The “relocation” of the legendary Ark of the Covenant to Yemen by Solomon's son, “must have” happened following the destruction of Jerusalem at the hands of the Assyrians!

We will not comment on their explanation of the discovery at this point. We have simply related it to you, dear reader, so that you may ponder over its implications and decide, for yourself, whether it is convincing or not.

The time has now come to move on with our journey, and to see what other strange occurrences and coincidences we can uncover, as we piece together the historical and geographical puzzle of the Old Testament events. Slowly, but surely, we approach our ultimate goal of exposing the great Blasphemy of the Ages that was perpetrated by the Arabs themselves concerning the true identity of Muḥammad (P) and where he actually lived and preached.

* * * * *

CHAPTER I

The Old Jerusalem and the Wars of David

The contemporary Zionist and Orientalist claim that Palestine is the “Jewish Promised Land” was built upon a false pretense that sought to match the landscape described in the Aramaic Old Testament with the territory of ancient Palestine. Based on this false allegation, the city of *Ur-Salem*, mentioned numerous times in the Biblical text, and the present day Jerusalem, known to Arabs as *al-Quds*, were deviously interpreted to be one and the same place. The shocking truth that we will uncover to you, honored reader, is that the land of Palestine never witnessed the events, nor recorded the place names mentioned in the Old Testament, and that the Arab city of al-Quds was never, in its entire pre-Christian history, officially called “Jerusalem”. Moreover, the OT does not even mention the current territory of Palestine at all! It was the Orientalist imagination, based on an intentional and deceptive misreading of the Biblical texts, which ultimately led to the prevalence of these false ideas and misconceptions. The essence of our thesis is the following: the name *Kadesh* mentioned in the OT has absolutely no relation to the current city of Jerusalem whatsoever! In other words, the Biblical text does not state, nor does it imply, in any way, shape, or form, that Kadesh and Ur-Salem are the same place.

Through careful analysis of the relevant passages in the books of Joshua and Samuel, it becomes quite evident that the Bible clearly distinguishes between two important yet completely **separate** geographical locations that are not related to each other whatsoever. The first is called *Kadesh* (or *Kades* in some translations - as the *s* and *sh* sounds were interchangeable in the ancient dialects), while the second is called (or described) as being *Ur-Salem*. The first location is actually the English and Latin rendering of the name *Qdsh-Qds* as it appears in the original vowel-less Aramaic text (the actual spelling is with the letter *q*, not *k*), and very clearly designates a towering mountain, the likes of which are nowhere to be found in Palestine. The mountain took its name from the fact that it was “cleansed” or “sanctified”. The second name refers to a city that the Israelites conquered, which has no direct geographical relation to Mount Qdsh whatsoever. The Qdsh Mountain is in fact none other than the famous *Jabal Qadas* in Yemen, located some 80 kilometers south of the city of Ta‘iz. It is a mountain that is well-known to the inhabitants of the region, and its name has been imprinted in their memory for countless generations.

This mountain has nothing to do with the current city of Jerusalem in any way, shape or form. This is clearly evident from the territorial features of Palestine. The city known to Arabs worldwide as *al-Quds* does not stand on a mountain, and any attempt to link it to the Biblical *Qdsh-Qds* is hence futile. The extremist Zionists, who have been obsessed with their so-called “Temple Mount”, insist that Solomon’s Temple was built on top of a mountain. Apparently, they are incapable of grasping the insanity of their claim, as any average observer will easily note that Jerusalem stands on a knoll in the middle of a flat coastal plain.

Another significant fact is that the Old Testament clearly relates the story of the fall of a city designated as *Ur-Salem*, after King David (Dāwūd) attacked it from a nearby stronghold called *Zion*. The Israelite king had occupied Zion as a prelude to conquering the city, and had eventually changed the stronghold’s name to the “City of David”.

The truth of the matter is that the territory of Palestine has never known a mountain by the name of *Zion*. Neither the Arab geographers, nor their Greek and Roman predecessors, who were very familiar with the territory of the Levant, ever mentioned such a place or marked it on the thousands of maps and cartographical records they left behind. There is not a single historic or archeological trace of a mountain called *Zion* anywhere in the Levant. This is nothing but another fraudulent Orientalist projection, as will soon be made evident.

The very name *Zion* is the source of doubt, confusion, and anger to national Arab sentiments worldwide, as it is immediately linked to the racist Zionist Movement. But what if we were to turn those feelings - along with the rampant version of history - upside down, and prove to you, dear reader, that the name in fact refers to one of the mountain peaks of the Yemeni highlands, and that the Arab poets of old mentioned it in relation to the city of Najrān?



Picture #10: An aerial photo of Jerusalem taken from a plane. Does it seem to you that it stands on a mountain? Do you see any mountain peaks near it?

In this chapter, we will reconstruct the Biblical account relating the fall of Ur-Salem at the hands of King David, in order to demonstrate the following:

- 1- The *Qdsh-Qds* mentioned in the Old Testament is **not** the current city of *al-Quds* in Palestine, and has no relation to the Biblical *Ur-Salem* whatsoever.
- 2- The name *Qdsh-Qds* refers to a mountain, as well as a town that stood upon its slopes. This mountain was very well known to the Arabs, who sang of it in their poetry.
- 3- The mountain called *Zion*, which overlooks the city that was designated as *Ur-Salem* in the Bible, is not anywhere remotely close to Palestine.

4- The *Philistines* mentioned in the Old Testament did not reside anywhere near the Palestinian territory, during the era of King David.

The fact of the matter, as ridiculously simple as it may be, is that the Biblical text, despite all the tampering that befell it throughout the ages at the hands of scribes and “translators”, presents a very accurate and genuine description of a landscape and of events that are completely alien to Palestine! The misconception that the world has been a victim of, regarding the Biblical stories, is the result of a crafty deception that quite simply hijacked the geography of the Old Testament and **projected** it onto the Palestinian territory.

- **The Taking of Zion, and Fall of Biblical Ur-Salem**

The most extensive description of Ur-Salem and the events surrounding it is found in the Book of Samuel (mistakenly referred to by the Arab reporters as *al-Samaw'al al-Yahūdi*), which describes the city as being located in a high and desolate mountainous plateau, making it very hard to reach. It also speaks of its original inhabitants, the **Jebusites**, a people whose name in Arabic is rendered as *al-Yabūsiyyeen*. In fact, the name *Ur-Salem* was given to the city of the Jebusites as a fitting description of its nearly inaccessible mountainous location, which made it a safe and secure haven for its inhabitants.

Despite the city’s location, Samuel tells us that David attempted to subjugate it, after the Israelite monarch had successfully conquered a fortress that was located near it.

And the king and his men went to Jerusalem against the Jebusites, the people of the land: and they said to David: “You will not come in here, but the blind and the feeble-footed will keep you out”; for they said: “David will not be able to come in here”. Nevertheless, David took the stronghold of Zion; which became the city of David (2nd Samuel 5:6,7).

The above passage completely denies any relation between the Biblical *Ur-Salem* and the current city of Jerusalem, namely for two reasons:

1- There is absolutely zero evidence of the presence of **Jebusites** anywhere in Palestine during the age when these events happened (11th Century BC).

2- There is no mountain anywhere near present-day Jerusalem called *Zion*.

It is worth noting here that the name *Zion* is actually an inaccurate English rendering of the Aramaic צִיּוֹן, which is actually pronounced *Şayon-Şayun* (with the letter *şad*). Because many European Jews could not properly vocalize the *şad* sound, they rendered it as *Zion*.

In Yemen, there is a very well-known traditional saying which goes: “Every Būsi is a Jew, and every Jew is a Būsi”. This popular maxim refers to a town south-west of Şan‘ā’ called *Bayt Būs*,

whose historic inhabitants were predominantly Jewish. In his book *Description of Arabia* (page 156), al-Hamadāni locates Bayt Būs on an elevated plateau near the Yemeni capital:

ثم الجوف، و هو منفهق في الأرض بين جبلين، فيه أنف و أوبن و ما أقبل من (مياه) من عدّ - ورد، و هو وادٍ يصب في سامك و دبرة، إلى الحقلين و السهلين، و ما أقبل من أشراف نقيل السود، فبيت بوس و جبل نقم و ما بينهما من حقول صنعاء، فجبل دباب.

It is worth noting that *Būs* and *Yabūs* are actually one and the same, once we recall the famous *ya-* prefix, one of the hallmarks of the old dialects of Yemen. (Examples: Hūd-Yahūd / Karb-Yakrb / Thrb-Yathrb / ‘Arb-Ya‘rb / Nūph-Yanūph).

Prominent Yemeni scholar and geographer of the twentieth century, Aḥmad ‘Ali al-Akwa‘, in an important footnote comment he made in al-Hamadāni’s book, describes *Bayt Būs* as a mountain citadel surrounded by fruit orchards:

بيت بوس يُنسب إلى القيل اليميني ذي بوس بن شراحيل. حصن منبع و وادٍ فيه بعض الفواكه، و يقع إلى الغرب الجنوبي من صنعاء بمسافة ساعتين.

The above passage states that Bayt Būs can be traced back to a historic Yemeni Jewish ruler by the name of *Dhi Būs bin Sharāheel**. It is a fortress overlooking a mountainous vale, less than 10 kilometers south-west of Ṣan‘ā’.

Here is a verse by the Yemeni poet ‘Abdullah bin Suleymah, expressing his fond memories of *Yabūs* (note how he renders the name exactly as it appears in the Old Testament):

لمن الديار بتولع فيبوس فبياض ريطّة غير ذات أنيس

As for Mount *Ṣayun* itself, we have a very accurate account of a historical event that has been preserved in the memory of the Yemenis for nearly fifteen centuries, which proves, beyond any shadow of doubt, that the mountain is located in Yemen, not Palestine.

When the Yemeni king of the Ḥimyarite Dynasty, *Yūsuf bin Zar‘ah bin Ḥimyar al-Asghar*, more popularly known by the name of *Dhū Nawwās al-Ḥimyari*, rose to the throne of Yemen in the year 520 AD, after successfully wresting power from the hands of his Sheban opponents, he immediately declared Judaism the official creed in the country, calling upon all Yemenis to return to the ancient religion of their ancestors. The classical Arab historians are in general consensus regarding this issue. Not long after this declaration, Dhū Nawwās decided to advance

* The suffix *-el* (as in *Sharāheel*) is evident in many Yemeni names, and is not exclusive to Jews. Names such as *Sharḥabeel*, *Mahla‘eel*, *Karba‘eel*, *Madba‘eel*, etc... were very familiar in Yemen, as far back as the Sheban Dynasty. This phenomenon reminds us of an observation made by Professor Chaim Rabin in 1951, when he stated that: "There is far too much Hebrew in certain South West Arabian dialects to be coincidental".

northwards towards the city of Najrān which, at that period, was witnessing a rapid growth of Christianity. Great churches were being built in that city, among which was the famous *Ka'bah* of Najrān, a legendary (and forgotten) relic that we will talk about when the opportunity presents itself. Naturally, the Ḥimyarites were none too happy with the spread of Christianity in Najrān, which led to sentiments of enmity towards the intruding creed in the country. And so it was, that sometime during the first half of the 6th Century AD, a very complicated and dangerous situation was unfolding in Yemen, as the relations between the two rival cities Ṣan'ā' and Najrān reached the point of crisis.

During that time, while the Yemeni Jewish king was preparing to march towards the Christian capital, one very famous poet from Hamadān, known as *al-A'sha*, travelled in haste to Najrān, met with its Grand Cardinal by the name of *Abdul Maseeh bin al-Dayyān* and his brother and minister *Yazeed bin al Dayyān*, and there he said his famous poem warning them that the Jewish Ḥimyarites were on their way. We present to you herein the verses of this famous poem:

أيا سيدي نجران لا أوصيتكما	بنجران خيراً فيما نابها و اعتراكما
فإن تفعل خيراً و ترتديا به	فإنكما أهلاً لذاك كلاكما
و إن تكفيا نجران أمر عظيمه	فقبلكما ما سادها أبواكما
و إن أجلبت صهيون يوماً عليكما	فإن رعى الحرب الذكوك رحاكما

Note the highlighted names *Najrān* (in the first verse) and *Ṣahyūn* (in the last). Here follows is a rough paraphrase of the poem:

O you, **Lords of Najrān** ... I place in your hands the safety of the city
 Would you not do a thing that is valiant ... For surely you are worthy of such a deed
 And if you would prevent a great calamity from befalling Najran ... The likes of which your forefathers knew not
 For if **Ṣahyūn** is one day unleashed upon you ... A destructive war shall surely be upon your doorstep

In his book entitled (lit) *Imagined Palestine - Land of the Torah in Ancient Yemen*, Iraqi scholar and linguist Fāḍel al-Rubay'ī states the following concerning the Jewish-Christian conflict in Yemen: "And it was during that war that the historical event recorded in the Qur'ān took place. This event is described in the Chapter of the Quran entitled *Sūrat al-Burūj* (The Constellations), as the *Incident of the Trench*, which recorded the terrible persecution of the faithful of Najrān at the hands of the Ḥimyarites, when some 16,000 Christians were thrown in trenches, and had fiery oil poured on top of them".

The Qur'ānic passage that al-Rubay'ī refers to is the following:

{Dead are the people of the trench * The fire supplied with fuel * So they were placed in it * And they were witnesses to what they did to the believers } ...[85: 4-7].

Despite the fact that Dhū Nawwās' massacre of the Christians of Najrān is indeed a historic event that has been accurately documented by both the Ethiopian and Roman Byzantine churches, as well as the historians of Yemen, and despite the fact that the city of Najrān itself became known as *al-Ukhdūd* (The Trench), at some point during the so-called "Pre-Islamic" times, we cannot be absolutely certain that the passage in Sūrah 85 refers to that event **in particular** (though the classical commentators of the Qur'ān are generally unanimous that it does). Nevertheless, the holocaust of Najrān was unlike any that history had ever witnessed (up until then), and it shook the very consciousness of Arabia. Its repercussions would be felt later on, when Ethiopia took vengeance on the Ḥimyarites by launching a campaign against Yemen in the year 525 AD.

The name *Ṣahyūn*, which appears in al-A'sha's poem, is the Yemenite corruption of *Ṣayūn* (Zion). This is evident once we recall the famous *h* letter which appears in the middle of both common and proper nouns in the dialects of Yemen. Arabic linguists call this *al-hā' al-waṣaṭiyyah* (meaning: the "middle *h* letter"), to distinguish it from the *h*- prefix that was used as the pronoun article "the" in the old South Arabian dialects. Countless instances of this phenomenon are encountered in the ancient Yemeni scriptures. Examples include: Abram - Abraham / Yan'am - Yahan'am / Bareeq - Bahreeq / Yashū' - Yahshū' / Ṣayūn - Ṣahyūn.

It is therefore obvious that al-A'sha, legendary bard of the historic Hamadān region of Yemen, was warning the Christian Cardinals of Najrān that the Ḥimyarites were preparing to launch an assault on the city from their stronghold at Ṣahyūn (Zion), which is a mountain that lies near Būs-Yabūs (Jebus). Placing these locations within the Palestinian territory is hence tantamount to insanity. What on Earth does the Ḥimyarite-Christian conflict have to do with Palestine? It is evident that al-A'sha, along with the historians of his day and age, knew of Mount Ṣahyūn, from whose slopes the armies of the mad Jewish king Dhū Nawwās* launched their campaign against the Christians. It was the Jews of Yemen, based around Ṣan'ā', who sacked Najrān. These events had nothing to do with Palestine whatsoever.

Even today, we see many families in the Levant (notably Lebanon and Syria) bearing the name *Ṣahyūn*, in remembrance of their ancestral roots in the mountains of Yemen. This is a testament to the phenomenon known as *tayammun* (the migration of names) that we talked about in our previous book, and provides further evidence for South Arabia being the launching point of all ancient migrations.

Going back to the Old Testament, we find another reference to the Jebusites as the original inhabitants of a safe and secure mountainous town (Ur-Salem):

* Dhū Nawwās is mentioned in a number of old South Arabian, Syriac and Byzantine sources. Many later Christian sources (such as the *Book of the Ḥimyarites* and the Caleb Cycle of the *Kebra Nagast*) also refer to his war with the Axumite Christians. In the Byzantine records, his name appears as *Dunavas*.



Picture #11: Part of the vestiges of *al-Ukhdūd*, in Najrān, site of the holocaust of 520 AD.

But the people of Judah could not drive out the **Jebusites, the inhabitants of **Jerusalem**; so the Jebusites live with the people of Judah in Jerusalem to this day (Joshua – 15:63).**

Comparing al-Akwa’s description of Bayt Būs (Yabūs) with the reference to the Jebusites in various Biblical passages, we can see the following:

<u>Al-Akwa’</u>	<u>Old Testament</u>
Bayt Būs is an impenetrable stronghold in a mountainous area.	The city of the Jebusites fell at the hands of the King, who took the stronghold.

Is this another coincidence?



Picture #12: Old Bayt Būs in the Şan’ā’ District of Yemen. This is the Jerusalem of the Old Testament.

In a 2009 interview with a Palestinian newspaper, Fāḍel al-Rubay’i stated the following: “I will let you in on a little secret. I am not the first one to have noticed the pages mentioning Mount Şahyūn in Yemen - among others - to be missing from al-Hamadāni’s ***Description of Arabia***. In fact, the great Saudi scholar, Ḥamad al Jāsser (1910 - 2000), once commented

about the fact that Orientalist researchers had torn many pages from the original manuscript of *DoA*, and that those pages are probably lost forever”.



Picture #13: Ruins of an ancient fortress (left) on the outskirts of Bayt Būs.



Map #1: The path taken by Dhū Nawwās’ army from the stronghold of ṣahyūn to Najrān.

Famous Yemeni poet al-Rājiz al-Radā‘i, native of *Mikhlāf Radā‘* (site of the Biblical Beer-Sheba, as we showed you in our previous book), mentioned Ṣahyūn in the following verse, wherein he described the road from Ṣan‘ā’ to the Yemeni coast of Tihāmah:

حيث البريد لم يزل مأزوماً ألفت صهيأ خلفها مذموماً

Note the rendering of (صهيون) as (صهيأ), brought about by the necessity of the poetic structure, and decide, for yourself, dear reader, if the term has any relation to Palestine.

- **The Biblical Kadesh and the Karnak Inscription**

Did the ancient Egyptians venture into the Arabian Peninsula? In light of recent archeological and linguistic evidence, they most certainly did. Whether or not the classical Biblical scholars, ever insistent on marginalizing Arabia's role in history, wanted us to **know** about the Egyptian presence in the Peninsula is another matter altogether. We have seen how the presumption that ancient Palestine was the theater of the Old Testament stories has led to the utter despair of archeologists in their attempt to reconcile between the Biblical texts and the physical evidence that has been unearthed from the ground. This contradiction has caused many of the Neo-Historians and scientists to dismiss the entire Biblical account as no more than a religious myth.

The fact of the matter is that Egyptologists have never discarded the possibility of an ancient Egyptian colonial presence in Arabia. The idea that a vast, fertile peninsula - especially in its southern quadrant - surrounded by water on all three sides, rich with plant and mineral resources, and strategically located to form the transit hub of the trade routes, could be completely ignored by the Egyptians is out of the question. In fact, quite a few Egyptologists even theorized that the "mysterious" land referred to in the ancient Hieroglyphic inscriptions as *Punt* - the land that the so-called "Pharaohs" often ventured into for the purpose of collecting myrrh and frankincense - may have included parts of the Arabian Peninsula. Due to the scarcity of archeological research in Arabia, compared to the vast and extensive excavations that have been conducted in the Nile Valley, the Egyptologists could not confirm their theory.

Based on the evidence we have gathered lately, we can say, with utmost certainty, that the ancient Kings of the Nile did in fact establish colonies all along the Red Sea coast of Arabia, from as far north as the Ḥijāz, to as far south as 'Adan in Yemen. We will also venture to say that the Egyptians and Babylonians fought many wars over control of the Red Sea coast; wars that were ignited due to the geo-political position of the two great powers with respect to the vast peninsula that lay between their territories. Apparently, those who wrote our history for us did not want us to know about those wars.

The subject of the Babylonian and Assyrian campaigns for control of the ancient trade routes of Arabia will be elaborated, in detail, in our upcoming fourth book. For now however, it would be beneficial to give a brief glimpse of what the ancient Greeks wrote concerning Egyptian excursions across the Red Sea, and what the famous Karnak Inscription, unearthed in the Nile Valley itself, have revealed.

Greek historian Herodotus, in his *History* (2:201), mentions that Senusret I (1971 BC - 1926 BC), Egyptian king of the 12th Dynasty, led several military campaigns towards the east coast of the Red Sea. Another historian and geographer, Strabo, reiterated Herodotus' claims and stated that Senusret I was indeed the first Egyptian king ever to set foot in Arabia. Diodorus Siculus (died 20 BC), in his monumental *Bibliotheca Historica*, was adamant that Senusret had occupied the **entire** Arabian Peninsula.

Apparently, the Greek historians were far from delusional. In the year 2010, the Saudi Commission for Tourism and Antiquities (SCTA) announced that Saudi archaeologists had discovered an ancient Hieroglyphic inscription mentioning an Egyptian king, on a rock near the oasis city of Taymā'. (It is probable that the discovery was actually made before 2010, but the Saudis, ever the archeological enthusiasts, were reluctant to announce it). In a televised news conference, SCTA Vice President for Antiquities and Museums 'Ali Ibrāheem al-Ghabbān stated: "The rock bears an inscription of King Ramses III, one of the kings who ruled ancient Egypt from 1192 BC to 1160 BC". Information on the Taymā' Inscription can be found quite easily on the Internet.



Picture #14: A photograph of the Hieroglyphic inscription discovered in Taymā', Saudi Arabia.

No discussion about Egyptians in Arabia would be complete without mention of King Thutmose III. The Temple of Karnak, one of the most prominent vestiges left behind by the ancient Egyptians, contains crucial clues regarding certain military campaigns led by the Kings of the Nile that have puzzled modern archeologists. On the walls of the Karnak Temple are intricate glyphs and runes describing the Egyptian conquests of neighboring territories. Foremost among the monarchs mentioned in those inscriptions is Thutmose III (sometimes referred to as *Tahutmose*) of the 18th Dynasty, who reigned from 1479 BC until 1426 BC. The list of Thutmose's military accomplishments dwarfs that of any other Egyptian king. It is for this reason that historians have labeled Thutmose III as the "Napoleon of Egypt".

The experts who examined the Karnak Inscription held the pre-established opinion that the campaigns led by Thutmose III were directed either against the Levant (Palestine and Syria), or southward towards Nubia (currently Sudan). They absolutely refused to contemplate the possibility of any venture into the Arabian Peninsula. When they discovered, among the Hieroglyphs, an inscription bearing a list of over 100 names of geographical locations of which

no trace was ever found in the Levant or Nubia during that epoch, they immediately assumed that the royal scribes of Thutmose III were either ignorant of the actual territories in question - which led them to perpetrate many errors in their records - or that they had simply made up the names to exaggerate the military exploits of their king. The fact is that nothing can be further from the truth. The Egyptian scribes knew very well what they were recording. Blinded by their presumption that Palestine was the destination of Thutmose's expedition, the archeologists failed to realize that the particular inscription actually recorded the names of places that were the targets of a South Arabian campaign, and had no relation to the Levant whatsoever.

It is beyond the scope of this book to present the list in its entirety, as it contains a total of 119 location names. For the sake of brevity, we will include an excerpt comprising 11 names from that list, pertaining to several areas (including the site of Qdsh-Qds), and show you exactly where these places are, and where Thutmose's campaign was directed:

Name in Karnak Inscription	Name in al-Hamadāni's Description	Actual Arabic transliteration
Makat	المخا	Makhā
Ḥasor	حضور	Ḥaḍūr
Sūr	صور	Ṣūr
'Enso	عنس	'Ans
Khashab	خشب	Khashab
Kānaṭ	أكانط	Akāneṭ
Rūs	روس	Rūs
Rams	رمس	Rams
'Akd	عقد	'Aqd
'Khaṭm	خطم الغراب	Khaṭm al-Ghurāb
Kadash	قدس	Qadas

1) Makat:

The first name in the list appears in the Karnak inscriptions as *Makat*. This is perfectly understandable, as the Egyptians simply recorded the names of the regions as the South Arabians themselves pronounced them, while bearing in mind the differences in the vocal structure between the ancient Arabian and Egyptian dialects. The name in question belongs today to a region that lies in the southern part of the Tihāmah coastal plain of Yemen, near the Bāb-al-Mandab strait, and site of a very famous port city that bears the same name. This is the location where the Egyptians most probably landed. The Greek and Roman cartographers and sailors referred to this region, and the city proper, as *Mocha*. The modern name in Arabic, is *Makhā*. More will be said concerning this famous city in a later release.

2) Ḥasor:

This is the Egyptian rendering of the famous Mount Ḥaḍūr in south Yemen, which we located in our previous book (See *Road of the Patriarch*, pages 75, 76). Being that the Egyptians, like the

ancient Yemenis, could not vocalize the Arabic *ḥaḥ* letter, they rendered the name as *Ḥasor*. This is the same Mount Hazor mentioned in the Bible.

3) Sūr:

In our previous book, we showed you that the name *Ṣūr* (Tyre), which designates a Lebanese port town located on the Mediterranean coast, is in fact a *tayammuni* name that belonged to an older town in southern Yemen (see *Road of the Patriarch*, pages 61, 62), which al-Hamadāni mentioned in his gazetteer as being in the tribal kingdom or domain (*Mikhlāf*) of *Jayshān*. The city was destroyed by a volcanic eruption, then partially rebuilt in a later era. By “coincidence”, it happens to be located in the geographical vicinity of Mount Ḥaḍūr, Mount Qadas, and the city of Mocha, as the ancient Egyptians placed it!



Map #2: Location of the port city of Mocha, Yemen.

4) ‘Enso:

According to the Karnak Inscription, the Egyptian army reached as far north as the Dhamār region, a territory which today lies just south of the Yemeni capital. Here is what al-Hamadāni says concerning this area (*Mikhlāf Dhamār*) in his *Description of Arabia* (page 206):

مخلاف دمار: دمار قرية كبيرة جامعة بها زروع و آبار قريبة، يُنال ماؤها باليد، و يسكنها بطون من جَمِير، و هو مخلاف نفيس كثير الخير، عتيق الخيل، كثير الأعتاب و المآثر، به بينون و لبووة، و جبل إسبيل مُنقسم بنصفين، نصف إلى مخلاف عَس.

He is describing the *Mikhlāf* (as well as a large town by the same name within it) as being a very fertile region characterized by the presence of many shallow wells whose waters can be reached by hand, grape orchards, and famous for rearing horses. It is inhabited by many branches of Ḥimyar. Within its boundaries are the mountains of Baynūn and Labū’ah (the Biblical *Bet-Lebaot* that we talked about in our previous book). On the edge of its territory is a mountain called Isbeel, part of which lies within the neighbouring area of ‘Ans.

5,6) Khashab and Kānaṭ:

Continuing our scan of the list of names which archeologists utterly failed to locate within Palestine, we find that the Karnak Inscription lists *Khashab* and *Kānaṭ* as two locations annexed by Thutmose III's army. By another coincidence, we find the following passage in al-Hamadāni's *DoA* (page 221):

فهذه قرى البون: الخشب و أكناط، قرية كبيرة بها خليط من بكيل و حاشد، و بأكانط منهم الميح و بيت الجالد.

Al-Hamadāni places the two villages of *al-Khashab* and *Akāneṭ* within the general territory of a region he calls *al-Būn* (البون). Please keep this name in mind, dear reader, as it will be the subject of a future study regarding the mysterious land the Egyptians called *Pewn-Pewnt* (Punt), and referred to as “Land of the Ancestors” or “Land of the Gods”.

7) Rūs:

The name that has baffled Egyptologists for decades is known to the geographers of Yemen as *Arḍ al-Rūs*, (أرض الروس), south of Ṣan‘ā’. Here is al-Hamadāni’s description once again (page 216), with comments made by al-Akwa‘ (in parentheses), which expose the lies that the criminal hijackers of Arabia’s history have perpetrated:

في وصف مخلاف خولان و ذي جرة: وادي قروى، و وادي مقولة (وادي قروى من أودية خولان الشهيرة. و بقية الأودية عداها من سحان و بلد الروس التي هي من جرة)، و أودية عنس، فقد يختلط بينها بوسان. و من ذي جرة إلى حريب عنس فإلى ثلاثة مواضع: فالذي يصب إلى خارد الجوف منها السر و يلاقيها سيل مغارب صنعاء.

Note how, by another “coincidence”, the valley of ‘Ans and Mount Ḥurayb (the Biblical *Horeb*) appear in the same geographical space as the country of Rūs, in al-Hamadāni’s gazetteer. The countryside known to Yemenis as *al-Rūs* (not to be confused with an administrative division by the same name within the Ṣan‘ā’ province), lies near the northern border of the province of Ibb.



Picture #15: A view of *al-Rūs* region of Yemen, featuring the historic *Danwah* Mosque.

This means that the Egyptian army, in its advance towards Dhamār, passed through the territories of Rūs, ‘Ans (‘Enso), as well as the locations of Khashab and Akāneṭ. There is not **one** region in the entire length and width of Palestine that encompasses such a geography.

8,9) Rams and ‘Aqd:

The Egyptian campaign encompassed an area in Yemen known locally as *Radmān*, which was historically inhabited by many Ḥimyarite clans, among them *Bani Rams* (*al-Ramsiyyeen*). Here is another passage from *DoA* (page 186), with comments made by contemporary scholar al-Akwa‘:

رجع إلى ردمان: نوعة لجُران و هم من جمير و هم في ناجية، المسمق الأعلى و المسمق الأسفل لبني مالك، حَرِيّة للرَمسيين (بنو رمس) و هم في ناجية و نصرتهم و دعوتهم في جمل، و عَقْد لبني عبد من جمير.

It appears that Bani Rams gave their name to a certain area within the densely populated Radmān region which, by yet another “coincidence”, happens to include a town called ‘*Aqd*.

Has anyone on this Earth located a region within Palestine encompassing the names *Rams* and ‘*Aqd* side by side? Is it a wonder why Egyptologists have been at a loss regarding the locations listed in the Karnak Inscription?

10) Khaṭm

The Orientalist interpretation of the Old Testament, built upon the foundations of the ancient Septuagint translation and the later Masoretic rendering of the Biblical texts, ended up imagining an Egyptian campaign against the territory of Palestine, as part of a war that the kings of the Nile Valley fought against the Assyrians. The truth of the matter is that no such battles were ever fought over Palestinian territories. There is absolutely **zero** mention of *Palestine* or *Palestinians* in the Mesopotamian and Egyptian inscriptions. And we defy anyone to prove otherwise. Every archeological and geographical evidence points to the Arabian Peninsula as the actual theater of those wars, as the Egyptians and Assyrians fought to establish their dominance over the trade routes and subjugate the rebellious tribes who inhabited the Arabian highlands. These evidences have been intentionally ignored or, in some cases, covered up, which lead to a catastrophic misreading of the true history of the region, and total chaos in the projection of names. As a result, *Miṣrim* became Egypt, ‘*Uzzah* became Gaza*, the ancient Yemeni city of *Rafaḥ* was projected onto a coastal city in Palestine (despite the fact that the Old Testament clearly describes it as being on a mountain!), a non-existent mountain called *Zion* suddenly “popped up” near Jerusalem (a city that became synonymous with a three-thousand-meter high peak called Qadas!). And the world has gone on believing these absurdities for ages, unaware of their true intentions of those criminals who have been propagating them.

* The rendering of the Biblical ‘*Uzzah* as *Gaza* (or *Ghazzah*, in the Arabic translations) and placing it within the Palestinian territory, is truly one of the most blatant cases of forgery that the Orientalist imagination perpetrated. We will expose this outrageous geographical projection in more detail later on.

The names in the Karnak Inscription have absolutely no relation to Palestine whatsoever. And here follows is more proof from al-Hamadāni's *Description of Arabia* (pages 156, 157):

ما أُقِيل من أشراف نَقِيل السود فَبَيْت بوس و جبل نُقَم و ما بينهما حقل صنعا إلى خَطَم الغُراب، و بيت رفح فالرحبة إلى خطم الغراب و قاعة و البون، و أكاط و الخشب.

Let us look at the number of occurrences in the above passage, which alone is enough to condemn the Orientalist interpretations of the Old Testament to the trash can of history. Al-Hamadāni places *Bayt-Būs* (the first highlighted word) within the same geographic space as *Khaṭm al-Ghurāb* (second word), *Bayt Rafaḥ* (third word), *al-Būn* (fourth word), *Akāneṭ* and *Khashab* (fifth and sixth words respectively). How can we explain the Karnak Inscription's listing of these locations, side by side, as al-Hamadāni did, some twenty five centuries later? Is this all by coincidence? Are you not yet convinced, dear reader, that our history has been hijacked by a pack of soulless criminals who have been resorting to systematic fraud to achieve their colonial ambitions?

11) Kadash

We come to it at last, the enigmatic *Kadesh* of the Old Testament. The fact of the matter is that various books of the Old Testament place Kadesh (or *Kades*, as it appears in some translations), within the same geographical domain as Edom, Aden, Hazor, and Zin. By coincidence, al-Hamadāni speaks of Mount Qadas as being near Mount Haḍūr, the city of 'Adan, and the Valleys of Adeem and Deen. Here follows is a relevant passage from *Description of Arabia*:

ثم وادي بيض، و مآتية من سُراة جنب و جميع ما بين عَدْن و وادي نخلة من أرض شرعب التي تنتهي إلى البحر. و الثاني من أودية السكاسك، وادي أديم و جبال ذات السريح، و هي التي تُسمى اليوم الصريح، و هي من المعافر، ثم في قَدَس.

There is not, in the entire territory of Palestine, an area of land containing these same locations side by side. The famous Qadas mountain of Yemen is a towering peak located some 80 kilometers south of the city of Ta'iz. It stands nearly 3,000 meters high, and its slopes and peaks are dotted with many ancient fortifications, among them the famous Miṭrān Keep. This mountain has nothing to do with the current city of Jerusalem whatsoever, and attempting to match the two places is simply futile. Looking at the location of Ta'iz on the previous map (page 45), we can immediately see where Thutmose III's campaign was directed. Mount Qadas gave its name to one of the towns that lay on its slopes, which the Yemenis of our day and age call 'Uzlat Qadas. The town is located in a valley called *Wādi al-Uhjūm*.

The poets of Arabia sang of Mount Qadas and its river valleys on more than one occasion. For example, poet al-Aswad Ibn Ya'fur al-Nahshaliy wrote:

و جامل كزهاء الآب كلفه ذو عَرْمَضٍ من مياه القهر أو قَدَس

Renowned poet al-Buḥturiy said:

صعدوا جبلاً من علاك كأنها هضبات قَدَس و يذبل و حراء



Picture #16: A photo of 'Uzlat Qadas on the slopes of the mountain bearing the same name.

Khafāf bin-Nadbah al-Sālmīy wrote:

فالطود فالملكات أصبح جونها ففراغ قَدَس فعمقها فحسبوب

Apparently, these poets, among others, knew very well that *Qadas* had nothing to do with the city of Jerusalem in Palestine. In fact, many of the armies that invaded Yemen throughout different eras in history (Romans, Ethiopians, and Persians) made it a point to occupy the strategic military forts on Mount Qadas* at some stage of their campaigns.

The Old Testament also states that Kadesh is a place near the border of *Mṣrm* (this is the tribal territory of Bani Muḍar, north of 'Adan, as we proved in our previous book), which fits perfectly with the geography of the region:

When we cried to the Lord, he heard our voice and sent an angel and brought us out of Mṣrm. And here we are in Kadesh, a town on the edge of your territory (Numbers 20:22).

It is also the very same place where Miriam, sister of Aaron, is believed to be buried:

* Even today, the Yemenis refer to the old military forts as *maḥāreeb*. This term is the plural of *miḥrāb*, which is derived from the root *hrb*, indicative of war. This word appears more than once in the Qur'ān, notably in the following: **{They made for him what he desired of fortified enclosures (*maḥāreeb*) and statues and pools of deep reservoirs, and heavy pots. O family of Dāwūd, work to give thanks. Only a few of My servants are thankful.}...[34:13].** On the other hand, the Yemenis are the only people on this planet who designate ancient temples by the term *haykal*. Incidentally, when you hear the term *Haykal Sulaymān* mentioned in Arabic sources, you know where to start looking.

And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there (Numbers 20:14).

Prepare yourself, dear reader, for another shock. Biblical scholars have long been puzzled by the compound name *Kadesh-Barnea* which appears several times in the Old Testament. Here follows is an instance:

Thus did your fathers, when I sent them from Kadesh-Barnea to see the land (Numbers 32:8).

Even today, the question of whether Kadesh and Kadesh-Barnea are one and the same is a matter of debate. By sifting through bits of old Yemeni folklore, another glaring piece of evidence has come to our attention. One of the most famous towns located on the slopes of Qadas is a hamlet known to Yemenis as *al-Bur'*. In fact, the mountain itself is often referred to as *Qadas al-Bur'* or *Qadas dhul Bur'*, in the folk traditions of the region. One of the characteristics of the dialects of southern Yemen is their addition of the *-n* letter suffix at the end of many words. Local linguists call it *al-nūn al-kilā'iyyah*, pertaining to *Mikhlāf Kilā'*, one of the country's most prominent tribal domains. Hence, *Bur'* (برع) may be rendered as *Bur'n* (برعن), just as *Şan'ā'* (صنعاء) is often rendered as *Şan'an* (صنعن). It is therefore conceivable that the ancient Biblical scribes rendered the silent (vowel-less) *Br'n* as *Brn'*, which eventually became *Barnea*. There is no doubt however, that *Kadesh-Barnea** is none other than *Qadas dhul Bur'*, as recorded in the cultural memory of the Yemenis.

As for the Arabic name *al-Quds*, which has been falsely associated with the city of Jerusalem in Palestine, there is a vast amount of evidence, even in the books of the Arab historians, that the name was not used to designate that city until the late Umayyad Era. The records show that when 'Umar bin al-Khaṭṭāb, allegedly the second successor of Muḥammad (P), entered Palestine, some 50 years after the so-called *Hijrah*, he referred to the city of Jerusalem by its original name of *Ilyā'*. Not once does the name *al-Quds* appear in any of the official documents that have been attributed to 'Umar. A testament to this fact can be found in the famous *'Umari Treaty*, in which the *Khaleefah* pledged his protection to the "People of *Ilyā'* ", whether they were Christians or Jews. This is because at that time, the name *al-Quds* was not yet known to the Arabs. Consequently, they referred to the city as *Ilyā'* (إلياء), which is the Arabic rendering of its official Roman name of *Ilya Capitolana*. It follows then that the Biblical Kadesh (Kades) has nothing to do with the current-day Jerusalem, and the Old Testament has nothing to do with Palestine.

* A good example of the *-n* suffix phenomenon can be found in the story of Elias (P) in the Qur'ān. In the Arabic translations, the name appears as *Elias* in the following: {**And Elias was one of the messengers**}...[37:123]. Then, a few passages down, it appears in the form of *Eliasn*, with the *-n* suffix: {**Peace be upon the family of Eliasn**}...[37:130]. This manuscriptural evidence provides another subtle clue as to where the Qur'ān was first recorded.

Here follows is a list of the “coincidences” encountered in the above section, numbered from where we left off in our previous book:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
36	קדש	Qdsh / Qds	Kadesh / Kades	قدس	Qadas
37	עדן	‘Adn	Aden / Eden	عدن	‘Adan
38	קדש ברנע	Qdsh Brn‘	Kadesh-Barnea	قدس البرنع	Qadas al-Bur‘un
39	אדם	Adm / Edm	Edom	وادي أدیم	Wādi Adeem
40	יבוסי	Ybusi	Jebusites	بوس / بیوس	Būs / Yabūs

• Who Were the Philistines?

To get a better grasp of the depth of the colonial Orientalist deception concerning Palestine and the Old Testament, we will analyze herein certain passages from the First Book of Samuel containing an account that fully agrees with events mentioned in the records of the classical Arab chroniclers, notably al-Ṭabari, al-Ya‘qūbi, and al-Mas‘ūdi.

When the Philistines captured the ark of God, they brought it from Eben-Ezer to Ashdod; then the Philistines took the Ark of God and brought it into the house of Dagon and placed it beside Dagon (1st Samuel 5:1,2).

From the above passage, we learn that the Children of Israel, led by King David, came into confrontation with a pagan people known as the *Philistines* (the name appears as *h-flstm* in the silent Aramaic text, and *ha-filistim* in the articulated so-called “Hebrew” version; noting that the *-im* suffix is indicative of the plural). The confrontation took place on the slopes of a mountain that is given the compound name *Eben-Ezer* (or *Eban-Ezer*), where the Philistines were able to wrestle the Ark of the Covenant from the hands of the Israelites and move it to a place called *Ashdod*. The sacred artifact eventually made its way to a place called *Dagon* (the name appears as *dgn* in the original Aramaic scripture, before the Masoretic articulation of the text).

We can say, with utmost certainty, that the territory of ancient Palestine has never known of places called *Eben-Ezer*, *Ashdod*, and *Dagon*, all in the same geographical vicinity. What we **can** say, however, is that the Arabian Peninsula, in ages long past, knew of a famous people called *al-Fils*, who were in fact a conglomeration of several pagan tribes, most prominent of which were the tribes of Bani ‘Eezār and Ṭay’. We also know that (by another coincidence) the territory of the *Fils* comprised a mountain so famous in Arabia, that its name went on to become legend: *Jabal Abān*. This majestic mountain, throughout history, became the setting of many bloody battles between the tribes that sought control of its green, fertile slopes. The mountain is mentioned in al-Hamadāni’s *Description of Arabia*, as well as in dozens of verses of old Arabian poetry. Famous poet Abu Tammām left us some unforgettable verses recounting the bloody battles that took place on Mount Abān, which is without the slightest doubt, the very same place mentioned in the Old Testament:

و أخافكم كي تغمدوا أسيافكم
لقد جهدتم أن تزيلوا عزه
إن الدم المًغترّ يحرسه الدم
فإذا أبان قد رسا و يلمم

One of the poets of the tribe of Ṭay', Ṭarramāḥ Ibn Ḥakeem al-Ṭā'i, during his years of living in exile in Iraq, wrote the following lines in remembrance of the famous mountain in the land where his ancestors had come from:

طربت وشاقتك البرق اليماني
أضوء البرق يلمع بين سلمى
بفجّ الريح فجّ القـاقزان
وبين الهضب من جبلّى أبان

The above verses describe his longing for what he calls *al-barq al-yamāni* (the lightning displays during storms over the mountains of Yemen), and the winds over a certain *fajj* (a deep gorge). The second verse in particular mentions the neighboring mountains of Salmah and Abān, both of which feature in the Old Testament.

By far, the most spectacular description of Mount Abān appears in the poetry of the Ḥimyarite bard Umru' al-Qays:

كان أباناً في أفانين وبلّة
كبير أناس في بجاج مزمل

The above verse describes the majestic mountain in winter, when snow covers its high peaks in vertical patterns, making it appear, in the poet's imagination, as an old white-haired man, dressed in the *bajād* (the highlighted word in the second half of the verse). The poet is actually referring to the traditional striped Yemeni cloak that some Jews wear even today during their religious celebrations. This word appears in the Aramaic Old Testament as *beged* (כְּסוּתָא), where it is used to describe the shirt worn by the Israelite prophet Joseph.



Picture #17: The traditional Yemeni *bajad* pattern.



Picture #18: An old photograph of a Yemeni Jew wearing the *bajad* cloak.

In his famous book entitled *Al-Aṣnām* (lit: *The Idols*), Arab Historian Ibn al-Kalbi (of the tribe of Kalb) mentions the tribe of Ṭay', and the idol they used to worship, called *al-Fils*. Here follows is a passage from Ibn Kalbi's book (page 59):

كان لطيء صنماً يقال له "الفلس"، و كان أنفاً أحمر في وسط جبلهم ... و كانوا يعبدونه و يهدون إليه ، و يعترفون عنده عتائهم. و لا يأتيه خائفاً إلا أمن عنده، و لا يطرد أحد طريدة فيلجأ بها إليه إلا تُركت.

The passage describes *al-Fils* as being a red-colored, man-shaped oddity in the middle of a mountain, a veritable pagan idol to which they made their sacrifices and offerings. It is not known exactly when Ṭay' migrated from Yemen. Some historians claim it was after the final collapse of the Ma'rib dam, while other scholars think it may have been during an even earlier era. According to Islamic tradition, 'Ali bin abi-Ṭālib, supposedly the cousin of the prophet Muḥammad (P), led a contingent of 150 warriors to the tribal homes of Ṭay'*, and destroyed their ancient idol, *al-Fils*.

During the time that the Old Testament events took place, the ancestors of the tribe of Ṭay', among the many pagan tribes of Arabia, were still in their original homeland in the highlands of Yemen, where they had borne witness to the dawn of a monotheistic creed whose tenets were propagated all over the country by the ancient Israelites. It was hence natural that these tribes, who eventually took the name of their idol and became known as *al-Fils*, fell into conflict with the Children of Israel in a past age that is now beyond memory. These ancient wars were often referred to as *Ayyām 'ul 'Arab* ("Days / Chronicles of the Arabs"), in old poetry, where each battle was remembered as *Yawm* - followed by the name of the location where it took place.

It is worth noting that the letter *-t* suffix which appears at the end of many proper nouns was also a characteristic of the old Yemeni dialects. For example, the Persians (*al-Frs*), were often referred to as *al-Frst*, while the name *Quraysh* is rendered as *Qrsht*. Even the entire central part of the country itself is referred to as *Ymnt* in some South Arabian inscriptions. This is clearly evident from an inscription that was found near the city of Zafār, on a bronze statue of the Ḥimyarite king Dhamār 'Ali Yahbur (late 3rd Century AD), proclaiming him as "King of Saba', Ḥaḍramawt, Raydān, and Yemnt". Hence *al-Fils* and *al-Filst* are one and the same.



Picture #19: Bronze statue of Dhamār 'Ali Yahbur (ruler of Yemnt), on display in the National Museum in Ṣan'ā'.

* According to the Arabian sources, the tribe of Ṭay' can be traced back to a legendary figure by the name of Adād bin-Zayd, bin-Yashjub, bin-Asad, bin-Kahlān, bin-**Qaḥṭān** (the last is Biblical *Joktan*, legendary father of the Ḥaḍramawt tribes).

But why did the Bible render the name of mount Aban (Eban) as Ebān-Ezer? The reason is because the mountain stood within the territorial rights of an ancient Yemeni tribe known as *Āl-‘Eezār*, whose descendants today identify themselves as *al-‘Ayāzīrah*. The name *‘Ezer* actually begins with the letter ء (*‘ayn*) in the Aramaic text. The *‘Ayāzīrah* have been living in the Dhamār province of Yemen for generations beyond count, in the very shadow of mount Abān, and not far from a river valley known as *al-Rammah*, whose name also appears, by “coincidence”, in the Old Testament.

In his book *Lisān al-‘Arab* (lit: the *Arabic Tongue*), Ibn Manẓūr states the following concerning al-Rammah (9: 166,167):

يقع جبل أبان في جوار وادي الرمة، و هو من أعظم وديان السراة... الرمة: طويل، عريض، و الطريق منه يفضي إلى صعده، ثم دمار.

The above passage tells us that mount Abān is near the valley of Rammah, one of the greatest river valleys in the Sarāt Mountains...al-Rammah is long, wide, and lies on the road that joins Dhamār to Ṣa‘dah.

Interestingly, the city of Dhamār, according to the legendary genealogical trees of Yemen, can be traced back to its founder, **Shadad** bin-Zar‘ah, bin Ḥimyar al-Asghar. Going back to the Book of Samuel, we recall the passage in question:

When the Philistines captured the ark of God, they brought it from Eben-Ezer to Ashdod; then the Philistines took the Ark of God and brought it into the house of Dagon and placed it beside Dagon (1st Samuel 5:1,2).

The above passage describes an event that happened on the slopes of mount Abān, in the Sarāt Country of ancient Arabia, during the wars that took place between the Israelites and the Filist tribes (*Filistim*), and eventually culminated in the confiscation of the Ark. These names: Eben, Ezer, Ashdod (Shadad), and Filistim, are names that are associated with the Dhamār province of Yemen, and have absolutely no connection to Palestine whatsoever. The claim that the *Ashdod* mentioned in the passage refers to the Palestinian port town by the same name, which lies on the Mediterranean coast, is yet another spectacular case of forgery perpetrated by the Orientalist imagination. As for the name *Dagon*, which appears in the same passage, we will analyze it in a later chapter, when we reveal to you the true home territory of the ancient Israelite tribe of Zebulun.

Here is a passage from *DoA* (page 203) that is of interest to us:

مخلاف رداع: العرش، و حرية لبني الحارث بن كعب و رؤساؤهم آل العيزار.

The above passage talks about *Mikhlāf Radā‘* which, if you remember from our previous book, is the setting of Bi‘r Shabbā‘ (the very same *Beer-Sheba* of the Bible). Among the inhabitants of Radā‘ is the clan of Bani Ḥārīth bin Ka‘b, a branch of *Āl-‘Eezār*, who gave their name to Mount

Abān. This makes perfect sense from a geographic point of view, as the ancient town of Radā‘ lies not more than 10 kilometers from the border of the Dhamār province, where the mountain stands.

Another passage in the Old Testament that gives us a clue as to the theater of the events is the following:

In those days the Philistines mustered for war against Israel, and Israel went out to battle against them; they encamped at Eben-Ezer, and the Philistines encamped at Apeh (1 Samuel 4:1).

The above passage mentions a place whose name appears in the original Aramaic text as *aphq* (with the letter *q*). The English and Latin translations rendered the name as *Apeh*. According to the passage, Mount Eban and Apeh were in the same geographical vicinity. By another coincidence, al-Hamadāni mentions a hillock called *Apheeq*, which also happens to be within the Dhamār province of Yemen. Here follows is the passage from *Description of Arabia* (page 207), which locates Apheeq, and describes it as an area of fortified water canals.

و الأودية التي بها مطاحن الماء، فهي سرية و سُراد، و بنا، و ماوة، و الموفد، و جمع، و بصيد و بأودية رُعين، و بوادي ضهر. و أما مخاليف دمار من غربيها، فهي مصنعة أفيق.

Poet Abu Du’ād al-Ayādi sang of this same place, and described it as being in a very treacherous terrain, difficult to navigate:

ولقد أعتدي يُدافع رُكيتي صنُّع الخدّ أيد القاصرات
و أرانا بالجزع جزع أفيق نتمشّي كمشية الثاقلات

The place that al-Hamadāni and the poet spoke of is identified today by the inhabitants of the Dhamār province as *Khirbat Apheeq* (meaning: the Ruins of Apheeq). It lies about 70 kilometers south of Ṣan‘ā’, in the territory of the tribe of ‘*Ans* (the ‘*Enso* of the Karnak Inscription), a region known to contain many caves and vestiges of ancient military enclosures (*maḥāreeb*). The name *Apheeq* is very easily found in any online index of the regions of Yemen, specifically the Dhamār province.



Picture #20: A ruined keep in Apheeq, in the Dhamār province of Yemen.

Finally, the Book of Samuel tells us that King David’s original home, before his armies had taken the stronghold of Zion, was at Ramah. This was the place the Israelite king returned to after his campaign against the Filst.

Then he (David) would come back to Ramah, for his home was there; he administered justice there to Israel, and built there an altar to the LORD (1 Samuel 7:17).

The Ramah mentioned in the above passage is none other than *Wādi al-Rammah* of ancient Arabian folklore. The fact that the Old Testament mentions Eben-Ezer, Ramah and Aphek within the same geographical vicinity; while the Arabian sources speak of Mount Abān, Wādi al-Rammah, and Apheeḡ, as being locations within the Dhamār province, cannot be due to a mere coincidence.

The big picture, dear reader is now very clear. The Philistines of the Old Testament were a conglomeration of ancient Arabian tribes who were named after their idol, the pagan god *al-Fils* (or *Filst*). During the time of King David (the 11th Century BC), these tribes were in their homeland of the Arabian Sarāt, where they fought many bloody battles against the Israelites and their allies on the slopes of Mount Abān, south of the Yemeni capital Ṣan‘ā’; the city that features in the Old Testament by its ancestral name *Uzal*. These tribes began to migrate, en masse, out of the Arabian Peninsula, following a road that many before them had taken, and that many after them would continue to take. The main catalyst for this migration were no doubt the Babylonian and Assyrian campaigns that had devastated Arabia in that bygone era, as we will see in our next book. Eventually, around 400 BC, the Filst established their presence in significant numbers in the Levant, in a small territory that was later named after them. When the Romans conquered the area, they named the territory in question *Provincia Filistina*.

Here follows is a list of the “coincidences” pertaining to the Biblical Philistines:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
41	אבן	Abn	Eben / Eban	أبان	Abān
42	עזר	‘Ezer	Ezer	أل عيزار / العيازرة	Āl-‘Eezar
43	פלישתים	Flshtm	Philistines	الفلس / الفلست	al-Fils / al-Filst
44	הרמה	h-rmh	Ramah	وادي الرمة	Wādi al-Rammah
45	אשדד	Ashdd	Ashdod	شداد	Shaddad
46	אפק	Aphq	Aphek	أفيق	Apheeḡ

- **The Invention of the Biblical Gaza**

One of the products of the Orientalist imagination was the projection of the name *Gaza* onto the Palestinian territory, and envisioning it as a city which the army of King David entered after a bloody war with Saul’s henchmen for the throne of Israel. The truth of the matter is that **nowhere** in the Old Testament do we find any mention of a city by that name. The word that

appears in the original Aramaic text is ܐܘܙܐ, which actually spells ‘*Azzah* (or ‘*Uzzah* - depending on how the first letter is articulated). This name appears a total of 28 times in the Old Testament, as being the name of a city as well as of a certain person. Despite knowing full-well that it is spelled with the letter ܐ (‘*ayn*) in the original manuscript, the Orientalists deceptively hijacked the name and projected it onto the Palestinian territory, claiming that it designated the current city of Ghazzah (Gaza), which lies near the Egyptian border. From a purely linguistic point of view, this is unacceptable, and constitutes a blatant forgery, reason being that the letter ܐ is part of the Aramaic alphabet, and is indeed vocalized in the so-called “Hebrew” language. There is absolutely no excuse whatsoever that justifies rendering the name as *Gaza*. This rendering of the name was actually based on an even earlier Christian canonical belief, as we will see later on, when we analyze the Ethiopian religious texts.

The purpose of this fraud was to place the events surrounding David and Saul within an imaginary Palestinian theater. The truth is that the historic territory of Palestine never knew a place by the name of *Gaza-Ghazzah*. The truth is that the name ‘*Uzzah* (or ‘*Azzah*), as it appears in the Aramaic text, is clearly indicative of an Arabian culture, as can be proven by the following facts:

1- The ancient Arabs, at one point, worshipped a female deity called *al-‘Uzzah*. This has been demonstrated by inscriptions uncovered all over the Peninsula, from as far north as Jordan, to as far south as Zafār, in Yemen. The Qur’ān mentions this deity, along with al-Lāt and Manāt, as being the primary triad of idols of the Arab pagans during Muḥammad’s time.

2- There are nearly a dozen locations within Yemen that bear the name ‘*Azzah*, in one form or another (whether singular, or part of a compound name), and it is beyond the scope of this book to list them all. The reader can refer to the geographical index penned by contemporary Yemeni geographer Aḥmad ‘Ali al-Akwa‘ to verify this fact.

One such location that is of particular interest to us is a town called ‘*Azzah* located within the Bayḍā’ Province of Yemen, shown on the map below. This is the same province in which the city of Radā‘ is located which, in the past, was the capital of *Mikhlāf Rada‘*.

3- An important connection must be made between ‘*Azzah* and a well-known poet named *Kuthayr*, who was so famous for his many poems mentioning the place, that he was dubbed *Kuthayr ‘Azzah*. The commentators, in their ignorance of the poetic trends, assumed that the object of Kuthayr’s flirtatious songs was a maiden named ‘*Azzah*. This is in fact false, as the poet was actually singing of a place, just as a legendary predecessor of his had flirted with the mountain known as *Jabal Salmah* and was consequently given the name *Zuhayr bin abi-Salmah*.

Here is a famous verse of Kuthayr’s:

رَأَيْتُ ابْنَةَ الضَّمْرِيِّ عَزَّةً أَصْبَحَتْ كَمُحْتَطَبٍ مَا يَلْقَى بِاللَّيْلِ يَحْطَبُ

In another, remarkable poem, wherein he sings of his sadness and pain at parting with the beloved places, he says:

إِنَّ الْمُجِبَّ إِذَا أَحَبَّ حَبِيبَهُ صَدَقَ الصَّفَاءَ وَأَنْجَرَ المَوْعُودَا
 اللهُ يَعْلَمُ لَوْ أَرَدْتُ زِيَادَةَ فِي حُبِّ عَزْرَةَ مَا وَجَدْتُ مَزِيدَا
 رُهْبَانُ مَدْيَنَ وَالَّذِينَ عَاهَدْتُهُمْ يَبْكُونَ مِنْ حَذَرِ العَذَابِ قُعودَا

Note, dear reader, the mention of *Ruhbān Madyan* (the Monks of Madyan), in the third verse. The poet claims that even they would have wept had they found themselves in the same circumstances. We cannot be completely sure which ‘*Azzah*’ it was that Kuthayr “fell in love” with, but we can say for certain that it was not the city of Gaza in Palestine.

A careful analysis of all the occurrences of the term **עֶזָה** within the passages of the Old Testament reveals that the name was rendered as *Gaza* in the context of a city, and as ‘*Uzzah*’ when identifying a certain person. Here follows are some examples:

And Joshua struck them from Kadesh-Barnea as far as Gaza, and all the country of Goshen, as far as Gibeon (Joshua 10:41).

The above passage mentions two places that we have already located within Yemen, namely Kadesh-Barnea (discussed previously in this book) and Goshen (see *Road of the Patriarch*, page 108). Elsewhere in the Bible, we encounter the **same** word rendered as ‘*Uzzah*’, where the context clearly shows it to be the name of a person. Here follows is an example:

And they carried the Ark of God on a new cart, from the house of Abinadab. And Uzzah and Ahio were driving the cart (1st Chronicles 13:7).



Map #3: Possible location of the Biblical ‘Azzah, relative to Kadesh (Qadas) and Goshen (Joshen).

Does it seem to you, dear reader, that these passages speak of the city of Gaza in Palestine?

- **The Biblical Gezer That Was Never Found**

And the Philistines came up yet again and spread out in the Valley of Rephaim. And when David went for directions to the Lord, He said: “You are not to go up against them in front; but make a circle round them from the back and come on them opposite the mulberry trees.

Then at the sound of footsteps in the tops of the trees, go forward quickly, for the Lord has gone out before you to overcome the army of the Philistines. And David did as the Lord commanded him, and struck down the Philistines from Geba to Gezer (2nd Samuel 5:25).

Going back to the subject of the *Filis-Filist*, we find, in the second Book of Samuel, an account of one of the battles that King David fought against these pagan tribes, in a geographical region that encompassed the locations of Rephaim, Geba, and Gezer. Archeologists who excavated the sites of Rephaim and Geba in Palestine quickly dismissed the notion that these two places had any relation to the Biblical story. As for the name *Gezer*, the archeologists were at a complete loss as they failed to find any evidence of even the **existence** of that name within Palestine, and were finally forced to declare that it must have been an outlying area that was located at the border of the country. This conclusion, though it serves the Orientalist interpretation, clearly contradicts Samuel's geography.

The name *Gezer*, in the unarticulated Aramaic text, appears as גזר , which is simply *Gzr* (or *Jzr*). Looking through Arabian poetry, we find the name articulated as *Jāzer*. Yemeni poet al-A'sha of Hamadān weeps for this place as part of a series of tribal homes that fell into ruin:

لعمر أبيتك الخير ما كان مألقي منازل بالمسحاة من شطّ جازر

Al-Hamadāni, on the other hand, calls the place *Dhū Jazr*, and locates it within the same territory as the valleys of *Hūrān*, *Ruwāf*, and *Hujlah*. Here is a passage from *DoA* (page 186):

رجع إلى ردمان: نوعة و المسمق الأسفل لبني مليك و هم من حمير، حرية للرمسيين. و ذو جزر لبني عبد بن حمير ...
حوران و رواف و قاينة و العولة و الحجلة.

Let us analyze the names that appear in the above passage: could *Hūrān* (second highlighted word) be anything other than the Biblical *Hrn*, which was rendered as *Harrān*, projected onto the Syrian-Armenian border, and interpreted as the transit stop of Abraham (P), on his mythical journey from ancient Iraq to Palestine? What about the name *Ruwāf* (third highlighted word)? Is it not the plural of *Rūf*? Is the Biblical *Rphaim* (articulated as *Raphaim* or *Rephaim*) not the plural of *Rph*? Is the *-im* suffix not indicative of the plural form in the South Arabian dialects? Is *Wādi Hujlah* (last highlighted word) not the *Hujlah* of the Old Testament, as we proved in our previous book? Why does al-Hamadāni place *Dhū Jazr* within the same geographical space as those other locations? Are all these coincidences, dear reader?

The name *Jzr* appears once again in the poetry of al-Aswad bin Ya'fur, another forgotten bard of Yemen, where it is rendered as a female name (*Jazrah*), afforded the usual affection given by the poets to such places, and located side by side with another place called *Julājil*. Here is the verse:

يقلن تركن الشاء بين جلاجلي و جزرة قد هاجت عليه النسائم

What is this *Julājil* that the poet speaks of?

In Samuel, we come across an account of King Saul preparing to battle the Philistines in a place called *Gilgal*:

I said: "Now the Philistines will come down against me at *Gilgal*, and I have not sought the favor of the Lord". So I forced myself, and offered the burnt offering (1st Samuel 13:12).

This is the same *Gilgal* that features in the Book of Joshua:

Then the people of Judah came to Joshua at *Gilgal*. And Caleb the son of Jephunneh the Kenizzite said to him, "You know what the Lord said to Moses the man of God in Kadesh-Barnea concerning you and me" (Joshua 14:6).

The name appears as גלגל (*glgl* or *jljl*) in the silent Aramaic text. The archeologists, failing to find any trace of this place in ancient Palestine, made the following declaration: "The *Gilgal* of Joshua lies somewhere between Jericho and the border of Jordan, but its exact location is not known". This was no more than a simple excuse to cover up the age-old delusion.

Let us read about *Juljul* from Umru' al-Qays*:

أَلَا رَبُّ يَوْمٍ لَكَ مِنْهُنَّ صَالِحٌ وَ لَا سَيِّمًا يَوْمٌ بِدَارَةِ جُلْجُلٍ

In his commentary on the above verse, Arab geographer and historian Ibn al-Kalbi, a renowned authority on the ancient idols of Arabia, states the following about *Juljul* in his book entitled *Al-Aṣnām* (lit: *The Idols*):

جُلْجُلٌ هِيَ عِنْدَ غَمْرٍ كِنْدَةَ.

Meaning: *Juljul* is within the territories of *Kindah*, one of the most famous and prestigious tribes of Yemen.

These facts, dear reader, can no longer be dismissed as coincidences. They serve to enforce what we have been saying and will continue to say throughout our journey: Bani Isra'eel were an ancient Arabian tribe who lived in the highlands and mountains of Yemen. This tribe was among the first to combat polytheism, the tenets of which were carried down from the time of the Patriarch Ibraheem (P), the spiritual father of the tribe, and father of all monotheists in Arabia. The events of the Old Testament have nothing to do with Palestine whatsoever; and unless and until we accept this fact, we will remain lost and disoriented, wandering blindly in the desert of rabbinical and Orientalist deceptions.

*It is worth noting that the legendary Umru' al-Qays we are quoting is none other than the famous Himyarite poet of the country known as *Kindah*, who was given the title of *Umru' al-Qays al-Kindiy Ākil al-Murār*. This title is a tribute to the poet being of the clan of Bani Murār, who are mentioned in the Old Testament as the Merari. Here is a relevant passage from the Bible:

This is the service of the clans of the sons of *Merari*, the whole of their service in the tent of meeting, under the direction of *Ithamar* the son of Aaron the priest (Numbers 4:33).

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
47	עזה	‘Azah	Gaza	عزة	‘Azzah / ‘Uzzah
48	גזר	Gzr / Jzr	Gezer	جازر / ذو جزر	Jāzir / Dhū Jazr
49	גלגל	Glg / Jlj	Gilgal	جلجل / جلاجل	Juljul / Julājel
50	רפאים	Rphaim	Rephaim	رواف	Rawāf

- **Iram and Damascus**

The territory of Biblical Aram-Iram was associated with a king by the name of Hadadezer who, in turn, was placed within a Syrian theater, as a result of a scandalously fraudulent projection of the Old Testament geography, in which Aram-Iram became synonymous with Syria. The fact of the matter is, as we shall soon learn, that **nowhere** in the entire Biblical text does the term *Syria* or *Syrians* appear*. Furthermore, not one archeologist was able to find any evidence of an ancient Syrian king or hero by the name of Hadadezer. Can the allegation which equates Aram with Syria be accepted? Has the history of Syria ever recorded the reign of a king by the name of Hadadezer and his war against David? The truth is that no record exists of such events; a fact that the Biblical scholars themselves know very well. So did the battle take place in an imaginary setting, between imaginary foes? Did the author of the Book of Samuel simply invent the story?

Let us first see what Samuel tells us, in the original so-called “Hebrew” text (2nd Samuel 8:5):

ותבא **ארם** דמשק לעזר להדדעזר מלך צובה ויך דוד ב**ארם** עשרים־ושנים אלף איש:

The underlined word which appears in the above passage is composed of three letters, which are referred to in “Hebrew” as: *aleph*, *rosh*, and *mem*. The word thus spells *Arm*. Let us now see how the Orientalist translations rendered this same passage:

King James Bible: **And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.**

World English Bible: **When the Syrians of Damascus came to help Hadadezer king of Zobah, David struck of the Syrians two and twenty thousand men.**

Darby’s English Translation: **And the Syrians of Damascus came to help Hadadezer king of Zobah, and David smote of the Syrians twenty-two thousand men.**

This is how the word **ארם** was rendered in most translations. The only version we are aware of which remained faithful to the original text is the following one:

*The Old Testament mentions *Assyrians*, not *Syrians*.

Bible in Basic English: And when the Aramaeans of Damascus came to the help of Hadadezer, king of Zobah, David put to the sword twenty-two thousand of the Aramaeans.

We learn, from the above correct translation, that the Arameans who came to the aid of Hadadezer (or Hadad-Ezer) against David, were inhabitants of a place called *Dmsq-Dmshq*. Furthermore, Hadadezer is designated as being the king of Zobah (the word is actually צובה, which spells *Šūbah*, with the *šad* letter). Has the historical territory of Syria ever known of a place called Šūbah? Has any trace ever been found of such a name in the Levant?

A few passages further in the Book of Samuel, we come across the following account, which only added more strangeness to the theater of these events, as the Orientalists imagined it:

ויעש דוד שם בשבו מהכותו את־ארם בגיא־מלח שמונה עשר אלף:

The rampant translations of the above are as follows:

And David made a name for himself when he returned, after he had smitten the Syrians in the valley of salt, eighteen thousand men (2nd Samuel 8:13).

Aside from the glaring corruption which appears once again regarding the first underlined term *Arm* (its rendering as *Syria*), another location is introduced as being the “valley of salt”. The translators mistook the “Hebrew” word *gya-mlḥ* (second underlined word) as a common known, and rendered it as “valley of salt” or, as in the *Douay Rheims Bible*, “valley of the salt pits”. The fact of the matter is that this is not a common known, but the proper name of a place called Valley *Mlḥ*.

From the context of Samuel, we learn that despite the alliance of the Arameans of *Dmsq* with Hadad-Ezer against David, the Israelite king was still able to score a victory against his opponents, and made a name for himself in a valley called *Mlḥ*, on his return from the battle. This means that the locations of *Arm*, *Dmsq*, and *Mlḥ* are somehow interconnected.

In light of the above facts, let us see what al-Hamadāni says regarding *Iram* and *Wādi Malāḥā*, while taking into consideration comments made by al-Akwa‘ (in parenthesis). On page 215 of his *Description of Arabia*, al-Hamadāni locates *Wādi Malāḥā* as being near *Ḥujlah* (the very same Biblical *Hoglah*), within the *Jūf* of *Yemen* (the great dell where all inward river valleys eventually meet):

و من أقصاه الحُجْلَه، و وادي ملاحا (يقع وادي ملاحا في بني شداد، و فيه العنب الأبيض و الأسود) بالجوف، و إليها يُنسب يوم رزام ملاحا، و قتلت همدان من مذحج بشرأ.

The above passage describes *Wādi Malāḥā* as being a place where orchards of white and black grapes can be found, and locates it near al-*Ḥujlah*, within *Bani Shadad* (the Biblical *Ashdod*). Also it speaks of a battle called *Yawmu Malāḥā*, which took place between the tribes of *Hamadān* and *Midhḥaj*.

Elsewhere, in his description of the coast of ‘Adan and the surrounding regions, al-Hamadani states the following (page 94):

عَدَن جنوبية و هي ساحل يُحيط به جبل، و موردها ماء يُقال له الحيق أحساء في رمل في جانب فلاة إرم، و سكانها الملاحيون.

This startling passage speaks of a river which joins the sea coast near ‘Adan. The source of this river happens to be an oasis within the sandy Openness of Iram, among whose inhabitants are the Malāḥis (al-Malāḥiyyūn). The place referred to by al-Hamadāni as *Falāt Iram* lies in the Najd region (the highland plateau which is separated from the Sarāt Mountains by the Great Ridge - the *yrdn* - and which directly overlooks the Jūf.)

The Old Testament also designates Hadad-Ezer, the king of Šūbah, as being the son of Rehob:

David also defeated Hadadezer the son of Rehob, king of Zobah...(2nd Samuel 8:3).

By analyzing several other Biblical passages, we find that Rehob is actually the name of a place. Here follows are examples:

So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entrance of Hamath (Numbers 13:21).

In his listing of the homes of the Asher tribe, the Book of Joshua states the following:

And Ebron, and Rehob, and Hammon, and Kanah, as far as great Zidon (Joshua 19:28).

Hence, the statement that Hadad-Ezer was the son of Rehob, means that he hailed from that place (it was his native town). The name appears as *Rḥb* in the un-articulated text.

Let us read from al-Hamadani (page 282):

و جبل و عُضلة و الصمغ أودية تسيل في الغائط ... و رحوب مسيلها إلى رباق و مُزَن، واديان ينتهيان في الغائط.

The above passage lists the river valleys that run in the gorge of al-Ghā’et, among them the valley of **Raḥūb**. As for al-Ghā’et, al-Hamadāni names it among the territories of the Shabwah province of Yemen. During his day and age, al-Ghā’et was occupied by the clan of Ibn Maljam*, a branch of the Kindah tribe, who resided in certain areas of Ḥaḍramawt and the Jūf of Yemen. This places the valley of Raḥūb within the same geographical space as Iram and Malāḥā, as is the case in the Old Testament.

وأسفل بيحان والعطف يسكنه المعاجل من سبأ ثم من وراء ذلك الغائط إلى مرخة، ورؤساء مراد بيحان آل المكرمان ، وهم الخساسات ويقال إن الخساسات من ولد الأشرس بن كندة ، وهم بيت ابن ملجم ، ولآل المكرمان شرف وسؤدد ومقام في مذحج تلك هي أهم المواضع التي ذكرها الهمداني في شبوة.

*According to Islamic folklore, ‘Abdullah ibn Maljam (Muljam) was the assassin who killed Imām ‘Ali, by striking him with a sword while the latter was prostrating himself during prayer.

As for the *Dmsq-Dmshq* of the Old Testament; it follows then that there must have been, in the ancient times, a city or region somewhere in the Najd or Jūf area of Yemen, to the north-west of Ḥaḍramawt, that was known by that name, and which the Orientalists imagined as being the Damascus of the Levant (capital of Syria). As a matter of fact, there was indeed a town called *Dmsq* in the Najd highlands, which the ancient Iramaic tribes (pertaining to Iram - the same city that is mentioned in the Qu'rān), used as a base of operations for their attacks on the Assyrian Empire, starting from 1100 B.C. Famous poet of the Abbasid Era, Abu'l Ḥassan bin Muḥammad (died around 1015 A.D), sang of the ancient ruined Damasq of Arabia:

زارني في دمسق من أرض نجد لك طيف أسرى ففك أسري

It is evidently not the Damascus of Syria that the poet speaks of in the above verse, but the Damasq of the Najd region, a long-forgotten city that was swallowed by the sands of time. This is the same *Dmshq-Dmsq* mentioned in the Old Testament, which the Orientalists projected onto Syria, as part of their imagined Empire of David, which stretched from the Euphrates of Iraq all the way to the Nile of Egypt.

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
51	ארם	Arm	Syria	إِرم	Iram
52	גיא-מלח	Gia-Mlḥ	valley of salt	وادي ملاحا	Wādi Malāḥa
53	רחב	Rḥb	Rehob	رحوب	Raḥub
54	דמשק	Dmsq / Dmshq	Damascus	دَمَسَق	Damasq

* * * * *

CHAPTER II

Tribal Homes

In this chapter, we will make an in-depth analysis of the territories of two Israelite tribes, namely Issachar and Zebulun, in order to get a more complete picture of the deceptive Orientalist interpretation of the Old Testament. This rampant interpretation succeeded in consolidating, in the awareness of the masses, a fraudulent account of Palestine's history, and enforcing an old rabbinical connection with Palestine that began as far back as the 4th Century BC, when a substantial Jewish community was settled in the country. As we did in our previous book, wherein we located the true territories of the tribes of Benjamin (Bin Yāmin) and Simeon (Sam'un), we will analyze the Biblical text by comparing it to passages from al-Hamadāni's gazetteer, *Description of Arabia*, as well as verses from Arabian poetry.

- **Coincidences (55-64): Issachar**

Here follows is the relevant passage from the Book of Joshua, which designates the various locations within the territory of the tribe referred to in the Old Testament as *Issachar*:

And the fourth lot came out to Issachar, for the children of Issachar according to their clans. And their inheritance was Jezrael and Casaloth and Sunem, And Hapharaim, and Sion, and Anaharath. And Rabbith, and Kishion, and Abesz. And Ramat and En-Gannim and En-Haddah and Beth-Pazzez. And their border reached to Tabor, and Shahazimah, and Beth-Shemesh; and ended at the Jordan: sixteen towns and their hamlets (Joshua 19: 17-22).

Before we reveal to you the depth of the Orientalist fraud, it is worth noting that the rampant Arabic translations of the Bible render the name of this tribe as *Yaskar*. It is our view that the correct Arabic rendering is actually *Shakar*. Besides the fact that the *s* and *sh* sounds are interchangeable, and were often substituted for each other in the old dialects, there is a story in Islamic folklore that has some ring of truth to it, and is worth taking into consideration.

55) Issachar:

According to both Ibn Hishām (4:234) and Yāqūt al-Ḥamwi (3:404), two of the most prominent authorities on the *seerah* (biography) of the prophet Muḥammad (P), there is an account related to the spread of Islam in Yemen that goes as such:

A Yemenite by the name of Ṣard bin 'Abdullah al-Azadi, of the tribe of Azad (Asad) came to the Prophet one day, to swear fealty and declare his embracing of the faith. Impressed by the man's sincerity and apparent wisdom, the Prophet (P) sent Ṣard as an emissary to Jurush, a city known to harbor a substantial population from among the Bani Shakar. Unfortunately, the people of Jurush did not heed Ṣard's call, and caused him some hardship. When news of the Jurushites' defiance reached Muḥammad, the Prophet enquired of some of his companions: "Where in Allah's land is the country of Shakar"?

According to the commentators, the Prophet asked the question not because he was ignorant of the tribe itself, but because of the wide dispersal of its homes. This fact became more apparent later on, as the followers of Muḥammad (P) strove to spread the message of the *deen* and fought their earliest battles with the tribes of Yemen. They experienced, first hand, the difficulty of their mission, and began to comprehend the complex and intricate structure of some of the tribes of Yemen, whose clans were widely scattered over vast territories, their homes dispersed throughout the mountainous country. This pattern of tribal settlement posed a serious problem to the early standard bearers of the faith, and stood as an obstacle in the face of the propagation of the divine message. Despite this, the people of Yemen, builders of a civilization as old as human history, and whose culture was familiar with monotheism from the most ancient of times, embraced the faith in large numbers, as the chronicles tell us.

The ruins of the ancient and forgotten city of Jurush lie today in the southernmost reaches of the ‘Aseer province of Saudi Arabia, near the city of Abha which, until the early 1930’s, was actually part of Yemen, before its annexation by the Saudis. The vestiges of Jurush came under the spotlight in the year 2011, when a joint team of Saudi and American archeologists uncovered an ancient military fort there, built with stones rivaling in size those of the Egyptian pyramids. During Prophet Muḥammads’ time, Jurush was the tribal capital of Bani Shakar. However, the city was not their only domain, as clans of the same tribe lived in the wilderness of the *Jawf* area of Yemen, and some were settled as far as the Ḥaḍramawt Valley. Thus, the question “Where in Allah’s land is Shakar” was a well-founded one (regardless of whether or not the Prophet actually said those words, as that is not the point of the story).

These people had no relation to Palestine whatsoever, but were in fact a Yemeni tribe. The Old Testament, for some reason, recorded their name as one of the tribes of Israel; an ancient, South Arabian people who, at one point in time, embraced the creed of the patriarchs Abraham (P) and Moses (P); a creed that has absolutely no connection to the Talmudic Judaism being marketed today as the religion of the so-called “State of Israel”.

Within the framework of a diseased Orientalist imagination, the Biblical city of Jurush was fraudulently projected onto the Levant (Jordan in particular). The haphazardness and chaos of this projection resulted in the utter failure of the Biblical scholars to find any trace of a tribe called *Issachar-Yaskar* in the area, during Joshua’s time. Of course, there is indeed an old city called Jurush in Jordan (vocalized as *Jaresh*), but it is **not** the Jurush of Issachar mentioned in the Old Testament and in Islamic folklore. (See our previous book, *Road of the Patriarch*, page 60 and the footnote on page 71).

On the contrary, all the evidence indicates that the clans belonging to the tribe of Shakar, whose name is rendered as *Yashkar* (or *Yaskar*) in the old South Arabian dialects, were alive and well in Yemen from as far back as the day when the Old Testament was being recorded (around 700 BC), to the time of the prophet Muḥammad (P). And the famous Yemeni poet of the so-called

“Jāhiliyyah Era”, known as al-Mukhabbal al-Yashkuri, was a living, breathing testament to this fact, and his poetry features in the folk ballads of the region, even today.

It is for this reason that a careful analysis of the passage in Joshua which assigned the territories of Issachar*, reveals just how widely dispersed their tribal domains were (more so than any other of the twelve tribes).



Picture #21: Vestiges of the ancient city of Jurush in the 'Aseer province (Saudi Arabia).



Picture #22: Section of the wall fortification discovered in 2011, showing a bull wrestling with a lion.

We will analyze ten locations pertaining to the tribe of Issachar herein. As for the remaining locations, we will look into them in our upcoming fourth book, wherein we will make an in-depth study of the homes of Biblical Israel’s greatest and mightiest tribe, Judah (*Hūdha-Yahūdha*), whose geographical domain was so vast, that it overlapped with and encompassed homes of several other tribes, due to the territorial system of *ḥuqūq* that we discussed in our previous book.

* The name is written **יששכר** in Aramaic, which actually spells *Yshkr*. An alternate (and acceptable) rendering is *Yskr*. Whether these people were true Israelites, or simply widely-scattered clans which the Biblical scribes decided to name as one of the twelve tribes cannot be ascertained, nor is it ultimately relevant to the purpose of our research.

56, 57) Sion / Jezreel:

For the sake of convenience, we have chosen Sion as our first location. This name appears as *Shion* in some translations, which is acceptable, taking into account that *s* and *sh* were interchangeable. This unique name has baffled Biblical scholars for decades, as they turned the Palestinian terrain inside out in search for it. Even Kamāl Ṣaleebi failed to produce any evidence for it in his search for Biblical Israel deep within the ‘Aseer Province of Saudi Arabia. It is none other than the city of Say’ūn, located in the province of Ḥaḍramawt (see the map at the end of this section). Poet Ibn Muqbil mentions this township in one of his poems, and places it near Adhru‘, in the following verse:

أَمَسْتُ بِأَنْزُوعِ أَكْبَادٍ فَحَمَّ لَهَا رَكْبٌ بَلِيَّةٌ أَوْ رَكْبٌ بِسَايُونَا

There indeed is the Biblical Say’ūn, the road to which Ibn Muqbil described as passing through Adhru‘, which in turn is the Biblical *Jezreel*. The name of the latter location appears as יִזְרְעֵאלָה in Aramaic script, which actually spells Yazra‘eel (note the ‘ayn letter). There is no *j* letter in the name. The “Hebrew” word *azr‘* is the plural of *zira‘*, which means “arm” (being that Hebrew does not vocalize the *dh* sound, as Arabic does). The Arabic rendering is hence *adhru‘*. The Bible named the place *Yazra‘eel*, by inserting the *-el* suffix that was often added to proper nouns in the old dialects of Yemen, to bestow a holy or sacred quality to certain names.

Is it by pure coincidence that an Arab poet placed these two locations side by side, within the Ḥaḍramawt province, as Joshua did?

58) Sunem:

This name appears as either *Shunem* or *Sunem*, which is understandable. In the Arabic copies of the Old Testament, it is inaccurately rendered as *Sūnām* (with a prolonged *waw*, rather than the dialectic *ḍammah* mark above the *s*). The more correct rendering of the name is *Sunum*. Al-Hamadāni speaks of a place called *Yasnum*, which he places within what he calls *Balad Shāker* (the Country of the tribe of Shāker), in the province of Khūlan. Here is the passage in *DoA* (pages 163,164):

و غربي بلد شاكِر، إلى دَمَاجٍ مِنْ أَرْضِ خَوْلَانَ ثُمَّ تَخْرُجُ فِي الْخَانِقِ مِنْ بَلَدِ خَوْلَانَ ... فَسِيلَ جَدْرَةَ وَ أَدَانِي أَمْلَحُ مِنْ بَلَدِ شَاكِرٍ.
و لَقِيهَا بِالْفَقَارَةِ سَيْلٌ كَتَافٌ يَصْبُ بِأَسْفَلِ الْحَرَبَا مِنْ وَادِي نَحْرَدٍ ... وَ الرِّكْبِ ... وَ يَسْتَمُّ.

There, in the country of Shāker, is Sunum-Yasnum (as in Karb-Yakrb, Būs-Yabūs, ‘Arb-Ya’rb, Shakar-Yashkar, and so...).

59) En-Haddah:

The term *En* is an inaccurate English transliteration of the Aramaic עֵינַ, which actually spells ‘*ayn*. Wherever this word appears in the Old Testament, it indicates a body of water, such as a pond or a small lake. Thus, Joshua speaks of a particular place known as ‘*Ayn Ḥadah* (the Aramaic spelling is actually with the letter *ḥ*, not *h*). Based on our knowledge of historic Palestine, we can say for certain that its territory has never known a place by that name. On the other hand, old Arabian poetry sang of this pond and rendered its name as *Ḥadd*. Here is a verse by Ibn al-A‘rābi:

فلو أنّها كانت لفاحي كثيرة لقد نهلت من ماء حدّ و علّت

The poet describes the place as **mā’ Ḥadd** (meaning: the waters of Ḥadd), wherein *mā’* is the general term often used in poetry to describe any basin in a wilderness place. The poet wished that he could lead his camels to the pond so the beasts could be refreshed.

Al-Hamadāni’s description of Mikhlāf Radā‘, west of Dhamar, is quite expansive and thorough. We have chosen certain passages from the pages he devoted to the rich and fertile Mikhlāf, which we feel are worth some scrutiny. On page 203 of his *Description of Arabia*, al-Hamadāni states the following:

و كومان بلد واسع يسكنها كومان و هم من زوف و سلّمة، و صنابح، و يصلي كومان إلى بلد ذي جرة بلد الحدا. و لا يكاد يدخل بلد الحدا سبع لذهابهم على السبع بالرمي ...

Further along, on page 208, we come across this passage:

و مما يُصالي الهان إلى وادي الشّجبة الذي يصبُّ إلى رمع جبل أنس، وفيه محفر البقران و سمح و ريمه الصغرى و حدّا.

Note the names **Zūf** (first highlighted term), **Salmah** (second) and **Ḥaddā** (third). The legendary historian and geographer of Yemen locates these three places within Mikhlāf Radā‘, the very same province in which lies the Biblical Beer-Sheba. He also designates the wilderness around Zūf and Salmah (the very same Biblical mountain called *Salmah* that Solomon “fell in love with”), as home territories of Bani Kūmān. This *Zūf* that al-Hamadāni speaks of is none other than the Biblical Zuph, mentioned in the Book of Samuel:

Now there was a certain man of Ramataim, a Zuphite of the hill-country of Ephraim, named Elkanah; he was the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite (1st Samuel 1:1).

Incidentally, note how Samuel speaks of the *Ramataim* (plural word meaning the inhabitants of a place called *Ramat*) as being connected to Zuph. This leads us to the next location within the territories of Issachar:

60) Ramat:

The original “Hebrew” language did not vocalize the *th* sound, and hence rendered it as *t*. Consequently, the name *Ramat* is actually *Ramath*, a place that the poet Mukhabbal al-Yashkuri (by coincidence?) sings of. Here is the verse:

لقد شاقني لولا الحياء من الصِّبا بذِي الرمثِ أو وادي قوى ظعائنُ

It seems that the name *Dhū Ramath* is associated with an acidic plant known as *ramath*, which grows in certain regions of the Arabian wilderness, and which camels often feed on. Another poet, Aws bin H̄ijr, also laments on his memories of the place:

بكيثم على الصُّلح الدُّماج و لم يكن بذِي الرمثِ من وادي تُبالَة مقنِبُ

According to the above verse, Ramath is situated near the valleys of Tubālah and al-Dumāj, which can be located today on the easternmost fringes of the province of Ṣa‘dah (northern Yemen), and directly to the west of the country of the Shāker Tribe, in the *Jawf* area of Yemen. In fact, this is exactly what al-Hamadāni tells us, which is further evidence of how accurate the poets were in describing the wilderness places. Here is the passage from *DoA* (page 163):

و غربي بلد شاكر، إلى دماج من أرض خولان ثم تخرج في الخانق من بلد خولان.

Yet another poet, Zuhayr bin Judhaymah, sings of this place, and names it simply *Ramath* (without the *dhū* term):

هل كان سرَّ زهيراً يوم وَقَعَتْنَا بالرمثِ لو لم تكن شأسُ له ولدا

In his book *Glossary of Countries* (3:77), Yāqūt al-Ḥamwi comments on Ramath in particular, and mentions the Yemenis’ tendency to add the term *dhū* to proper nouns (whether names of locations or historical kings / heroes). In fact, this linguistic trend is among what identifies Yemeni culture*.

How can we explain these occurrences? How is it possible that the Old Testament associates the tribe of Issachar with Ramat, Zuph, En-Hadah, and Sunum, while the geographers and poets of Yemen associate Shakar (Yashkar) with Ramath, Zūf, ‘Ayn Ḥaddā, and Yasnum? Could it be that the truth regarding the theater of the Biblical stories has been right under our noses for centuries but we have been blinded from seeing it?

* A quick scan of the list of the kings of ancient Saba’ (Sheba) and Ḥimyar will reveal names such as Dhū Raydān, Dhū Jayḥān, Dhū’l Ādhār, Dhū Yazn, Dhū Nawwās, to name a few... The Qur’ān also mentions Dhū’l Kifl [21:85] who is possibly Ezekiel, while Dāwūd (David) is given the title of *Dhu’l Ayd* [38:17]. This is very conclusive proof that David was a semi legendary figure from Yemen’s distant past, and that the Qur’ān used titles its audience were very familiar with.

61) Abez:

In the silent (vowel-less) Aramaic text, the name is spelled **אבז**, which would be vocalized as *Abš* (with a *šad* letter). The Orientalist translations rendered the name as Abez, because most European dialects are unfamiliar with the *š* sound. (This is comparable to Mšrm-Mzrm). In our view, the correct Arabic rendering is actually *Abḏ* (or *Abād*, with the long *a* vowel and with the *ḏad* consonant, a letter that is unique to the Arabic dialect). In his *Glossary of Countries* (1:81), geographer al-Ḥamwi quotes a poet by the name of Shabeeb bin Yazeed:

أَتَنَسُونَ يَوْمَ النَّعْفِ نَعْفَ بُرَاخَةَ وَ يَوْمَ أَبَا ضِ إِذْ عَتَا كُلُّ مُجَرَّمٍ

Note how the poet mentions Yawmu Abād; meaning the Day (Battle) of Abād. Another poet, ‘Amr bin Kalthūm displays spectacular accuracy in his mention of the place:

كَأَنَّ الْخَيْلَ أَسْفَلَ مِنْ أَبَا ضِ بَجَنْبِ عُورِضِ أُسْرَابُ وَيْرِ

The above verse places Abād in the vicinity of another place called *‘Uwayriḏ* (second highlighted word). This is actually a poetic rendering of the name *‘Arḏ*, which Ibn Kalthūm used as an expression of his endearment of the place. Let’s see what al-Hamadāni wrote in *DoA* (page 254):

ثم ترجع في بطن العرض، عرض بني عدي، فأولها القرى قرى بني يشكر، ثم القاتين لبني يشكر، و عن يسار ذلك الشعبتان ففصعداً، ثم ترجع إلى بطن العرض فالموصل لبني يشكر ... ثم أباض.

In the above startling passage, the great geographer of Yemen places Abād near ‘Arḏ, just as poet Ibn Kalthūm did, and both locations within the territories of Bani Shāker (incidentally, note that he renders the name as *Bani-Yashkar* in this particular passage). Yashkar-Shakar and Shāker are one and the same, obviously, and this is dictated by the Yemeni dialects. The author uses the three versions of the name freely and without any constraints. This cannot be due to pure coincidence, dear reader. The explanation, as astonishing as it may seem, is that Joshua and al-Hamadāni were describing the same territory.

62) Beth-Pazzez:

This name was particularly troublesome for the Orientalists. In the various translations of the Old Testament, the name features as Beth-Pazzez, Bethpezzez or, as in the case of the *Douay Rheims Bible*, Bethpheses. This last rendering is actually the most accurate, because it is the closest to the silent Aramaic **בת פצץ**, which spells *Bt Phšš* (with two *šad* letters). It is also worth noting that modern Hebrew, because of the influence of the German Yiddish dialect, renders the *ph* (or *f* sound) as *p*. For example, the Hebrew word for “clan” or “family” is *mishpaht* (with the *p* and *h* sounds). This is how the European Jews pronounce it. The more accurate pronunciation is *mishfaht-misfaht* (with the *f* and *h* sounds), which is how the Jews of Yemen vocalize the word. The letter *p* is not voiced in the so-called “semitic” languages, which is proof that the “Hebrew”

we know today is a language that was fabricated from scratch by the European Zionists (please refer to our previous book, **Road of the Patriarch**, wherein we exposed to you the true origin of the term “Hebrew”).

The correct rendering of this name, as we see it, is *Bayt Faḍāḍ* (with the ḍaḍ letter), sometimes rendered as *Faḍeed*. The following is a verse for the poet Qays bin al-‘Eezar (pertaining to the clan known in Yemen today as *al-‘Ayāzīrah*):

وَرَدَنَّ الْفَضاضَ قَبْلَنَا شَيْفَاتُنَا بِأَرْعَنَ يَنْفِي الطَّيْرَ عَنْ كُلِّ مَوْعٍ

Geographer al-Bakri, in his **Glossary** (entry 1025), attributes the above verse to Qays bin-Khuwaylid*. Whatever the case, the verse itself indicates that Faḍāḍ is a place known for its streams, wherein the water current is so slow that birds are naturally repulsed from it. On the other hand, Yāqūt al-Ḥamwi (4:303) tells us that there is some uncertainty as to whether the name should be rendered *Faḍaḍ* or *Faḍeed*. In either case, he defines the word as a river valley in which the water flows sluggishly. This fits perfectly with the Biblical naming of the place as Bet-Pheseş, knowing that the term *bayt* has been used by Yemenis for thousands of years to designate a valley that was home to a tribe.

63) Kishion:

The name appears as either *Kishion* or *Kision* in the rampant translations, both of which are inaccurate. If we ignore the vowels, which the Masorites added to the text starting from the 7th Century AD, we find that the name, in the silent Aramaic text, is written קִשְׁיִן. This actually spells *Qshn* (with the letter *q*, not *k*). The adjusted Arabic name, in our view, would be *Qusyān* (not *Qasyūn*, as the rampant Orientalist Arabic translations of the Bible rendered it).

Arabic poetry also happens (by “coincidence”, of course) to know of a place within the territory of Bani Tameem, not far from the tribal homes of Yashkar in northern Yemen, called *Qusyān*. Poet Tameem ibn Muqbil mentions this place in the following verse:

سَقَّتْ قُسيَانُ فَازورَّتْ و ما علمت في أهل تَربانَ من سوءٍ و لا حَسَن

Another poet, whose name al-Ḥamwi neglects to mention, sings a sad hymn to this place:

ألا رَبُّ يَوْمٍ لِهوتُ بِقُسيَانِ و لم يكن بالزميلة الورع الواني

* We remind you, dear Arabic reader, that it is possible to verify **all** the verses of poetry we are resorting to as references, by simply copy-pasting each verse into an Internet search bar.

64) En-Gannim:

The Aramaic word **גננ**, which spells *gnnm*, is the plural form of *gnn*. This is in fact the Arabic equivalent of the word *ginn* (or *jinn*). The Masoretes placed vowels in the name, and rendered it as **גנימ** (*gannim*, the plural of *gan*). Hence, *En-Gannim* is none other than ‘*Ayn Jinn*, a mountain pond or oasis mentioned, by name, in Arabian poetry. Here is a verse from al-Nābighah al-Ja’diy:

أشَبَّ لها فردٌ خلا بين عاذبٍ و بين جماد الجنِّ بالصيف أشهرًا

The poet is describing the waters of al-Jinn when they are so still, so as to seem solid, like crystal, calling them *Jimād al-Jinn*. Al-Bakri, in his *Glossary** (entries 672 and 910) states the following:

جماد الجنِّ من ديار بني يشكر.

Translation: Jimād al-Jinn is within the home territory of Bani Yashkar.

This passage needs no further comments.

The Jordan?

One of the most spectacular cases of fraud perpetrated by the Orientalist translations, is their interpretation of the term **הירדן** (*h-yrđn*), which appears in the Aramaic text, as “The Jordan”, a country by the same name in the Levant. The result of this interpretation (no doubt influenced by the false Masoretic articulation of the texts), was the creation of a mythical kingdom ruled by David, whose boundaries stretched from Iraq, all the way to the Nile of Egypt, and encompassed the territories of both Jordan and Palestine. This kingdom (more akin to an empire, actually) of which there is not a single shred of evidence in any Babylonian, Akkadian, Egyptian, Ugaritic, or Phoenician inscription, nor any archeological or historical source known to man, was the product of a diseased imagination obsessed with the Orient, and in particular the Levant (the Fertile Crescent). Thus, the mythical empire of David was planted in the beliefs of the masses, of various faiths and creeds, and marketed as a reality.

The truth of the matter, dear reader, is that the term *h-yrđn* is not even a proper noun. Several scholars have pointed out this fact, among them Professor Bernard Leeman, in his book entitled *Queen of Sheba and Biblical Israel*, where he affirms that the “Hebrew” word *yrđn* is a common noun that simply means *ridge* or *escarpment*. This can be confirmed by resorting to any Aramaic glossary or dictionary. Hence, the passage in (**Joshua 19**) is simply telling us that a certain string of locations belonging to the tribe of Issachar began in a place called *Tabor*, and

* Al-Bakri’s *Glossary* (*Mu’jam al-Bakri*) is not to be confused with the *Glossary of Countries* (*Mu’jam al-Buldān*) by Yāqūt al-Ḥamwī.

ended at the escarpment (*h-yrdn*), which is the great, cliff-like fault line that separates the Najd Highlands of Arabia from the Sarāt Mountain range. This escarpment stretches almost continuously for about 1000 km, starting from just south of the current city of Makkah, in the Hījāz, all the way to the coast of ‘Adan in Yemen. Not once in the entire Biblical text is *h-yrdn* mentioned in the context of being a river in the Levant; a fact that has always puzzled scholars (the “Hebrew” word for *river* happens to be *nahr*, as it is in Arabic).

A more thorough analysis of the Biblical terms *h-yrdn*, *krkms̄h*, *m’ab*, and *phrt* will be made in our upcoming fourth book.

Here follows is a list of the “coincidences” encountered in this section:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
55	ישכר	Yshkr	Issachar	شكر / يشكر	Shakar / Yashkar
56	שיאן	Shi’n	Sion / Shion	سيان	Say’ūn
57	יזרעאל	Yzr’el	Jezreel	أزرع	Adhru‘
58	שנם	Shnm	Sunem / Shunem	سنم / يسنم	Sunum / Yasnum
59	עין חדה	‘Ayn Ḥdh	En-Haddah	حدّ / حدّا	Ḥadd / Ḥaddā
60	רמת	Ramat	Rameth	ذو رمث / رمث	Ramath
61	אבץ	Abṣ	Abez	أبيض	Abād
62	בת פעץ	Bet Phṣṣ	Beth-Pezez	فضاض / فضيض	Faḏād / Faḏeēḏ
63	קשן	Qshn	Kishion / Kision	قسيان	Qusyān
64	עין גנים	‘Ayn Gannim	En-Gannim	عين جنّ	‘Ayn Ginn

By noting the locations of Say’un, Jurush, Ṣa’dah, and the Jawf region on the map below, we can get a rough picture as to how widely dispersed the tribal homes of Issachar (Yashkar) were.



Map #4: Territories belonging to the tribe of Issachar.

- **Coincidences (65-80): Zebulun**

The Tribe of Zebulun was associated with a territory that the Arab poets referred to as *Ard Zubālah*, as we will see later on. The silent Aramaic construction of the name is *Zbl*; rendered as *Zbln*, by adding the *-n* suffix that was a characteristic of the dialects of ancient Yemen. Here follows is the passage in the Book of Joshua which assigned the territories of this small tribe.

And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid; and their border went up westward, even to Maralah, and reached to Dabbesheth; and it reached to the brook that is before Jokneam; And turned from Sarid eastward toward the sunrise unto the border of Chisloth-Tabor, and then goeth out to Daberath, and goeth up to Japhea. And from there it goes on east to Gath-Hepher, to Ittah-Kazin; ending at Rimmon and Amthar, as far as Noah; and the border turned about it on the north to Hannathon; and the goings out thereof were at the valley of Iphtah-El; And Kattath, and Nahlel, and Semeron, and Idalah, and Bethlehem: twelve cities with their villages (Joshua 19:10-16).

65) Sarid:

The name of the first location features as *Sarid* or *Sharid*, depending on the translation (most translations actually render it with an *s*, rather than *sh*). The silent Aramaic name is simply *srd-shrd* and this is precisely how the Arab poets rendered it. Al-Shanfari wrote:

إني لأهوى أن أَلْفَ عجاجِتي على ذي كساءٍ من سلامان أو بردِ
و أمشي لدى العصداء أبغي سراتهم و أسلُكُ خالاً بين أرفاغٍ و السردِ

The intricate map drawn by the above verses includes a mountain range known as *Khāl* (first highlighted word), which is in the vicinity of *Sard* (second word). It just so happens that al-Hamadāni places Sarāt al-Khāl as being on the fringe of the territory of the tribe of Shakar-Yashkar, which shared borders with Zebulun in certain places. Here is the passage from *DoA* (page 131):

ثم يتلوها سراة عنز، و سراة الحجر، نجدُها خَتَعَم، و غورهم بارق ثم سراة ناء، من الأزد، و بنو خالد، و غورهم قبائل من الأزد، ثم سراة الخال لشكر.

In the *Glossary of Al-Bakri* (entry 138), we read the following passage regarding Sard:

إن السرد جبل في بلاد بني الأزد، سُكان عُمان و اليمن القديم.

Translation: Al-Sard is a mountain in the country of Azad (Bani Asad), inhabitants of ancient ‘Oman and Yemen.

This is perfectly in line with the geographical location of the mountain, which lies in the south of Yemen, near the Yāfi‘ highlands, not far from ‘Adan. This leads us to the next locations.

66, 67) Japhea, Nahleel:

According to both Joshua and al-Hamadāni, the tribe of Zebulun lived in a geographical region that stretched from Yāfi‘ to the Sarāt of Azad and Sarāt al-Khāl, and travelers on that road can pass by a place called Sard, just as the poet describes. Where in Palestine do we find such a geography?

Let’s see what al-Hamadāni wrote in *DoA* (pages 182, 183):

و دون هذه المواضع أودية منها هليل، و صيد و ذو كزان لبني حبيش من زبيد، و هم في وسط أرض زوف. فهذه أرض زوف في الميمنة، خمر و من والاها من البلاد إلى حدود يافع.

The above passage describes a territory that encompasses the valleys of Haleel (which is none other than the *Nhleel* of Joshua, after removing the extinct *n-* prefix*), Şayd (which is none other than the Biblical Sidon**), Zūf (the Zuph - Zoph of Joshua), all the way to the border of Yāfi‘ (the Biblical Japhea, whose name in Aramaic is written יַפִּיעַ, which actually spells *Yāfi‘*).



Picture #23: The highlands of Yāfi‘, in southern Yemen.

68) Noah:

This troublesome name appears as נעה in the silent Aramaic text, and actually spells *n’h* (note the ‘*ayn* letter in the middle). It appears that the Masorite scribes, who began articulating the Biblical text during the 7th Century AD, were unsure of which vowel to insert in the name. As a result, the term features in the Orientalist translations sometimes as *Neah* and other times as *Noah* or *Noa* (see *Latin Vulgate* and *Douay Rheims Bible*). Whatever the case, we can be certain that neither of the two versions has ever been identified as a place within the territory of Palestine.

* The ancient South Arabian dialects, at one point, used the *n-* and *m-* prefixes as pronoun articles, which actually evolved from the earlier *h-* or *ha-* prefix, meaning “the”.

** In the Old Testament, the name *Sidon* is actually written with the *şad* letter (hence Şidon). This has nothing to do with the city of Sidon in Lebanon, which is actually a port on the Mediterranean coast.

The correct Arabic rendering is in fact *Naw'ah*, a place which al-Hamadāni locates, by “coincidence”, within the country of Bani Azad (Asad), where Sard happens to be. Here is the passage (*DoA*, page 186):

رَجَعَ إِلَى رَدْمَانَ: نَوْعَهُ لَجْرَانَ، وَ هَمَّ مِنْ حِمِيرٍ، وَ هَمَّ مِنْ نَاجِيَةٍ. أَطَامَ لِبْنِي صَائِدٍ مِنَ الْأَزْدِ، وَ مِنْ وَلَدِ دَوْسٍ وَ دَعَوْتَهُمْ فِي جَمَلٍ.

69) Dabbasheth:

The “Hebrew” word *dbs-dbsh* can mean *honey*, *molasses* or *syrup*. In the Arabic translations of the Old Testament, this Biblical name features as *Dabbashet*, whereas the more accurate rendering is *Dubbās*. The *t* letter which appears at the end of the so-called “Hebrew” name (written **דבשת** in the Aramaic script, which actually spells *Dbsht*), reminds us of the famous *-t* suffix of the dialects of Yemen, which we talked about previously, and which features in many of the Ḥimyarite Musnad inscriptions of South Arabia.

According to al-Hamadāni’s *Description of Arabia* (page 147), the mountain known as *Jabal Dubbās* lies within the Province of Lahj, in southern Yemen, not far from the coast of ‘Adan, and in the vicinity of another peak called Shameer (none other than the Biblical Shamir), and Ḍur‘ah (none other than the Biblical Zorah), in a mountain range called *al-Sakāsik*. Here is the passage:

جبال السكاسك: جبل الصردف و جبل السودان ... و جبال الأشعوب، الصلّو الجامع لهم بعد ذلك: سامع ... و شمير ... و نُبّاس و ضُرعة.

Note the last highlighted name, which is *Ḍur‘ah*. This place is mentioned in Joshua 19:41 as being within the territories of the neighboring tribe of Dan. The name is written **צרעה** in Aramaic, which actually spells *Ṣur‘ah* (with the *ṣād* and *‘ayn* letters):

And the border of their inheritance was Zorah, and Eshtaol, and Ir-Shemesh (Joshua 19:41).

We will analyze the territories of the Tribe of Dan (the very same Bani Adhān-Dhān of old Yemeni folklore) in our upcoming fourth book.

The slopes of Mount Dubbās are very famous in Yemen for producing one of the best brands of honey in the country (hence the mountain’s name), which rivals the legendary cedar honey of Ḥaḍramawt (the Biblical Hazarmaveth). This reminds us once again of the depth of the Orientalist deception, which spoke of a “promised land” flowing with milk and honey; a land that was imagined and marketed to the world as Palestine.

70) Kattath:

The Aramaic text lists this place as ܩܬܬܐ, with the letters *q* (qof) and *t* (ṭaw). Kattath is the inaccurate English rendering of the name (the letter *th* is nowhere to be found in the original name). The adjusted Arabic name is actually *Qatā* (with the long *a* sound at the end).

Here is a verse by poet al-Akḥṭal, referred to in al-Bakri's *Glossary* (entry 1081):

و بالمعرسانيات حلّ و أرزمت بروض القطا منه مطافيل حفل

Another poet, Ḥājeb bin Ḥabeeb al-Asadi (of the tribe of Asad, whose territorial domain encompassed the homes of their ancestors, Bani Zubālah of southern Yemen) said:

ينتابُ ماء قطيات فأحلفه وكان مورده بحوران

In the above verse, he sings of a place he calls Qatayāt (which is a flirtatious, female rendering of *Qatā*, used for the purpose of poetic structure and expression), and describes a river that flows within it, whose source happens to be the famous Ḥūrān Vale. This is the same Ḥūrān of Yemen that the Patriarch Abraham (P) stopped in, on his journey from the land of his ancestors, somewhere on the outskirts of the Ḥaḍramawt Valley.

Nowhere in historic Palestine do we ever find any trace of such a location.

71) Rimmon:

In the silent Aramaic text, this name appears as ܪܡܢ, which spells *Rmn*. In the articulated “Hebrew” scripture, it is rendered as *Rammon* (similar to *Sidon*, and *Azemon*), and as *Rammūn* in the Orientalist Arabic translations. *Rimmon* is a vulgar English translation of the name. Our view is that the silent *Rmn* should be adjusted to *Rummān*, (similar to *Qaḥṭān* and ‘*Ibrān*), not *Rammūn*.

Poet Ibn Muqbil said:

أرقتُ لبرقٍ آخر الليل دونه رضامٌ و هضبٌ دون رُمان أقيحُ

According to al-Bakri (entry 674), who commented on the above verse, *Rummān* is a mountain that lay within the domain of Ṭay’ (part of the pagan *Fils* conglomeration of pagan tribes).

A spectacular description of this same place can be found in the poetry of Abu Ṣakhr al-Hudhli, who said:

فقالوا طوينا ذاك ليلاً و لم يكن به بعض من تهوى فما شعرَ السفرُ
خليلي هل يستجيرُ الرمث و الغضا و طلع الكدى من بطن رُمان و السدر

The above verses describe the Rummān Valley as being covered with cedar trees, and agrees with the early Muslim geographers' location of the place in Yemen, not in the Levant.

72, 73) Amthar, Yphtah-El:

Two points must be kept in mind when analyzing the name *Amthar*. Firstly, the actual Aramaic text speaks of **המתאר**, which actually spells *h-mtar* (note the *h-* article prefix, which corresponds to *al-* in Arabic), not *Amthar*. Secondly, that the spelling is with a *t*, not a *th*. The correct Arabic rendering of the place is *al-Matār* (with the long *a* sound). According to Joshua, we can locate *al-Matār* in the vicinity of Nhleel (Hleel), Semeron (or Shemeron, as it appears in some translations) and a third location listed as *Iphtaḥ-El* (or *Yphtaḥ-El*). All these locations lie on the road to Japhea.

Take a close look, dear reader, at the following passage from *DoA* (pages 182-186), which describes a single domain, centered around *Yāfi'*:

المطار لبني منبه ... و دون هذه المواضع أودية منها هليل ... فهذه أرض زوف و ما والاها من البلاد إلى حدود يافع ... رجع إلى ذكر الميسرة عند خروجه من رداع إلى المشرق ... المفتاح لبني عروة ... رجع إلى ردمان: نوعية لجران ... حوران و رواف و قاينة و الحجلة.

Note the number of “coincidences” above: *al-Hamadāni* places *Haleel*, *Zūf*, *Yāfi'*, *al-Maftaḥ*, *Naw'ah*, *Hūrān*, and *Rawāf* within the same territory. Bearing in mind the tendency of the ancient Yemenis to add the prefix *y-* and/or the suffix *-el* to proper nouns, the assumption that *Yiftaḥ-el* is none other than *al-Maftaḥ* mentioned by *al-Hamadāni* suddenly seems very logical, and the realization that *Joshua* spoke of *Nhleel*, *Zoph*, *Japhea*, *Yphtaḥ-el*, *No'a* and *Rephaim* as being part of the same geographical space suddenly becomes very clear, and that these places are not far from *Wādi Ḥūrān* and *al-Ḥujlah* (the Biblical *Hoglah*).

74 - 76) Jokneam, Semeron, Ittah-Kazin:

The name *Jokneam* is an inaccurate rendering of the Aramaic **יִקְנֵעַם**, which actually spells *yqn'm* (note the letters *qof* and *'ayn*). Because the name is difficult to vocalize by most Europeans, it was rendered as *Jokneam* in the Orientalist translations. This word is the plural of *qn'* - *yqn'*. Here is another interesting passage from *al-Hamadāni's Description* (page 255), where he goes on describing the chain of locations pertaining to the tribe of *Azad*, as well as the neighboring *Yashkar*, within a region that, during his day and age, was called *al-Yamāmah* (not to be confused with a region in Saudi Arabia bearing the same name):

ثم تقطع بطن قو ثم السمرا و هو أرض سهب، ثم تأخذ في الدهناء ثم تخرج من الجبال و الشقاق إلى العثا، و هي السلاسل ... ثم أسفل من ذلك القرى من اليمامة و الخرج و هو في قنع الرمل. و القنع مفضى القاع و الرملة. و هذه مفضى اليمامة

حصون و قلاع و هذه الأودية مفضاها واحد، في بطن السوط الأبرك النعام، فإنه يفضي في ذات نصب أسفل العرمة ... ثم ترجع في بطن العرض: قرى بني يشكر. ثم تمضي في رأس العارض و يحبس عليك العرض فتزد القرية ... قرية بني سدوس ... و هي قرية جيدة و فيها قصر سليمان بن داوود مبني من الصخر منحوت عجيب خراب، فإلى رملة كثلة.

Let us analyze the highlighted words and phrases in the above passage. Al-Hamadāni mentions an elevated steppe (prairieland) called *al-Samrā*, which is in the vicinity of *Qan* '. Also, he speaks of *al- 'Athā 'ith* (second highlighted word; a plural name whose singular form is 'ath, or 'athah - with a stressed *th* sound - which means a sand-covered hillock). As a matter of fact, the Biblical word *עֲתָה* ('*attah*) constituted a puzzle to the Orientalists who translated the Bible, so they simply left it as it is (un-translated), thinking it to be part of the compound name *Ittah-Kazin* (or *Eth-Kazin*, as it appears in some translations). The truth is that the Aramaic word '*attah* is the equivalent of the Arabic '*athah* (عَئَة); a **descriptive** term that was mistakenly translated as being part of a compound name. It is the sandy hill of Kazin that Joshua mentions, not a place called *Ittah-Kazin*. This is an example of how the Orientalist interpreters invented place names within the "Holy Land" of Palestine, attributing them to an ancient tribe that actually lived in the highlands of Yemen.

The name Kazin is spelled with the *qof* and *ṣad* letters, in the Aramaic text (קצין). Its proper pronunciation is hence *Qaṣin*. The Arabic equivalent could very well be none other than the *Qaḍeen* mentioned by Arab poets.

Here is a lament by Umayyah bin abi-Ṣult:

عرفتُ الدارَ قد أقوت سنينا لزينبَ إذ تحلُّ بذِي قَضيِنا

And a descriptive verse by Ibn al-Dumeenah, mentioning the same place:

من السند المقابل ذا مريخٍ إلى الساقين ساقِي ذِي قَضيِنا

Could this valley, nestled between sandy hillocks, be the *Qaṣin* of Joshua? Could the sandy plain of *Qan* ' mentioned by al-Hamadāni as being near *al-Samrā*, in a region bordering the territory of Bani Yashkar, be the *Yqn* 'm of Joshua which is near *Semerom* in the land of Zebulun, who shared borders with Issachar?

The last outlined phrase in the quoted passage is worth pondering over. Here is a paraphrase of what al-Hamadāni says: "the village of Bani Sadūs ... a bountiful place in which there is a vestige of a strange structure carved from stone; the castle of Sulaymān, son of Dāwūd. And from there on to the sand of Kathlah".

Where did al-Hamadāni get the notion that King Solomon, whose "empire" was supposedly centered in Palestine, carved himself a castle out of rock, somewhere in the highlands of Yemen? Did he hallucinate the place? Or is it perhaps due to the fact that Dāwūd and Sulaymān were local figures deeply rooted in the folkloric memory of the Yemenis?

77) Bethlehem:

The last name in Joshua’s list of the territories of Zebulun is one that the Orientalists (and their Zionist successors) like to dwell on. Once we come to terms with the fact that not **one** of the locations we mentioned in this section was ever identified in Palestine, the current city of Bethlehem, supposedly central among those locations, suddenly seems isolated and out of place. Could the deception truly run that deep?

There is a famous story that features in Islamic folklore, which speaks of a Yemeni man from Ṣa‘dah who visited the Prophet (P), and brought with him a gift of honey. When the Prophet asked the man where he got it from, the latter replied: “From Wādy Waskhah”. The Prophet smiled as he reached for the honey jar and said: “You mean Wādy *Washah*”. The story - irrespective of whether authentic or not - was narrated to show that the Prophet understood very well the *a‘jami* speech of the Yemeni man*. The tendency to vocalize the *ḥ* (ح) sound as *kh* (خ) was very evident in Yemen. This phenomenon can be observed even today, in the so-called “Hebrew” language. This explains why the term *Ḥizbullah* (the name of a Shiite armed militia operating within the state of Lebanon), is often pronounced *Khizbullah* by the “Israeli” media.

Have you ever heard, dear reader, of a Yemeni tribe by the name of *Lahm*? In case you haven’t, here follows is a briefing on this tribe:

The Old Testament books of Ezra and Nehemiah contain a long list of the names of the Arabian tribes that were allowed to leave Babylon and return to their homeland, after the Persian king Cyrus the Great issued his famous Decree concerning the exiled peoples. One of the names that appear on those lists is *Bani Lahm* (or *Lakhm*), a very famous Yemeni tribe who eventually migrated to Palestine, where they established a town by the name of Bayt-Lahm, in remembrance of their original, ancestral home. A branch of this tribe settled in Iraq, and became known as *al-Lakhmiyyūn*, who are credited for eventually establishing the kingdom of al-Ḥeerah (the “New Babylon”, so to speak); while other clans were among the members of the Muslim army that conquered Egypt, under the military command of ‘Amr bin al-‘Ās, in the year 640 AD.

Here is what poet al-Nābighah al-Dhubayāni says of this mighty tribe, who ruled Iraq during his time:

و لخم ملوك الناس يُجبي لهم إذا قال منهم قائل فهو واجب

Paraphrase of the verse: And Lakhm are the kings of people, to whom tributes are given. When one of their order issues a decree, it becomes a duty for the subjects.

* The location of *Washah* - *Waskhah* is discussed in detail, on page 225 of *Description of Arabia*, as is the famous story of the “Zakāt of Honey” involving the Prophet (P) and the Yemeni man. It is indeed a real place. And the tendency of many Yemenis, even today, of vocalizing the *ḥ* sound as *kh* is quite evident as well.

In his book entitled *Yemeni Tribes in Egypt*, renowned Egyptian historian Ṭāha abu Sadeerah states the following (under the heading “Yemeni Tribes in al-Fuṣṭāṭ”):

وكيفما كان الأمر ، فقد كانت للقبائل اليمنية المختلفة اليد الطولى في فتح الديار المصرية . وقد ذكرت المراجع التاريخية أنّ القبائل اليمنية كانت تمثل القوة الضاربة في جيش عمرو بن العاص الذي كان مؤلفاً من أربعة آلاف، كما قلنا سابقاً. وتذكر المراجع أسماء القبائل اليمنية التي شاركت في الفتح على سبيل المثال: الأزدية - أكبر القبائل اليمنية على الإطلاق - خولان ، همدان ، الصدف ، تجيب ، حضرم ، كندة ، المهرة ، مراد ، غافق ، جذام ، لخم ، البلي .

The above passage lists the most prominent Yemeni tribes, who happened to make up nearly 80% of ‘Amr’s army. Foremost among those tribes (the names of which al-Sadeerah took from various historical references) are: Azad (Asad), Khūlān, Hamadān, al-Ṣadaf, Ḥaḍram, Tajeeb, Kindah, al-Mahrah, Murād, Jadhām, **Lakhm**, Ghassān, Dūws, and Baliy.

Elsewhere, al-Sadeerah speaks of the fall of the military keep of Bablioun* in the Nile Delta Region, wherein he states:

وبالفعل وصل المدد العسكري إلى مصر ، وكانوا غالبيتهم من القبائل اليمنية التي استقرت في التاريخ البعيد في بلاد الشام قبل الفتوحات الإسلامية . وتذكر المراجع أنّ حصن بابليون سقط على يد رجل من قبيلة لخم اليمنية ، عندما قاد مجموعة من الفرسان العرب اليمنيين عددهم حوالي خمسمائة فارس مقتحماً الحصن وهناك دارت معركة دموية وشرسة حتى سقط الحصن، وقد تخطبت أرض الحصن بدماء الشهداء اليمنيين .

A paraphrase of the above passage: “...so it was that the spread of the military force reached Egypt, and most of the soldiers were of the tribes of Yemen, **who had settled in the Levant long before the Muslim conquests of the land**. And the various sources tell us that Bablioun fell at the hands of a man from the **Yemeni tribe of Lakhm**, who led a battalion of Arab Yemeni warriors numbering about 500, and stormed the keep after a bloody battle. And the floor of the keep became stained with the blood of the martyrs from Yemen”.

Apparently, the Arab historians were very well aware that the Yemeni tribe of *Lakhm*, the very ancestors of the warriors who conquered the Bablioun Keep in Egypt, had settled in the Levant (Palestine-Jordan), long before the Muslim conquest of the area.

Another report which apparently supports al-Sadeerah’s assessment features in al-Bakri’s geographical *Glossary* (entry 289), wherein we read the story of one very famous companion of the Prophet, Tameem al-Dāri, of the Tribe of Laḥm. Tameem was a young man who was known for his many voyages around Arabia and the Levant, and who had returned home just as Muḥammad (P) and his followers were about to score a final and decisive victory against their opponents. Tameem recounted to the Prophet stories of his many travels, and asked of him one favor, as reported by al-Bakri:

إن الله مُظهرُك على الأرض كلها، فهب لي قريتي من بيت لحم؟ فقال النبي (ص): هي لك. و كتب له بها. فلما استخلف عمر بن الخطاب و ظهر في الشام، جاء تميم الداري بكتاب النبي (ص)، فقال له عمر: أنا شاهدك، فأعطاه إياها.

* Please refer to our first book, *The Search for Pharaoh* (page 56) for more information on this fortress.

Here follows is a paraphrase of al-Bakri's account:

[Tameem al-Dāri approached the Prophet (P) and said: "Allah has given you authority over the whole land, would you not grant me my village of Bayt Laḥm?" The Prophet (P) said: "It is yours", and decreed it so in a written document. When 'Umar became the *khaleefah* (successor), Tameem approached him and (once again) brought forth the Prophet's note. 'Umar said to him: "I am your witness; it is yours"].

Regardless of whether or not Tameem al-Dāri was indeed a contemporary of the prophet Muḥammad*, the story does in fact support the following historical truth: the city of *Bayt Laḥm* in Palestine was named so by the ancient Yemeni tribe of Laḥm-Lakhm, who gave it that name as a memorial tribute to an older *Bayt Laḥm* in Yemen, a place that eventually fell into ruin and oblivion. It was the Prophet himself (or so the story-tellers would have us believe) who gifted Tameem his ancestral village of Bayt Laḥm in Yemen, after the standard-bearers of the divine message wrestled it from their opponents. And it was that **same** Tameem who, years later, approached 'Umar ibn al-Khaṭṭāb, mastermind of the conquest of Palestine, and once again lay claim to the "new" Bayt Laḥm in the Levant, the town that Tameem's own ancestors had established when they migrated from Yemen to Palestine.

Which of the two *Bethlehems* is Joshua talking about as being within the territories of Zebulun? After all you have read so far, honored reader, do you not think the answer is clear?

78 - 80) Zebulun, Megiddo, and Dagon:

In Joshua's description of the territorial domain of the tribe of Asher (which, for the sake of conciseness, we did not analyze in this book), we come across the following phrase:

...and it (their border) turned toward the sun rising to Beth-Dagon, and reached to Zebulun, and to the valley of Yphtah-El (Joshua 19:27).

From the context, we realize that the domain of Asher (none other than the ancient *Ash'ari* clans of Yemen) shared borders with the territory of Zebulun, which features in old Arabic poetry as *Arḍ Zubālah*. In his book *Description of Arabia* (page 300), al-Hamadāni quotes the following verse by Ibn Shiryān al-Quray'i:

* We have come to the conclusion, after many years of sifting through the stories and anecdotes found in the books of Arabian history and Islamic folklore, that these books contain a mixture of truths and myths. The diligent reader of the old chronicles will encounter true events being portrayed as having taken place in a different time frame from the period in which they actually occurred. He will encounter deeds belonging to certain peoples, being narrated as though they were perpetrated by different - and often rival - peoples, and will come across historical figures that have been hijacked and placed in wrong time periods (or wrong places). In other words, anachronisms and geographical paradoxes seem to be the main features of those records, and many times we find that political motives were behind the shortcomings.

وَأوردُهُ زُبَالَةَ كُلِّ عَامٍ يَحِشُّ عَلَى ذَوَابِتِهِ الْخُلَيْيَا
وَأوردُهُ نُبَاجَ بَنِي مَجِيدٍ وَإِنْ كَانَ الْعَبْدُ بِهَا قَوِيًّا

There is the tribe of Zubālah who, long ago, gave their name to a territory that was not far from the domain of Bani Majeed; whose territory the poet describes as being a *nubāj*. This word was often used by the Bedouins (nomads of Arabia) to describe elevated plateaus in the wilderness, where a certain plant of the same name grew. Many wandering Bedouins found themselves forced to eat this plant when they ran out of food. (Look up the term *nubj* in Ibn Manzūr’s lexicon *Lisān al-‘Arab* - entry 374). On the other hand, the Old Testament speaks of a territory known as *har-Megido*, wherein the term *har* refers to a high place. This word is the “Hebrew” equivalent of the Arabic *harrah*, which is used to describe volcanic plateaus or mesas.

Al-Hamadāni mentions Zubālah (page 300), as a place near al-Qā‘ (north-east of the city of ‘Adan), where a battle took place long ago between the tribes of Hamadān and Murād, not far off the coast of Tihāmah:

عرض القاع تسع و عشرون درجة و ثلثا درجة، و منه إلى زُبَالَةَ ثمانية عشرة ميلاً، و عرض زُبَالَةَ تسعة و عشرون درجة و ربع.

These facts warrant that we make the following comparison:

Old Testament	Arabian Sources
Territory (land) of <i>Zebulun</i> (Zebulun)	Arḍ Zubālah
Har-Megido	Nabāj (high plateau) of Bani Majeed

Arab chroniclers, geographers, and genealogical experts are in consensus that the historic homeland of Bani Ash‘ar was the Tihāma region of Yemen, near the sea coast. Al-Bakri (entry 52) tells us that the Ash‘aris were forced to move toward the coast due to years of unusual drought that had overtaken the interior lands at a certain point in time, and that many sons and daughters of Bani Majeed mixed with the immigrants and became Ash‘aris. The antiquity of the tribe of Ash‘ar is made evident by the fact that they are traced back to a legendary figure known as Ash‘ar bin Adad bin Saba’, who was born a very hairy infant (incidentally, the word *sha‘r* is Arabic for *hair*). This legend is strikingly similar to the Biblical story of Jacob’s twin brother Esau who, as a baby, was red-faced and excessively hairy all over*. The similarities between the culture of ancient Yemen (its poets, kings, genealogical trees, and tribal names) and the Old Testament is too striking to be ignored.

*The rivalry between Jacob and Esau, and their competition for the attention of their mother, is a symbolic story of the rivalry between the gentle “family man” male, who takes care of his household and remains faithful to his wife, and the unbridled, promiscuous macho-type male, who enjoys hunting and is more often on the road than at home.

One of the poets of the Ash‘aris (Asher) whose name al-Bakri did not mention, expressed the relationship between them and the Bani Majeed in the following verse:

أَحَبُّ الْأَشْعَرِينَ لِحَبِّ لَيْلِي وَ أَكْرَمُهُمْ عَلَيَّ بَنُو مَجِيدٍ

This inter-mixing between the tribes of ancient Yemen, the overlapping of their territorial domains, and the very nature of their homeland, with its towering mountains, countless river valleys, and vast open expanses of wilderness, proves that the Isrealites did not live in total isolation from each other, or from other peoples. Their tribes were not rigidly confined to a limited territory, as the Orientalists pictured Biblical Israel to be. It was the colonial ghetto mentality, which built its foundations on the principles of racial, ethnic and tribal segregation, that envisioned the twelve tribes of Israel as having been so isolated, and having no interaction or joint territories with others, and placed them in an imaginary Palestinian theater; the land that became the setting of the racist and segregated state they finally established in the 20th Century.

Here follows is one of many passages in *DoA* (pages 191,192), which mentions Bani Majeed, and their homes on the cliffs that overlook the sea coast, in the Lahj Province of southern Yemen, which also happens to be where Yāfi‘ (Japhea) is located.

و قرى أبين كثيرة بين بني عامر و بني مجيد ... فالى السفال إلى البحر. لحج و سگانها: الدار يسكنها الواقديون، و فور يسكنها الأصبحيون بني أبة من يافع، و بنو الطفيل قوم من مجيد، و ذات الإقبال يسكنها الأصبحيون.

As for the Biblical *Dagon* (a vulgar Masoretic articulation of the silent Aramaic *djn-dgn*), let us hear it from Umru’ al-Qays, once again:

و بيت عذارى يوم دَجِنٍ ولجئُهُ يطْفَنُ بجباء المُرَاقِ مكسال

Another poet, Durayd ibn al-Ṣimmah also mentions the place:

أشبهها غمامة يوم دَجِنٍ و تاللاً برقها أو ضوء شمس
فأقسم ما سمعت كوجد عمرو بذات الخال من جنّ و أنس

The verses speak of *Yawmu Dajan*, a famous battle that took place long ago. Note how Durayd locates Dajan not far from al-Khāl, which we determined previously as being within the territory of Issachar, the neighbors of Zebulun. Here is a verse from al-Aqra‘ bin Ma‘ādh, describing the gloom and moonless nights over the valley of Dajan (*Bet-Dgn*):

فما الشمسُ وافتُ يومَ دَجِنٍ فأشرقتُ ولا البدرُ مسعوداً بدا ليلةَ البدرِ

There, dear reader, is the land of the Old Testament, spread out before us, in its true theater that was lost to the ages. There is the land of Biblical Israel as it was recorded by Joshua, and as al-Hamadāni and the poets of Arabia described it for us. There is the answer to the great riddle that has mystified scholars and archeologists for the past century, while the tortured land of

Palestine, victim of a deluded Orientalist imagination, has been crying out for its day of reckoning.

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
65	שרד	Shrd	Sarid / Sharid	سرد	Sard
66	יפע	Yph‘	Japhea	يافع	Yāfi‘
67	נהלל	Nhll	Nahleel	هليل	Haleel
68	נעה	N‘h	Neah / Noah	نوعة	Naw‘ah
69	דבשת	Dbsht	Dabbasheth	دُبَّاس	Dubbās.
70	קטת	Qtt	Kattath	القطا / قطيات	Qatā / Qatayāt
71	רמן	Rmn	Rimmon	رُمان	Rummān
72	המתאר	h-Matar	Amthar	المئار	al-Matār
73	יפתח-אל	Yphth-El	Yphtaḥ-El	المفتح	Al-Maftaḥ
74	יקנעם	Yqn‘m	Jokneam	قنع	Qan‘
75	שמרון	Shmrn	Shemeron	السمرا	al-Samrā
76	קצין	Qaşin	Kazin	قضين	Qaḏeen
77	בית לחם	Bet Laḥm	Bethlehem	بيت لحم / بيت لحم	Bayt Laḥm / Lakhm
78	בני-זבלן	Bani Zbln	Zebulun	بني زبالة	Bani Zubālah
79	מגדו	Magdo	Megiddo	بني مجيد	Bani Majeed
80	בית דגן	Bet Dgn	Beth Dagon	دجن	Dajan

* * * * *

CHAPTER III

Ethiopia's Testimony

Ethiopia is an ancient land. Until recently, archeologists were almost certain that its territory was the cradle of human beings (the Homo Sapien race). At any rate, it is evident that the culture and civilization of Ethiopia are far older than those of Egypt. Across the northern Ethiopian border lies the state of Eritrea, which shares much of Ethiopia's culture and history. From 1890 until the Second World War, Eritrea was an Italian colony with a large and socially diverse Italian population. In the 1940s, Eritrea was Africa's second most industrialized country and was hopeful of attaining freedom under a democratic parliamentary system. In 1952, it became, under controversial circumstances, a federation within autocratic Ethiopia. The Ethiopians abolished the Eritrean assembly, turned the country into a province in 1962, and incited a vicious thirty-year war of independence. Since 1993, Eritrea has been an independent country but deeply scarred by the war's destruction and subsequent conflict. Its capital is Asmara, one of the most beautiful and well-organized cities in Africa. Asmara has boulevards, villas, houses, a magnificent opera house, parks, squares, government buildings, a university, a cafe society, and an Italian style Catholic cathedral.

In Asmara, there is a fertile strip of land that begins below the Italian-built University of the city. This strip follows an ancient watercourse, the *Mai Bela*. Even in the recent past, the area was forested and well watered, but during the late 1980s, the Ethiopian army stripped the area bare of trees for cooking fuel. Consequently, the Mai Bela stream of today can hardly be described as a river. For most of the year, it consists of a series of pools that merge only when there is a downpour. The old riverbed winds northeast, away from the city, across a wide, often wind-swept plain. Twelve kilometers from Asmara, it passes below the ancient settlement of *Tsa'edakristyan*, which means "White Christian" in Tigrinya, the local language. On the riverbank facing the distant village there is a rocky outcrop on which stands an ancient memorial. A single obelisk, erected in the antique Aksumite style, stands about six meters tall in the middle of a small semicircular wall. Eritrean tradition claims that this is the place where the biblical Queen of Sheba gave birth to her only child, *Bayna Lekhem* - better known as *Menelik* - after returning from her state visit to the court of King Solomon, ruler of Biblical Israel. During Ethiopian rule, the local Eritrean population regularly vandalized the monument, which commemorated Menelik's birth, because it was associated with the hated Ethiopian emperor Haile Selassie (1892-1975), whose authority over Eritrea was based on his claim as the descendant of Menelik. Local tradition says that the words *Mai Bela* were uttered by the queen after giving birth, and mean either "Give me water," or "Give me a razor" (to cut the umbilical cord).

The Eritrean-Ethiopian plateau is full of unexplored archaeological sites. Most of the remains belong to the time when Aksum had become a large trading empire, from 200 BC and onwards. However, there are substantial ruins dating back from hundreds of years earlier than this. At Qohaito, overlooking the coastal plain, there are ruins of an ancient city extending twelve by six kilometers. It was here that the Aksumites of the Red Sea port of Adulis took refuge from the summer heat. From Qohaito inland to Aksum and Yeha, are a large number of vestiges dating

from this period, ruins of towns that had prospered on trade and agriculture. Many are associated with the Queen of Sheba. At Qohaito, there is a large oval area marked by green grass that is nurtured with underground water and edged with stones. It is known as the Queen of Sheba's Bath. There is a large reservoir bearing the same name in the city of Aksum. Moreover, at Qohaito, there is a cave that tradition says is the entrance to a labyrinth that the Queen followed during her journey to Aksum.



Picture #24: Queen of Sheba's Bath at Aksum, Ethiopia.

The citizens of the Kingdom of Saba' are better known outside Arabia and Ethiopia by their other name, *Shebans*. For many centuries, the southern Arabians shared close ethnic and linguistic traits with the peoples of the Ethiopian plateau and Djibouti. In fact, Shebans were found on both sides of the Red Sea in the first millennium BC, but eventually established their separate identity in Ethiopia. Could it be that the geographic and cultural proximity of Yemen and Ethiopia contributed to the legend of the Queen of Sheba eventually finding its way into Abyssinian culture? Or is there perhaps another factor that we have been unaware of?

The Old Testament mentions several real, historical figures of the Middle East, prior to the Babylonian captivity, such as Sheshonk, Shabako, and Sennacherib. The most important figure to support the Old Testament's veracity is, however, the Queen of Sheba, who paid a state visit to Solomon's court and is mentioned in the OT (the *Book of Kings* and the *Book of Chronicles*) as well as in the New Testament Gospels of Matthew and Luke, in the writings of Flavius Josephus (Jewish historian of the 1st Century AD), in the Qur'ān, as well as in the *Kebra Nagast*, an ancient Ethiopian religious text recorded in the Ge'ez language.

If the story of the Queen of Sheba is true, it can therefore prove that the Old Testament is also true. But this presents a paradox: Jewish tradition and even modern scholarship not only denigrate and demonize the Queen of Sheba, but often dismiss her as a myth. Of all the figures in the Old Testament, the Queen of Sheba was the only one with a truly questioning mind; the one person who wanted to find the truth, and not have it dictated to her. Her story covers more than

a meeting with Solomon. It also covers the founding of a “New Zion” in Africa. But most of all, it covers the story of her life, which is the key to understanding the history and real geography of the Old Testament, the minds of the priests who invented Judaism, and the world that women lost. The story of the Queen of Sheba is very much about the human spirit, freedom of thought, intellectual inquiry, and confidence in the essential goodness of people.

The question remains: was the Queen of Sheba a real, historical figure? Or was she a myth? We will look into this central issue, while taking into consideration what the science of archeology has revealed. But first, it is imperative that we give a brief exposition on an important Ethiopian religious document, of which certain passages will be studied and analyzed herein.



Picture #25: Ruins of a temple dedicated to the ancient god *al-Maqah* in Axum (Ethiopia), built by the Shebans of Yemen in the 8th Century BC.

- **The Kebra Nagast**

The Kebra Nagast is an ancient Ethiopian religious book that was most probably compiled in Aksum, around the year 700 AD, and then slightly enlarged in the first part of the 14th Century AD. It is written in the Ge'ez language, and its title means *Glory of the Kings*. Besides explaining the origin of the Solomonic line of Ethiopian monarchs, the book legitimized the rule of the Christian kings of Aksum and later the emperors of Ethiopia. It was used in 1952, in the constitutional arrangements that united democratic Eritrea and feudal Ethiopia into a federation, and was adopted as Ethiopia's constitutional centerpiece until 1974, when the monarchy was overthrown and Haile Selassie imprisoned, tortured, and murdered.

The Kebra Nagast is not easy to read, for it is a composite document drawn from three separate eras. It attempts to unify three divergent political objectives into a single, divinely ordained destiny. Its commentators used documents from two languages, one of them a language they did not always understand, to “edit” the text. They were claiming the heritage of Solomon's kingdom

while, at the same time, hating the Jews. In addition, the geography of the Kebra Nagast appears, at first glance, to be not only inaccurate, but completely absurd, to say the least. To compound all these problems, the commentators (during the 14th Century AD) tried to pass their own interpolations as part of the original text. Their attempts were met with dismal failure.

The Kebra Nagast has 117 sections (chapters), and is composed of more than 64,000 words. Its chapters are grouped into two main headings, called *cycles*. The first cycle, which is of importance to our study, is a purely Jewish document known as the *Sheba-Menelik Cycle*, whose date of origin is not known for certain (scholars are in disagreement regarding this issue). It tells the story of Solomon and the Queen of Sheba and the consequences of their relationship. There have been several interpolations of this cycle by Christian commentators, but these are so obvious to modern scholars, that the original text can easily be recognized. What is perhaps most notable about the Sheba-Menelik Cycle is that its original text was evidently mistranslated from Arabic. When the Kebra Nagast came to the attention of Western scholars in the late 19th and early 20th Centuries, all major researchers (Bezold, Nöldeke, Praetorius, Zoltenberg, Guidi, Dillmann, and Cerulli) noted that the Sheba-Menelik Cycle contained so many Arabic influences that it must have been translated from that language into Ge'ez. Praetorius, for instance, writing in Latin, stated: "...dicti libri vocabulis arabicis valde repleta" (translation: the texts are exceedingly replete with Arabic words); while Zoltenberg found that some Arabic proper names had been transcribed directly into Ge'ez. Bezold and Guidi made a list of Arabic loan words and passages to enable researchers to understand some sections of the Sheba-Menelik Cycle. Examples included food and utensils for Solomon's feast in honor of the Queen of Sheba, place names, the queen's Ge'ez name, *Makeda* (an Arabic term meaning "one who schemes or plots"), and strange grammatical constructions.

There is general agreement that the Sheba-Menelik Cycle consists of chapters 22 to 28A, 29B - 34A, 35-43, 45-63A, 84-93A, and 94 of the Kebra Nagast. However, the description of the Queen of Sheba herself (chapter 21B) should also belong to the Sheba-Menelik Cycle to form the opening paragraph.

The second part of the Kebra Nagast is referred to as the *Caleb Cycle*, which is estimated to have been written sometime during the 7th Century AD. The Caleb Cycle is a Ge'ez text whose contents have been verified by the *Book of the Himyarites*, a Syriac document written around 932 AD, which explains the origins of Christian communities in Yemen. The Book of Himyarites was discovered in the early 20th Century. The Caleb Cycle forms the other half of the Kebra Nagast and, although dependent on the obviously older Sheba-Menelik Cycle, its theological and political environment is far removed from that of Solomon and Sheba. Its main character is Caleb (died 540 AD), who most likely came to the throne of Ethiopia as a pagan, but in his time was one of the world's two most important Christian monarchs, and Christianity's leading crusader. He ruled from Aksum, and saw himself as the political heir of Solomon and the Queen of Sheba, thereby declaring himself the king of the true Israelites and hence the rightful ruler of Southern Arabia as well! (It seems that Caleb did not lay any claim to Palestine, but understood

very well the significance of **South Arabia** to the ancient Israelites; something that the Christian commentators failed to grasp). Moreover, Caleb was proclaimed as the world’s most senior Christian leader and a blood relative of Christ. Procopius, John of Ephesus, and other contemporary historians, recount Caleb's invasion of Yemen around 520 AD, and his war with the Jewish Ḥimyarite king known as Dhū Nawwās who, at the time, was brutally persecuting the Christian communities in Najrān and Zafār.

The Caleb Cycle is not relevant to our study at this point. Its implications will be elaborated on in a future release.



Map #5: A map showing the empire of Caleb of Axum, the self-proclaimed “Rightful Heir of Solomon”, encompassing both the Ethiopian-Eritrean plateau as well as parts of Yemen.

Our primary concern in this chapter will be the Sheba-Menelik Cycle, as it contains elements of the story of the Queen’s visit to Solomon that the Old Testament completely ignored. Careful study of the Cycle not only reveals a plausible explanation for the Ark’s “disappearance”, but also sheds considerable light on a variety of subjects, including the origins of the Beth-Israel (Ethiopian Jews), the explanation for the demographic distribution pattern of historic Jewish settlements in Arabia (a pattern that clearly defies the presumption that Palestine is the original theater of Judaism), the many Sheban ruins and inscriptions that archeologists have discovered in Ethiopia, and a solution to the ultimate and greatest geographical puzzle that has baffled Biblical scholars and archeologists for the past century: the true location of Solomon’s kingdom.

The following table gives us a better idea as to how the chapters of the Kebra Nagast are grouped, and how its component parts, belonging to different eras, were combined into one document:

1	2	3	4	5	6
7	8	9	10	11	12
13	14	15	16	17	18
19	20	21	22	23	24
25	26	27	28	29	30
31	32	33	34	35	36
37	38	39	40	41	42
43	44	45	46	47	48
49	50	51	52	53	54
55	56	57	58	59	60

61	62	63		64	65	66
67	68	69		70	71	72
73	74	75		76	77	78
79	80	81		82	83	84
85	86	87		88	89	90
91	92	93		94	95	96
97	98	99		100	101	102
103	104	105		106	107	108
109	110	111		112	113	114
115	116	117		Colophon		

Key:

Sheba-Menelik Cycle	???	
Caleb Cycle	~ 650 AD	
Christian Restoration / Commentary	1314 AD	



Picture #26: Ethiopian Jews observing a religious ceremony.

- **The Many Queens of Yemen**

It seems that Yemen’s history and culture are rich with references to female monarchs. The last such figure to rule Yemen was the famous Queen Arwa, who reigned from 1070 until 1138 AD, and whom the Isma‘ili Shiites elevated to demigod status. Arwa is popularly referred to as *al-Sayyidah al-Hurrah* (the Noble Lady) and occasionally as *Malikat Saba’ al-Sagheerah* (the Lesser Queen of Sheba). There is no doubt that she was a historic figure, and that the tradition of female monarchs in the country goes back much deeper into history.

The following is an excerpt from a report published by the **Yemen News Agency**, in March of the year 2009:

Title: Archeologists Find Statue of Ancient Yemeni Queen

Report featured in: **Saba' News Network**

March 18, 2009 – Dhamar, Yemen

A Yemeni archaeologist team has discovered a mosaic statue of a woman sitting on a throne, her chest engraved with Musnad letters. The archaeologists also found other relics including a stone slab with religious symbols engraved on it.

"Two bulls separated by a tree were carved on slab, a symbol that was known as the *Tree of Life* in ancient Yemeni civilization", stated director of the authority 'Ali al Sanabāni. Other symbols, notably a crescent moon, were imprinted on the relics.

The discoveries were revealed during excavations at a site in Dhamār province where the team found buildings that were used to give sacrifices. Al-Sanabani suspected the site to be a vestige of the **Yatrib** city of the Sheban civilization.

This startling news story also appeared in more detail in the **Ma'reb Press**, where the findings were analyzed as relics of the ancient South Arabian deity *al-Maqah* who, at one point, was worshipped by the ancient Shebans and Ḥimyarites.

Here follows is an excerpt from the archives of the Press, on March 18, 2009.

The Governor of the Dhamār Province, Yaḥia Ali al-'Omari visited the excavation site, which is located within the 'Ans prefecture, and examined the important findings made by the archeological team. Al-'Omari, accompanied by his depute 'Abdul-Kareem Aḥmad Dha'fān, heard the testimony made by the Director General of the Committee of Museums and Manuscripts, 'Ali al Sanabāni, concerning the discovery. Al-Sanabāni explained the importance of the find, and stated that the preliminary results of the excavation showed the site to be one of the vestiges of the ancient city of **Yatrib**, whose name appears in Inscription 77 that was mentioned by historian Muṭhir al-Aryāni.

The Governor paid tribute to the efforts that were made by the archeological team, as well as the cooperation of the residents of the area, which contributed to the success of the dig. Al-'Omari stressed the importance of continuing the excavation works in the area, and the necessity of preserving and documenting the works done.

What is even more important about the excavation site is the discovery of mummified corpses, which proves that the ancient Egyptians were not the only people to have preserved their dead. This particular subject will be discussed in more detail in a future book. For now, let us analyze the reports that were made concerning the Sheban queen. The above news article mentions a brilliant Yemeni historian, anthropologist and poet by the name of Muṭhir al-Aryāni who, at the time of this writing, is still alive and over 80 years of age. Aryāni has written many books on the ancient history of Sheba and Ḥimyar, the most important of which is entitled *Al-Nuqūsh al-Ḥimyarīyyah* (Ḥimyatitic Inscriptions), which contains his analysis of several inscriptions that were unearthed in his native land. Among these was an inscription that bears mention of an ancient town in Yemen by the name of **Yatrib**. It is highly probable that the city of *Yathrib* in the Ḥijāz was named after its predecessor, a more ancient urban center within the Dhamār province.

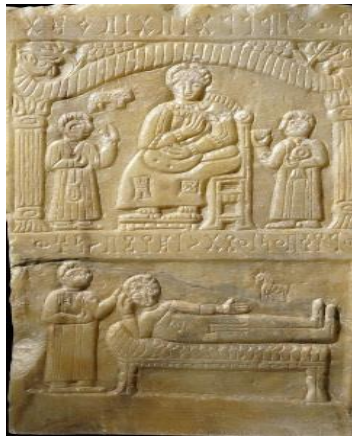
The Qur’ān, having been revealed in the eloquent (*‘arabi*) tongue, rendered the name as *Yathrib*, being that the alphabets of most so-called “Semitic” dialects did not have the *th* letter. (The name *Thamūd*, for example, appears as *Tamud* in many South Arabian and Mesopotamian inscriptions). It is also worth noting that al-Hamadāni mentions yet another *Yatrib* in Yemen, in his book *Description of Arabia* (page 175):

و يترب مدينة بحضرموت نزلتها كندة و كان بها أبو الخير بن عمرو، و إياها عنا الأعشى بقوله: بسهام يترب أو سهام الوادي.

In the above passage, al-Hamadāni places this *Yatrib* within the Ḥaḍramawt Province, in an area that was once inhabited by the tribe of Kindah. He also quotes half of a verse mentioning the city by Yemeni poet al-A‘sha, but for some unknown reason he leaves the first half of the verse blank. Through our own research, we were able to uncover the full verse:

منعت قياس الأخنية رأسه بسهام يترب أو سهام الوادي

This archeological discovery involving *Yatrib* confirms that Yemen was indeed a land that was known for having several female monarchs. It is therefore very likely that the Queen mentioned in the Old Testament, the Kebra Nagast, and the Qur’ān was a real figure, whose actual name has not yet been discovered. The people of Yemen call her *Bilqees*, and her name and deeds have been carried down through the generations for over three thousand years. To them, she is more than simply a historical figure. Her legend is part of their very identity. Yemeni women look up to her as an archetypal figure, and a role model that pretty much defines what they aspire to be. The seat of the Queen of Sheba’s power, known to Yemenis as *Maḥram Bilqees*, is believed to be in the city of Ma’reb. Although Ma’reb was indeed a very important location on the ancient trade routes, and a ruined temple was in fact discovered there and proven to be at least 3,000 years old (and hence dating back to King Solomon’s era), it is more likely that the Queen of Sheba’s capital was further south, and closer to the Ḥaḍramawt valley.



Picture #27: A Sheban inscription depicting a female royal figure by the name of *Ghaleelat* being attended by servants, and a prayer to the deity ‘Ashtar to send curses and damnation upon anyone who disfigures the inscription.

It is obvious then, that *the* Queen of Sheba was indeed a historical person, mentioned alongside several other figures appearing in the Old Testament, all of whom have been proven to be authentic figures (Sheshonk, Sennacherib, Shabako, etc...). After careful analysis of the Sheba-Menelik Cycle of the Kebra Nagast, one will eventually come to the conclusion that the Queen began her reign in South Arabia and ended it in Ethiopia. It is for this reason that some historians have identified the greater realm of Sheba as encompassing both Yemen and a large part of the Ethiopian-Eritrean plateau, even though there is no conclusive proof that *the* Queen in question ruled both regions simultaneously. As to exactly how and why the legendary monarch came to be associated with Ethiopia; this is what we will look into next, as the issue contains yet another crucial clue to the true location of Biblical Israel.



Picture #28: Part of the *Mahram Bilqees* at Ma'reb, Yemen.



Picture #29: Sheban Relief of an unidentified Yemeni female royal figure.



Picture #30: Tomb of Queen Arwa in Jiblah, Yemen.

- **The Truth Behind the Myth**

According to ancient texts and oral traditions, the Queen of Sheba was a beautiful and brilliant young monarch who controlled part of the immensely wealthy myrrh and frankincense trade of southern Arabia. Around 1000 BC, she made a state visit to King Solomon, ruler of Biblical Israel. Jewish and Christian sources say she came to seek wisdom; Islamic sources say she was forced to make the visit. The Queen of Sheba was most probably the leader of a south Arabian religious cult. The Kebra Nagast (chapter 27), records her description of the state religion:

"We worship the sun like our ancestors also did. We revere the sun as the most important of the gods. There are some amongst us who acknowledge other deities from nature such as rocks and trees, while others have carved figures representing divine forces. We worship the sun because...she lightens the darkness and banishes fear. We call her 'Our Queen' and 'Our Creator'".

South Arabian inscriptions also speak of a single deity, called *al-Raḥmān* (translated as "Merciful One"). In fact, the Qur'ān refers to Allah as *al-Raḥmān* in numerous passages (a total of 169 times). Use of this name was not restricted to Muḥammad's followers. Even the Christians of Yemen referred to the Lord as *Raḥmān*. Archeologist Edward Glaser, whose team discovered the famous Ṣirwāḥ Inscription in Yemen, brought undisputable proof of the originality of the name *Raḥmān* and its deep-rooted South Arabian foundations. The Ṣirwāḥ Inscription (dated 542 AD), opens with the following declaration: "In the power of **al-Raḥmān** and His Messiah and the Holy Spirit". In fact, some critics of the Qur'ān and of its "author" Muḥammad (as they suppose), have gone as far as to claim that Muḥammad referred to the supreme being as *al-Raḥmān* in the beginning of his preaching (when he was in Makkah), then

“changed his mind” and decided to switch to *Allah* later on, upon establishing his state in Medina. This conjecture will be properly dealt with when the opportunity presents itself.

Another archeologist, Charles Cutler Torrey, describing inscriptions from a southern Arabian monument near *Zafār* associated with *al-Raḥmān*, states the following in his book entitled *The Jewish Foundation of Islam* (pages 18, 19): “Here we find, clearly indicated, the doctrines of the divine forgiveness of sins, the acceptance of sacrifice, the contrast between this world and the next, and the evil of associating other deities with *the Raḥmān*”.

It is beyond the scope of this book to comment on this particular issue. However, one question is well-worth asking: if Muḥammad (P) was indeed a historical figure from northern Arabia (the Ḥijāz), why would the Qur’ān, which he supposedly “authored”, refer to Allah as *al-Raḥmān*? We leave this question for you to ponder over for a moment, dear reader, before moving on.

The South Arabians developed an extensive irrigation system that later included the massive earthen dam at Ma’rib, and supported what in Arabia was a relatively prosperous agricultural economy. Much of their society was based on cooperation in controlling and allocating water supplies, a system that began as early as 4000 BC, when the Arabian interior began to dry up, and became more complex and sophisticated later on. Trade routes realigned themselves closer to the fertile highland escarpments that skirted the Sarawāt Mountains and sustained cash crops exported to Egypt and the Mediterranean region. Camel caravans enabled the South Arabians to engage in long-distance overland trade, while their geographic position also encouraged sea trade with East Africa and India.

The inhabitants of the rapidly encroaching deserts adopted a nomadic lifestyle, while the settled agricultural areas of the southern Arabian highlands and mountains developed prosperous urban areas. Trade commodities were highly varied. The region produced gold, honey, saffron, frankincense, and myrrh (among others), and quickly became one of the wealthiest regions in the world. It was during that era that the Queen ruled her kingdom.

Al-Hamadāni, the great geographer, historian, and explorer of Yemen, who died in Ṣan‘ā’ in the year 947 AD, wrote that the Queen of Sheba was born in Arabia, the daughter of Ekeye Azeb, an Aksumite princess, and Sharḥabeel, ruler of Yemen. Al-Hamadāni reported that the Queen of Sheba's name was Bilqees, and that she spent part of her youth in Aksum (Ethiopia), returning to Arabia just before her father's death. A second Yemeni tradition, recorded by Sa’diyyah bint Yūsef (around 1702 AD), states that the Queen’s father was a chief minister to the king of Sheba, but that her mother was a *ginni*. It is very likely that the term *ginn-jinn*, in its original meaning, did not refer to fantastical or super-human beings. It is likely that in ancient times, farming and pastoral societies encountered small hunter-gatherer peoples credited with magical powers - the San of the Kalahari Desert and Namibia being modern examples of such peoples in Africa. Perhaps the Grendel story of the Anglo-Saxon epic *Beowulf* refers to a remnant Neanderthal or hominid hunter population now long extinct. DNA testing in Wales (Great Britain) has revealed the existence of a pre-Celtic population remnant related to highland peoples in Papua New

Guinea, giving strength to the belief that thousands of years ago, there was a worldwide population of nomadic, isolated hunter-gatherers, who were obliterated or absorbed by later migrations of farmers and pastoralists. Their remnants still exist today in Tanzania, southern Africa, India, Malaysia, Papua New Guinea, and even Sūqatra Island (south of the Yemeni mainland). In modern Yemen, there is a caste of menial laborers called *Akhdām*, whose social rank is even lower than former slaves. Marriages of these people into the higher tribal social class are rare, the reason often being given that the Akhdām are ginn. The Akhdām have African ancestry, but discrimination against them seems based more on caste connotations rather than racial prejudice. Perhaps the reference to the Queen of Sheba's mother as being a *ginni* meant not that she was a mischievous spirit, but most probably a rarely seen foreigner with unusual powers or skills (perhaps knowledge of medicine, metal-working craft, or even divination).

When Bilqees was twelve years old (a marriageable age according to ancient Yemeni culture), the King of Sheba, deeply impressed by her intelligence, successfully approached her father to take her as his wife, and to make her joint ruler as Queen of Sheba. This tradition is supported by Sheban inscriptions that have been unearthed at Abuna Garima, in northern Ethiopia, that testify to the joint rule of Sheban kings and queens, a practice imitated in Aksum even as late as the mid-sixth century AD, when two kings ruled jointly. The young woman remained queen after her husband's death and was assisted by the ginn (her mother's people). The seeming "fantasy" of this story is no doubt an account of two different groups in Arabia that the queen united, as her parents came from each side.

A third Arabian tradition again maintains that the Queen of Sheba was the daughter of the chief minister of Sharḥabeel, ruler of Yemen, and a ginn. When ordered to marry the king, she got him drunk and beheaded him, after which she was proclaimed Queen. Muslim writer al-Kisā'i (died 805 AD), speaks of Dhū-Sharkh ibn Hadād, an extremely good-looking *wazeer* (minister)* of the ruler of Sheba. This young man was smitten by the beauty of `Umārah, daughter of the king of the ginn. He obtained permission to marry `Umārah, and she bore Bilqees, the future Queen of Sheba, who ascended to the monarchy by beheading Sharakh ibn Sharāḥeel, the tyrannical ruler of Sheba. Nashwān ibn Sa'eed al-Ḥimyari, writing in the twelfth century AD and claiming to be descended from the Queen of Sheba's family, said her father's name was **al-Hadhad** ibn Sharah ibn Dhū Saḥār.

The similarities of the traditions (the minister father, a foreign "magical" mother, links with both Africa and Arabia, her intelligence and beauty, and her youth when she became ruler) strongly indicate a common African-Arabian origin, which lends some credibility to the Ethiopians' claim over the Queen, and their belief - however controversial it may be - that the Ark of God is buried deep in a volcano, somewhere on the Ethiopian plateau.

* The English word *wizard* is no doubt related to the term *vizier*, whose origin is the Arabic word *wazeer*.

Prominent Yemeni historian Wahb ibn Munabbih stated that the Queen of Sheba, as a child, was “as radiant as the brightest sun” and grew up to be the greatest beauty in the land. The traditions of the Yemeni Jews confirm this and also testify to her intelligence, claiming that she was more able at solving riddles even than her talented mother.

Because of the scarcity of archeological research done in Yemen, very little is known about everyday life during the time of the Queen of Sheba (i.e. 3000 years ago). Commentators suggest that life was probably very much the same a thousand years after her death, partly because southern Arabia’s geographical isolation and control of lucrative trade routes enabled the people to maintain a prosperous, peaceful, and relatively egalitarian society. Women had far more influence than their contemporaries in ancient Palestine or North Arabia, and this was evidently conducive to a more balanced society. This is not to say that Sheba was some sort of utopia, for traditions speak of power struggles and political court intrigues involving the Queen herself. However, the relationship between men and women in Yemen was not thrown seriously out of balance until the sixth and seventh centuries AD, when the male-dominated religions of Judaism, Christianity, and Persian Zoroastrianism (in which Primal Woman is a prostitute), brought their theological and political disputes to the region of South Arabia, where their beliefs later infiltrated Islam through the books of tradition and *ḥadeeth*.

The reason that women retained an equitable position in societies after the introduction of a centralized Iron Age state may be linked to the nature of the South Arabian economy. Large numbers of both male and female workers were needed for cultivating and harvesting frankincense, and for maintaining terraced agriculture, irrigation works, long-range camel trading, and other activities. Since women were vital to the state’s prosperity, it is logical that they would have been given far more freedom than in societies where profitable activities such as trade and the priesthood were controlled exclusively by men (as was the case in North Arabia and the Levant at the time).

From the Queen’s own statements in chapters 24 and 27 of the Kebra Nagast (KN), her deity was remote, and people’s minds were not chained by an ever-present, demanding, perhaps even suffocating all-powerful god. This is not a fanciful picture, because it is clear from modern-day study of religions developing in this period, that the concepts of “free will” and “liberated women” were collectively regarded as evils to be curbed, and the Queen of Sheba became a symbol of both. The Queen revered the sun deity, seeing it as a benign and reliable force that did not impede the development of intellectual potential. Her words stand in sharp contrast to the Old Testament tradition that restricted and discouraged intellectual development. It is for this reason that the Jewish rabbinical creed of Persia and the Levant, in a particular, demonized the Queen. Here follows is a passage from chapter 24 of the KN:

"Listen to me, my people, and take note of what I say. I desire wisdom and my heart yearns for understanding. I am in love with wisdom, and I am led by the leash of understanding, for wisdom is greater than any wealth, and nothing you will find in this world can compete with it. So what can you compare it to? It is sweeter than honey, and more enjoyable than wine. It dims the sun and devalues

the most precious gem. It sustains you more than oil, it's more delicious than the choicest food and a wealthy man without it is nobody...No realm can survive without wisdom, nor can prosperity continue without it".

The Old Testament Book of Kings reports the following account:

And the queen of Sheba, having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions. And entering into Jerusalem with a great company, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to King Solomon, and spoke to him all that she had in her heart. And Solomon gave her answers to all her questions: there was not any word the king was ignorant of, and which he could not answer her. When the Queen of Sheba observed all of Solomon's wisdom and the palace that he had built, and the fare of his table, the seating of his retainers, the service and attire of his attendants, his wine service, and the burnt offerings that he offered at the House of Yhwh, it broke her spirit. She said to the king, "The report that I heard in my own land about you and your wisdom was true. But I did not believe the reports until I came and saw with my own eyes that what had been told me was not even the half of it. Your wisdom and wealth surpass the reports that I heard. How fortunate are your people and servants, those who stand always before you and listen to your wisdom. Blessed be Yhwh your God who delighted in you and set you on the throne of Israel. It is because of Yhwh's eternal love for Israel that he made you king to administer justice and rule with righteousness. She then presented the king with 120 bars of gold and an enormous quantity of spices and precious stones. Never again did so vast a quantity of spices arrive as that which the Queen of Sheba gave Solomon (1st Kings 10: 1-10).

Comparing the version of the story found in the KN and the OT with the account related to us in the Qur'ān (which we will analyze in the next chapter), we note a clear difference: the two pre-Christian age sources say that it was trade relations and a love of wisdom that brought the Queen of Sheba to visit the Israelite monarch. The Qur'ān, on the other hand, tells us that it was Sulaymān (P) who extended an invitation to the Queen, and that she was reluctant to accept it at first, but then realized she had no choice in the matter.

In his book entitled *Queen of Sheba and Biblical Israel* (2005), professor Robert Leeman states the following concerning the Arab traditions surrounding Solomon and Sheba, that undoubtedly trace their origins to ancient Yemeni Jewish folklore: "If the traditions are correct, Solomon wanted to reduce Saba' (Sheba) to a client state or colony ruled by a child he would father by the queen. The queen wanted to create good relations with Solomon, to learn from his experience, and to probe the extent of his wisdom. As part of her strategy, she employed riddles. Yemeni traditions say that riddles helped the queen gain her throne".

The Old Testament and the Kebra Nagast do not elaborate on the riddles that the Queen tested Solomon with. These belong to much later rabbinical texts. The following is a small sample of some of those riddles, as reported by the *Midrash Mishle* and the *Midrash ha-Hefez* (Jewish sources dating **after** the Christian era):

Number	Riddle	Answer
1	Seven go out and nine go in, two offer drink but only one accepts.	The menstrual cycle, pregnancy, breasts and a baby.
2	Who was the mother that told her son that his father is her father, that she is also his sister and the daughter of his grandfather?	One of Lot's daughters.
3	Who has neither been born nor died?	God.
4	Which place has only seen the sun once?	The sea bed when Moses parted the waters.
5	Which enclosure has ten entrances but when one is open, nine close, and when nine open one is shut?	The uterus.
6	Who was the dead person who lived and prayed in a moving grave?	Jonah in the belly of the whale.
7	Which three ate and drank in this world but had no gender?	The guests of Abraham.
8	What was never born but was given life?	The Golden Calf.
9	The queen presented a number of youngsters in identical clothes and asked Solomon to distinguish the boys from the girls.	The children were offered food. The boys accepted them with open hands. The girls demurely extended their hands beneath their clothes so that their uncovered hands would not be seen.
10	The queen asked Solomon to distinguish between circumcised and uncircumcised boys.	Solomon ordered the Ark to be revealed. The circumcised knelt on one knee; the others prostrated themselves.

The Jewish scribes abhorred women entering what they believed to be the exclusively male domains of religion and statecraft. The Queen was an immensely proud and confident young woman, who some traditions state rejected every offer of marriage, considering the prospect as beneath her. She may very well have come to challenge what most of Solomon's court believed was the natural order of things. What the Queen thought as the natural order and what the Jewish rabbinical tradition thought were two different things. The Queen represented a more peaceful and tolerant realm, a result perhaps of more equitable relations between men and women, which supports the notion that women are influential in promoting compassion, a heightened sense of community, and a willingness to arbitrate rather than to assert. This was not the way the Jewish priesthood interpreted affairs. Isolated from female opinion, their collective psyche dreaded the blurring of gender roles, fearing that the presence of an articulate, beautiful, and intelligent female ruler meant that women wanted to become like men, even physically. Moreover, members of the rabbinical institution were diametrically opposed to any form of democratization, be it class or gender, which would threaten their dominance of society. It is precisely for this reason that Jewish rabbinical scholarship denigrated and demonized the Queen of Sheba, some even going as far as to claim that she was not a historical figure.

The Ethiopian sources, however, do not agree with that stance.

The most complete account of events regarding the remainder of the Queen's visit to Solomon (events that the later Jewish scholars ignored completely) is covered in the Kebra Nagast. The Queen spent several months in Solomon's court, observing the construction of the Temple and

the way he conducted his administration. Solomon was more liberal than his priesthood, and it is probably his tolerance of other creeds that persuaded the Queen that adoption of the Israelite faith might be advantageous to her realm.

The Sheba-Menelik Cycle states that the Queen stayed six months in Solomon's court, and when the time came for her to leave, with her honor intact, he became quite distressed. A final celebration was prepared, which the Queen observed from an elevated pavilion, where she was privately served food doctored with powerful spices, before she prepared for bed. Other Ethiopian traditions say her handmaiden slept by her side. Solomon then appeared, announcing that he intended to sleep on the other side of the pavilion. This displeased the queen, and she would not allow it until he gave his word that he would not attempt anything in the night. He agreed but only on the condition that she in turn agreed not to take any of his property. The Queen was highly contemptuous of such a suggestion, but finally yielded. In the night, plagued by a colossal thirst from the spiced food, she crossed the floor to help herself to some water by Solomon's bed. Before she could drink, Solomon grabbed her arm and reminded her that if she drank the water, she would break her word. At last encountering the sordid dimensions of Solomon's ruthless character, and with no hope of slaking her raging thirst in the room or in any part of the kingdom without breaking her word, the Queen had to endure Solomon's triumph. Next, according to the Ethiopians, Solomon slept with the handmaiden as well.

The Queen then left for the south, taking with her a ring Solomon insisted on presenting to her as a gift for their future child. She had warned Solomon that only virgins could rule in Sheba and a pregnancy could cost her the throne. The Kebra Nagast implies that at the beginning of her reign, the Queen was based in Arabia, but spent her last days in Ethiopia. The general impression evident in the text is that her visit to Solomon somewhat weakened her political power.

The next part the Queen of Sheba's story is so spectacular, so controversial, that many authorities simply chose to ignore it. This is because accepting it means declaring null and void everything that Biblical scholarship has ever claimed concerning the true geography of the Old Testament. Those who have followed the path of the ancient Ethiopian chronicle to its conclusion and pondered over the startling geographical revelation deduced from its text have been vilified, marginalized, censored, unemployed, and even, like scholar Al Glock, assassinated*. Academics find it safer not to follow where the Kebra Nagast's evidence leads, even if this means the queen will never be accorded her true status as an undoubtedly real, historic figure.

* Professor Al Glock was the American director of the W. F. Albright Institute in Jerusalem, from 1978 to 1980, and then director of the Palestinian Institute of Archaeology at Bir-Zeit, until January of 1992, when he was shot dead. Glock had told his students that archaeology would reveal only Palestinian history and nothing "Israelite".

- **The Geographic Puzzle**

It all began with a vision Solomon had on the night he slept with the Queen. According to the KN (chapter 30), he dreamed that the sun moved from Israel and shone on Sheba's realm:

A brilliant sun rose up before King Solomon. It swept down from heaven and shone with a brilliant light over his kingdom. And as he watched it hang over his realm he saw it suddenly soar away, moving across the sky until it settled over the Queen's country, where it shone even brighter than before, as if it wished to remain there for all eternity.

Meanwhile, the story continues and the Queen eventually gives birth to a son at Bala Zadisareya, in Ethiopia. The name of the son is usually given as *Menelik*. The Kebra Nagast refers to him as *Bayna Lehkem*, which means "son of the wise man" (this Ge'ez name is in fact nothing but an *a'jami* rendering of the Arabic *Ibn al-Hakeem*). When Menelik reached the age of twelve, his companions asked him who his father was. He approached his mother with this subject, but her reply was stern (chapter 32):

The Queen spoke to him angrily, intending to discourage him from discovering the truth and visiting Solomon, "Why do you ask me about your father? I am your father and mother, so do not mention the subject again".

This failed to have the desired effect, and served to only trigger the boy's curiosity and persistence. Eventually, after many years, the Queen relented and was forced to accept the fact that she could no longer hide the truth from her son. When Menelik reached the age of 22, he went on a journey to see his father. The Queen of Sheba arranged for his passage to Gaza*, a town on the Israelite frontier that was ceded by Solomon to the Queen. Before he left, the Queen handed Menelik the ring Solomon gave her, along with a message to the king (chapter 33).

Solomon, amazed at the young man's appearance, told him that he did not so much resemble him but his own father, King David, and arranged for Menelik to be given royal robes. When they were alone, Menelik handed his father the ring given years before to the Queen of Sheba and relayed to him the message from the Queen, requesting that Solomon give him a part of the fringe of one of the three silk covers that shrouded the Ark of the Covenant.

The Sheba-Menelik Cycle seems to have been translated and incorporated into the Kebra Nagast by Christian priests, around the year 700 AD, then copied in the first years of the 14th Century. In Chapter 36, we learn that the Queen reluctantly agreed, in accordance with Judaic practices, that

*The introduction of the name *Gaza* by the Christian redactors during the 14th Century has been proven to be a forgery of the original Ge'ez text, which spoke of a town on the border of Solomon's domain of influence. The KN clearly states that the Israelite monarch **relinquished control of this town to the Queen**. It is absolutely **crucial** that you keep this point in mind, dear reader, as it provides the ultimate clue to the location of Solomon's territory with respect to Sheba's, while taking into consideration what we revealed to you in the previous chapter concerning the Biblical term 'Azzah (see page 57).

thereafter only men would be rulers. Knowing her character and experience, it is very difficult to accept that she agreed to such a measure, especially when we know that queens later ruled in both Ethiopia and Arabia. If it is true that the Queen lost control of Yemen to Solomon, she still held royal rank in Ethiopia. In order to consolidate her rule there, however, she may have agreed to concessions, including Solomon's designation of Menelik as future Israelite ruler, in order to be accepted by an Israelite population on the Ethiopian plateau. Conversely, the sections of the Sheba-Menelik Cycle stating that only men should rule thereafter may be politically motivated interpolations of the 14th Century Christian traditions, for reasons that will soon be apparent.

Solomon, in fact, did not want his son to return to Ethiopia. At that time he only had one son, Rehoboam (Rahb-‘Amm), who was still a child. Menelik's parentage gave him indubitable dynastic advantages. Solomon entreated his son to stay in Ur-Salem, but the young man insisted on returning to his mother, respecting an oath he had given her. Reluctantly, Solomon acceded to his request but decided to strengthen his ties with the Queen's realm. Menelik said (chapter 37):

"My mother the Queen has kept her word to you and has already done away with the worship of idols. She has brought our people to Zion [the Israelite religion] and the Torah".

Solomon gave some thought to the matter and then came to a decision, which he announced to the kingdom's leaders (chapter 38):

"I have not been able to convince this young man to stay here so this is what I've decided to do. We will make him the king of Ethiopia along with your own first born children serving him in the same capacity as you serve me".

Menelik's coronation followed. Zadok, the temple high priest, lectured him on the need to follow the God of Israel and to obey the Torah, listing the terrors and misfortunes that would strike if Menelik erred (chapters 39 - 42).

The twenty-one first-born males of the kingdom were extremely fearful of the dismal prospects. Their leader was Azariah, son of Zadok. The Sheba-Menelik Cycle records Azariah's advice to them, having first made them swear to secrecy (chapter 45):

"What shall we do? ... Let us take the Ark of the Covenant. You think it is not possible? Well, I will show you. If you do as I say and God is with us we will succeed. If we are discovered and are put to death, we will have died for Zion [the Ark]".

Benaiah's son, Zechariah, was supportive but pessimistic. He said to Azariah:

"None of the priests may enter where they keep the Ark, except your father, once a year, when he offers a sacrifice in the Holy of Holies".

Azariah told him to keep faith and asked each first-born male to hand over ten drachmas for the scheme he had in mind. His idea was to ostensibly commission a carpenter to build parts for an emergency raft, the sort used by ancient mariners to serve as a life raft when a ship foundered. He would then take the pieces into the temple, where he would assemble them as a box.

He would then remove the Ark and replace it with the box beneath the silk covers. The Ark would be hidden in a hole and removed when the time came for Menelik to leave (chapter 45).

Zechariah spoke of Azariah's knowledge of the temple and its "hidden openings" (secret doors) as well as his frequent custodianship of the keys, but chapter 46 of the Sheba-Menek Cycle says an *angel* revealed a plan to Azariah that was far superior to simple burglary.

Azariah, complying with the "angelic" advice, persuaded Menelik, who was ignorant of the plan, to approach Solomon for permission to make a sacrifice with Azariah and three others before the Ark. Permission was granted; the king and other notables attended the ceremony. What happened next was ascribed to the angel, but it looks very much as if Azariah drugged the celebrants (there had been a considerable feast). Chapter 47 says cryptically that Azariah mingled his offerings with those of the king, and he did likewise with the drinks, just as the Angel of the Lord had commanded him in the night.

Later that evening, Azariah, Elmeyas (son of the temple arch-deacon), Abesa (son of the tax assessor), and Makari (son of the palace judge) brought the unassembled sections of the wooden box to the temple, which they found unguarded, its doors open. They quickly assembled the box and substituted it for the Ark, which they hid for the week prior to their departure (chapter 47).

When the time came for them to leave, Solomon blessed his son and told him to have faith in what had made Israel great: God, the Israelite divine destiny as the Chosen People, the Torah, and the Ark of the Covenant, which contained the tablets of the Ten Commandments. Solomon and his people were desolate, feeling a terrible sense of loss. In the last instant, Solomon recalled a message that had been sent with Menelik from Ethiopia, requesting a piece of the cover of the Ark to be given to the Queen of Sheba. Solomon dispatched Zadok to deal with it. The high priest complied without checking whether the Ark was still in place. The piece of silk was handed over to Menelik, who was still ignorant of the theft of the Ark (chapters 48-51). At last, Menelik's party left for the south.

We now come to the most delicate and most important part of the story, namely chapters 52-59 of the Sheba-Menek Cycle.

According to the redacted Ge'ez text, Azariah waited until the party were within the border of **Mesrin** (which the Christian commentators invariably interpreted as *Egypt*), before telling Menelik of the theft of the Ark.

"Can you keep a secret?" he asked. "Yes, I can," replied the king [Menelik], "and if you tell one to me I will keep it so until the day I die."

Then Azariah motioned to Elmeyas, one of those who had helped him remove the Ark from the temple, and told him to get the Ark ready for Menelik to see. Menelik was shocked but then recovered and danced before the Ark as his grandfather David had done, accepting that divine

grace had delivered it to him. He then ordered the Ark to be carried openly, and the party set out again for Ethiopia (chapters 52-55).

Meanwhile, in Ur-Salem, King Solomon was sorrowfully reminiscing to Zadok about times past, and confided to him the vision he had experienced the night he slept with the Queen of Sheba. Zadok was horrified, interpreting the vision correctly as a prediction that the Ark would be stolen and taken to Ethiopia. He rushed to the temple, found Azariah's box, and fainted. On recovering, he sped to Solomon to tell him the disastrous news. Solomon dispatched a cavalry force and then he himself joined the pursuit, vowing the culprits would be butchered. It was all in vain and Solomon returned in sorrow to Ur-Salem, blaming his deviation from the Torah for this dreadful misfortune (chapters 56-60).

Arab and Ethiopian scribes of the ancient times would have a basic knowledge of Middle East geography. If they did not, later editors would correct their work. This is in fact what happened. The commentators of the Kebra Nagast, working to assemble the scripture during the 14th Century, took the Sheba-Menelik Cycle text and, **assuming** its geography was skewed, they inserted what they thought were "helpful points" to aid the reader in coming to terms with what they thought was a geographical mistake. Unfortunately, this only made things much worse.

The redacted text of the Sheba-Menelik Cycle (written in Ge'ez) states that Menelik's party left *yarusalem* and headed for *gaza*. Then, they passed to the border of *mesrin*, and reached the *māya kwsh*, **in three days**. There, Menelik was told about the theft of the Ark of the Covenant. Next, they came to the coast of the *bahra'al 'ahmar*, **crossed it**, arrived on the African shore **opposite of *dabra sina***, and traveled from there to the highlands of *ityopia*. If we carefully analyze this account with the preconception that *yarusalem* and *gaza* are the present-day Jerusalem and Gaza of Palestine respectively, that *mesrin* is Egypt, that *kwsh* (or *kush*) refers to the region of Nubia (present-day Sudan and parts of Ethiopia), and that *dabra sina* (Mount Sinai) is where popular belief places it, this means that Menelik's party would have gone from Jerusalem (the departure point) to Gaza and then down along the Nile across Sudan, where they then crossed the Red Sea over to Arabia and arrived in Ethiopia opposite the so-called Sinai Peninsula (arrival point). This geography makes absolutely no sense whatsoever, and neither does the account of Solomon's pursuit.

On discovering the theft of the Ark, Solomon's troops rode out to *mesr** (also Egypt?), where they were informed that Menelik's party had left nine days earlier. Some of the troops, returning disheartened to Solomon, reported that Menelik had taken only **three days** to travel from *ur-salem* to the *takazi* (a journey that, in normal circumstances, would take no less than three weeks!). Let's look at the map below and elaborate on the ludicrous implications of this trip.

* Please note that the original Ge'ez text mentions both *mesr* **and** *mesrin*.



Map #6: The geography of Menelik's trail (the red line) according to the Kebra Nagast, with Jerusalem in Palestine, *Mesr/Mesrin* translated to mean "Egypt", and *Kwsh* understood as the region encompassing parts of Ethiopia and Sudan.

Let us now review the text, as recorded in Ge'ez, to expose the fallacy of the Christian commentaries:

Chapter 53 (first section):

Xeba tawhba saragala la'ityopya

Wabaxeba xedarusa **gāzā** hagara 'emu laneguš zāwahaba soba tmasu'e xecēhu neguš salomon lanegušta 'ityopyā. Wa'emhya bashu ba'ahati 'elat westa dawala **gebēs** 'enta smā **mesrin** wasoba r'eyu daqiqa xeyalāna 'esrā' ēl kama ba'ahati 'elat bashu mhwāra 13 'elat wa'idakmu wa'irxbu wa'isab'e wa'i'ensā wakwilomu kama zasobē sagbu wastyu 'a'imaru wa'amnu 'emuntu daqiqa xeyl kama 'emxeba 'egzi'abhēr konat zati waybēlwe lanegušmu nāwrđ saragālate 'esma basahna **māya kwsh** zāti y'eti **takazi** 'enta tward 'em'ityopyā watsaqi **falaga gebēs** wa'awradu saragalātihomu hja watalu dabāt rihomu. Wahoru xbura daqiqa xeyl wasadedu kwilo 'ahzaba. Waybēlwo lanegušmu ngrkanu nagara la'ema tkl ta'agšo waybēlomu 'ewa 'ekl wala'ema tbēluni 'eska 'elata motya 'iyawad'e wa'iyāš'e.

The above text was translated as follows:

How the Ark reached Ethiopia

They halted at **Gaza**, the city of the king's mother, **which King Solomon had given to the Queen of Ethiopia when she visited him**. From there they took a single day to travel to **Gebes** (*Egypt?*),

the name of which is Mesrin. When the children of the leaders of Israel saw that they and their animals had taken one day to travel a distance that usually took thirteen without getting tired or hungry or thirsty and indeed felt that they had eaten and drunk their fill, they believed it was God's work. They spoke to their king (*Menelik*) "Let us put our loads down for we have arrived at **the waters of Kush**. This is the flow that comes from Ethiopia and waters **the Brook of Gebes** (*Egypt?*)." And so they let down their transports and pitched their tents.

The first problem is immediately encountered with the placement of *gāzā* within the territory of Palestine. What the redactors failed to realize is that King Solomon had ceded control of this border city to the Queen. Is there anyone who can provide proof that the current city of Gaza in Palestine was ever under the control or ownership of an Ethiopian monarch?

Secondly, the assumption that Gebes (which is Mesrin) is Egypt is not only a fallacy that proves the Christian commentators were under the influence of the earlier Septuagint translation of the Old Testament, but also renders the entire geography of the trip completely ludicrous, as we will soon elaborate.

The next passage contains extracts from the Ge'ez manuscript:

Chapter 55 (extracts):

Ba'nta zatafashu sab'a Ityopya

Watanš'u saragalātni kamu qadimu wagēšu basbāh yhēlyu lāti watalā'lu kwilomu matana 'emat 'enza yastafānwomumu sab'a bhera **gebēs** xelafu baqdmēhomu kama slalot wasagadu lomu sab'ā bhera **gebēs** 'esma r 'eywā 'enza traws kama dhay bawesta samāy wakwilomu yrawsu basaragalā 'enza yrawsu baqdmēhā wabedxrēhā. Wabashu **bahra 'al 'ahmar** 'enta y 'eti **bahra 'ireterā**.....labāhra 'Ireterā walasab'a 'tyopya wawad'u bāhra watafašhu fadfāda 'emna 'esrā'ēl soba ywad'u 'mgebēs wabashu 'ansra **dabra sina** waxedr westa...Wa'emhiya sa'anu saragalātihomu watanš'u wehoru wuxelafwā labhēra Mdyām ...**hagara bēlontos** 'enta **hagara 'ityopya**...

The translation reads as follows:

How the people of Ethiopia rejoiced

Then the transports rose up early in the morning and left and the people sung praises to Zion, and they were **all raised up to the height of a cubit**. They passed by like shadows and the people of **Egypt** called out their farewells, and the people of Egypt paid homage to Zion **as she flew above** them by accompanying her transport before and behind. **Then they came to the Sea of Al-Ahmar, which is the Sea of Eritrea (the Red Sea)**.....And the Sea of Eritrea was joyful as too were the people of Ethiopia, who went to the sea and celebrated mightily with a greater pleasure than did Israel, after the escape from Egypt. **They arrived opposite Mount Sinai**.... And then they loaded their transports, rose up and departed, passing to the land of Mdyam and then the **city of Belontos**, a **city** in Ethiopia....

The above passage states that Menelik's caravan floated about a foot off the ground, and travelled at the speed of the winds, until it arrived at the shores of the Red Sea, **crossed it at a point near Mount Sinai**, and landed in Ethiopia. Menelik's party eventually settled in Belontos, a city on the Ethiopian plateau.

The question that poses itself here is the following: if *Gebes* is indeed Egypt, how on Earth could anyone **cross** the Red Sea **from** Egypt and arrive in Ethiopia? Furthermore, if Mount Sinai is truly located where we have been deluded into believing (the triangular peninsula between Egypt and Palestine), what relation does it have to the city of Belontos in Ethiopia? And how could Menelik's party end up at their final destination in Axum, and still be so close to Jerusalem?

Is there anyone in the world who can solve these discrepancies?

Furthermore, several modern scholars have postulated - probably accurately - that the "flying chariots" is in fact an addition to the original text, made by the Christian commentators, who thought they could conceal their corruption by inserting their "comments" in the Ge'ez language, to make it indistinguishable from the original content.

Finally, let us read the following passage, which describes Solomon's pursuit of the thieves:

Chapter 58 (sentence four and onwards):

Xaba tans'a salomon yotlomu

Wahoru wabashu hagara **msr** xaba ta'yanu hya sab'a ityopya msla negušomu waxabahi tasalamwa lasyon watafašhu wahatatu kiyahomu hara neguš waybēlwomu sab'a bhēra **gebēs** 'emrhuq maw ā'el bazya xlafu sab'a '**ityopyā** 'enza yrawsu basaragalā kama malā'ēkt wayqallu 'emna 'ansrt bawesta samāy waybēlwomu mā'azē 'elat xalafu 'emnēkmu waybēlwomu yom tasu'e mawa'el bazu xalafu 'emnēna. Wabo 'emnēhomu 'ela gab'u wanagarwo languš salomon kama xalafu tasu'a mawā'el 'emza xalafu '**emsr wa'abyāšīnasa** horu kama yxešsu 'eska **bahr 'irtrā** wanhnasa gabā'ena kama nngarka zanta 'esku xali lalika neguš ba'elata sanuy 'emkama wad'u emxabeka bashu bašalus xaba **falaga takazi hagara msr** walanani soba fanawkana 'em'iyarusālēm basāhna ba'elata rāb'e xalikē batbab matana ybashu 'emuntu sab'e.

Watam'a neguš waybē 'axezwomu xamstihomu 'aska nrakb sdqa qālom. Wa'aftanu hawira neguš wasarawitu wabasu **gaza** wattas'elomu waybelomu ma'azē xalafa waldya 'emanēkmu . 'Aws'u waybelu xalafa y'eti šalus 'elat wasoba sa'anu saragālatihomu 'albo zayahawr mal'elta mdr 'alā basaragalā squalān mal'alta nafus wayqallu 'emna 'ansrt zawesta samay wakwilu nwayomu yahawr mslēhomu mal'elta nafās basaragalā walanasa masalana za'anta rasayka lomu batbabka kama yhoru basaragalā mal'elta nafās. Waybēlomou bonu zahalawat syon tabota hgu la'egzi'abhēr mslēhomu weybēlwo ālbo zar'ine.

Here is the translation of the above passage:

How Solomon rose up to kill them

And Solomon's cavalry sped on and reached the **city of Msr** where the men of Ethiopia had camped with their king, and where they had made peace with Zion and rejoiced. And Solomon's troops questioned the people and the men of the region of Gebes told them "Some days ago some Ethiopians passed through here and they traveled swiftly in wagons like angels and faster than eagles." And the king's men asked, "How many days ago did they leave?" And the men of Gebes told them that nine days had passed since they left. Then some of the troops returned to Solomon and told him, "It's been nine days since the Abyssinians left Msr. Some of our detachment have gone to look for them at the **Sea of Eretrea (the Red Sea)**, but we came back to report the situation. Consider the matter, my lord: **On the second day they left your territory and on the third they reached the river Takazi at the city of Msr.** And after being sent out by you from Jerusalem we arrived on the day of the Sabbath. And we returned today, the fourth day of the week. You can estimate just how far those men have traveled." At this the king became extremely angry and ordered the five cavalymen to be seized and held until their story was checked. Then the king set out with troops for Gaza where he asked the people when his son had left. They replied that he had departed three days earlier, adding "and having loaded their wagons, **none of them traveled on the ground but in wagons suspended in the air. And they were swifter than the eagles in the sky,** and all their loads traveled with them in wagons above the winds. As for us, we thought you had in your wisdom, enabled them to travel in this way." But when the king asked them if the fugitives were carrying Zion, the Tabernacle of the Law of God, they replied they had seen nothing.

According to the text, Solomon's pursuing force reached the **city of Msr** in the region of Gebes. It is very evident that Msr refers to a city, not the land of Egypt (the Nile Country). Furthermore, there is not a single archeological record ever uncovered that designates Egypt by the name "Gebes". This is but a product of the canonical imagination that rendered the text, and was unable to cope with the geographical implications behind it. The *Msr* mentioned in the Kebra Nagast is in fact the **same Miṣr** that we read about in the Qur'ān, the walled and fortified citadel which was under the control of Far'awn, and from which Mūsa (P) and the Children of Israel had escaped. This *Miṣr* was part of the land that the Israelites eventually **inherited** after the drowning of Far'awn, as the Qur'ān clearly states (please refer to our first book, *The Search for Pharaoh*, for details regarding this matter).

Upon reaching *Mṣr*, King Solomon's cavalry troop was told that Menelik's party had reached the *takazi* which, according to the text, was **in the vicinity** of Msr. This proves that the *takazi* mentioned in the Sheba-Menelik cycle **cannot** be the Tekezze River junction of present-day Ethiopia. The Kebra Nagast tells us that one detachment raced for the Red Sea coast to determine whether Menelik had crossed. Confirming that he had, they returned to Solomon with the grave news. This means that Menelik's party crossed the Red Sea into Ethiopia **after** they had been at the *takazi*. How, then, could this *takazi* be in Ethiopia?

In his book *Queen of Sheba and Biblical Israel*, scholar Berbard Leeman brings to our attention what other academics have said concerning the term *Msr*: [There is doubt that *Mesrin*, *Msr*, and *Gebes* should all be translated as *Egypt*. The remark "*Gebes, the name of which is Mesrin...*" seems to have been a later elaboration by the Ge'ez scribes. Wallis-Budge and Bezold both translated *hagara msr* as if Msr (Egypt) were a country. But *hagar* is actually the Ge'ez word for *city*. Since Menelik's party crossed the Red Sea **after** passing through Mesrin, Msr, and

Gebes, the three locations should be on the east side of the Red Sea, in Arabia, and the text is speaking of a city named *Msr*, not a country].

Is Professor Leeman delusional for placing *Msr*, *Mesrin*, and *Gebes* in Arabia? Or is it perhaps by Allah's will - His *sunnah* - that truth will always prevail in the end, no matter how long the lie is allowed to endure?

Elsewhere, Leeman states: [Next, there are references to *takazi*. In chapters 53, 58, and 59, Sir E.A. Wallis-Budge translated the word *takazi* to mean the Takezze River, which rises near Lalibela in Ethiopia and joins the Atbara River at Showak in Sudan. Bezold, considered the best authority on the text of the Kebra Nagast, would have been fully aware of the existence of the Takezze River, but translated it as *fluss* (meaning *watercourse* or *flow*)...Budge translated the text to mean "*the river that watered the Valley of Egypt*", but Bezold more accurately stated that it watered the "*Brook of Mesr*". In Chapter 58, Bezold again translated *falaga takazi hagara msr* as "*nach dem Flusstale in's Land Mesr*" (river valley in the land of *Msr*), and in Chapter 59, *westa takazi falaga msr* as "*zum Flusse, dem Bach von Mesr*" (to the watercourse, the Brook of *Mesr*). These names probably do not refer to the Nile].

This means that the word *takazi*, which appears in the Ge'ez manuscript, is a common noun indicating a river or a flowing stream. Apparently, the Christian commentators who decided to tamper with the text, rendered the term as a common noun, and quite simply projected it onto the Ethiopian territory.

What about the name *Kwsh* (*Kws*) that has long been synonymous with the south Nubian regions shared by Sudan and Ethiopia? Late British Professor Edward Ullendorf (died 2011 AD), one of the most prominent authorities on Old Testament links with Ethiopia, concluded that *Kwsh* probably referred to two locations on **both sides** of the Red Sea. Two centuries before him, German scholar Johann David Michaelis (1717 – 1791 AD) arrived at the same conclusion*.

Indeed, it seems that this term, as mentioned in the Kebra Negast, actually refers to Kūth (كوث), a tribal identity in Yemen (the Bani Kūth, or al-Kūthiyeen). The Ethiopain dialects did not vocalize the *th* sound, hence they rendered the name as *Kwsh* (or *Kws*). The Bani Kūth (not to be

* If we look up the "Kush" entry in Wikipedia, we get the following information: *Cush (also Kush, Biblical כּוּשׁ Kūš) was, according to the Bible, the eldest son of Ham, brother of Mizraim (Egypt), Canaan and the father of the Biblical characters Nimrod, and Raamah, mentioned in the "Table of Nations" in Genesis 10:6 and I Chronicles 1:8. He is traditionally considered the eponymous ancestor of the people of Cush, a dark-skinned people inhabiting the country surrounded by the River Gihon, identified in antiquity with Arabia Felix (i.e. Yemen) and Aethiopia (i.e. all Sub-Saharan Africa, particularly the Upper Nile).*

Disregarding the false statement by Wikipedia that *Mizraim* is synonymous with Egypt, we find reference to ancient sources identifying the Land of Kush as encompassing territories in **both** Yemen **and** Ethiopia. This lends validity to Ullendorf's conclusions.

confused with the *Hūthis*) are mentioned more than once in Arabian poetry, as tribes who eventually migrated north, settling in the Ḥijāz region and in Iraq. It is also very likely that groups of them migrated across the Bāb-al-Mandab Strait, and established their presence in Ethiopia.

In his book entitled (lit): *Glossary of Countries* (page 1502), Arab historian and geographer Yāqūt al-Ḥamwi states very clearly that *Kūth* is the name of a territory in Yemen, then follows his statement with a verse of poetry by al-Ṣulayḥi, mentioning horses:

كوث: بلد باليمن. قال الصليحي يصف خيلا:

ثم استمرت إلى كوث تشبها
من قاحل الشوط المبرو أعوادا

The passages we have extracted from the Kebra Nagast emphasize that Menelik's party traveled "through the air" at great speed. Bernard Leeman comments on the misunderstood geography and the canonical tampering (page 218), wherein he states: "However, since the people of Gebes were stationed in front of and behind the transport carrying the Ark of the Covenant, it seems that the references to it **flying** were added afterwards, to explain why the party arrived so quickly at locations that the later redactors believed were far down the tributaries of the Nile. The truth was probably that the locations were near each other in western Arabia, and rather than alter the time taken to move between them, the redactors added a divine element of air travel to explain why it took a single day from Mesrin (which they believed meant Egypt) to the Waters of *Kws* (which they understood as the River Takezze in Ethiopia). The time span must have been unacceptable to the later redactors, who knew that the journey from the junction of the Nile at Atbara to the Takezze took thirteen days at approximately twenty-three miles a day. The short time it took for the cavalry detachment to report back to Solomon seems to support this".

The Sheba-Menelik Cycle states that Menelik crossed the Red Sea and landed in Africa **opposite** Mt. Sinai. This means that the Biblical Mount Sinai is located in South Arabia. There is absolutely no doubt about this issue whatsoever. Lebanese historian and linguist Kamāl Ṣaleebi, who was ignorant of the Sheba-Menelik Cycle when he had written his famous book *The Bible Came from Arabia* in 1984, placed Mount Sinai in the volcanic ring of fire, in what is now the northern part of Yemen, opposite Eretrea. Solomon's foray into "Gaza" was most probably in order to convince himself that his errant son and the Ark were not in the area and, that being the case, further pursuit was fruitless. Was Kamāl Ṣaleebi delusional as well, when he placed Mount Sinai in Yemen?

Here follows is a letter from the Apostle Paul, who had spent three years in Arabia for "mysterious reasons" that no Christian scholar in the world has ever convincingly explained, before he began preaching Christianity in Palestine:

For it is written that Abraham had two sons: the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the

two covenants; the one from the mount Sinai, which gendereth to abondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children (Gal. 4 :22-25).

The above passage is from one of Paul's letters (in the New Testament), which claims that Abraham's marriage to Hāgar, the alleged bond-maiden, is an allegory to the "bond of flesh" and to Mount Sinai itself, which is in Arabia. In our first book, dear reader, we proved to you that the current location of Sinai is in fact a fraudulent projection whose origin can be traced back to the personal opinion of Emperor Constantine (died 377 AD). It was not until the 4th Century AD that the peninsula between Egypt and Palestine began receiving veneration as a Biblical site.

The current Mount Sinai **cannot** be the actual mountain by the same name mentioned in the Qur'ān, because Allah's final scripture to mankind describes Seenā' as being a *tūr*, which as we previously showed you, designates a green mountain located in a volcanic region. There are no volcanic peaks or green mountains anywhere in the current so-called "Sinai Peninsula". Also, if you recall, we showed you that the real *Tūr Seenā'* was located within what the Qur'ān called the "Secure Country" (*al-Balad'ul Ameen*), in the same geographical domain as the Forbidden Sanctuary (*al-Bayt'ul Harām*) and the Mother of Towns (*Umm'ul Qura*), where Muḥammad (P) had begun preaching the Qur'ān (see *Search for Pharaoh*; pages 107-109).

Let us pause and consider the following passages from the Old Testament:

Concerning Edom; thus says the Lord of Hosts: Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished? (Jeremiah 49:7).

It is the "Wisdom of Teman (Teyman)" that Yahweh, the Lord of Hosts is enquiring about. This is the ancient and forgotten land of Yemen, the theater of the Prophets of Allah, which has been hidden from the consciousness of the world by legions of human devils. Compare the above Biblical passage with the following *ḥadeeth* attributed to Muḥammad (P):

الإيمانُ يمان ، والحكمة يمانية.

Translation: "Faith is from Yemen; and wisdom is from Yemen".

But I will send a fire upon Teman, which shall devour the palaces of Bozrah (Amos 1:12).

It was the volcanic eruption that devoured the palaces of Bozrah and, before that, had destroyed the town of Lūt (P).

The argument that the Sheba-Menelik account is genuine rests with the seemingly "ridiculous" geographical references that have baffled scholars for many centuries. These references seem ludicrous only when applied to Palestine and Egypt. They make perfect sense if placed in South Arabia.

- **Menelik's Trail**

The highest mountain in Arabia is in Yemen. It stands nearly 3,700 meters high, and is a very prominent landmark for sailors navigating the Red Sea. Sailing due west from the coastline under the shadow of this mountain, one can reach the peninsula on the Eritrean coast that shelters its most famous port of antiquity, Adulis. The mountain we are talking about is *Jabal al-Nabi Shu'ayb* (Mountain of Prophet Shu'ayb). No other mountain on Earth bears that name. At first, Shu'ayb seems a mystery, and few in the West would have heard of a prophet by that name. Traditionally he has been identified as the figure of *Jethro*, mentioned in the Old Testament. The Qur'ān tells us that Shu'ayb was Allah's messenger to the people of *Midyan*, another ancient name that has been lost to the ages, and the only hope of finding it lies in the South Arabian inscriptions that we hope archeologists will someday uncover*. The same can be said regarding the name *Seenā'*.

The Old Testament tells us that Moses married a *Kushite* woman. According to Islamic traditions, his wife was Şaffūrah, the daughter of Shu'ayb. Despite the fact that Mūsa (P) did in fact flee to Madyan at one point in his life, to escape persecution by the militia of Mişr, there is no indication in the Qur'ān that Mūsa and Shu'ayb were actually contemporaries. The territories surrounding Jabal Shu'ayb are among the world's largest areas of volcanic activity. In Yemen, there are volcanic peaks reaching altitudes of over 3,000 meters, and plateaus (*harrāt*) composed of lava flows up to 1,000 meters thick. Nowhere in Palestine, Jordan, or the current Sinai Peninsula do we see such topographical features. In the deepest sections of the Red Sea, molten lava continues to bubble up between the African and Arabian tectonic plates. The Qur'ān clearly mentions this phenomenon (the sea under which fires erupt), as one which Muḥammad (P) and his people were very familiar with:

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

The Qur'ān describes Mūsa's flight from Mişr to Midyan in the following passage:

{And a man came running from the farthest part of the city, saying: "O Mūsa, the commanders are plotting to kill you, so leave immediately. I am giving you good advice" * He exited the city, afraid and watchful. He said: "My Rabb, save me from the wicked people". * And as he made his way towards Midyan, he said: "Perhaps my Rabb will guide me to the right path"}...[28:19-22].

* Among the scripts of the South Arabians are inscriptions that have been identified by archeologists by the name *Zabūr*. This is the name that the Yemenis themselves gave to the inscriptions. Hence, the Zabūric Alphabet is an archaic alphabet that was used in the ancient scriptures of South Arabia. The Qur'ān states that Dāwūd (P) was given the *Zabūr*. No other inscriptions in the entire world were identified by that name. This is another overlooked clue as to the true theater of Biblical Israel.

The city that Mūsa (P) fled was in fact Miṣr, the fortified citadel having several gates, which was under the control of Far‘awn. The English translation, which rendered this passage as “he made his way towards Midyan”, does not in fact do justice to the original Arabic text, which states the following:

{ولما تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ}.

The term *tilqā’* (تلقاء) which appears in the Arabic text, indicates that Midyan and Miṣr were in the same geographical area. Bearing in mind the circumstances of time and place, the two cities could not have been more than 100 kilometers apart, or the Qur’ān would not have used that term to describe Mūsa’s journey.

A few passages down, we read the following:

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

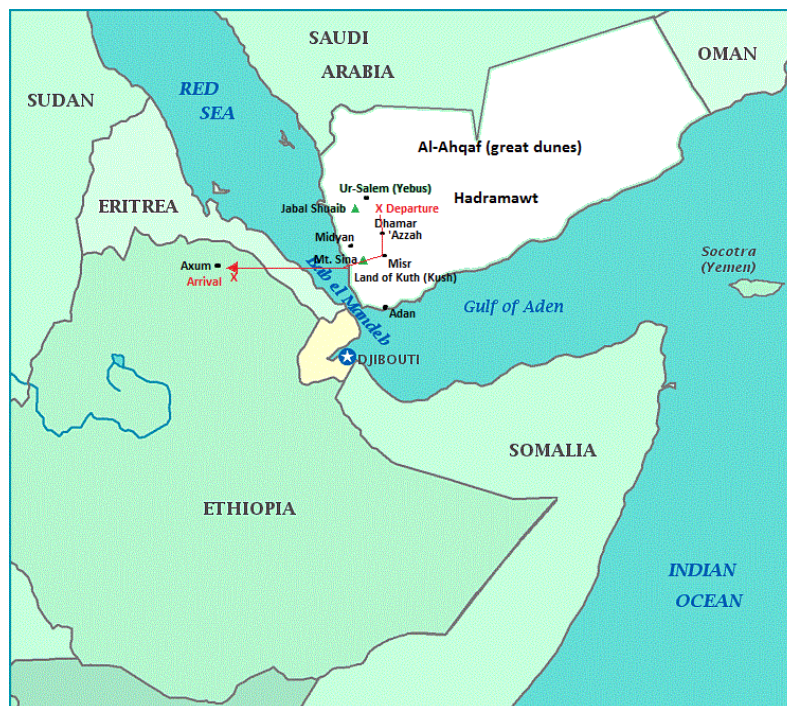
This event happened on the slopes of *Ṭūr Seenā’*, in a spot that was very well known to Muḥammad (P), who would walk in Mūsa’s very footsteps, centuries later. *Ṭūr Seenā’*, in turn, cannot be very far from Midyan. Bearing in mind all the geographic clues we have encountered so far concerning ‘Azzah (not Gaza), Ur-Salem, Kūth, Miṣr, Seenā’, and noting the location of Jabal Shu‘ayb (not far south-west of Ṣan‘ā’), the riddle of Menelik’s flight from the palace of his father, Solomon, to his mother’s ancestral home in Ethiopia can finally be solved.

Menelik’s party left Yaru-Salem, an ancient city that lies today within *Bayt Būs* (8 kilometers from the Yemeni capital Ṣan‘ā’), and traveled southwards towards ‘Azzah, an ancient Yemeni outpost that lay along the border between Sulaymān’s kingdom and the realm of the Queen of Sheba. From there, Menelik made his way to the ancient fortress of Miṣr, which lay within the Ibb province of Yemen, the ancestral home of the Bani Kūth (Kwsh), one of the many clans branching from of tribe of Muḍar (the Biblical *Mṣrim* and the *Mesrin* of the Kebra Nagast). From there, the party swerved west towards the coast of Tihāmah, at a point close to the slopes of *Ṭūr Seenā’*, which cannot be far from Midyan, then **crossed the Red Sea into Ethiopia** (see the map below).

Supposing that Solomon’s domain was in Palestine, Azariah’s theft of the Ark would have been complete madness. Azariah could not have hoped for many days’ grace before the theft was discovered, and Solomon’s centralized military would have used signal fires and cavalry to cut off any means of escape. Even if Menelik had managed to reach Egypt, the situation is very unconvincing. Can anyone seriously imagine the authorities of dynastic Egypt, a country with a large, dense, and heavily policed population, happily allowing passage to a small band of

hunted criminals fleeing from one of the most powerful monarchs in the Middle East (supposedly), from whom they had just stolen the holiest artifact - and allegedly the most powerful weapon - known to mankind?

Dynastic Egypt was a heavily controlled society that did not suffer transient renegades gladly. In the first years of the 13th Century AD, during the Zagwe dynasty, the newly appointed Monophysite bishop of Ethiopia, Michael of Fuwa, arrived at Axum from Alexandria. Five years later, he fell out of favor and struggled back to Egypt, eventually arriving in Alexandria stripped of his possessions and abandoned by his original retinue, except for three slaves and a pet cat. Later, suspicious citizens forcibly drowned a West African monarch in the Nile. Such was the fate of unsanctioned travellers in Egypt. Menelik's party would have been doomed if they had chosen an Egyptian route.



Map #7: The true geography of Menelik's voyage (the red arrow line) according to the Kebrā Nagast. The trail is as follows: Departure around Sana'a - 'Azzah (Dhamar Province?) - Misr (Ibb Province) - Tihāmah Coast (near Mount Sinai) - Red Sea Crossing - Arrival in Ethiopia (Eretria), opposite Mount Sinai - Axum.

Regardless of whether the story of the Ark's passage to Ethiopia is a genuine account, or an allegorical legend penned by the Ethiopian Jews and based on earlier Arabian sources, to **symbolize** the Israelite (and later Jewish) presence in Abyssinia, the scribes who wrote the Sheba-Menelik cycle were not ignorant of the geography of the events surrounding Solomon and his renegade son. Although the story may be a fable, the geography is very much real.

Such is the case with all legends: symbolic stories staged in very real theaters. It is the Christian redactors, who “edited” the Ethiopian text in the 14th Century, who were confused. And it is the Zionist account of Palestine’s history that later enforced this delusion in the minds of the masses. Menelik’s chariots did not fly from Palestine to Ethiopia, nor were they carried on the wings of angels.

Solomon’s kingdom was in Yemen.

* * * * *

CHAPTER IV

The Qur'ān, the Zabūr, and the Sundial

In the previous chapter, we saw how the Christian redactors of the Kebra Nagast inserted “flying chariots” into the text of the Sheba-Menelik cycle, to cover up what they thought was a geographical inconsistency on the part of the Ethiopian scribes. We have also seen, in our previous book, how the commentators of the Qur’ān, most of whom were Persian scholars who wrote their exegeses many centuries after Muḥammad, resorted to mythological creatures (winged horses) to patch up the geographical irrationality of Ibraheem’s multiple and “mysterious” journeys between Palestine and the Ḥijāz.

What about the story of Sulaymān? How did the confusion regarding the location of the “Blessed Land” manifest itself in the traditional interpretations regarding the account of the Israelite king? Let us see what other surprises we encounter in the books of “Islamic” tradition.

- **Master of Winds and Demons**

{And to Sulaymān the gusting winds that run by his command to the land which We have blessed. And We were aware of everything. * And from the *shayāṭeen* are those who dive for him, and they perform other tasks, and We were guardian over them}...[21:81,82].

Here follows is a passage from Tafseer al-Ṭabari (volume 2 / page 70), one of the most prominent commentators of the Qur’ān, who died around 925 A.D:

[يقول تعالى ذكره "و سخرنا لسليمان بن داود الريح عاصفة" (وعصوفها : شدة هبوبها) تجري بأمره إلى الأرض التي باركنا فيها، يقول : تجري الريح بأمر سليمان إلى الأرض التي باركنا فيها ، يعني : إلى الشام ، وذلك أنها كانت تجري بسليمان وأصحابه إلى حيث شاء سليمان ، ثم تعود به إلى منزله بالشام ، فلذلك قيل: إلى الأرض التي باركنا فيها].

To paraphrase al-Ṭabari, it seems the Persian scholar tipped in favor of the Levant (Palestine) as being the destination of Sulaymān’s wind, and **at the same time**, the homeland of the legendary monarch. What al-Ṭabari is telling us here is that Allah gave Sulaymān command over the wind, and caused that wind to blow to **where Sulaymān was located**. This point makes perfect sense for a simple reason: the Qur’ān tells us that after the drowning of Far‘awn, the Israelites eventually **inherited** the east and the west of the land that Allah blessed to all peoples (back then). This was the same land to where Ibraheem and Lūṭ had migrated. It follows then that it is the same land where Sulaymān’s kingdom was located. Therefore, the understanding that the wind blew **towards** Sulaymān’s domain, not necessarily **away** from it, does not contradict the Qur’ānic passage. Al-Ṭabari was aware of this fact.

The problem, however, lies in placing the “Blessed Land” in Palestine, and assuming that Sulaymān resided there. This is due, without a doubt, to ancient rabbinical and canonical influences on the interpretation of the Qur’ān; influences that had become deeply-rooted by the time al-Ṭabari wrote his commentaries. Furthermore, the political machinations of the Umayyad Dynasty, who established their seat of power in the Levant (Syria-Palestine) only served to

solidify this belief. The confusion becomes evident when we read al-Ṭabari's comments regarding the following passage in the Qur'ān:

{And for Sulaymān the wind was given, traveling one month coming and one month going * And We caused a spring of brass to flow for him. And from among the *ginn* are those that worked for him with the permission of his *Rabb*; and any one of them who strays from Our commands, We shall cause him to taste the retribution of the Fire. * They made for him what he desired of enclosures, and images and pools of deep reservoirs, and heavy pots. O family of Dāwūd, work to give thanks. Only a few of My servants are thankful}...[34:12,13].

Here follows are the comments (volume 2 / pages 363, 364):

وقوله (وأسلنا له عين القطر) يقول : وأذبنا له عين النحاس ، وأجريناها له . وبنحو الذي قلنا في ذلك قال أهل التأويل . ذكر من قال ذلك : حدثنا بشر قال : حدثنا يزيد قال : حدثنا سعيد ، عن قتادة (وأسلنا له عين القطر) عين النحاس كانت بأرض اليمن ، وإنما ينتفع اليوم بما أخرج الله لسليمان .

In the above passage, al-Ṭabari brings to our attention that the melting of brass and turning it into a flowing liquid (described figuratively in the Qur'ān as being a “fountain”), was one of the favors given by Allah to Sulaymān. He also proceeds to state that there seemed to be a chain of narrators who placed the “Fountain of Brass” in **Yemen**, and that the people of that land were still (during al-Ṭabari's day and age) reaping the benefits of this “fountain”.

The question that naturally poses itself here is: if Sulaymān was based in ancient Palestine, why would the molten brass that Allah bestowed upon him be in Yemen? Did Sulaymān travel to Yemen at some point in his life, and cause the brass to flow there?

Another commentator, Ibn Katheer, who likewise associated Sulaymān with Palestine, also placed the fabled Fountain of Brass in Yemen. Here is a passage from Ibn Katheer's commentary (Volume 6 / page 499), for those who can read Arabic:

وقوله : (وأسلنا له عين القطر) قال ابن عباس ، ومجاهد ، وعكرمة ، وعطاء الخراساني ، وقتادة ، والسدي ، ومالك عن زيد بن أسلم ، وعبد الرحمن بن زيد بن أسلم ، وغير واحد : القطر : النحاس . قال قتادة : وكانت باليمن ، فكل ما يصنع الناس مما أخرج الله تعالى لسليمان ، عليه السلام .

It also appears, from Ibn Katheer's writings, that Sulaymān had a flying ship in the form of a wooden plank, which he used to travel to far-away destinations in the ancient world. Here is what he tells us in his *Tafseer*, (volume 5 / page 36):

*Note how the *ayah* speaks of the wind as **coming and going** (for the period of a month in either direction). This lends further support to our interpretation of [21:81], which is that the blowing wind - in that particular passage - is **towards** Sulayman's realm (i.e. towards the Blessed Land), not necessarily away from it, as most readers assume.

وقوله : (ولسليمان الريح عاصفة) أي : وسخرنا لسليمان الريح العاصفة ، (تجري بأمره إلى الأرض التي باركنا فيها) يعني أرض الشام ، (وكنا بكل شيء عالمين) وذلك أنه كان له بساط من خشب ، يوضع عليه كل ما يحتاج إليه من أمور المملكة ، والخيل والجمال والخيام والجند ، ثم يأمر الريح أن تحمله فتدخل تحته ، ثم تحمله فترفعه وتسير به ، وتظله الطير من الحر ، إلى حيث يشاء من الأرض ، فينزل وتوضع آلاته وخشبه...

Paraphrase of the highlighted part: "He had a plank made of wood, on which he placed all the props of his kingdom, his horses, camels, tents, and soldiers. He would then command the wind to lift him into the air. So the currents would flow underneath the plank, raising it into the air, while birds would fly overhead to provide him with shade, until he reached the destination of his choosing. Once there, he would descend from the plank and all his props would be unloaded".

So this, then, is the explanation for how Sulaymān traveled to Yemen.

Looking up the heading “**Solomon in Rabbinical Literature and Legend**” in the *Jewish Encyclopedia*, we come across the following passage:

With reference to Solomon's dominion over all the creatures of the world, including spirits, several stories are current, the best known of which is that of Solomon and the ant ... **It is narrated** as follows: "When God appointed Solomon king over every created thing, He gave him a **large carpet sixty miles long and sixty miles wide**, made of green silk interwoven with pure gold, and ornamented with figured decorations. Surrounded by his four princes, Asaph Berechiah, prince of men, **Ramirat, prince of the demons**, a lion, prince of beasts, and an eagle, prince of birds, when Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that **he breakfasted at Damascus and supped in Media**. One day Solomon was filled with pride at his own greatness and wisdom; and as a punishment therefor the wind shook the carpet, **throwing down 40,000 men**. Solomon chided the wind for the mischief it had done; but the latter rejoined that the king would do well to turn toward God and cease to be proud; whereupon Solomon felt greatly ashamed".

It seems that the rabbinical references to magical carpets that could carry 40,000 men and fly from Damascus to Media (now part of Iran) in one day, as well as allusions to subservient **demons**, eventually found their way into “Islamic” folklore. So it was *narrated* (does this term sound familiar to you, dear reader?).

The next question that poses itself is: in light of the apparent confusion, how did the commentators interpret the geography of Sulaymān’s kingdom with respect to the Queen of Sheba’s? Let us first read a relevant part of the Qur’ānic account regarding this visit (we have left certain words un-translated at this point):

{And he inspected the *ḡayr*, then said: “Why do I not see *al-hdhd*, or is he among those who are absent? * I will punish him severely, or I will kill him, else he should have a clear excuse” * **But *al-hdhd* did not soujourn far**, then he said: “I have seen what you do not know, and I have come to you from Saba’, with certain news * I found them ruled by a woman, and she was given all possessions, and

she had a great throne * And I found her and her people subservient to the sun instead of Allah! And the *shayṭan* had made their works appear good to them, so he kept them away from the path, for they are not being guided” [27:20-24].

The common belief is that the terms *ṭayr* and *hdhd* (or *hudhud*, as it is articulated), designate an army of birds, among which was the hoopoe, who went missing from Sulaymān’s ranks. In his book entitled *Queen of Sheba and Biblical Israel* (pages 97, 98), Professor Bernard Leeman makes the following astute observation: “It is possible that an ancient oral tradition spoke not of a bird but of a scout or water diviner. As the meaning of words changed over the years however, the word became associated with the hoopoe in the same way as the Old Testament prescription that the prophet Elijah was fed in the desert by ravens (*'rbm*) when Arabs (*also 'rbm*) would seem to make more sense. As already mentioned, the Queen of Sheba has been linked with *Dhu Sharkh ibn Hadad* and *al-Hadhad ibn Sharah ibn Dhu Sahar*, so maybe the Arabic word for hoopoe, *hudhud*, has been confused with earlier partially comprehended oral or unvocalized written traditions”.

The “unvocalized written traditions” that Leeman mentions, in passing, are in fact the solution to this puzzle. We have already shown you many examples of the famous *h* letter that was often inserted in the middle of words, in the vocal customs of the Yemenis. Linguists call this oral phenomenon *al-hā al-waṣaṭiyyah* (meaning “the middle *h* letter”). It is enough for the reader to look up the names of the kings of the Sheba and Ḥimyar Dynasties, as well as the prophets and heroes of Yemeni folklore, to encounter dozens of examples of this tradition. The rendering of the names *Abram* as *Abraham* and *Yeshu‘* (Joshua) as *Yehshu‘* (Jehoshua) are, by far, the most famous instances thereof. Therefore, it is very likely that the name *Hadad*, which features very often in ancient Yemeni traditions, is rendered as *Hadhad* by inserting the “middle *h* letter”. This shows us that the Qur’ān was in fact addressing an audience that was very familiar with such linguistic traditions.

Following the course of this deduction, and taking note of Leeman’s excellent reflection, it is very probable that the *ṭayr* the Qur’ān speaks of were not actual birds, but rather swift human troops who may have served different functions in Sulaymān’s army; such as cavalry, or perhaps skilled footmen rangers or scouts who were familiar with the mountainous terrain, and could move swiftly and unobtrusively within it. Going back to our previous book, we showed you, honored reader, that the word *ṭayr*, in the Qur’ānic language, does not necessarily designate actual birds, but can also be used to **describe** a certain motion, whether in the actual, physical sense (something that floats in the air or is hurled or projected with force) or in the figurative sense (to fly; meaning to move very swiftly).

The classical interpreters of the Qur’ān, however, were left seemingly puzzled by the Qur’ānic sentence **{al-hdhd did not sojourn far}**, which clearly means that the so-called “hoopoe” did not stray far, and it wasn’t very long before he made his appearance. It follows then, that the domain which the “bird” scouted could not have been far from Sulaymān’s realm.

How did the commentators deal with this Qur'ānic reality? Let's see what Bernard Leeman says regarding this issue (page 99): "Other Islamic written accounts concerning the hoopoe were recorded in the eleventh century A.D. by two writers: Aḥmad bin Muḥammad bin Ibraheem al-Naysabūri (who wrote under the name of al-Tha`labi), and al-Kisā'ī. Both state that **Solomon, along with his extraordinary army, left Jerusalem on a giant magic carpet** for the sacred land, a reference to the area in Hijāz surrounding Mecca. There, he foretold the coming of the Prophet Muḥammad and then advanced southwards towards Yemen, which he reached in a few hours. Camping in a beautiful lush valley, the king and his retinue were unable to find surface water; so the hoopoe, whose name was Ya'fur, was summoned, for it possessed the skill of seeing water beneath the ground. The hoopoe was missing, for it had gone exploring, discovering the realm of Sheba".

Here follows are parts of a passage from *Tafseer al-Tha`labi* (volume 6 / page 196, 197), which verify what Leeman is saying:

أخبرني ابن فنجويه قال: حدّثنا مخلج بن جعفر قال: حدّثنا ... عن كعب قال: إن سليمان (ع) كان إذا ركب حمل أهله و سائر حشمه و خدمه و كتّابه تلك السقوف بعضها فوق بعض على قدر درجاتهم، و قد اتّخذ مطابخ و مخابز تحمل فيها تتاير الحديد و قدور عظام تسع في قدر عشرة جزائر، و قد اتّخذ ميادين للدواب أمامه، فيطبخ الطباخون و يخبز الخبازون و تجري الدواب بين يديه بين السماء و الأرض و الريح تهوي بهم ... فسار بمن أصطحبه إلى اليمن، فسلك مدينة الرسول (ص) فقال سليمان: هذه هجرة دار نبي في آخر الزمان، طوبى لمن آمن به، و طوبى لمن اتّبعه، و طوبى لمن اقتدى به، و رأى حول البيت أصناماً تُعبد من دون الله سبحانه، فلما جاوز سليمان البيت بكى البيت، فأوحى سبحانه إلى البيت: ما يبكيك؟ فقال: يا ربّ أبكاني هذا نبيّ من أنبيائك و قوم من أوليائك مرّوا عليّ، فلم يهبطوا فيّ و لم يصلّوا عندي و لم يذكروك بحضرتي، و الأصنام تُعبد حولي من دونك، فأوحى الله سبحانه إليه أن لا تبك و إني سوف أملاك وجوهاً سجّداً، و أنزل فيك قرآناً جديداً، و أبعث منك نبياً في آخر الزمان أحبّ أنبيائي إليك ...

Paraphrase: [It was reported (*through a long chain of narrators*) that Ka'b said: "When Sulaymān (P) rode (*his gigantic flying carpet*), he took along with him all his wives and relatives, soldiers, servants, butlers, and his kitchen staff, all of whom would be seated according to their ranks. There would also be giant ovens and pots, and animals of all kind would run amok, as the wind carried everything between the earth and the sky ... **and so Sulayman rode with his entourage to Yemen**, and on his way, stopped in the city of the Prophet (P) where he declared: 'This shall be the site of migration of a prophet who will come in the end of times. Blessed shall be those who believe in him and those who follow him'. And he then saw around the Sanctuary (*in Makkah*) many statues being worshipped instead of Allah. And when Sulaymān flew above the site, the Sanctuary began to cry. And so Allah inspired to it: 'Why do you cry?' and the Sanctuary replied: 'O, my Rabb! I cry because one of Your prophets just passed overhead and did not land and pray, nor mention Your name at my site, while these idols are being venerated all around me in Your stead'. And so Allah inspired to the Sanctuary (*al-Bayt*): 'Do not cry, for I will one day fill you up with prostrating faces, and reveal at your site a new Qur'an, and send forth from you a prophet at the end of times who shall be your most beloved prophet..."].

Winged horses, flying chariots, magical carpets, talking shrines...what else did they leave to our imagination? What effect has their legacy had on the awareness and identity of our lost and

disorientated nation? Who was behind these atrocious fabrications? Who was the source of these *narrations*? Search your soul, dear reader, and surely you will find the answer.

And so it was that Sulaymān gathered his army of demons, birds, and men, boarded his magical carpet (a nod to Persian tapestries, perhaps?) and flew southwards from his seat in Jerusalem, all the way to Yemen (a distance of some 2,000 kilometers). On his way, he decided to make a short “transit” stop in the Ḥijāz region, where, out of the blue, he fortold the coming of Muḥammad, then continued on his way down to to the border of Sheba’s kingdom, where he disembarked, and soon noticed the “sudden” absence of the hoopoe bird, which had decided to wander off and scout the territory of the Queen of Sheba. [Thunderous applause and drums, please!].



Picture #31: A flying carpet solves the geographical puzzle.

A simple question is in order here: what did Sulaymān do after landing in Yemen and sending the hoopoe on his mission to deliver the message to the Queen? Did he fly back on his carpet to Palestine and await the Queen’s arrival, so he could “impress” her with the grandeur of his palace in Jerusalem? Why could she not simply have hitched a ride with him and saved herself the trouble of making the 2,000 kilometer journey from Sheba to Palestine, across the scorching and arid Arabian desert?

The glaring holes that are apparent in this story, and that have gone unchecked for too long, can be explained in only one way: the commentators, who lived many centuries after the Qur’ān was first recorded, were confused to the point of insanity regarding the theater of Allah’s messengers, because they had absolutely no idea **when** or **where** the Qur’ān was revealed. They were commenting on a scripture whose origin went back to a time and a place that were completely alien to them. And so they found themselves being forced to embellish the accounts with mythological contraptions that served to only insult the intelligence of their generation and indeed delude the future generations to this very day and age.

The “hoopoe” mentioned in the Qur’ān was most probably a swift human emissary, who had decided to scout out the Kingdom of Sheba; whose geographical domain very obviously shared borders with Sulaymān’s realm. This was a fact that was very-well known to the Ethiopian Jews

of old, who recorded the Sheba-Menelik cycle of the Kebra Negast, the Ge'ez document whose passages we analyzed in the previous chapter.

Furthermore, and on a side note, there were no *demons* in Sulaymān's court. The term *shayāteen* which appears in [21:82] is the plural form of *shayṭān*, a term derived from the root *shayṭ*, which means: *to go far, go astray, to deviate, or to distance oneself from something*. This is a description that could very well apply to human beings who are criminals, or perpetrators of deviant, or destructive rebellious acts*. Thus, these offenders were taken as prisoners by Sulaymān, and forced to do labor for him (construction works). This is comparable to prisoners in our day and age - those who have distanced themselves from the laws of society - being imprisoned and punished with hard labor. This is made evident in the following passage:

{And to Dāwūd We granted Sulaymān * What an excellent and obedient servant * When, before evening, well trained horses were displayed before him * He said: "I have enjoyed materialism over the remembrance of my Rabb, until it (the sun) had set beyond the horizon! * Send them back". He then rubbed their legs and necks * And We tested Sulaymān and placed a *jasad* upon his seat, but he then repented. * He said: "My Rabb, forgive me, and grant me a kingship that will never be attained by anyone after me. You are the Grantor" * So, We commissioned the wind to run by his command, raining gently where he directed it * And the *shayāteen*, building and diving * And others, held by fetters * "This is Our gift, so you may spend or withhold, without any repercussions"...[38:30-39].

It appears, from the above signs, that Sulaymān (P) became, at a certain point in time, pre-occupied with petty affairs, and distracted from the remembrance of the *Rabb*. As a result, Allah tested him by setting up a *jasad* on his throne. This term, *jasad*, which simply means *body*, and is sometimes translated as *corpse*, could very well be an idiomatic expression designating an incompetent person - a "dead man" in the figurative sense - who, for a time, took the reigns of Sulaymān's domain (sat in Sulaymān's throne), and demonstrated his incapacity to govern. This may have been related to Sulaymān's neglect of his duties. As a result, Sulaymān repented and asked Allah, in supplication, to grant him governance over an unparalleled domain. The passage also refers to the rebels / trouble-makers / criminals (the human *shayāteen*), who were chained and fettered or forced to work for him as a punishment for their deviation (*shayṭ*) from the laws of society.

Elsewhere in the Qur'ān (*Surah* 34), these same *shayāteen* are described as being *ginn*, which is possibly a reference to them being strangers, or non-urbanites (rarely seen dwellers of desolate, mountainous places), some of whom were notably skilled in their craft and could hence reproduce the throne of the Queen of Sheba, in a very short time.

*Incidentally, the Arabic verb *shāṭa* (in the past tense), used to describe kicking a ball away (putting it at a distance) may very well have been the origin of the English verb *to shoot* and the noun *shot*. The claim that the word *shayṭan* is derived from *Satan* is hence a complete fallacy. The word is an original term appearing in the Qur'ān, which Allah Himself describes as being a radically '*arabi* document.

As for references to demons with hooves and horns and strange names; these interpretations may have been either figurative expressions pertaining to criminals or strange and unusual individuals who mastered certain crafts, or were nothing but the products of an imagination that was heavily influenced by the mythological and kabalistic traditions that were rampant throughout the ancient world (and, by all indications, still are).



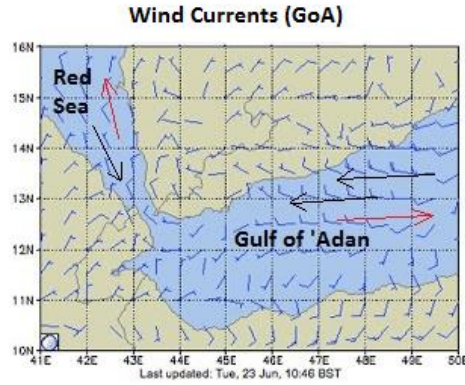
Picture #32: Demons in Solomon’s court?



Map #8: Location of Biblical Israel.

As for the winds being made to “serve” Sulaymān, this is in fact a Qur’ānic allusion to the ancient Israelite monarch using his knowledge of the wind currents over the Red Sea and the Gulf of ‘Adan, and his use of such currents for the navigation of ships in the waterways surrounding the Arabian Peninsula, as shown in the map below. It was **sea vessels** that the winds pushed along, not magical flying carpets. And it was the Red Sea that Sulaymān’s ships sailed, not the Mediterranean.

And the land of Sheba, which was overtaken by a colossal flash flood, and whose story the Qur'ān recounted as an **example to Muḥammad's own people**, that they may reflect on the fate of those nations who, in their arrogance, viewed themselves as above showing gratitude to the Creator, was likewise not far from the audience of the Qur'ān.



Map #9: Wind currents over the Red Sea and Gulf of Aden.

- **The Zabūr**

On the Arabic *Wikipedia* website is a page that features a detailed article on the ancient history of Yemen. One passage that is worth noting in the article is the following:

كان هناك نوع آخر من الكتابة موجود في اليمن يسمى الزبور. ولم يكن اليمنيين أميين بل تظهر الآثار قدرة الأعراب من أهل اليمن على القراءة والكتابة. قال المؤرخون العرب أن المقصود بالزبور هو سفر المزامير وأن اليمنيين كانوا يسمونه زبوراً فغلب على السفر هذه التسمية. الزبور كان الأدعية والصلوات التي يكتبها عوام الناس من اليمنيين يومياً على أسعف النخل أو المصاحف وخلال رحلاتهم التجارية. وتختلف الزبور عن المساند في أنها لا تكتب على ألواح أو صخور كبيرة أي أنها ليست شواهد وليست دينية بالضرورة فقد يكون بعضها يحتوي على أدعية وبعضها إيصالاً أو فاتورة. وكان ما عرف بالجاهليين العرب يعرفون ذلك عن اليمنيين. فذكر الزبور باسم زبور وكيف أن أطفال الحميريين كانوا يستطيعون القراءة والكتابة. فالزبور المذكور في القرآن لا علاقة له بهذا الزبور فالقرآن ذكر أنه أنزل على داوود بينما كتابات الزبور عند الحميريين مختلفة وليست متعلقة بداوود بالضرورة ولكنه وارد فعدد من الحميريين كان يهودياً.

Here follows is a paraphrase of parts of the passage:

There was another kind of script in Yemen (other than the Musnad script that was inscribed on upright stones) known as the *Zabūr* ... The Arab historians state that since the Yemenis were accustomed to calling the Book of Psalms (in the Old Testament) *Zabūr*, the name eventually became synonymous with the Psalms. Evidence has shown that the *Zubur* (plural of *Zabūr*) were the written prayers and supplications that the common people used to scribe on palm leaves or thin scrolls for religious purposes, or for matters related to trade, such as commercial receipts ... **As for the *Zabūr* that is mentioned in the Qur'an, (which was given to the prophet Dawūd), it is not necessarily related to the *Zabūr* of Yemen,**

although the possibility that it is cannot be discarded, since most Ḥimyarites were in fact Jews.

Isn't it interesting how they reluctantly discard the possibility of any connection between the Zabūr of David and the Zabūric script of Yemen? The agreed upon, and logical principle, is that the burden of proof falls on those who make the allegation. What proof do they have that there is any other script in the world designated as Zabūr other than the ancient cursive script of Yemen? The very name itself is as much a part of the country's culture as Bilqees and al-Hudhud.

The English copy of the *Wikipedia* page states the following:

The cursive zabūr script - also known as "South Arabian Minuscule" - was used by the ancient Yemenis to inscribe everyday documents on wooden sticks in addition to the rock-cut monumental musnad letters ... As yet only about one thousand such texts have been discovered, of which perhaps some 26 have been published; this is partly due to the difficulty of reading the minuscule script.

Has evidence ever been uncovered in Palestine that shows the term *Zabūr* as being associated with the culture of that country?



Picture #33: Minuscule Yemeni Zabūr writing inscribed on wood.

Going back to the Arabic page, we read the following, sad passage:

الكثير من الآثار اليمنية القديمة يتعرض للتهريب وبيع في مزادات علنية حول العالم بل وعلى شبكة الإنترنت . كثير من المواقع الأثرية لا تشرف عليه حراسة بل إن البعثات الأثرية نفسها لاتستطيع أن تقوم بعملها بسبب الاضطرابات القبلية وعدم إدراك البدو لأهمية وقيمة هذه الآثار في مأرب والجوف وغيرها. فبالكاد يجازف لصوص الآثار للحصول على مطامعهم في اليمن وكثير من محاولات التهريب تحدث من قبل السياح. القبور السبئية المنحوتة على الجبال والتي تحوي آثارا بالغة الأهمية ترجح أن المصريين القدماء لم يكونوا الوحيديين الذين مارسوا التحنيط في العالم القديم، معرضة للسرقة والإهمال وسط غياب تام لأجهزة الأمن للحفاظ على هذه الآثار وتوفير بيئة آمنة لدراستها. اليمن يمر بظروف صعبة مما يجعل مسألة حماية الآثار تبدو وكأنها ثانوية ولكن المحافظة على هذه الآثار يساعد على رسم صورة واضحة للمستقبل والأهم أنه يحفظ التاريخ من محاولات التزوير والتشويه التي قد تصيبه.

Paraphrase: Many ancient Yemeni artifacts are being smuggled out of the country and sold in auctions all around the world, and over the Internet. Many of the archeological sites are located in tribal territories, whether in Ma'rib, al-Jūf, or other areas, and are often left unguarded. The excavation teams, on many occasions, cannot do their job because of the turbulent situation between the Bedouin tribes, whose members are unaware of the value and importance of these ancient vestiges. As a result, artifact thieves run amok in Yemen, and very often the smuggling is perpetrated by tourists. Sheban tombs carved into the mountains house relics which can prove that the Egyptians were not the only people who mummified their dead in the ancient world. Due to neglect on the part of security forces, these priceless relics are at the mercy of thieves. Yemen has been witnessing some difficult times lately, and it appears that the safeguarding of the country's archeological treasures is currently not on the agenda of priorities, despite the fact that protecting these artifacts can help paint a clearer picture of the future, but most importantly, can help protect history from attempts of fraudulent manipulation and forgery.

For many centuries, Yemen has lived in almost total isolation from its surroundings. It is a land that forgot the world, and the world in turn, simply forgot its existence. It was not until lately that news of this ancient country began to feature in the headlines; a change of fortune no doubt brought about by foreign intervention in its affairs.

All we can do now is hope and pray that this land, whose antiquity has just recently begun to dawn in the awareness of archeologists, and beneath whose soil are hidden secrets that will someday turn our understanding of human origins head over heels, does not end up suffering the same fate that Palestine has endured at the hands of those criminals who have been propagating their colonial and racist version of history to the world.

- **Astronomical Proof – The Sundial of King Ahaz**

In 1984, Lebanese professor Kamāl Ṣaleebī, of the American University of Beirut, wrote a controversial book entitled *The Bible Came from Arabia*. Having had unexpected access to a geographical gazetteer of Saudi Arabian areas published in Riyāḍ in 1977, his study of it led to his conviction that the place-names which feature in the Old Testament - the actual locations of which have always troubled Biblical scholars when taken to apply to the territory of Palestine - fitted perfectly if applied to the region of South Western Saudi Arabia, bordering the Red Sea Coast.

Ṣaleebī (1929 – 2011) relied on two types of evidence to support his thesis; topographic and linguistic:

1- The topography of the Old Testament does not match the actual landscape of Palestine. Ṣaleebī argued that the description in the Bible is of an extensive tract of land, substantially larger than Palestine, which includes a very varied landscape; ranging from wooded mountain slopes, to well-watered fertile valleys and foothills, to lowland deserts. This is in fact true, and is

attested to by all the evidence we have uncovered for you so far, dear reader, which points to the reality that the land described in the Old Testament is a mountainous and volcanic country that bears no resemblance to the territory of Palestine whatsoever.

2- The inconsistencies which quickly became apparent between the rampant understanding of Biblical place-names, and their actual locations on the ground. The truth of the matter is that of the hundreds of names which feature in the Old Testament, no more than 10% have actually been identified in Palestine. Şaleebi resorted to the similarities that are apparent between place-names in the “Hebrew” narrative and the names of certain locations in the ‘Aseer and Jeezān provinces of Saudi Arabia. The problem with the linguistic approach is that what Şaleebi actually found were **similarities**, not actual **matches**. Very often he had to resort to unpersuasive - and in some cases convoluted - phonetic manipulations of certain names to actually produce the matches. Although the Biblical kingdom of Israel, established by David and later ruled by his son Solomon, did in fact extend to include the southernmost parts of the ‘Aseer and Jeezān regions, Şaleebi’s theory that it was centered around Khamees Mushayţ and Sarāt Ghāmid is not very convincing. Our view is that it was centered further south, around Şan‘ā’ and the Sarāt of Hīmyar.

At any rate, we do encourage you, dear reader, to obtain a copy of Şaleebi’s book (it is available in several languages), in order to judge its credibility for yourself. Furthermore, despite the book’s apparent shortcomings, its author must be given credit for paving the way to a truly important rediscovery and opening the door onto an intellectual reawakening that could very well change the course of human history as we know it.

Şaleebi had made many enemies in the world, notably among the Saudis, whose government decided to bulldoze vast regions of the mountainous ‘Aseer province, not long after the book was published in 1985. But he also made some friends, among them a brilliant researcher by the name of Anthony Lias, who wrote a post-script commentary on *Şaleebi’s* book *The Historicity of Biblical Israel* (second edition), in which he referred to the following passage in the Old Testament Book of Kings:

And Hezekiah said unto Isaiah: “What shall be the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah the third day?” And Isaiah said: “This is the sign Jehovah will give you, that he will do what he has said; will the shade go forward ten degrees or back?” And Hezekiah said in answer: “It is a simple thing for the shade to go forward; but let it go back ten degrees” Then Isaiah the prophet made prayer to Jehovah, and he made the shade go back ten degrees from its position on the dial of Ahaz (2nd Kings 20:8-12).

To better understand the “sign of the Lord” mentioned in the Book of Kings, let us take a look at the following passage from Isaiah:

Behold, I will bring the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz, ten degrees backward.” So the sun returned ten degrees on the dial by which it had gone down (Isaiah 38:8).

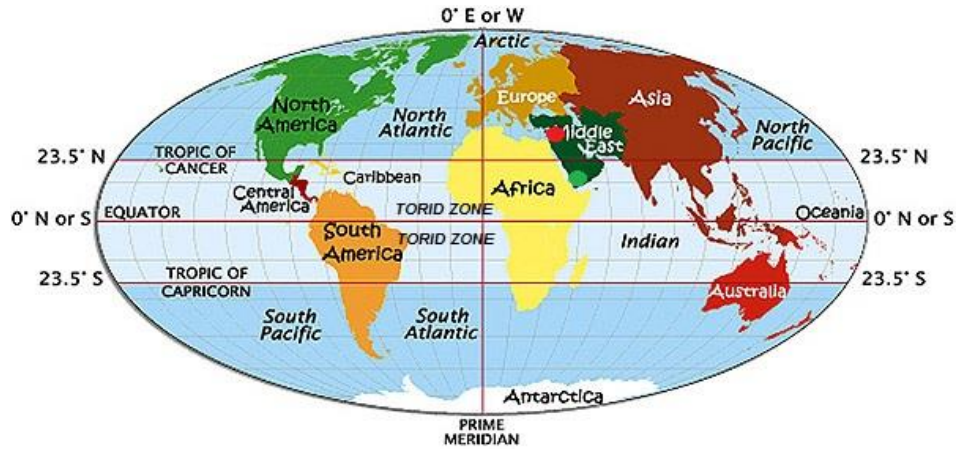
What exactly is the story of this “miraculous” phenomenon?

Here follows is Anthony Lias’ explanation in his commentary on Şaleebi’s book: [This retrograde motion of a shadow cast by a gnomon (i.e. a sundial pointer) has traditionally been regarded as a ‘miracle’, because at the latitude of the present-day Jerusalem (31 degrees 47 minutes north of the Equator), such a motion would be impossible. However, and I quote a respected figure, the English mathematician / astronomer Thomas Keith (1759-1824), “If a horizontal dial, which shows the hour by the top of the perpendicular gnomon, be made for a place in the Torrid Zone (i.e. the Tropics), **whenever the sun’s declination exceeds the latitude of the place, the shadow of the gnomon will go back twice in the day, once in the forenoon and once in the afternoon, and the greater the difference between the latitude and the sun’s declination is, the farther the shadow will go back.**” Now according to Professor Salibi, the original Jerusalem of Isaiah’s time will not have been in today’s Palestine, but in Asir, and within the Torrid Zone. Therefore the retrograde shadow on the sundial of Ahaz will not have been a ‘miracle’, but a fact. **And no doubt an experiment could be set up in Asir at the present time to prove this.** (N.B: since declination is the angular distance north or south of any heavenly body from the celestial equator, and since the highest possible declination of the sun is 23 degrees 28 minutes, it is plain that during certain months of the year the shadow will go back for every location within Asir.) It is possible that Professor Salibi is unaware of these astronomical details, which I believe are a vindication of his thesis].

The latitude of the ‘Aseer province ranges from 17 to 19 degrees. According to the astronomical facts given to us by Lias, if we assume an average latitude of 18, and we take the maximum inclination of the sun on its axis (23 degrees) as the given, it would mean that the difference between the sun’s inclination and the latitude of ‘Aseer is 5 degrees. It follows then that if Biblical Israel was in ‘Aseer, the sun’s shadow would go back 5 degrees, twice each day. However, the Old Testament is telling us that the shadow in fact went back 10 degrees, not 5. This means that the sundial of King Ahaz and his son, Hezekiah, was located further south, at a latitude of around 13 degrees to the equator, and hence deeper within the Torrid Zone (closer to the Equator) than ‘Aseer. The map below shows that Şaleebi came close to the bullseye, but didn’t quite nail it.

The story of the odd behaviour of the sundial makes it obvious that Isaiah knew that the shadow of the degrees on the sundial would go back, and that King Hezekiah did not. It is therefore likely that Isaiah (who is thought by some Biblical scholars to have acquired some astronomical knowledge from the Assyrians), duped Hezekiah into thinking he was witnessing a ‘miracle’, while in reality he was witnessing a natural phenomenon*. It **scientifically impossible** for such a phenomenon to happen in Palestine, because Palestine’s latitude is too far north.

*The fact of the retrograde motion of the shadow of a gnomon within the tropics is independently confirmed and fully explained by Denis Savoie, in his book *Sundials, Design, Construction and Use* (English translation by Bob Mizon, Springer Praxis Publishing, 2009), Appendix F (6), pp.163,4.



Map #10: A map showing the location of the Torrid Zone, which lies between the Equator and the Tropics. The phenomenon of the Sundial of Aḥaz* - of **any** sundial, for that matter - is possible only within this region. Note the location of Palestine (the red dot), which is completely outside the Torrid Zone. Even the sun itself bears witness to the Orientalist deception.



Picture #34: Professor Kamāl ṣaleebi.

* * * * *

*Incidentally, note that the actual name of this Biblical king is written 𐤀𐤇𐤆 in Aramaic, which actually spells Aḥaz. To this day, many European Jews render this name as Akhaz.

Conclusion

At the end of this part of our journey, it would serve us best to stop for a while, and contemplate the following facts:

1- The Old Testament is a book of chronicles, legends, poems, and religious laws that was penned by the ancient South Arabians, around 700 BC. It is the product of a purely Arabian culture, and has no connection to Palestine whatsoever. The fundamental belief that the Old Testament describes the territory of Palestine as the “Promised Land” of the Jews is nothing but a fraudulent fabrication that was contrived by the Orientalists, and is a relic from the age of colonialism.

2- Judaism is an Arabian religion that was born in Yemen, and the Old Testament’s geography was nowhere but in Yemen, along the Sarāt mountains bordering the red sea, and the highlands of Najd; from the coast of ‘Adan and Ḥaḍramawt to the southernmost reaches of ‘Aseer. This is the land that witnessed the birth of human civilization, the establishment of the first urban center, and was the homeland of all the messengers mentioned in the Qur’ān, from Noah, down the line to Muḥammad, as we will ultimately prove.

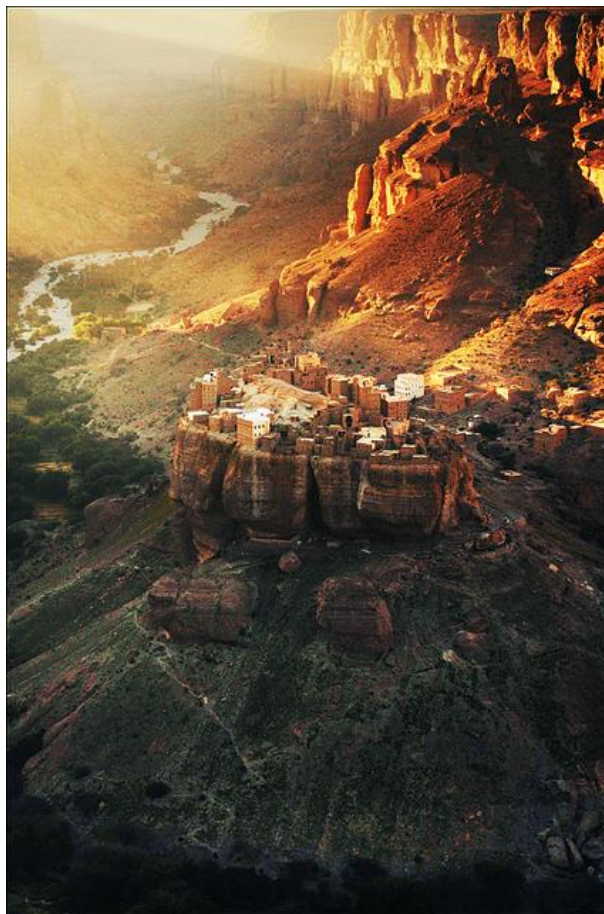
3- Moses was not a British general, nor was he from Denmark or Poland. He was an Arabian figure, a Yemeni. His successor and pupil, Yeshu‘, who distributed lands to the twelve tribes of Israel, was a Yemeni as well, and his name features countless times in the legendary geneological trees of Yemen, as well as the stories of the “First Fathers”. Readers of Arabic can research the names of the ancient pagan gods of Arabia, and confirm for themselves the presence of the name Yeshu‘ among them.

4- The time has come for Europe to submit its formal apology for the tragic results that were brought about by its arrogant and colonial imagination, foremost among which were the “Jewification” of Palestinian history, and creation of a racist entity within its territory. The legacy of this imagination is the tragedy of an entire people whose history and culture were hijacked, by force, at gunpoint.

5- The Jews of Europe must wake up and realize that they have been unknowingly used as stooges, scapegoats in the greatest historical, geographical and cultural forgery that mankind has ever known. They cannot possibly live for another century, trapped within a mythological and ideological farce that was the creation of a diseased, imperialist imagination regarding a Promised Land in Palestine. This farce has gone on for too long, and has caused enough suffering and bloodshed for all sides involved. The Jews of Europe must rise and break the shackles that were placed around their minds by soulless, Zionist elitists, who resorted to every

conceivable type of fraud, blackmail, corruption, forgery and thievery, to achieve their goals. They must wake up to this truth, lest they themselves risk becoming victims of a tragedy that has no definite end, and whose scenario was based on a delusional understanding of ancient religious texts that have absolutely no relation whatsoever to European culture.

Throughout history, truth tellers have been mocked and persecuted, while Court historians prospered. And the true story that the men of the Court have been hiding from us tells us that there was never a Jewish promised land in Palestine, nor were the Babylonian and Assyrian campaigns directed at its territory. This is what the Old Testament itself says. This is what the Mesopotamian cuneiform tablets themselves, which were stolen from the museums of Baghdād, convey. While the truth regarding the East, the Arabs and the Jews, has always been twisted and distorted in the mind of the European (and his descendant, the American), thanks to the machinations of the Court, it was never so in the true historical records that have been unearthed from the ground. And it is within that shadey area between truth and illusion that the real challenge lurks for those whose dignity cries out for justice.



Rays of the setting sun over Wādi Daw'an, Ḥaḍramawt.

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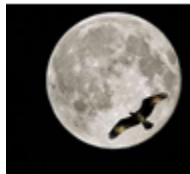
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