

## **Al- Hijaz, Homeland of Abraham and the Israeli prophets**

An Arab's geographical map for Abraham's journey  
based on Arabia historical accounts

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*Note: This paper has been presented at the Second World Congress for Middle Eastern Studies held at Amman- Jordan. It represents an abstract of a comprehensive research work published by Al-Tajdeed Society in an Arabic book of 550 pages, entitled "Neda' Al Surat- Kidnap of the Prophets Geography". The book is readily available for downloading from the society's website. Most of the Arabic originating references quoted in this paper are currently unavailable in English; hence the relevant references are cited in the original language only.*

### **Abstract:**

By the end of the last century, new stunning hypothesis emerged amongst theologians and historians advocating that the prevailing common understanding of the Israeli prophets' geographical homelands and journey routes were radically erroneous. The new hypothesis suggests that Asir province (situated in the southern part of Al-Surat Mountains, stretching alongside the western coastal border of Arabia, bounded between Yemen's northern borders and the holy city of Makkah) was indeed the actual geographical theater which accommodated most of the Israeli prophets' birthplaces, revelations, preaching, and burials. Subsequent research work narrowed down the prophets lands to Makkah county situated within the Hijaz and Asir Surat Mountains. This holy city emerged as the real and the only homeland of Abraham, Lot, Sara, Hagar and Ishmael as revealed in this paper. This whole hypothesis stemmed from the inconceivable inconsistencies in the biblical accounts of geographical landscapes traversed by the prophets, besides the lack of any supporting archeological evidences to date either in Palestine,

Syria, Iraq or Egypt. Interestingly enough, all the researchers who have concluded that south west Arabia was the actual homeland of the Israeli prophets have reached their findings through different research and analysis methodologies. This paper, however, seeks to address missing elements that are needed to complement the ongoing research work in this field, namely:

- 1) None of the present research work conducted an in-depth analytical study in the ancient Arabic historical literatures to provide Arabic historical evidences confirming that the Israeli prophets were actually Arabic people who reside in Arabia.
- 2) None of the researchers has explained when and how the prophets' real whereabouts had been shifted from their real geographical positions in Arabia towards the north and systematically projected over another vast Arabian land stretching from the River Euphrates in Iraq all the way to the River Nile in Egypt.
- 3) None of the researches so far has identified the entity that created the prevailing illusions masking the real whereabouts of the Arabic Israeli prophets, nor clarified what their motives were.

In addition to addressing the above issues, this paper concludes that Arabic historical literature do contains substantial evidences indeed supporting the hypothesis in question. Moreover, it presents a draft of a new geographical map illustrating Abraham's journey based on ancient Arabic accounts on these events, as an alternative to the controversial widespread biblical geographical map printed on the back cover of contemporary published bibles.

## Introduction:

In his book entitled "The Bible Came from Arabia" published in 1984, Kamal Al Salibi caused a stir. He concluded that the events and narratives of the Old Testament did not originate in Palestine as internationally accepted but rather in the province of Asir, in the south-west of Arabia, precisely between Makkah and Yemen. Al-Salibi was astonished at the number of biblical places' names found in the Asir province. Unlike the blatant inconsistencies between the biblical narratives and the supposedly corresponding places in Palestine, he found a more

coherent geographical correlation between the regions holding the same biblical names in Asir and the distances traveled by the prophets, as narrated in the old testaments tales. Despite adopting different research methodologies, the same conclusion was reached by Dr. Ahmed Dawood who published his findings in 1991 in a book entitled "The Arabs, the Samies, the Hebrews, the Israelis and the Jews". Alongside many stunning revelations published in his book, Dr. Dawood presented a blueprint of a tiny landscape in Asir south of Makkah, where he pinpointed the actual whereabouts of the biblical Misr (referred to afterwards as Egypt) the homeland of Moses and the Israeli tribe, and the nearby Yerushalayim - the legendary Dawood temple. Furthermore, during 1994, Dr. Ziad Mouna also published a book illustrating his findings as denoted in the title of his book "The Torah Geography- Misr and the Israelis in Asir"<sup>1</sup>. Overlooking fine details, these eastern scholars along with many other contemporary western historians and researchers have all came to agree on the conclusion that the Torah's geographical emplacement is not south Syria, as commonly understood, but further deep to the south in the Arabian Asiri mountains. However, this concurring conclusion has left behind a trail of unresolved questions and consequential discrepancies, such as why the written Islamic history is not only contradicts this conclusion but also stresses its synergy with the common geographical knowledge preached by the bible? What is the extent of political and religious impact on the region if this theory ultimately gets substantiated and internationally recognized? When and who shifted the biblical geographical emplacement to the wrong location? What are the motives behind such an international falsification? How did the perpetrators succeed in convincing multinational generations to accept this false biblical geography? On the other hand, this new paradigm shift helps in resolving many old and new mysteries, such as why all archeological attempts to-date have failed to decisively identify Moses' Pharaoh from amongst the unearthed Egyptian kings? Why the western nations, unlike Easterners, are still unaware of the simple fact that Abraham had lived and resided most of his lifetime in Makkah and its nearby surroundings? And why, for that matter, doesn't Abraham's journey exhibited in western maps show any reference to Makkah? And how does all this relate to the evolution of the prevailing Arab Israeli political and military conflict over the same land?

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<sup>1</sup> Egypt & the Israelites in south west Arabia-Ziad Mouna – UK- ISBN:1-85513-247-8

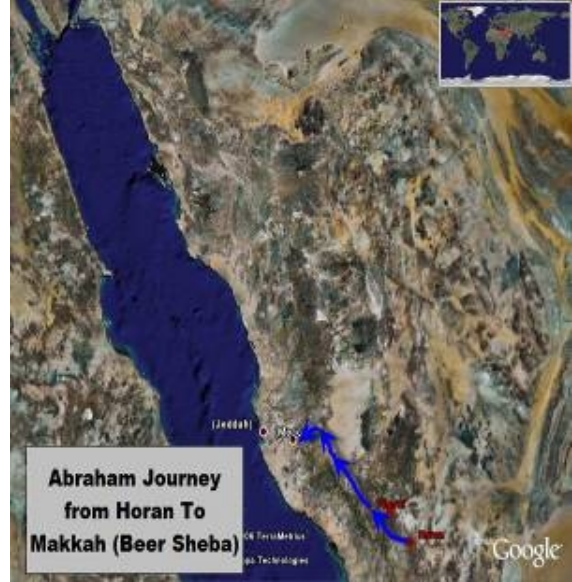
This paper aims to focus on two prime questions with the sole objective of qualifying or otherwise disqualifying the recent theories shifting the biblical geography. The other questions listed above, as well as many other related issues, have been thoroughly addressed in a book written in Arabic, published and distributed by Al-Tajdeed Cultural and Social Society situated at the Kingdom of Bahrain. The two main arguments of concern in this paper are:

- 1- Assuming that the biblical geographical setting has been shifted at some stage in history from its original homeland in Asir mountains to Palestine; an assumption contemplated recently by many eastern and western theologians and historians, then the question arises as to why doesn't the written Arab history reflect this presumed transgression of their heritage? Or does it? Why have the Arabs remained silent before such a historical sabotage since they were and still are the natives and inhabitants of Arabia where Asir is situated?
- 2- The proposed shifting theory cannot be substantiated unless the perpetrators are identified and their motives are determined. So who are those who embarked in what looked more like a "mission impossible" and worked hard on re-documenting significant historical events to make them sound and appear as if they had occurred in different places? And what were their motives?

## **Overview of the Actual Journey of the Patriarch Abraham:**

Following a comprehensive research in the Arabic pre-Islamic historical narrations, and through a bold critical analysis of many contradicting and incoherent narratives, a new map showing the most likely route of Abraham's journey is emerging slowly. Unlike the popular vividly detailed map exhibited at the back cover of the holy bible, the proposed map in this paper is mostly bound between the start and end points of this journey, and requires more fill-in the gaps and fine-tuning details which necessitate further research, field inspection and possibly archeological exploration.

What makes the proposed map credible, unique and of value for future study and research is that it is built from many fragmented narratives of the Arabic pre-Islamic documented history as narrated by ancient Arabic historians. It resolves inherent inconsistencies between the followers of the three most recent religions (Judaism, Christianity and Islam) and relieves them from the persisting dilemma of "sacred" narratives that contradict reality in terms of time and place. Most importantly, the new map is entirely consistent with the teachings of the Holy Quran and the core of the Syriac Torah.



**Photo 1:** Aerial picture of the Red sea and the Hijaz region at the west border of Saudi Arabia, illustrating Abraham's Journey route between Horan and Makkah.

As illustrated in the satellite photo 1, the proposed map for Abraham's journey suggests that his trajectory commenced at Horan valley, which is located at about 300 km south of the holy city of Makkah. Horan was the place, which sheltered Abraham during his infancy through adolescence age. He was taken there most likely on foot by his mother seeking protection from their near by village – Ur- where he was born. Horan's physical location still appears on Saudi Arabia's modern maps under the name of “Horan Valley” ( وادي حوران ) Approx. 19° 46’ 01” N - 42° 22’ 04” E ), see figure 1. He grew up as a shepherd in the neighborhood of this Hijazi Mountain until he came to confront his ancestor's beliefs, which led to the death sentence pronounced against him; however he miraculously escaped this death and left that area accompanied by his young wife Sarah and his nephew Lot. They headed north following the traders' route and sought shelter at Arapha city (عرفة)(Ar-bah' or Arba<sup>2</sup> as inscribed in the Greek Torah). Arapha valley is now a well-known location for it is one of the main holy places that Muslim pilgrims have to visit as part of their annual pilgrimage rituals. In this area, Abraham and his companionship settled down in a tiny terrain that belonged then to a tribal sheikh named Abu Mallek (أبو مالك), precisely near a cluster

<sup>2</sup>Genesis 35:27 (<http://www.htmlbible.com/kjv30/B01C035.htm>); Genesis 23:2; Joshua 15:16; 15:61;18:18;18:22-

of trees under the care of a Hijazi Arab by the name of Namera (نمرة) or (Mamre<sup>3</sup> as inscribed in the Greek Torah), see photo 2.

The spot of land (Approx 21° 21' 08" N – 39° 58' 04" E) where Abraham installed his tents next to Namera's trees was since then named after the owner of the trees, i.e. "Namera نمره". This name remained adjacent to this land until this very moment, and has been historically marked with stone landmarks and humble structures generation after generation until a huge mosque was recently built in the place and named "Namera" mosque (see photo 3). Millions

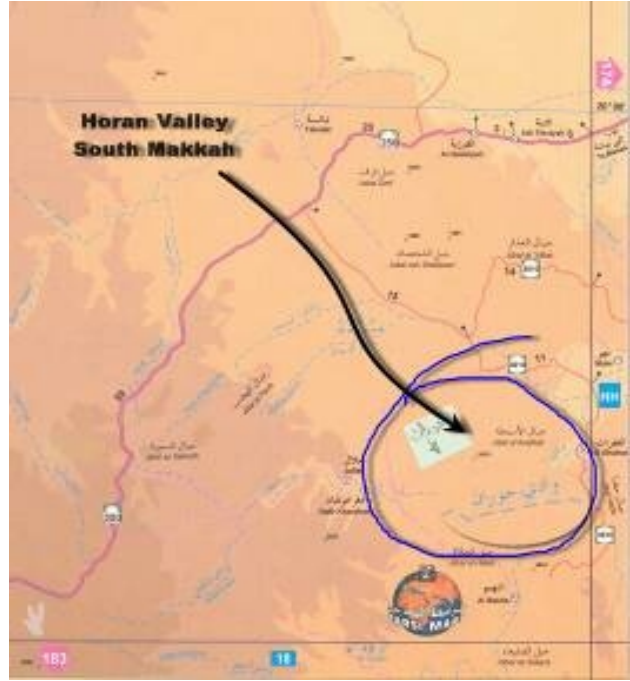


Figure 1: Horan in the modern Saudi Arabia maps.

of pilgrims gather around this mosque every year during the annual Hajj in memory of the place where Abraham and Sarah spent most of their lifetime. At his old age Abraham housed his second wife Hagar and his infant son Ishmael in a barren waterless valley located at about 17 Km to the west of his tents at Namera, thus paving the way to the revitalization of a long forgotten holy site initially established by the nucleus of the first human race - Adam and Eve. The first spot of land that witnessed the first man's repentance, and housed the first worship ceremony ever experienced by mankind, is geographically still preserved and is known until today as Beit Allah بيت الله (or Bethel<sup>4</sup> as inscribed in the Greek Torah) which literally means in both Syriac and Arabic - the Mighty Lord's House. Beit Allah is now situated at the heart of the city of Makkah where Islam evolved and spread. Beit Allah is approximately located at coordinates 21° 25' 19 N – 39° 49' 34" E. see image 1.

<sup>3</sup> Genesis 13:18 (<http://www.htmlbible.com/kjv30/B01C013.htm>); Genesis 14:13;14:24;18:1;23:17;23:19;25:9 ....

<sup>4</sup> Genesis 12:8 (<http://www.htmlbible.com/kjv30/B01C012.htm>); Genesis 13:3; 28:19; 31:13; 35:3; 35:6 ....



On their way to Arapha from Horan, Young Abraham and his small company had to cross many flowing rivers as well as dry riverbeds. The most famous of which was the Phorat\* river (فرات) (or Euphrates<sup>5</sup> river as inscribed in the Greek Torah) which runs from the Garden of Eden, downhill on the eastern cliffs of the Hijaizi Surat mountains<sup>6</sup>. The famous Phorat River is dry today, however the great riverbed or valley it carved behind is clearly discernible as shown in photo 4. The commonly known river, pronounced “Phorat“ by easterners and “Euphrates” by westerners, which runs along the west half of Iraq is not the original river nor is its twin river bearing the name Dijlah (دجلة)



**Photo 2:** Aerial view of Makkah area showing Mamre (Namra) location 17km east of Beit Allah (Bethel) at Beer Sheba wilderness known today as Makkah (Mecca).

(or Tigris\* as inscribed in the Greek Torah) in fact both their names belong to the original rivers springing specifically from the Garden of Eden. This legendary lost garden is located somewhere on the top of Surat Mountains or inside them closer to Makkah where Adam and Eve resided as narrated in the Ancient Arabic History. The above is a quick and brief overview of Abraham's journey as emerged from Al Tajdeed Society's extensive research on the pre-Islamic Arabic history. Contrary to the common belief, this map does not contain any reference to Egypt, Iraq or Syria as no credible evidences were found to support this claim apart from conflicting and contradictory narratives, all of them traced back to one single source - the Geek Torah.

\* Euphrates is the Greek inscription of the Syriac originating word Perāth.

<sup>5</sup> Genesis 2:14 (<http://www.htmlbible.com/kjv30/B01C002.htm>) ; Genesis 15:18, ....

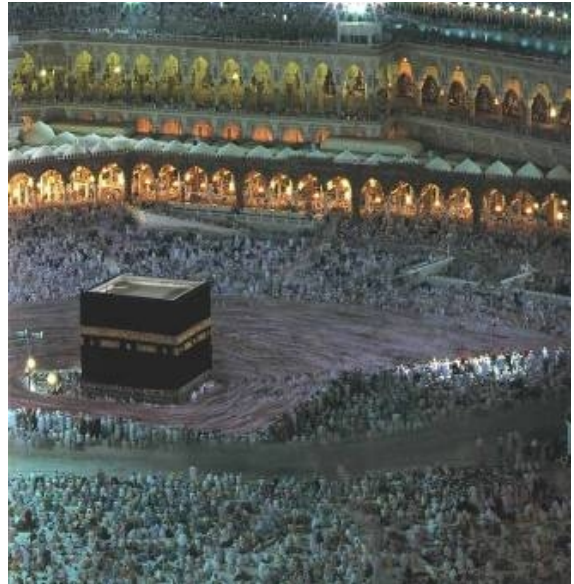
<sup>6</sup> Refer to “Paradise and the Surat mountains” one of Al Tajdeed Society research work to be published by the end of 2006.

\* Tiger is the Greek inscription of the Syriac originating word Hiddekel. (<http://en.wikipedia.org/wiki/Tigris>)

To understand how this map emerged, one needs first to examine the authenticity and credibility of the current map internationally distributed on some bible's back covers. Once it is demonstrated that the map in question is inconsistent and unauthentic only then the right questions should be asked in quest for the right answers. A good starting point is to examine the claim that Abraham and his Patriarch sons visited or dwelt in Egypt.

### Egyptology – The Deactivated History:

While viewing the pyramids during his visit to Egypt, the Israeli Prime minister Mr. Menachem Begin was reported to have said that his ancestors participated in the building of the Pyramids <sup>7,8</sup>. These comments disturbed many Egyptian officials as reflected in the following news agency report, "The Egyptian minister of Culture Farouk Hosni is reported to have refuted once again Israel's claims on the role played by Jews in building al-Jiza pyramids and their contribution to building certain archaeological areas in al-Fantin island (Jazirat al\_fantin) in Aswan. Hosni told journalists "The Jews did not take



**Image 1:** At Makkah, precisely at Beit Allah (Bethel), Millions of pilgrims, orbit around Al Kaba (Kadish) since Abraham time.

part in building the pyramids which are considered royal tombs, and it was not permitted to those who follow a religion other than that of the Pharaoh, the King, to take part in building these holy tombs and temples. Hosni added, "The Jews entered Egypt with our Master Abraham (Ibrahim) and some of them left after the defeat of the Hexos and they had no mentionable role in building the Pharos civilization."<sup>9</sup> Mr. Hosni's statement is a representative sample of the dilemma that

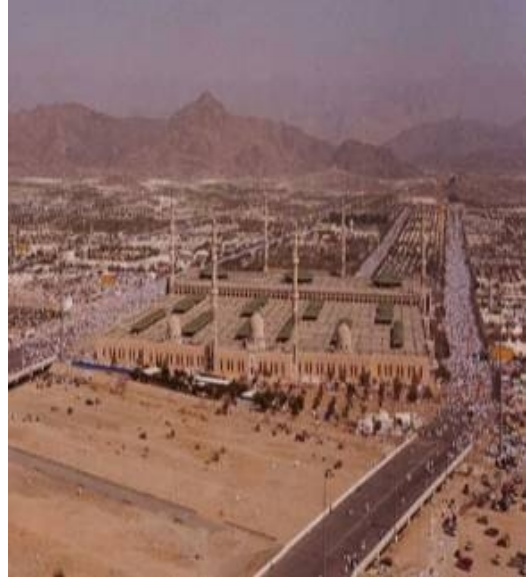
<sup>7</sup> مختار السويدي- أم الحضارات - ص 127

<sup>8</sup> <http://memri.org/bin/articles.cgi?Page=archives&Area=sd&ID=SP7900>

<sup>9</sup> Arabic news - Egypt renews denial of Jewish participation in building the Pyramids  
Egypt, History, 4/14/2001 <http://www.arabicnews.com/ansub/Daily/Day/010414/2001041408.html>



Egyptian officials and scholars have to endure when confronted with allegations alienating them from the best of their legacy and heritage. At one end the Egyptian officials confirm that Jews had indeed entered and settled in Egypt during Abraham or Yusuf times; basing this confirmation on few conflicting and blurred post Islamic historical references. The Egyptians also label their ancient sociopolitical system using the Torah term "Pharaoh's" civilization. In addition, they identify their own ancient kings by the title "Pharaohs" which is an Old Testament trademark. On the other hand, the Egyptian scholars deny the Jewish claimed role in building the pyramids or any other significant landmark while they were enslaved by the Egyptian dignitaries!



**Photo 3:** Namera Mosque at Arapha valley erected in memorial of Abraham's' first house where he lived with Sarah. Millions of pilgrims in white clothing still visit the site during the annual Hajj.

It is safe to say that the Egyptian public at large, and scholars in particular, have not yet actively considered their own advanced and well documented national history but relied instead on a highly controversial foreign historical source – the Torah - in order to track down the sequence of events that took place in their own land during the times of the Patriarchs\* (1700-1300 B.C). This conclusion can be easily asserted by asking the Egyptian archeologists, historians and scholars few fundamental decisive questions. These questions relate to the core of the major biblical events claimed to have occurred in Egypt, namely:

- 1- Do the countless Egyptian excavations, archeological sites and unearthed heritage show any evidence or reference to a non-Egyptian figure named "Abraham" who alleged to have resided in Egypt anytime between the years 1800 and 1700 B.C?

\* The Patriarchs referred to here are Abraham, Ishmael, Isaac, Jacob, Yusuf and Moses.

2- Is there any evidence suggesting that a non-Egyptian figure named Yusuf assumed a treasurer position around 1600 B.C.?

3- Does any ancient Egyptian papyrus or manuscript mention anything about an Israeli leader named Moses who confronted one of the prominent Egyptian kings around 1300 B.C?

4- Do the Egyptian ancient documents mention that the king who confronted Moses drowned in the red sea 400 km from his capital or even the Nile River or any other watercourse?

5- Are there any traces of references found in the thousands of ancient Egyptian scripts mentioning the detailed biblical exodus of more than half a million people around the year 1300 B.C?

6- Does any papyrus refer to the famous miraculous sea-crossing of more than half a million fleeing people?

7- Have any reference been found between the years 5000 and 32 B.C. indicating that the kings of Egypt were called or referred to as "Pharos" other than the dubious "big house" notion?



**Photo 4:** Satellite image showing the riverbed left behind the Al Phorat (Euphrates) river in Saudi Arabia.

The answers to all questions above have been negative to date. Dr Firas Sawah, a prominent Syrian scholar, summed it all up in one of his books when he wrote “ As regards the exodus time, the consensus is that it occurred around 1260 B.C during Ramses II time... however and despite all scholars dedicated efforts, no credible Egyptian historical proof has thus far been secured to support the exodus tale from Egypt ... and the Egyptian ancient manuscripts remain absolutely silent with regards to this eminent Torah originated tale...one simply can't

believe that six hundred thousands enslaved Jewish families suddenly evacuate from the Egyptian delta heading towards the Suez border where they confronted the Egyptian King and Army in a retreat skirmish contact, and eventually caused his death and his army's defeat in a miraculous manner without the slightest reference to such a drastic sequence of events in the well documented and preserved Egyptian historical records?!<sup>10</sup> Furthermore, one would expect that identifying the famous "Pharaoh" mummy in view of the specified chronological order which associates him with Ramses II or to his immediate son Merenptah should be an easy task. This is because the tombs and the historical records of those two particular kings have been found, read and translated longtime ago. Despite these archeological findings, there is yet no evidence or any shred of reference correlating any of these kings to Moses and the Israelis as narrated in the Greek Torah. Dr. Zahi Hawas - Secretary General of the Supreme Council for Antiquities - sums up this arguments in a press interview saying "...the examination of all relevant royal mummies proved that none of them fits Moses Pharaoh. No conclusive evidence is yet at hand to identify the pharaoh ..."<sup>11</sup> In its simplest form and under normal academic circumstances, these mere facts would be more than sufficient to immediately alienate the possibility of the biblical exodus taking place in Egypt. Consequently, whoever emphasized that the major biblical events had indeed taken place in Egypt should have submitted their tangible proof, otherwise all such claims, based on Egyptology, are to be dismissed and with all objectivity and common sense considered unfounded until credible evidences are made available. For the independent and free mind observers, the current situation is clearly running the other way around. The accurate and credible history of a highly civilized nation has been positioned at the passenger seat and restricted to attract tourists, while a literally stranger historical source – the Old Testament that originated outside Egypt - is placed at the driving seat to steer the country towards its predetermined fate. This obscure and difficult to comprehend status quo managed so far to prevail due to several factors; namely:

<sup>10</sup> فراس السواح- الحدث التوراتي والشرق الأدنى القديم- ص 198  
<sup>11</sup> News paper article " Was Ramses II Moses Pharaoh?" - جريدة الأيام- العدد 5916 - "رئيس الثاني هل هو فرعون موسى؟" - جريدة الأيام- العدد 5916 - تاريخ 22 مايو 2005- مملكة البحرين

- Those who are supposed to defend their national history are not doing so! The Egyptians themselves, being a historically religious nation, would naturally hold on to the privilege and honor of hosting the Patriarchs. Therefore, they would mentally and emotionally favor waiting as long as it takes to extract from their own national history evidences to support foreign historical claims suggesting that the Patriarchs had dwelt in their lands. Thus, they waited for more than 2300 years in vain and no one is prepared to draw a conclusion and close this file.
- The Patriarchs and the land of their eventful life are mentioned in the holy Quran. Having Egypt associated with the Patriarchs meant that their homeland gained another blessing by having it referred to in the Islamic holy book. This is clearly noticed from the banner posted at the Cairo airport which holds a welcome statement extracted from the holy Quran.
- The post Islamic historians to date have kept on stressing that the Israeli Patriarchs and the Israeli people entered and resided in Egypt, which has added more weight in favor of the biblical claims.

The predicament experienced by the scientific community is that, on one hand, millions of Jewish, Christian and Moslem masses are persistently insisting that Egypt was indeed a geographical central point in the Patriarchs' lives especially for Moses; while on the other hand, the Egyptian history does not offer the slightest tangible evidence of any of these major claimed events! The believers resolved this contradiction by mentally marginalizing the genuine and authentic land history with idolatry or paganism terms as biblically preached, in the hope that the holy biblical claims will ultimately get substantiated. Equally, the researchers and archeologists are increasingly perplexed while observing the widening divide between what they actually discover and what they ought to discover under the believers pressure. As it stands, and due to the holy nature of their references, it hardly occurred to the believing masses that the Egyptian history is the credible genuine source of information that needs to be seriously considered, and

since this history has remained obstinately silent about the biblically claimed events, then it is obvious that such events may have occurred but certainly not in Egypt. It hardly occurred to the scholars of the three religions that it is about time they embarked on a major paradigm shift by returning back to their own source of information, be it holy revelations or historical quotations, to review their understanding of how for example have they concluded that the exodus had occurred in Egypt geographically. The researchers at Al-Tajdeed Society embarked on this paradigm shift and consequently re-examined the Arabic and Islamic history books and references and critically analyzed tens of contradictory quotes and texts. The outcome was stunning; for it was found that unlike what is being preached by many Islamic religious scholars, the holy Quran not only didn't vindicate that the Patriarchs were in Egypt, but also sought to correct this erroneous widespread understanding by refuting this claim all together. Furthermore, it was found that Islamic historians did not corroborate these claims but were simply reiterating the mistaken misunderstanding traced back to the biblical tales which shaped the public awareness and knowledge in Arabia more than 800 years before the Quran was revealed. It also turned out that the pre-Islamic history contains a variety of information indicating that the biblical geographical scenes were in fact in Arabia itself. To unfold another "Da Vinci code" version in this paper, let us start by reviewing the Holy Quran verses that are considered by the Moslem scholars as the unequivocal proof that the Israeli exodus headed by Moses had indeed occurred in Egypt.

### **Misr vs. Egypt - The overlooked key fact:**

As narrated in both the Quran and the Old Testament, Musa [Moses] confronted a person named Fir'awn [Pharaoh]. One verse in the Quran cites a statement made by Fir'awn to his people mentioning a key geographical location. The official translation of the verse in question is: "[51] *And (Fir'awn) proclaimed among his people, saying: "O my people! does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? what! see ye not then?"* [52] *"Am I not better than this (Musa), who is a contemptible wretch and can scarcely*



*express himself clearly?"* (Az-Zukruf, Ch 43 verse 51-52)<sup>12</sup> In this given context, western English readers could reasonably conclude that Muslims are in accord with the biblical account on Mose's geographical emplacement, i.e. Egypt. What most western readers won't realize however is that they are reading a mistranslation of the holy verse, one which doesn't echo what the verse actually says in Arabic! The Arabic version of the same verse doesn't mention the name Egypt at all. What it mentions all over is the name "Misr". The correct translation ought to read "... *"O my people! Does not ~~the dominion of~~ Misr belong to me? ...*". In fact, it is not adequate to translate proper names since they are an expression of a distinctive identity of a person or a place, and therefore should solely be vocally transliterated in translations; just like the names of Musa and Fir'awn as indicated in the above verses. Why was the name "Misr" transformed into "Egypt" during the translation process? The answer to this particular question will be revealed later, but first let us consider the following scenario: Had the translation mentioned the real name i.e. Misr as the homeland of both Fir'awn and Musa, then the western readers would naturally inquire about where this place "Misr" was? If the answer was: it is the country known by the name Egypt, then another questions will raise, which is why are Muslims calling an ancient worldwide known country by the name "Misr" while the rest of the world identifies it by the name "Egypt"? If someone said that probably this country was called Misr during Musa time around 1300 B.C, then this will raise another series of questions such as called Misr by whom? And why? Why is there no reference in the Egyptian records during that era, i.e. under Ramses II, that Egyptian kingdom was named "Misr" nor in era before or after the 19<sup>th</sup> dynasty to which Ramses II is assigned? Why are there no such references in the historical records of all ancient Egypt's contemporary neighboring civilizations to support the claim that their ancient neighbor was named "Misr", despite the active political and economical relationships between them? If the answer is that it was called Misr after Islam by the Muslim nations, then another set of questions will surface, such as since when has this name been projected on Egypt? What does this name "Misr" mean? And why have the Muslim nations in particular, named this ancient valley by the name "Misr"? Why has the rest of the world retained the old name and not changed it to "Misr" in turn? These questions and many others have not been raised by western ancient as well as

<sup>12</sup>Holy Quran: <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=43&nAya=51&t=eng>

contemporary scholars and theologians simply because they were all under the impression that Muslim nations are in agreement with the biblical geography as transpires from the readily available translations of the holy Quran. This inadvertent oversight from the translators of the Quran had deprived western scholars from raising authentic arguments to the conflicting information they inherited from the Greek Torah via the Christian church. Equally, Muslim nations views and beliefs remained for centuries unquestioned and unchallenged by any other nation, which eventually hardened their inherited inaccurate understanding of the Patriarchs geographical locations mentioned in the holy Quran. This cycle contributed in shadowing the Christian and the Muslim worlds, as well as many Jewish communities, in a long term illusion which has been challenged to date only by the holy Quran and Egyptology revelations.

On the reasons that led Muslim translators to transform the name "Misr" to "Egypt", the answer goes back to the fact that Egypt currently has two formal names. One is recognized by non Muslims which is "Egypt", while the other is "Misr", which is recognized by all Muslims in the world including Egyptians themselves who introduce themselves as "Misries" to the Muslims and as "Egyptians" to the rest of the world. Realizing that most westerners are unaware that Egypt is called Misr amongst the Muslims, the translators of the Quran decided to simplify the issue by systematically replacing every "Misr" in the Quran with "Egypt", so that the western readers would understand which land the Quran refers to, as they imagined. The translators had obviously good intentions, but did the holy Quran really need any help to identify which land it meant? Why should Muslims assume that whenever the Quran literally mentions the name "Misr" it actually means "Egypt"? Is this long-established central assumption accurate? Or is it about time that it is subjected to a critical analysis and review?

The main rational evidence supporting the contemporary Muslims belief that Egypt was Yusuf's land and Moses' exodus ground, is that the Quran states that Pharaoh and the Patriarchs were in Misr as mentioned above, and since Egypt is known amongst the Muslims by the name "Misr", then it follows that Egypt must be the land of Moses and Yusuf. This deduction may sound perfectly logical. The argument, however, is irrespective of what Egypt is called today, since the Pharaoh declared to his people that he was the owner of Misr as stated in the verse above, then what really matters is to prove that during the year 1300 B.C. Egypt was indeed called Misr by its

people. If this argument is substantiated than one could safely conclude that the Muslims reasoning is soundly proven. For some reasons, Muslim nations thought that this fundamental argument has been addressed and settled long time ago. However, it came out that this argument has never been seriously addressed, and if investigated, it would reveal to Muslims that their current belief with respect to the Patriarchs' geography is not only unfounded but also in discord with the teachings of the Quran!

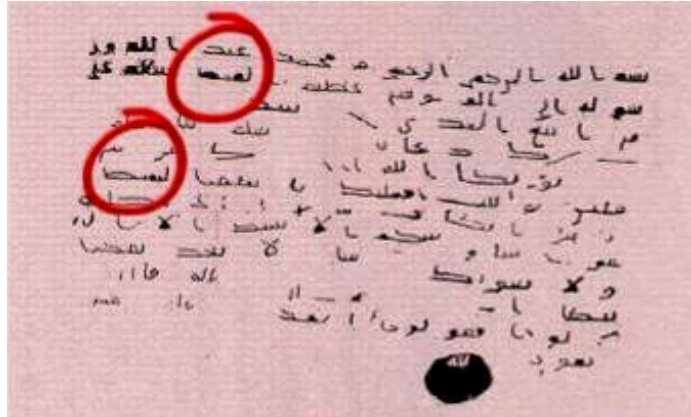
The cumulative discoveries available to the public prove that Egypt was not called Misr during the 19<sup>th</sup> Egyptian dynasty. There isn't a single Egyptian record that mentions the upper and or the Lower Egypt by a single name pronounced "Misr" or any other name phonetically close to it. In fact there is no evidence to prove that the name Misr was used to identify Egypt at any recorded era let alone during the 19<sup>th</sup> dynasty. On the contrary, what is mentioned in Egypt's ancient history, as narrated in Osiris and Isis myths is the name Koptos<sup>13</sup> or Copto<sup>▲</sup> which were gradually converted in to Gebt (قبط) and then to El-Gibt (القبط) and finally E-gypt as pronounced by the westerns. As to the records of the ancient western civilizations, all the mythical literatures and maps refer to this land under no name but Egypt or Egipt. The Greek Danaos Daughters' myth<sup>14</sup> is a good example, which proves that the name "Egypt" is extremely old and it resisted any attempts to change it. As to the ancient eastern nations, all of them referred to Egypt under the same name "Gebt قبط" except for the early Muslims who for some reason decided to discontinue using it. This fact necessitates an investigation on the time when Muslims started calling El-Gibt القبط by the name Misr مصر and the reasons of this mutation. According to the Arabic history, during the times of prophet Mohamed (pbuh) (570-632 A.D), Egypt was known amongst the people of Arabia by the name Al-Gipt (القبط). This is obvious from the message that the prophet sent to the Egyptian ruler Al-Mokawkas inviting him to embrace Islam, see figure 2 for an image of the preserved original hand-written manuscript.

<sup>13</sup> <http://www.sacred-texts.com/egy/leg/leg42.htm>

▲ The letter "S" is usually added by the Greeks to the names hence it should be dropped when reverting the name to its origin pronunciation.

<sup>14</sup> The free dictionary <http://encyclopedia.thefreedictionary.com/Danaus>

What interests us from this letter are the following extracts " In the name of Allah, Most Gracious, Most Merciful. From Mohammed Ben Abdullah to Al-Mokawkas the chief of Gipt, ... If you decline you will bear the burden of the Gipties sins ..." <sup>16,15</sup> This particularly valuable letter clearly indicates that Al-Gipt was Egypt's formal name up to the time of prophet Mohammed (pbuh). The reply that came from Al-Mokawkas also confirms that the Egyptians at that time introduced themselves to Arabia as Gipties: "... To Mohamed Ben Abdulla from Al-Mokawkas the chief of Gipt ... I honored your messenger and I sent you appreciation presents and two bondwomen whom are highly valued in Gipt ..." <sup>18,17</sup>



**Figure 2:** The manuscript of the Message sent by the Prophet Mohammed (pbuh) to the Egyptian ruler showing the words Al-Gipt ( E - gypt) with no mention of the name Misr.

Despite the fact that the Egyptians didn't recognize the name "Misr" for their land, as reflected in the reply, yet the people of Arabia during the prophet's time were referring to Egypt amongst themselves as "Misr"! This is inevitably demonstrated in many records and correspondences from that era. For example, the second caliphate Omer Ben Al Khataab sent a letter to his army leader Amro Ben Al Aas, advising him to treat the Giptis kindly. Interestingly, the letter referred to this same land by both names: "... let it be known to you that Misr land is spared from Khoms... and the prophet Mohamed praised the Giptis..." <sup>19</sup> The use of the name "Misr" amongst early Muslims and not using it in their correspondences with the Egyptians themselves indicate that the early Arabian Muslims used two names to identify the land of the Nile. Other historical references indicate that both names existed in their daily dialogue before even the Islamic era. The

<sup>15</sup> - العلامة المجلسي - بحار الأنوار - ج 2 ، ص 383

<sup>16</sup> - جمال الدين الزيعلي - نصب الراية - ج 6 ، ص 564

<sup>17</sup> - الأحمدي الميانجي - مكاتيب الرسول - ج 2 ، ص 424

<sup>18</sup> - محمد بن سعد - الطبقات الكبرى - ج 1 ، ص 260

<sup>19</sup> - المتقي الهندي - كنز العمال - ج 5 ص 759

difference between the two names is significant. "Misr" is used within Arabia only and has a biblical origin. "Gipt" however is used with the Egyptians and the rest of the world which does not recognize Misr as a name of Egypt. Phonetic analysis of the name "Al-Gipt" reveals that it is actually equivalent to "Egypt". In other words, the Arabian people until the dawn of Islam shared the same ancient name that identified this land with the rest of the world. It was sometime after the entry of Arabian Muslims into Al-Gipt, that the internationally known name was gradually replaced by "Misr" and remained so until now\*. Therefore one concludes that Misr is not Egypt's original name and that it is not old enough to apply to the pharaoh's statement when he declared to his people of his time that he is the owner of Misr. Therefore, by searching for pharaoh and Musa in Egypt While the Quran clearly states that they were in a place called Misr, the Muslims are actually looking in the wrong place. The question now is: if Muslims are looking in the wrong place, why have the ancient as well as the contemporary Jews and Christians been considering Egypt as the homeland of Musa and Pharaoh as well?

### The Septuagint – Egypt's holy dungeon:

While Arabia was directly receiving the heavenly revelations one after the other, the European nations, like other nations, were also receiving the same revelations but through the traders and scholars who traveled or migrated to their lands carrying along the news and knowledge of the latest heavenly revelations<sup>20</sup>. Like the Quran, the Torah in the form of the Ten Commandments was first revealed in Arabia<sup>21</sup>, it was documented at some stage in the Arabic Syriac language. During their exile in Babylon (586 B.C), the Israeli Rabbis produced what they called the Torah containing the Ten Commandments in addition to historical accounts of the Israeli tribes.<sup>22</sup> That Syriac Torah might have been the first recognized written holy book

\* Research shows that the Muslims didn't call Egypt by the name Misr because it is derived from the bible or the Quran, but rather because the new capital at that time "AL Fustat" (الفسطاط) was considered the main fully equipped trading and ruling center and gradually became the travelers destination. Destination in Arabic language is coincidentally pronounced and written "Misr". Therefore, the Muslims called Al-Fustat (الفسطاط) city the "Destination" i.e. Misr. This is how the name Misr originated and gradually spread though out the valley. Refer to the below reference.

<sup>20</sup> جمعية التجديد، مملكة البحرين – نداء السراة - اختطاف جغرافيا الأنبياء – ص 110

<sup>21</sup> Salibi, Kamal, **The Bible Came from Arabia**, London, Jonathan, 1985

<sup>22</sup> كمال الصليبي - البحث عن يسوع - ص 31



produced by Israeli Rabbis. In that Syriac book, Mizraim / Mitsrayim was the documented name of the place where Musa and the Pharaoh lived. This name is consistent with the holy Quran account as indicated in the above-mentioned verse<sup>♦</sup>. The geographical locations of the major events were obviously clear and well-known to the ancient believers until the appearance of the Septuagint<sup>23</sup> (السبعونية) - the Greek Torah.

The Septuagint is the first Greek translation of the Syriac Torah. It could be the first translations of the Arabic Syriac Torah to any other foreign language. It was compiled in Egypt around 282 B.C only shortly after it fell under Alexander the Great's control. Ptolemy Ben Philadelphus<sup>24</sup>, the Greek sovereign, requested that the latest revelation at that time be translated to Greek. A team of seventy rabbis produced the translation and it is reported that within seventy days the Greek Torah was ready for publishing. In that Geek book, a slight alteration was introduced during the translation process. Every Arabic Syriac word ܡܝܨܪܝܡ which reads “mzarm”<sup>25</sup> was translated to this Greek word "Αἰγύπτου" which reads “Ae-gypti”, i.e Mizraim was transformed during the translation process to Ae-gypti. This indescribable act was all that was needed to create a large-scale long-life illusion. Unlike Misr or Mizeruim, Ae-gypti or E-gypt as pronounced today has always referred to an internationally well-known vast and highly civilized ancient country. The moment the Greek Torah was approved by Ptolemy Ben Philadelphus, Egypt was portrayed as “Israeli land” in the subconscious of the Europeans as well as all Geeks’ widespread colonies. Consequently, since 282 B.C, generation after generation passed on the false “sacred” information on Egypt's role in the Patriarchs eventful geography until it became an irrefutable fact. This was happening on an international scale, whereas the ancient Egyptians themselves have not seriously resisted this infiltration and fictitious implantation of scenes and events into their history and heritage. In fact, they might have viewed the Septuagint’s claim that the Patriarchs had dwelt in their land as another privilege to the Egyptian already glamorous historical fame. What the ancient Egyptians missed, however, is that by accepting this foreign

♦ There are other four verses, which also indirectly mention Misr as the homeland of Musa.

<sup>23</sup> The Septuagint online: <http://www.kalvesmaki.com/LXX/Texts.htm>

<sup>24</sup> المسعودي - التنبيه والإشراف - ص 182

<sup>25</sup> Paleo-Hebrew (Before 585 B.C.). Genesis 21:21 <http://www.hebrewoldtestament.com/index2.htm>

forged addendum into their unwritten history, they have in fact accepted, in the long term, to give away their land and civilization to a little insignificant tiny Arabian tribe, while their great Egyptian civilization is being absorbed into the “promised land” saga alongside Iraq and Syria. This ancient deal is the source of today’s confusion and frustration of Egyptian scholars when every now and then someone arrives from overseas to insolently boast his ancestors presumed role in building the great pyramids! This will sadly remain the case until Egyptian scholars and officials decide to establish independent research teams to review their history from the time the Septuagint was issued, and objectively examine the damage inflicted by this Greek Torah on the their kings' reputation and civilization achievements. This might be the only way for the Egyptian nation to escape the Septuagint sacred dungeon.

### **The Egyptian pharaoh – The living Holy Hoax:**

In his numerous lectures, Dr Zahi Hawas keeps on utilizing the Torah word “Pharaohs” when making references to his country's greatest ancient kings. Equally, he confirms that despite the exhausting national and international archeological missions, there are not to date any objective scientific evidence to the assumption that Remeses II or his son Marnabtah were the Torah’s described Egyptian king during Musa time. The case usually stops at this dead-end point, and indications are that this will not change unless a sharp detour is made. The answer to this impasse was spotted by a well-known Islamic historian named Al-Masooedy ( \*\*\* - 946). As reported by the Al-Atabaki, Al-Masooedy documented his findings following a personal investigation. He wrote “... I have asked a group of Gipti (اقياط) scholars while I was at Al-Saeid (الصعيد) (Upper Egypt) about the meaning of the name Fir'awn (pharaoh). They didn’t know the meaning of the word nor did it exist in their Gipti language!! ...”<sup>26</sup> The same meaningless "Pharaoh" word in Gipti language was also reported by Ibn Khaldun<sup>27</sup>. This is the answer to the impasse which the majority of contemporary as well as past scholars might find difficult to submit to. As linguistically confirmed<sup>28</sup>, there is no word pronounced "Pharaoh" in the Gipti

<sup>26</sup>- جمال الدين الأتابكي- النجوم الزاهرة- ج 1، ص 61

<sup>27</sup>ابن خلدون- تاريخ ابن خلدون - ج 2، ص 74

<sup>28</sup>This site contains the Pyramid Texts pronounced in Gipti language. The word Pharaoh doesn't exit anywhere in the hundreds of preserved manuscripts : <http://www.pyramidtexts.com/>

language nor is it a written or used word amongst the Gipti public, let alone a famous Royal title. The closest pronunciation to the word Pharaoh most scholars are holding to is “per-aa” as explained by Marie Parsons “... it should be pointed out that "pharaoh", the most popular "title" of the Egyptian King, is not Egyptian at all. That is to say, the Egyptians did not call their King "Pharaoh" until very late in their history, and then only as non-Egyptians took up the word. "Pharaoh" is a Hebrew pronunciation of the Egyptian word, per-aa, meaning Great House, and was first used as a label for the king himself around 1450 BC. ..”<sup>29</sup> This highly controversial solution has been refuted by many other scholars and researchers such as M S M Saifullah, `Abdullah David & Elias Karim <sup>30</sup>. Michael S. Sanders sums up the topic saying“...As can be readily seen it just is not possible to translate Pir’u as Pharaoh unless one has a predilection to so do...”<sup>31</sup>

Despite the confirmation that the word Fir’awn doesn’t belong to the Gipti language nor was it the title of Egyptian kings, it remains true that this word is repeatedly mentioned in the holy Quran as well as the Bible. This persisting contradiction should have instigated researchers to look for this name outside Egypt. It was nearly effortless to find out that the name exists indeed and it has an unambiguous meaning in Arabia. The linguistically compound word needs to be first disassembled to its original root. The root of this Arabic word Fir’awn (فرعون) is Far’a (فرع), this linguistic rooting system is customary in the Arabic language. For example the root of word Sidoon (صيدون) is Saida (صيدا) , and for Sa’dwoon (سعدون) is Sa’d (سعد) and for Babylon (بابلون) is Babel (بابل) etc. By looking up the Arabic dictionary for the meaning of the root Far’a (فرع) the answer is immediately evident. Amongst the many meanings this root holds, one finds the following fundamental meaning “The top or the chief of something i.e. be it land, mountain, body, people etc...”<sup>32</sup> This means that the word Fir’awn is not a name but a title of social order. The Arabian history and language provides further stunning personal information regarding Fir’awn himself which supports this finding. Ben Asaker, Ben Kathir and Al-Majlessy report the

<sup>29</sup> Royal Titles for Kings of Egypt By Marie Parsons: <http://www.touregypt.net/featurestories/titles.htm>

<sup>30</sup> **Quranic Accuracy Vs. Biblical Error: The Kings & Pharaohs Of Egypt**, M S M Saifullah, `Abdullah David & Elias Karim <http://www.islamic-awareness.org/Quran/Contrad/External/josephdetail.html>

<sup>31</sup> PHARAOHS and CAMELS; Only in Arabia!: <http://www.biblemysteries.com/lectures/pharaohscamels.htm>

<sup>32</sup> فَرْعٌ كُلُّ شَيْءٍ: أَغْلَاهُ، لِسَانُ الْعَرَبِ ج 8 ص 246

following information to the fact that Fir'awn was married to an Arabian lady "... Fir'awn's wife was Asia (اسيا) daughter of Mozahim (مزاحم) Ben Abdullah (عبد الله) Ben Al Rayan (الريان) Ben Al Walid (الوليد), Mozahim was Misr's Fir'awn during Yuوسف's time..."<sup>35,34,33</sup> These names are reported to have been confirmed by the prophet Mohamed (pbuh) himself. For those familiar with Arabic names, they would immediately realize that such names could not be found in ancient Egypt as they can only be found to-date in their Arabia homeland. To the surprise of our researchers, many Arabic historians have indeed reported a name for Fir'awn himself. The following is a quote found in several references "... I asked Mousa Ben Jaffer to explain to me the meaning of the following Quranic verse requesting Musa and Haron to approach Fir'awn ([43] *Go, both of you, to Fir'awn (Pharaoh), verily, he has transgressed. [44] And speak to him mildly, perhaps he may accept admonition or fear Allâh.*" Jaffer replied that the meaning of "*And speak to him mildly*" is to address him during the speech by his title Abu Musaab (ابا مصعب) as Fir'awn name was Al Walied (الوليد) Ben Musaab (مصعب) ...<sup>38,37,36</sup> These names and title are closely related to Arabian tribes. Al Hamawi wrote in his book the following details about Fir'awn, revealing his personal astonishment: "... Fir'awn was from Bialie Arabs, he was short with fair skin and long beard, he ruled Misr 500 years then Allah perished him in the water and his name was Mussab (مصعب), some people claimed that he was a Gipti descendent, and not from the Amalek (العمالقه)"<sup>39</sup> This quote indicates that during the author's time, other sources were claiming that Fir'awn was Gipti which was surprising to the narrator. Sadly today, what he quoted is causing astonishment and what he questioned became internationally common knowledge! The Amalek, to whom Fir'awn belongs, has been mentioned in the Torah as well as the Arabian history. They are a well know ancient tribe that lived in Makkah and nearby as reported by Dr. Ahmed Amin "... The Akhbaryen (Ancient Arab historians) mentioned that the Amalek inhabited Makkah, Madina and Hijaz, they were tyrants and Musa confronted them. The Jews

<sup>33</sup> - تاريخ دمشق - ابن عساكر ج 61 ص 20

<sup>34</sup> - البداية والنهاية - ابن كثير ج 1 ص 276

<sup>35</sup> - بحار الأنوار - المجلسي ج 13 ص 51

<sup>36</sup> - علل الشرائع - الشيخ الصدوق ج 1 ص 67 :

<sup>37</sup> - لسان العرب - ابن منظور ج 31 ص 323 :

<sup>38</sup> - الصحاح - الجوهري ج 6 ص 2177 :

<sup>39</sup> - معجم البلدان - الحموي ج 5 ص 140 :

dwelt in Hijaz after the fall of the Amalek"<sup>40</sup>. Al Shibani, however, reported that Fir'awn's name was actually Kaboows (قابوس). He wrote "... then Misr was ruled by Kaboows (قابوس) Ben Musaab (قارن) Ben Qarn (السلوس) Ben Al Salows (نمير) Ben Nomir (معاوية) Ben Moawya (مصعب) Ben Amro (عمرو) Ben Amalek (علاق)..."<sup>41</sup> So Fir'awn first name could be Musaab or Kaboows and both names are of Hijaizi origin and are not expected to be found amongst the royal Gipti names. The same information was also known to some Arab Jews and Christians as narrated by al Qurtabi and Al Shookani whom wrote: "... Wahab\* (وهب) reported that the people of the book\* knew Fir'awn by the name Al Walid (الوليد) Ben Musaab (مصعب) Ben Al Rayan (الريان) and his title was Abu Morah (ابو مره)..."<sup>42,43</sup> This quote indicates that not all "the people of the book" were fully influenced by the Septuagint fake dogma. However, the total absence of Fir'awn's name from their documents, or at least those documents made available to the public, indicates that Fir'awn's identity was systematically kept out of reach.

The amount of Arabic history or history-related references that mentioned Kaboows or Musaab or Al Walid as the first name for Moses' Fir'awn are more than staggering fifty. Here is a list for the researchers' reference:

44.88.87.86.85.84.83.82.81.80.79.78.77.76.75.74.73.72.71.70.69.68.67.66.65.64.63.62.61.60.59.58.57.56.55.54.53.52.51.50.49.48.47.46.45

<sup>40</sup> تاريخ العرب قبل الإسلام - الدكتور أحمد أمين سليم ص 121

<sup>41</sup> التكميل في التاريخ - الشيباني ج 1 ص 112

\* Wahab is a Jewish scholar. He converted to Islam shortly after the death of prophet Mohamed.

\* The "people of the book" is a Quranic expression referring to Jews and Christians.

<sup>42</sup> تفسير القرطبي - القرطبي ج 1 ص 383

<sup>43</sup> فتح القدير - الشوكاني ج 1 ص 82

<sup>44</sup> الرحاب الندية في مذهب النصرانية و اليهودية - السيد محمد الموسوي ص 282

<sup>45</sup> علل الشرائع - الشيخ الصدوق ج 1 ص 67

<sup>46</sup> معاني الأخبار - الشيخ الصدوق ص 50

<sup>47</sup> شرح أصول الكافي - مولي محمد صالح المازندراني ج 9 ص 220

<sup>48</sup> وسائل الشيعة (الإسلامية) - الحر العاملي ج 11 ص 373

<sup>49</sup> الصراط المستقيم - علي بن يونس العاملي ج 2 ص 45

<sup>50</sup> بحار الأنوار - العلامة المجلسي ج 31 ص 15

<sup>51</sup> شرح نهج البلاغة - ابن أبي الحديد ج 01 ص 94

<sup>52</sup> فيض القدير شرح الجامع الصغير - المناوي ج 3 ص 121

<sup>53</sup> التبيين - الشيخ الطوسي ج 1 ص 220

<sup>54</sup> تفسير مجمع البيان - الشيخ الطبرسي ج 1 ص 203

<sup>55</sup> التفسير الصافي - الفيض الكاشاني ج 2 ص 223

<sup>56</sup> التفسير الأصفى - الفيض الكاشاني ج 2 ص 760

<sup>57</sup> تفسير نور الثقلين - الشيخ الحويزي ج 3 ص 380



This abundantly cited historical information on Fir'awn's identity will most likely come across as surprising for many Muslim readers as well as Christens and Jews. This is because some of the early post-Islamic historians have adopted and documented the Septuagint originated forged details preached by most Arab Jewish and Christen tribes for more than 800 years before the Islamic revelation. Their historical documents became Islamic references for the forthcoming generations of historians until today. The contradicting details between the pre-Islamic original information and the post-Islamic borrowed ones generated palpable discrepancies, the solution for which was to gradually deactivate the original Arabian history like was the case with the Egyptian history in favor of the prevailing inaccurate western one.

Having discovered Fir'awn's full name from the history of the land where he lived and later ruled, there is no point in looking for him among the list of Gipti royal names. Doing so is like

- <sup>58</sup> تفسير الميزان - السيد الطباطبائي ج 41 ص 161  
<sup>59</sup> جامع البيان - ابن جرير الطبري ج 1 ص 385  
<sup>60</sup> زاد المسير - ابن الجوزي ج 1 ص 65  
<sup>61</sup> تفسير القرطبي - القرطبي ج 1 ص 383  
<sup>62</sup> تفسير ابن كثير - ابن كثير ج 1 ص 94  
<sup>63</sup> تفسير الثعالبي - الثعالبي ج 1 ص 235  
<sup>64</sup> فتح القدير - الشوكاني ج 1 ص 82  
<sup>65</sup> الأخبار الطوال - الدينوري ص 4  
<sup>66</sup> معجم البلدان - الحموي ج 5 ص 140  
<sup>67</sup> كتاب المحبر - محمد بن حبيب البغدادي ص 467  
<sup>68</sup> تاريخ البعقوبي - البعقوبي ج 1 ص 186  
<sup>69</sup> تاريخ الطبري - الطبري ج 1 ص 272  
<sup>70</sup> أخبار الزمان - المسعودي ص 269  
<sup>71</sup> الشفا بتعريف حقوق المصطفى - القاضي عياض ج 1 ص 98  
<sup>72</sup> قصص الأنبياء - الجزائري ص 259  
<sup>73</sup> الصحاح - الجوهري ج 6 ص 2177  
<sup>74</sup> لسان العرب - ابن منظور ج 31 ص 323  
<sup>75</sup> مختار الصحاح - محمد بن عبد القادر ص 259  
<sup>76</sup> القاموس المحيط - الفيروز آبادي ج 4 ص 255  
<sup>77</sup> مجمع البحرين - الشيخ الطريحي ج 3 ص 391  
<sup>78</sup> تاج العروس - الزبيدي ج 7 ص 25  
<sup>79</sup> شذرات الذهب - المقدسي ج 2 ص 65  
<sup>80</sup> مرآة الجنان - الياضي ج 2 ص 96  
<sup>81</sup> الكامل في التاريخ - الشيباني ج 1 ص 130  
<sup>82</sup> المنتظم - أبو الفرج ج 1 ص 332  
<sup>83</sup> الإنس الجليل - العليمي ج 1 ص 74  
<sup>84</sup> النجوم الزاهرة - بردي ج 1 ص 58  
<sup>85</sup> فتوح مصر وأخبارها - ابن عيين ج 1 ص 76  
<sup>86</sup> تلخيص فهوم أهل الأثر - ابن الجوزي ج 1 ص 332  
<sup>87</sup> فيض القدير - المناوي ج 3 ص 93  
<sup>88</sup> عمدة القارئ - العيني ج 2 ص 59

looking for a king named Abdullah among medieval Christian Scottish Royal family list. What are the chances of finding such a name in such a place, position and time?

To sum up, against the schemes of Ptolemy and the 70 rabbis, Egyptology resisted the implantation of the Tyrant Fir'awn in its Gipti heritage. Equally, Arabian history rejected this forgery and resisted the amputation of Musa from Arabia by retaining enough historical information to trace the origin of biblical events. It is high time we realized that there were no Pharaohs in Egypt and this expired title should be returned back to where it had always belonged, in Arabia.

### **In Search for the Patriarch in Arabia – Uncovering the desert sand:**

As explained earlier, the Geek Torah committed a forgery. The word "Misr" in the original Syriac text has been intently replaced during the translation process by the word Al Gipt. Consequently, the low profile word “Misr” never been mentioned to the westerns believers while it started to fade away in the eastern believers' minds and awareness in favor of the high profile “Egypt”. Despite its insignificant size, Misr was however the theater of major biblical events. So where was Misr located?

Arabian history vindicated by the holy Quran states that Abraham lived in Makkah. In fact both he and his son Ishmael constructed Beit Allah- the Ka'bah as mentioned in this verse: “[127] *And remember Ibrahim and Isma'il raised the foundations of the House (the Ka'bah at Makkah) (with this prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing"*”<sup>89</sup> (Al-Baqarah - Ch1 verse: 127). Many other important events took place around Makkah including the site where Ishmael was offered in sacrifice\* “[102] *Then, when (the son)*

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<sup>89</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=2&nAya=127&t=eng>

\* Unlike the Greek Torah, the Quran confirms that Ishmael and not Isaac was the one offered for sacrifice.

(Asl-Safat - Ch 37 verse: 102).  
The location of the sacrifice place is still preserved and has been since known under the name Mena (منى) or Ishmael Altar, where millions of Muslim pilgrims offer oblations every year from the time of Abraham. Mena Altar is located 6 km east Makkah (see photo 5) next to the Arapha (عرفة) valley which contains Namera Mosque. According to Arabia history we read “... Gabriel said to Abraham carry enough water with you. They went to Mena valley, then to Arapha valley.



**Photo 5:** Close up satellite image of the most important sites of Abraham's eventful life which are also sites for the annual Islamic Hajj rituals.

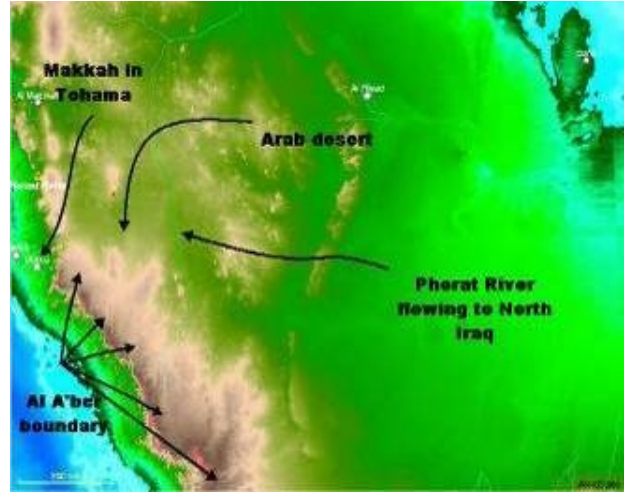
He erected his tents in Namera- This place since then was marked with white stones to preserve it, and it was anciently known as Abrahams Masjed (prayer place) the same place is now annexed to the Namera Mosque...”<sup>92,91,90</sup> These places are mentioned in the Torah but geographically shifted outside their real locations and systematically scattered allover Palestine. Abraham, according to Arabian history was a stranger to Makkah area. His dialect was Syriac while the tribes there were speaking 'irebah (عربية); both different dialects originating from one mother language known for the purpose of this research as Arabic. He crossed the Surat Mountains and settled in Namera, as mentioned in the Torah. Therefore he was labeled with the title they usually assign those strangers whom they allow to settle down amongst them as will be detailed latter.

<sup>90</sup>الكافي - الشيخ الكليني ج 4 ص 207 :

<sup>91</sup>الحدائق الناضرة - المحقق البحراني ج 61 ص 350

<sup>92</sup>فقه الصادق (ع) - السيد محمد صادق الروحاني ج 11 ص 357 :

The transient boundary can be roughly estimated from a quote reported by Al-Andulsi (الاندلسي) who wrote: “Tohama (تهامة) is the region stretching along side the red sea including Makkah and al 'iber (العبر) , Al towr (الطور) and the island. So the Al a'br is the area between the Phorat river (Eupharte) (الفرات) and the Arab desert...”.<sup>93</sup> By constructing a map of this description in Arabia we can identify the area, which includes the Surat Mountains overlooking Arapha valley, see photo 6\*.



**Photo 6:** Light filtered satellite image showing the Phorat riverbed (Euphrates) (shown in fine green line) stretching from the top of the Surat Mountains to south Iraq. The river is bounding the "Arab desert" situated between the A'ber (Surat Mountains) and the great river valley.

Since Abraham was one of those who crossed the mountains and descended in the valley of Arapha, he was titled with the Arabic word “‘ibrîy” (عبري) which literally means “the person in transit or the person who crossed over a natural topography such as mountain, river or sea”. The Syriac pronunciation of the same word is also “‘ibrîy” as both are dialect of the same language and people. The local people of Arapha labeled him with this title for a long time until, as mentioned in the Torah<sup>94</sup>; it was changed from “‘ibrîy to Ibrahim إبراهيم” as he became a formal resident of Makkah. By adding the Syriac definition article to the word ‘ibrîy, which is the letter “H”, the word becomes H‘ibrîy or H-‘ibrew (العابر) which literally means "The person in transient". With time, this simple denomination transformed into the famous word “Hebrew” and was inflated beyond its original meaning to denote the identity of a nation with a distinctive language and religion. The Torah

\* (al 'iber) means the transient borders.

\* The Euphrates River mentioned in the above quote is located in Arabia south of Makkah and has nothing to do with the river in Iraq named after the original Arabian river as will be explained latter.

<sup>93</sup> معجم ما استعجم - البكري الأندلسي ج 1 ص 10

\* Note that the riverbed stretches all the way from the top of the Surat Mountains to north Iraq via the Hafir Albatun valley; therefore the authors added a connection green line to the valley.

<sup>94</sup> Genesis 17:5 : <http://www.htmlbible.com/kjv30/B01C017.htm>



itself clearly indicates that being Hebrew does not necessarily mean one is Israeli (i.e. son of Jacob). This is obvious from Mose's direct teachings to the Israelis "...If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."<sup>95</sup> It is forbidden to enslave a fellow Israeli as per Judaism teachings. Therefore, this only means that the word "Hebrew" is originally an expression used for Israeli as well as any other person as long as he/she is in transit (traveler or crosser). This term simply never meant to be an expression of a distinctive religion, nationality or identity and using it in such a context is a historical abuse.



**Photo 7:** The Real Horan (Abraham Fathers' home) in Asir Compared to the location of Horan as successfully forged by the Septuagint Rabbis.

At this stage we can address another key question: Where from did Abraham come to Arapha valley? According to the holy Quran he didn't come from far away "[48] *"And I will turn away (seclude) from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."*<sup>96</sup> (Maryam Ch 19 verse 48) This verse reveals a conversation between Abraham and his people after they tried to execute him. He indicated that he will not migrate but rather seclude (اعتزلكم) which implies that he can still conveniently get in touch if he chooses to. The holy Quran did mention many other conversations between Abraham and his father after the fire execution attempt, which proves that his fathers land was not geographically far away from Makkah where he secluded.

According to the prophet Mohamed (pbuh), Abraham was kept off site by his mother in a place called Horan, as per this quote "... Abraham's mother took her child Abraham and fled during the

<sup>95</sup>Exodus 21:2 <http://www.htmlbible.com/kjv30/B02C021.htm>

<sup>96</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=19&nAya=48&t=eng>



night to protect him from the Tyrant Nimrod. She placed him near three trees on a fast flowing river called Horan ...<sup>99,98,97,100</sup> In line with the Septuagint proposed geography, some of the early Jewish scholars claimed that this “Horan” was located in northern Syria to the east bank of the Iraqi Euphrates River at approximately 1600 km from Makkah, see photo 7. However, there are many places called Horan in Arabia. One of them is on a river bank near the Phorat river (the original Euphrates river) and is only 300 km south of Makkah located at 19° 46 " 19' North and 42° 22" 04' East. Examining the satellite images for this Horan, one can immediately spot the riverbed valley which is dry today, and can observe its proximity to Makkah, which demonstrates how Abraham was able to travel between Makkah and his father's land conveniently. This Horan is also located at the south of the river Phorat, which springs from Adam's Eden Garden, located on the top of the Surat Mountains and flows all the way down eastwards to collect on a huge dry lake situated at the lowlands of south Iraq, as shown in figures 3, 4. The place of the dried lake is named Najaf (نجف)\*. Proving that this ancient giant Arabian river was the famous Phorat, which lost its name and identity to that running from Turkey to Iraq has been comprehensively addressed in two of the Al Tajdeed research work<sup>101</sup>. Abraham had to cross the Phorat River in his way to Makkah; a detail mentioned in the Torah and the Arabic historical documents. We therefore have very good reasons to believe that this is most likely the real Horan mentioned in the Torah. On the question about where Abraham headed from Horan, it is revealed in this verse “[99] He said: "I will go to my Lord! He will surely guide me! [100] "O my Lord! grant me a righteous (son).”<sup>102</sup> (Al Saffat Ch 37 verses 99-100). He went to Namera located in the vicinity of Beit Allah, the House of The All Mighty Lord at Makkah. According to the Quran, he was young when he left Horan and he had his first son at an old age while he was in Namera.

<sup>97</sup> - الهداية الكبرى - الحسين بن حمدان الخصيبي ص 98 :

<sup>98</sup> بحار الأنور - المجلسي ج 21 ص 40

<sup>99</sup> الفضائل لشاذان - بن جبرئيل القمي ص 126

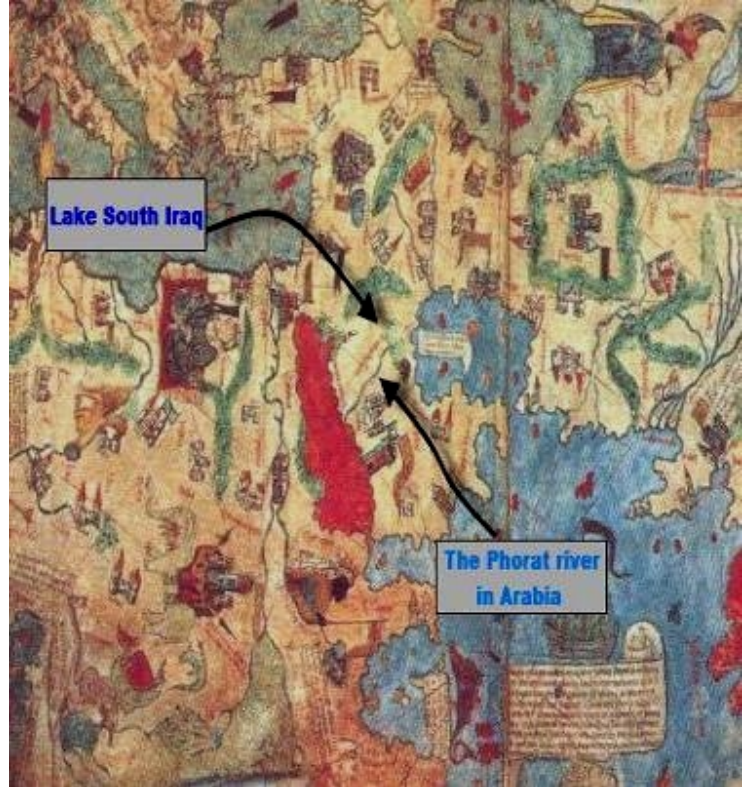
<sup>100</sup> مدينة المعاجز - السيد هاشم البحراني ج 1 ص 52

\* Najaf نجف is a now a well known city in south Iraq. The word consists of two parts “Ny” (ني) and “JaF” (جف) which latterly means as per the Arabic Akkadia dialect “Dry sea” refer to

<sup>101</sup> نداء السراة - اختطاف جغرافيا الانبياء - جمعية التجديد الثقافية - 2006، الجنة تحت اقدام السراة - جمعية التجديد الثقافية

<sup>102</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=37&nAya=99&t=eng>

He apparently did not know where was the exact location of the house “[26] And (remember) when We showed Ibrâhim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me”<sup>103</sup> (Al Haj Ch 22 verse 26). Once he realized where the sacred site was, which was then an empty dry barren valley, he had to own it in order to publicizes it for all worldwide believers to be. Consequently, he intentionally and purposely moved Hagar and his son Ishmael to the sacred valley 17 km to the west of Namera where his wife Sarah lived “[37] "O our Lord! I have made some of my offspring to dwell in a



**Figure 3:** Numerous ancient maps shows the presence of giant river traversing Arabia from the Surat Mountains to a lake south of Iraq. This is the real Phorte فرات (Euphrates) river springing from Eden garden south of Makkah.

valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with Fruits so that they may give thanks.” (Ibrahim Ch 14 verse 37)<sup>104</sup> The Torah indirectly confirms the short distance between where Abraham lived at Namera and the sacred place through this quote “...And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.”<sup>105</sup>

<sup>103</sup> <http://quran.muslim-web.com/sura.htm?aya=022026>

<sup>104</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=14&nAya=37&t=eng>

<sup>105</sup> Genesis 21:14 <http://www.htmlbible.com/kjv30/B01C021.htm>

As mentioned, the trip from Namera to the final destination to Beersheba required only "bread, and a bottle of Water" which implies that the distance traveled by the child and his mother was far shorter than the trajectory suggested by the Septuagint, which stretches as far as 1250 km from Palestine all the way to Beersheba at Paran\*. The Torah further indicates that once the bottle of water dried out shortly after arriving to the sacred valley of Beersheba, water supply was miraculously made available: "And God opened her eyes, and she saw a well of water; and she



**Figure 4:** Satellite image clearly showing the riverbed of the same great Phorat (Euphrates) river drawn in the ancient maps. The low land at the Iraqi Ahwar was the lake collecting the flowing water springing from Paradise.

went, and filled the bottle with water, and gave the lad drink”<sup>106</sup>. According to Arabs historians, this well of water sprung underneath Ishmael feet and is called today Beer Zimzum. It still provides water to the annual multimillion pilgrims and is located only few meters from Beit Allah (Al Ka’aba). The Torah however indicates that this well was later called Beer<sup>^</sup> sheba (بئر شعبة). “Sheba” was the name given by Abraham to the well as mentioned in this quote “And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have dug this well Wherefore he called that place Beersheba; because there they swore both of them.”<sup>107</sup>. It should not be surprising to note that according to Arab historians Beer Zimzum was actually called Beer Sheba at some stage, as revealed in this conclusive unnoticed quote “Amongst the old names of Beer Zimzum are Gabriel foot mark (ركضة جبريل), Ishmaels dug hole (حفيرة اسماعيل), Wabra (وبرة), Sheba (شعبة), ...”<sup>108,109,110,111,112,113,114</sup>. Other historians quote the same

\* Paran motioned in the Torah is definitely Makkah as demonstrated later.

<sup>106</sup> Genesis 21:19; same above source.

<sup>^</sup> Beer is an Arabic word which means water well.

<sup>107</sup> Genesis 21:30-31 Same above source

<sup>108</sup> المحقق البحراني - الحقائق الناضرة - ج 17 ص 341،

name as (شباة) "Shebah"<sup>115,121,120,119,118,117,116,122,124,123,125</sup> This is the genuine well-known Beersheba mentioned in the Torah, and can be seen in photo 8. Furthermore, and in accordance with the Arabic history, the association of Hagar with Makkah is engraved even in the Jewish memory as commented by Ibn Ezra" ...Or 'Well of the lifegiving vision,' (HaKethav VeHaKabbalah<sup>126</sup>); 'Well of the vision of the Living One' (Rashi; Targum); or 'Well to the Living One who sees me' (Ibn Ezra). Ibn Ezra identifies this with Zimum (or in other versions, Zimzum), where the Arabs hold an annual festival (Haj). This is Zemzem near Mecca. According to this, however, Hagar headed into the Arabian Peninsula rather than toward Egypt"<sup>127</sup> As to the exact location where Ishmael and his mother Hagar lived, it is specified in the following Torah quotation "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."<sup>128</sup> Ignoring the Septuagint-originated word "Egypt" in the above quote, let us investigate where Paran wilderness was? Paran or Pharan is reported in the Arabic memory as follows "... Pharan is the Hebrew name for Makkah Mountains..."<sup>129,130,131,132</sup>

- <sup>109</sup> جعفر كاشف الغطاء - كشف الغطاء - ج 1 ص 114  
<sup>110</sup> محمد الريشهري - الحج والعمرة في الكتاب والسنة - ص 114  
<sup>111</sup> الشيخ الصدوق - الخصال - 454  
<sup>112</sup> الحر العاملي - وسائل الشيعة (آل البيت) - ج 13 ص 246  
<sup>113</sup> العلامة المجلسي - بحار الأنوار - ج 96 ص 243  
<sup>114</sup> السيد البروجردي - جامع أحاديث الشيعة - ج 10 ص 39  
<sup>115</sup> لسان العرب - ابن منظور - ج 8 ص 171  
<sup>116</sup> الشعراني - العهود المحمدية - ص 243  
<sup>117</sup> جار الله الزمخشري - الفايق في غريب الحديث - ج 2 ص 180  
<sup>118</sup> الطبراني - المعجم الكبير - ج 10 ص 271  
<sup>119</sup> ابن أبي شيبه الكوفي - المصنف - ج 4 ص 358  
<sup>120</sup> عبد الرزاق الصنعاني - المصنف - ج 5 ص 117  
<sup>121</sup> الهيثمي - مجمع الزوائد - ج 3 ص 286  
<sup>122</sup> الدر المنثور - جلال الدين السيوطي - ج 3 ص 222  
<sup>123</sup> سبل الهدى والرشاد - الصالحى الشامي - ج 1 ص 182  
<sup>124</sup> معجم البلدان - الحموي - ج 3 ص 317  
<sup>125</sup> النهاية في غريب الحديث - ابن الأثير - ج 2 ص 441

<sup>126</sup> Genesis 16:15: <http://www.htmlbible.com/kjv30/B01C016.htm>

<sup>127</sup> Navigating the Bible: <http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=1&CHAPTER=16>

<sup>128</sup> Genesis 21:21 <http://www.htmlbible.com/kjv30/B01C021.htm>

<sup>129</sup> صفة جزيرة العرب - الهمداني - ص 86

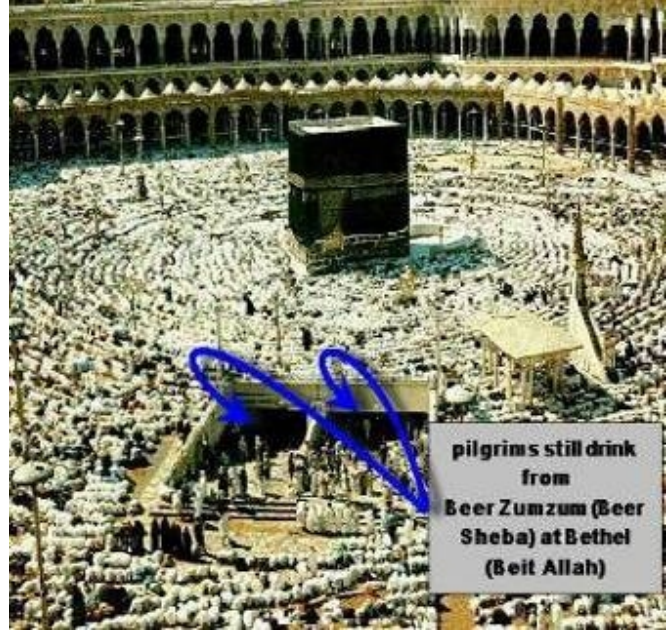
<sup>130</sup> لسان العرب - ابن منظور - ج 5 - ص 43

<sup>131</sup> النهاية في غريب الأثر ج 3/ص 405

<sup>132</sup> معجم البلدان ج 4/ص 225



Other Arabic historians quote "... Pharan is an Arabic pronunciation of a Hebrew origin word, which is associated with Makkah old names mentioned in the Torah. It is also said that it is the name for the Makkah's mountains..."<sup>134,133</sup> Ben Katheer also adds one more important piece of information to the following quote which reveals how close Mamera, where Sarah's house was, in relation to Abraham's second wife's house at the sacred valley of Beersheba; "... and Abraham used to frequently check up on the welfare of his family at Pharan..."<sup>135</sup>



**Photo 8:** Pilgrims still access beer Sheba (Zimzum) for fresh water. The beer (water well) is located next to Beit Allah (Bethel).

Bearing in mind that Abraham was very old when he had his first son Ishmael, so one shouldn't expect such anticipated frequent family visits to have taken place by traveling a regular return trip of about 2500 km from Makkah to Palestine. Consequently, Beersheba has been deliberately shifted with the rest of the other key places to end up scattered all over south Syria (Palestine) creating an archeological "mission impossible" to find evidence supporting the chronology and geography of the events in question. The damage inflicted through shifting the Patriarchs' homeland from the south to the north of Arabia did not only affect the names of places but the tribes' identity as well.

We will mention here one tribe only which had to be shifted to north Arabia because of its simultaneous existence with the Patriarchs. The "Canaanite الكنعانيون" for example has been repeatedly mentioned in the Torah. Their first encounter with the Patriarchs is quoted here "...And Abram passed through the land to the place of Sichem, to the plain of Moreh. And the

<sup>133</sup> البداية والنهاية - ابن كثير ج 2 ص 231 :

<sup>134</sup> هداية الحيارى في أجوبة اليهود والنصارى - ابن قيم الجوزية 48

<sup>135</sup> تفسير ابن كثير ج 4 - ص 15



Canaanite was then in the land...<sup>136</sup> Investigation revealed that the Canaanites (الكنعانيون) is a clear one letter mispronunciation of the famous Arabic ancient tribe named "Kananites (الكنانيون)" this Arab tribe was living in the Arapha area. In fact, they still leave their and also left their name on the landscape they inhabited which stretched between Makkah valley to Mena valley (Ishmael Altar) located at the direct proximity of Arapha Valley. Ben Jumhoor wrote "... Al Mohasab (المحصب) is the valley between Makkah and Mena, it is also known the plane of Makkah and the low land of the Kananites (الكنانيون) tribe..."<sup>137</sup> As to the claim that even the Canaanite were the ancient inhabitants of south Syria, Dr Dawood strongly refutes this unfounded claim despite its propagation. He commented: "... It is amazing how the genuine history of the ancient Arab Syrians who inhabited this land for more than 10 thousand years is being masked and concealed and replaced by the Torah mentioned Canaanites tribe. This is being done while every scholar is aware that no such name existed in the ancient Syrian history..." He also added "... Dr Ali Asaf stressed in his book (The ancient Syrian kingdoms) that none of the ancient Syrian kingdoms identified itself by the name or the title Canaanites or Amorites. In fact when Sankhow (سانخو) issued his book (Phoenician History) in 9 volumes during Musa time in the 14<sup>th</sup> century B.C, no mention of the name "Canaanites" was made anywhere in his history. The same is true with Herodotus who never cited the word "Canaanites" when mentioning the Syrians or the Phoenician..."<sup>138</sup> In fact the Arabian pre-Islamic historical narrations offer much more coherent information only if they were made to surface. For example, Muslims believe that the prophet Mohamed did not initiate the annual Hajj, which was rather initiated by his great grand father Abraham and was practiced since then on a wide national and international scale, which included for example the Persians. Al Massodi and AL Homawi wrote "...the Farsi people (Persians) in ancient times used to come from Fars (Iran) to Beit Allah in Makkah with great offerings in appreciation to the holiness of Abraham and they consider Beit Allah the most sacred temple on earth..."<sup>140, 139</sup>

<sup>136</sup> Genesis 12:6 <http://www.htmlbible.com/kjv30/B01C012.htm>

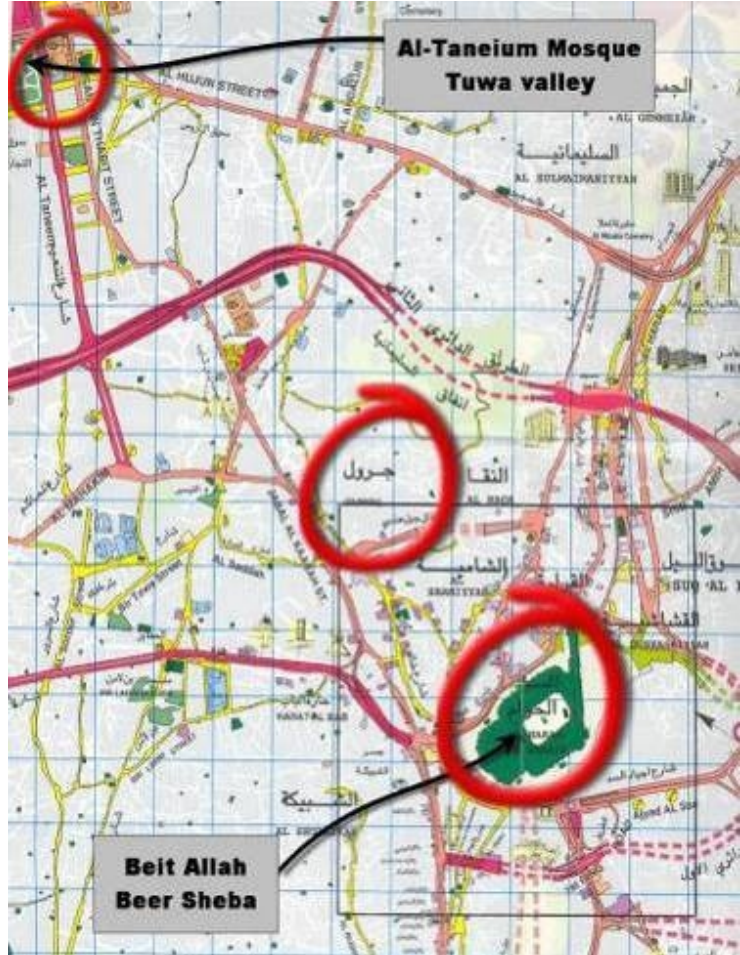
<sup>137</sup> الأقطاب الفقهية- ابن أبي جمهور ص 66

<sup>138</sup> العرب والساميون والعبرانيون وبنو إسرائيل و اليهود-أحمد داوود ص 184

139- التنبيه والأشراف- المسعودي ص 95 :

140 معجم البلدان - الحموي ج 3 ص 147 :

But who were expected to perform the pilgrimage (Hajj) in its first initiation stages? They must be Abraham's sons, the Patriarchs Isaac, Ishmael and Israel (Jacob) and their descendants. This is also clearly mentioned in the following quote "...Al-Zobeir (الزبير) reported that "...about seventy thousands of the Children of Israel (بنی اسرائیل) used to take off their shoes at Al Taneium and walk bare footed to Beit Alla to perform Hajj.."141, 142 Al Taneium, is situated about 6 km from Beit Allah, see figure 5, it contains now a large mosque and is considered one of the purification stations for Muslims (mostly children of Ishmael) who intend to perform Hajj, where they take off their shoes and normal clothing and take a shower before wearing the 2



**Figure 5:** Al Taneium or Tuwa valley at Makkah city 6 km from Beit Allah (Beer Sheba)

pieces white pilgrim clothing in preparation before heading to Beit Allah. So both the Children of Israel and the children of Ishmael used to perform Hajj at Beit Allah revealed by their Grandfather. The interesting part is that the children of Ishmael continued performing Hajj at the same valley identified by Abraham which happened to be located at the incense Yamani trade route. While, the children of Israel before Christ time decided to make themselves a duplicate Bethel at a convenient place in south Syria located at the Chinese silk trade route. Muslims

141 أخبار مكة للفاكهي - ج2 - ص267  
142 حلية الأولياء للأصبهاني ص298

abandoned this duplicate position forever when Prophet Mohammed converted the Islamic prayer's direction – Al Qibla (القبلة) - from Palestine back to Makkah. Unfortunately, the prophet's valiant act was not fully understood or properly studied. Consequently, the early Muslims' explanation to that stunning act was that “the Prophet liked to face Makkah during prayer and the Lord answered his prophet’s beseech!” and this crucial and highly revealing prophecy act was closed at this level of shallow rationalization!

Another interesting clarification found in the Arabian history is related to the whereabouts of the place where Musa had a dialog with the Lord. The holy Quran recounts this notable event in the following verse “[12] *Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.*”<sup>143</sup> The valley of Tuwa is the same valley which contains Taneium Mosque mentioned above as clearly evident from the following quote “...Before they enter Beit Allah, the Children of Israel used to take of their shoes once they reached du Tuwa..”<sup>144</sup>. Taneium has always been a sacred place during both pre and post-Islamic era, but most Arabs are unaware that this extraordinary manifestation could be the foundation for the inherited sanctity. The other precise information that the Torah missed out is the exact location where the visiting Angles met Abraham. This sacred extraordinary meeting was mentioned in the Quran as well as the Torah “[69] *There came Our Messengers to Ibrahim with glad tidings. They said, "Peace!" he answered, "Peace!" and hastened to entertain them with a roasted calf. [70] But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: we have been sent against the people of Lot.*”<sup>145</sup> According to Arabic resources the location of this meeting is revealed in this prayer quote: “...In your glorious and generous name by which you appeared to Musa at Tur Sina and to Abraham at Musageed Al-khief before, and to Isaac at Beersheba, and to Jacob at Beit eal (Beit Allah)...”<sup>146, 147</sup> Masjeed Al-khief is visited by masses of Muslims annually during Hajj and it is located at Mena valley's border, refer to photos 5 & 9.

<sup>143</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=20&nAya=12&t=eng>

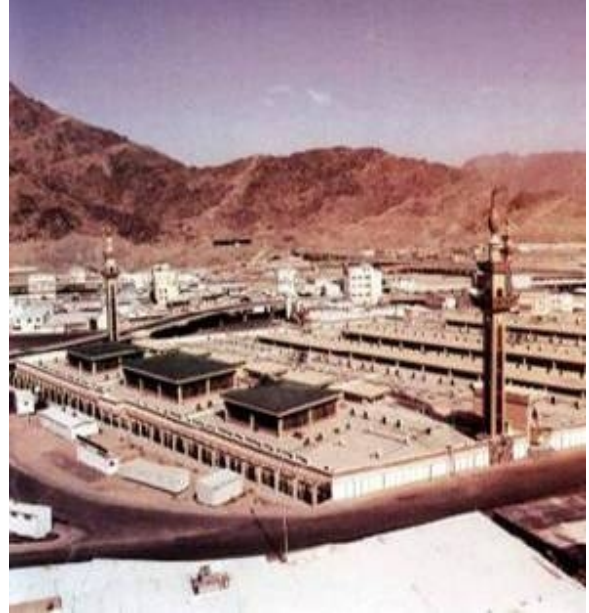
<sup>144</sup> أخبار مكة للفاكهي ج 2/ص 257

<sup>145</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=11&nAya=69&t=eng>

<sup>146</sup> مصباح المتجهّد - الشيخ الطوسي ص 418

<sup>147</sup> بحار الأنوار - العلامة المجلسي ج 78 ص 99

The above verse mentioned Lot's people in the messengers' dialog with Abraham. Lot moved to where those wicked people dwelt seeking grassland for his cattle: "And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land"<sup>148</sup>. Such strife between herdsmen should not have made Lot move farther than 1250 km away from Makkah as sketched in the Septuagint's account. Few kilometers from Paran / Makkah area would provide enough grassland for Lot's cattle; a fact that stressed evidently in the holy Quran "[133] So also was Lot among those sent (by Us). [134] Behold, We delivered him and



**Photo 9:** Al-khief mosque near Ishmael Altar at Mena valley erected in memory of the place where the three angles visited Abraham.

his adherents, all [135] Except an old woman who was among those who lagged behind: [136] Then We destroyed the rest. [137] Verily, ye pass by their (sites) by day, [138] And by night: will ye not understand?" (As safat ch 37 verses 133-138)<sup>149</sup> These verses were direct informative speech to Prophet Mohammed (pbuh) while he was at Makkah. The verse in question informed him and his followers that "ye pass by their (sites) by day, [138] And by night: will ye not understand?" Surely, he understood how close Sodom was from Makkah. Furthermore, the Quran clearly called for investigation when reading this verse "[35] And We have left thereof an evident Sign (of Sodom), for any people who (care to) understand"<sup>150</sup> (Al – Ankabut ch 29 verse 35). Unlike the Christens driven expedition missions, the Muslims barley showed any interest in looking for Sodom in fulfillment of the above verse. The advise however, offered here for the Christians investigators is that looking for Sodom on the floor of the Dead sea is a total waste of time and effort as one cannot consider a concealed village under layers of hard crystal salt at the

<sup>148</sup> Genesis 13:7 <http://www.htmlbible.com/kjv30/B01C013.htm>

<sup>149</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=37&nAya=133&t=eng>

<sup>150</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=29&nAya=35&t=eng>



bottom of the Dead Sea as an "evident sign" that one can look for! According to both the Quran and the Syriac Torah, one has to look for Sodom within few kilometers around Makkah / Paran. It should not be hard to find if only the Septuagint's falsified information is once and for all declined as a source of sacred sites geographical locator.

### **Misrs – The Traders' service villages:**

The word "Misr" is repeated 5 times in the holy Quran. Four times in reference and one time description as we read in the following verse which reveals a dialog between Musa and the children of Israel that took place during the exodus from Misr to the holy land "[61] *And remember ye said: "O Musa! We cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth growth its pot-herbs, and cucumbers, its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!"...*"<sup>151</sup> (Al-Baqarah ch 2 verse: 61). The expression "any town" in the verse is pronounced in the Quran Arabic text as "Misra" and is mentioned in the Torah as Mosera<sup>152</sup>. This indicates that the word "Misr" is not a distinctive expression but rather a descriptive one. This is exactly what it meant to be as far as the Arabic language is concerned. Misr in Arabic means destination and it is used to describe any urban village or town, which used to mark the travelers and traders final or transitory destination. Accordingly, any urban village or town interconnected with the traders' national and international routes network is described as "Misr" to distinguish such urban stations from the others rural landscapes.

In addition to this descriptive meaning, Misr is also a word used to describe the process of urbanization. When used in this context the pronunciation is "Missr" (مِصْر). Both uses of the word Misr is evident in the early Arabic descriptions of the rural urbanization process as we read in this quote "...the Khalifate Omer Ben Al Katab managed to urbanize (Missr (مِصْر) few Misrs (الامصار) and he said: the known Misrs are seven, Al Madina is a Misr, Al Sham (South Syria) is a Misr,

<sup>151</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=2&nAya=61&t=eng>

• It is proposed here that the authors of the Septuagint missed this word out from the systematic process of replacing Misr with Egypt.

<sup>152</sup> Deut. 10:6 <http://www.htmlbible.com/kjv30/B05C010.htm>



Al Khoofa is a Misr, Al Basrah is a Misr ....<sup>153</sup> Unlike Muslims who almost confined the term Misr to naming a land as vast as Egypt, the Quran presented the word in its proper context when mentioning Misr. Therefore as per the verse above, Misr means any urban area where Goods are stored and traders can congregate along the trade routes to sell, buy or exchange Goods, as well as to rest or to re-water and re-stock the camel caravans with food supply. Plenty of research works has been devoted to such important economical stations in the ancient world especially Arabia<sup>154</sup>. Such stations are described as "Misrs" and each is called "Misra" as per the Quran or Mosera<sup>155</sup> as per the Torah. This implies that there should be tens of Misrs scattered all over Arabia headed by tens of different Kings or Fir'awns or Sheiks. Accordingly, since we have already mentioned the full name of Mose's Fir'awn, what about Abraham's Fir'awn? He also visited a Misr during his time as per the Torah. The Arabic history confirms this visit and provides the required name: "...Abraham then decided to leave...He arrived at Misr controlled by one of the Fir'awns and his name was Sinan (سنان) Ben Alwan (علوان) Ben Abuid (عبيد) Ben Owltag (عولج) Ben Amelak (عملاق) Ben Lawd (لاوذ) Ben Sam (سام) Ben Noah (نوح) It is said that he was the brother of Al Dahak (الضحاك) whom appointed him to head Misr."<sup>156</sup> Another set of genuine Hijazi Arabian names. This raises the following question: Was Abraham's Misr different from his grandson's Yusuf? And the same question applies to Mose's Misr as well?

What we concluded from the previous sections is that Abraham resided at Beersheba (Makkah). His son Ishmael was born at Namera (Mamre) and he therefore must have had his other son Isaac and grandson Jacob at Beersheba as well. Jacob didn't live far away from Beit Allah since he and his 12 sons (the Israelis nucleus) dwelt in an area close to the trade route around Makkah. This is obvious from the verse mentioning a dialogue between the brothers of Yusuf, "[10] Said one of them: 'Slay not Yusuf, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travelers.'<sup>157</sup> (Yusuf ch 12 verse 10). The caravan travelers picked him up and went to their next destination which is the next Misr on their trade route. What

<sup>153</sup> تاريخ اليعقوبي ج: 2 ص: 154

<sup>154</sup> <http://nabataea.net/trader.html>

<sup>155</sup> <http://www.christiananswers.net/dictionary/mosera.html>

<sup>156</sup> الكامل في التاريخ - الشيباني ج 1/ص 77

<sup>157</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=12&nAya=10&t=eng>

escaped Yusuf's brothers is the possibility that he will be sold at a Misr close to Makkah where they lived. This is obvious from this verse "[19] Then there came a caravan of travelers: they sent their water-carrier (for water), and he let down his bucket (into the well). He said: "Ah there! good news! here is a (fine) young man!" so they concealed him as a treasure! but Allah knoweth well all that they do! [20] The (Brethren) sold him for a Miserable price, for a few dirhams counted out: in such low estimation did they hold him!"<sup>158</sup> (Yusuf ch 12 verse: 20). Here is another mistranslation based on a misunderstanding of what the Quran narrated. The Quran didn't mention who were the sellers of Yusuf at a Miserable price. All it mentioned was "They sold him". The early Muslims assumed that the "They" was referring to Yusuf's brothers based on Jews false information. In fact "They" is referring to the merchants as the brothers cleared the area once they dropped Yusuf in the well. Selling the Goods at low price meant the merchants wanted to get rid of the new unexpected traveler. They realized during their trip that capturing the child was a wrongs decision, he had to be watered and fed and carried over an already overloaded camel. Therefore, within few traveling days they offered him for sale in one of the Misrs along the route at low price mainly to get ride of him. Therefore, we have good reasons to believe that this Misr should not be far away from Makkah. Dawood suggested in one of his books that Misr is located at the top of the Surat mountains about 250 km south of Makkah, see figurer 6, while Kamal Al Salabi findings puts it further south in the midway between Al Baha and Al Namas. We believe that both could have been Misrs at some stage, but none should necessarily be the Misr in which Yusuf was sold. However, we can add one certain point here which is that the king of Yusuf's Misr name indicates that he must have been from the proposed region as indicated in this quote "...Yusufs lived in al Aziz (العزیز) house for thirteen years and when he was thirty years old he was appointed as head of Misr by the king then, who's name was Al Rayan (الريان) Ben Al Walied (الوليد) Ben Thoran (ثوران) Ben Arashah (ارشة) Ben Amro (عمرو) Ben Amelak (عماق) Ben Lawad (لاوذ) Ben Sam (سام) Ben Noah (نوح)..."<sup>161,160,159</sup> Another blatant Hijazi full name, which Egyptology will deny the presence or incrustation in Egypt.

<sup>158</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=12&nAya=20&t=eng>

<sup>159</sup> تاريخ الطبري - الطبري ج 1 ص 255 :

<sup>160</sup> - بحار الأنوار - العلامة المجلسي ج 21 ص 282 :

<sup>161</sup> البداية والنهاية - ابن كثير ج 1 ص 239 :

Misir during Yusuf's time was a mix of multi tribal Arabs. The Torah called them Mizris. The Israelis were the new settler at that Misr as they were invited by Yusuf to reside in the Al Rayan Misr. The Israelis total number on the planet earth then was exactly 13 Arab people, Israel (Jacob) and his 12 sons including Yusuf in addition to their children who, as per the Torah, mounted up to 70 persons. Knowing that approximately 200 years separate Yusuf from Moses, How many progeny can 12 persons multiply in the span of 200 years? The



**Figure 6:** Misr as locations as per both Dawood and Salibi. Both locations are on top of the Surat Mountains in Asir south of Makkah

Torah's exaggerated number is a staggering 600,000 persons when in fact they should not exceed 3000 at extreme most, including children, men and women of all ages. Nevertheless, according to many believers and politicians, those were the "strong workforce" whom are claimed to have built the mighty pyramids in ancient Egypt! It is note worthy too that only few of the total Israelis believed in Moses and hence only few of them accompanied him in the exodus as revealed in the Quran"[83] *But none believed in Musa except some children of his People, because of the fear of Fir'aun and his chiefs, lest they should persecute them; and certainly Fir'aun was mighty on the earth and one who transgressed all bounds*"<sup>162</sup> (Yunus ch 10 vers 83).

<sup>162</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=10&nAya=83&t=eng>

Accordingly, the rest of Israelis remained in Misr and became the new property owners when the news of the pharaoh's death reached Misr; "[59] *Thus it was, but We made the Children of Israel inheritors of such things.*"<sup>163</sup> (As shurura ch 26 verse: 59). The rest of the Misris also had a share in the Misr, as stated in this verse "[28] *Thus (was their end)! and We made other people inherit (those things)!*"<sup>164</sup> (Ad-Dukhan ch 44 verse 28). What concerns us here is the size of this Misr that was occupied by 3000 Israelis only and say another 3000 non-Israelis. That was the capacity of the land of what is claimed to be the great kingdom of Egypt, when in fact it was nothing more than a village located near a small fort situated on the main trade route similar to the one shown in photo 10.



**Photo 10:** The real Misr that has been projected to the world as the mighty Kingdom of Egypt most likely looked more of a small fort on the trade route similar to this image.

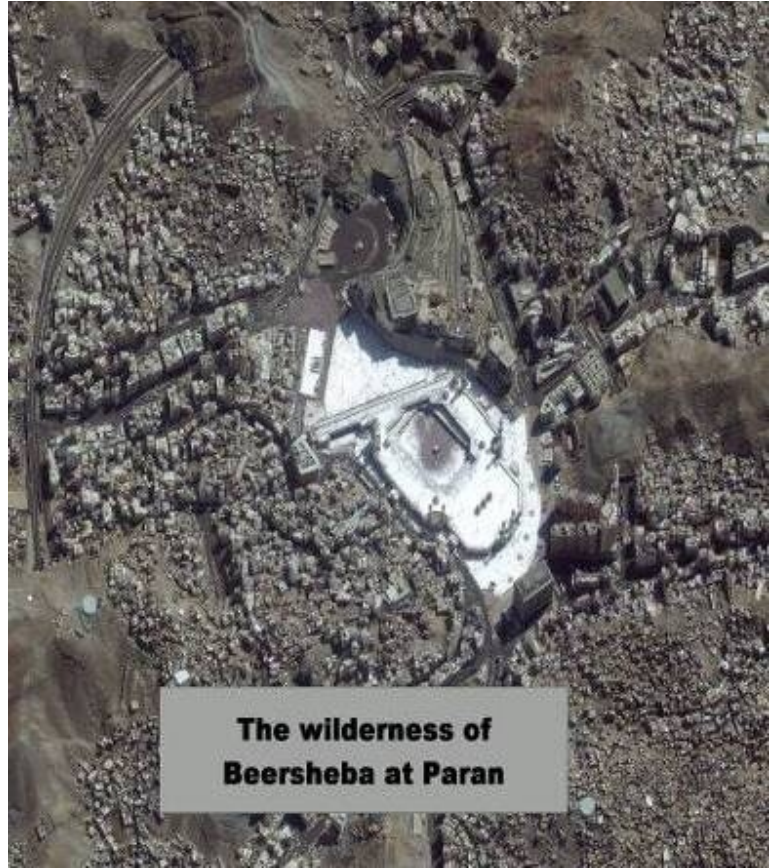
Assuming that Misr's location was to the south of Makkah, as per Dawood and Al Salibi, then where was Moses heading to when he left the Misr of the Fir'awn Kabwoos? According to the Torah they headed to the promised holy land which can't be mistaken for any other place but Makkah for it contained Beit Allah and Abrahams new home, "...Send for thee men, and they spy the land of Canaan, which I am giving to the sons of Israel; one man, one man for the tribe of his fathers ye do send, every one a prince among them.` 13:3 And Moses sendeth them from the

<sup>163</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=26&nAya=58&t=eng>

<sup>164</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=44&nAya=28&t=eng>



wilderness of Paran by the command of Jehovah; all of them are men, heads of the sons of Israel they are,"<sup>165</sup> Here we read the familiar names again, Paran (فاران) and Canaan/ Kanan (كنان) of which we already demonstrated the association with Makkah, based on the Arabian historical records. Equally, it should not be surprising to learn that the long Arabian history preserved such narrations which describe a region containing Pharan area "...the passenger would travel the distance of two stations (Misrs) in the wilderness area until he reaches Pharan's sea coast where Qaran city was. There the Pharaoh drowned. The



**The wilderness of Beersheba at Paran**

The concealed fact: Paran is the old name for Makkah Mountains surrounding Beit Allah (Bethel). While Abraham was dwelling Namrea with his first wife Sarah, 17 km away, he erected another house for his second wife Hagar next to Beersheba or as know today beer Zimzum in order to revive the most sacred place on earth since Adam and Eve time.

wilderness is about forty square Farsakhs (فرسخ) in which the Israelis spent 40 years in wandering <sup>166, 167</sup> "... (التنيه) In another narration we read "... it is reported that Musa confronted Arab tribes such as Tasum (طسم) and Jadys (جديس) and Amalek (العماليق) and Jurhm (جرهم) and the people of Madun (اهل مدين) and he reached Pharan (Paran) mountain which is Makkah ...."<sup>168</sup> All these tribes are Arabs who dwelt in Arabia and Makkah region. In fact Ishmael's wife was from Jurhm tribe as engraved in the Arabian memory whereas the Greek Torah claimed her as "Egyptian".

<sup>165</sup>Num 13:2-3 <http://www.htmlbible.com/kjv30/B04C013.htm>

<sup>166</sup>المواعظ والاعتبار - المقرئ - ص 268

<sup>167</sup>الروض المعطار في خبر الأقطار - الحميري - ص 149

<sup>168</sup>المواعظ والاعتبار - المقرئ - ص 1242



Moreover, the name Kadish (قادش) (Holy, or Kadesh-Barnea, sacred desert of wandering<sup>169</sup>) where Musa arrived at the end of the exodus trip is nothing but one of Makkah's old name as reported by the Arab ancient historians "... Kadis (قادس) is one of the names of Beit Allah. It was called so to express holiness and the place of purification from sins..."<sup>171, 170</sup> Furthermore, we read this quote "...I recall sixteen names for Makkah, one of them is Makkah, Kuthy (كوثي) ... Kadis (قادس)"<sup>172</sup>. Regarding the names Gerar (جرار) and Gaza (غزة), they are to-date two neighborhoods in Makkah pronounced respectively as "Gerwal" (جرول) and "Gaza" (غزة), refer to figure 5, and both are close to Beersheba which is known today by the name Beer Zimzum.

### How did the Septuagint do it? – How to hide a mountain in a desert?

Undoubtedly, the shifting theory is obvious based on the Arabian historical scripts. The remaining question is how this historical forgery managed to spread worldwide and become a holy illusion. The answer lies in the following Quranic verse "[79] *Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for a Miserable price! Woe to them for what their hands do write, and for the gain they make thereby.*"<sup>173</sup> (Al-i-IMran Ch 3 verse 79). The Quran confirms that the forged information was successfully trafficked because it was daredevilry marketed under the name of "Allah". Obviously, this emotionally masking approach shrouded the common sense of people and hindered their analyzing abilities leading to the acceptance of many contradictions and inconsistencies. The scholars of all three religions chose to ignore the blatant contradictions, or in extreme cases opted to resolve the resulting ambiguities with supernatural answers. For instance, to rationalize the notion that Abraham was traveling between Makkah and Palestine in the Torah given circumstances, one comes across such narrations as "... While at Palestine Abraham was requested to take Ishmael and Hagar to Makkah. He therefore boarded them on the Al-Buraq and

<sup>169</sup> <http://www.sacred-texts.com/bib/ebd/ebd215.htm>

<sup>170</sup> معجم ما استعجم - البكري الأندلسي ج 1 ص 270  
<sup>171</sup> سبل الهدى والرشاد - الصالحي الشامي ج 1 ص 170  
<sup>172</sup> المجموع - محب الدين النووي ج 8 ص 3

<sup>173</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=2&nAya=79&t=eng>

• Al-Buraq is a legendary flying creature; described by some as a woman headed flying horse and by others as a mix breed between a horse and a mule with two wings. All descriptions of this flying creature are originating from Jewish ancient tales.

carried with him water in a goat skin bottle and some dry dates, and headed to Beit Allah ...<sup>174,175</sup>

Bearing in mind how the forged information was trafficked, we can put forth a scenario for the sequence of events since the Septuagint was released. During 282 B.C, and while Egypt was under Greek occupation, the Greek ruler in collaboration with 70 rabbis translated the Syriac Torah. The following verse most likely was addressing this particular drastic event "[78] *There is among them a section who distort the Book with their tongues: (as they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: it is they who tell a lie against Allah, and (well) they know it!*"<sup>176</sup> (Al-i-Imran Ch 3 verse 78). The translation which was called the Septuagint concealed the word "Misr" and replaced it with "Egypt". Ptolemy Ben Philadelphus would make financial benefits once Egypt becomes a holy land in the eyes of the western world, while the Jews rabbis would secure a bigger and more strategic lands for their future offspring under the made up "Promised - land" saga located on the rich Silk Trade Route as a substitute for the hard to get Incense Trade Route. The Greek and western people in general started to learn and educate their children with these forged accounts thinking they were authentic. The successive Roman empires also adopted the Septuagint as a source of holy teachings and once they grew into a universal super power, they effectively enforced and effectively spread the fake history in the old world. The fragmented and militarily weak Eastern generations were confused between what their ancestors' memory held with respect to the geographical locations and that preached by their contemporary successive western superpowers, namely the Greek and the Romans. The result was apparently the retrogression of the eastern genuine history in favor of the Roman church which insisted that Egypt was the land of the exodus and Iraq was the birth place of Abraham as they learned it from the Septuagint. This was the case for about 800 years before the Quran was revealed. The Quran like the New Testament stated that forged information had already spread and settled in the

<sup>174</sup> تفسير ابن كثير ج 4/ص 15

<sup>175</sup> الروض الأنف - السهيلي ص 55

<sup>176</sup> <http://quran.al-islam.com/Targama/DispTargam.asp?nType=1&nSeg=0&l=eng&nSora=3&nAya=78&t=eng>

people's belief system and called for correction. Saturated with the inherited forged information, the early Muslims appeared not only unaware of the extent of damage done, but also started to explain the Quran verses in view of what they have already learned from the early Arab converted Jews who were saturated with the Septuagint teachings. Consequently, the forged teachings managed to reach the Muslims contemporary mosques and schools curriculums. What made it worse is that after the Islamic conquest of Egypt, it gradually lost its ancient name in favor of another name "Misr" which happened to resemble the biblical name for the place of the exodus. This made the Muslim generations strongly believe that Egypt, which they exclusively call Misr, was truly the exodus place.

### **Reversing the cycle – Diffusing the holy delusion:**

Approximately 2280 years had elapsed since the Septuagint was published. Three main factors combined to facilitate the successful domination of the forged information on the ancient as well as the contemporary worlds. These factors are: 1- Presenting the forged information through sacred channels (70 Rabbis & Torah) 2- The existence of a political superpower prepared to promote the forged information amongst the public (Geek Ptolemys followed by the Roman Empires) 3-The believers' ignorance of the fact that their absolute fatalist submission could be the gateway to their abuse and control (a common behavior amongst most believers). These pivotal factors are still controlling factors against any attempt to diffuse the prevailing illusion. The publication of the Septuagint based bibles will continue regardless of the opposing archeological discoveries or the denial of the Egyptology findings. Today's images of Ptolemy Ben Philadelphus discovered the latent power of the old established "holy" forgery and embarked on making full use of it. Consequently, the implantation of the “Promised Land” forged legend in the Arab world is systematically pursued by the highest political powers and organizations not for religious purposes but rather for political and commercial strategic intentions the main of which is to physically split the African Arab nations from the Asian ones<sup>177</sup>. This was the unannounced outcome of the 1905 London conference<sup>178</sup>, which drafted the Arabic world current state of

<sup>177</sup> مسخ الصورة- جمعية التجديد الثقافية – مملكة البحرين - [www.Tajdeed.org](http://www.Tajdeed.org)  
<sup>178</sup> [http://www.palestine-info.co.uk/am/publish/article\\_9.shtml](http://www.palestine-info.co.uk/am/publish/article_9.shtml)

affairs. The only hope left is educating the believers of all three religions (Jews, Christians and Muslims) of the nature and the extent of the historical abuse committed by international politicians and bankers against their sacred sites and beliefs. However, this is not attainable unless the scholars, researchers and scientists establish study research task teams, and make their findings available to the followers of the three most resent religions.

## Conclusion:

Around 282 B.C., masses of ancient Europeans primarily the Greeks followed by the Romans started to learn the heavenly teachings through a Greek book translated from a Syriac origin Torah. Seventy Rabbis were the translators of this book, which contained forged teachings concerning the geographical whereabouts of the Israeli prophets. The successful trafficking the forged teachings in a holiness shroud resulted in the creation of two Bethel (House of God), two Beersheba, two Kadesh, two pilgrimage places, two Gaza, two kingdom of heavens, and two centers of earth ... etc. The only explanation of the obvious similarities of events and site names between the Old Testament, which advocates south Syria as the main biblical theater, and the ancient Arabian History which indicates that Makkah region was the principal scene, lies in the conclusion that targeted places had been deliberately shifted from their original locations. The obvious contradictions and inconsistency of some details within both the Greek Torah and the post Islamic Arabian history support this conclusion. Through this paper, it was demonstrated that the Septuagint authors are to be held accountable for the prevailing universal illusion with respect to the Patriarchs geography. In fact, they were the intellectual team that deliberately replaced the name "Misr" with the name "Egypt" in order to pave the way for the mass removal of the entire holy sites from their original emplacement and project them all over Iraq, Syria and Egypt in preparation to activate the "holy" promised-land ideology. This serious copy and past type forgery could not have been trafficked successfully without the political will power of Greek Ptolemy Ben Philadelphus who supported the falsification most probably for tourism and religious attraction purposes. The holy Quran as well as the New Testament had repeatedly stated that grave falsification had occurred before the Islamic and Christian eras, which remained unaddressed until this very moment. The consequences of this ignorance was and is entirely

tragic, as genuine holy places faded away from the majority of believers' awareness especially the westerns, and false sites erected in place for others, ancient\* nations identities were lost or exchanged, wars waged and political and military conflicts over land and historical made-up rights stirred. The entire Arabic world is politically unstable primarily due to made-up disputes over delusive "holy" lands and sites. This will remain the case as long as today's Ptolemies are in support of the ancient Septuagint illusion for whatever financial and/or political drives. Fortunately, the world is rapidly shrinking into a small village, concealing the truth is becoming increasingly difficult. Unfortunately, the only other foreseeable way out of the pressed for "promised land" saga and its inescapable aftermath is dreadfully through the promised Armageddon.

For any required information or further clarifications, please contact the research and studies division in the Al-Tajdeed Cultural and Social Society – Kingdom of Bahrain. Email : [tajdeed@tajdeed.org](mailto:tajdeed@tajdeed.org)

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\* Only during the last 30 years, the region historically identified as the "Arabic world" has been changed to "Middle East" primarily to pave the way for the gradual implantation of the "Promised land".