

EGYPT KNEW  
NO PHARAOHS  
NOR ISRAELITES



ASHRAF EZZAT

**Egypt knew no pharaohs nor Israelites**

**By ASHRAF EZZAT**

**“All truths are easy to understand once they are discovered; the point is to discover them” ... Galileo Galilei**

**To Rehab my wife, and Shadi my son.**

## Author's biography

**Ashraf Ezzat**, is Egyptian born in Cairo and based in Alexandria. He is graduated from the Faculty of Medicine, Alexandria University. Dr. Ezzat is also an independent researcher in comparative religion and mythology. He is a regular guest lecturer at the Egyptian Museum, Bibliotheca Alexandrina and the National Museum of Alexandria.

Keen not to be entirely consumed by his medical profession, Dr. Ezzat invests a lot of his time in research and writing. The History of the ancient Near East and of ancient Egypt has long been intriguing and of special interest to him.

In his writings, he approaches ancient history not as some tales from the remote times but as a driving force in our existing life, and to him it's as relevant and vibrant as the current moment.

Through his research and writings, you will find Dr. Ezzat always on a quest trying to find out why most of humanity's ancient wisdom & spirituality had been diminished whereas the Judeo-Christian teachings and faith took hold and prospered.



Dr. Ezzat has written extensively in Arabic tackling many issues and topics in the field of Egyptology and comparative religion. Written in English is his latest thought provoking book “Egypt knew no Pharaohs nor Israelites”.

He writes regularly for many well-known online websites such as; [Veterans Today](#), [Dissident Voice](#) and [What Really Happened](#).

In addition to his Medical Doctorate degree, Ezzat is also an independent filmmaker; he is well trained as a documentary film director and has taken extensive courses in [film editing](#).

His debut documentary film was back in 2011 titled “The Annals of Egypt Revolution” and in 2012 he made “[Tale of Osiris](#)”, a short animation for children. In 2013 his short film “[The Pyramids: Story of Creation](#)” was screened at many international film festivals in Europe. “[Omm Sety: Priestess of Abydos](#)” is another documentary he made in 2015. Dr. Ezzat is working now on his new documentary “Egypt knew no Pharaohs nor Israelites” based on his book.

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# Introduction

## “Bigger than the Great Pyramid is the one made of lies about ancient Egypt” Dr. Ashraf Ezzat

“*Egypt knew no Pharaohs nor Israelites*” is not a misleading title nor is it a conspiracy theory. Not only does the author mean every word of it but he will also substantiate his claim/thesis with strong evidences.

On the following pages Dr. Ezzat will reveal how Ancient Egypt was made Pharaonic by design. Yes, the whole story of Egypt ever being ruled by so called Pharaohs is nothing but a pure myth and a blatant falsehood. Whenever someone, over the last two millennia, referred to ancient Egypt it was almost understood he meant the land of the pharaohs. Unfortunately that same (distorted) understanding is still lingering till this very moment.

We, as well as our forefathers for hundreds of years, have been spoon-fed this unshakable stereotype linking Egypt with Pharaohs whereas the ancient land of the Pyramids never knew any. Likewise, the history of Ancient Egypt and that of the Israelites have long been confusedly tangled up together where in fact they hardly interacted.

What is the etymology/origin of this word ‘Pharaoh’, and where did it first appear in the Egyptian historical records? That is, if such a word ever existed in the ancient Egyptian (royal) vocabulary/titles. Equally important, where did the biblical landmark story of Moses and Pharaoh really take place? That is, if such a tale had actually occurred. If so, then what is the most likely cultural environment that could have produced and fostered not only that story of the Exodus but all of the so called “Israelite Stories” as well?”

According to the Hebrew Bible, the land which witnessed the Israelite stories of Abraham, Joseph and Moses is actually called “**Mizraim/Misrin**” and not Egypt of the River Nile we all know. And no, Mizraim is definitely not the Hebrew word for Ancient Egypt as will be thoroughly explained in the book.

“And the LORD said unto Moses: 'Yet one plague more will I bring upon Faraon, and upon **Mizraim**; afterwards he will let you go hence; when he shall let

you go, he shall surely thrust you out hence  
altogether” Exodus 11-1

In the third century BC the Hebrew stories (hardly referred to as *Bible/book* at that time) was translated into Greek at the legendary library of Alexandria. 72 Jewish scribes were assigned this task by King [Ptolemy II](#) (Greek Monarch of Egypt at the time)

Encouraged by the Ptolemaic monarchy in Egypt, the Jewish scribes managed to invent a distorted version of the Hebrew Bible that somehow served the Jewish & Ptolemaic interests at the time. In the first ever (Western) translation of the Hebrew scripture and stories, this obscure Mizraim and its Faraon were cunningly replaced with Ancient Egypt and its mighty king.

**Thus, in what came to be known as the [Septuagint Bible](#), the Pharaoh/Faraon of Moses was falsely established as the king of Egypt.** This was the root of all evil as it was the beginning of an everlasting fabrication.

If we bear in mind that the Septuagint is the basis for the old Latin, Slavonic, Syriac, old Armenian, old Georgian and Coptic versions of the Christian Old Testament, we could come to grasp the huge falsehood, regarding Ancient Egypt, that Greek Bible has helped perpetuate over the centuries.

The story of Pharaoh and Moses is not just any story; it is one of the building blocks of faith for millions of people who embrace the Abrahamic religions of Judaism, Christianity and Islam.

This book is not by any means intended to question the faith of those millions of believers, but rather discover the geographical whereabouts and the historical and cultural setting of that Israelite story.

The author’s contention, supported by strong evidences in this book, is that the story of the Exodus *might have happened* but most certainly not in the country we all know as Egypt, and certainly not on the grand ‘Hollywood’ scale we all have been made to believe.

**In other words the real Exodus is a completely different story that happened in a completely different land and in a completely different manner.**

The scale of the falsehood inside the Septuagint translation is enormous;

- Changing the location where the Israelite stories (might have) happened to a completely different geography.

- Hijacking the land and history of Ancient Egypt, one of the world's most ancient civilization, and turning it into the theater for the stories of the Jewish patriarchs.
- Smearing the image of ancient Egypt and demonizing their kings (as heathens and hard-hearted Pharaohs).
- Expanding the size and shifting the borders of the Israelite promised land (from the tiny and arid terrain of the village of Mizraim to the Fertile Crescent bordered by ancient Egypt in the west and Mesopotamia/Iraq to the east).

If modern history and archeology have almost [refuted](#) the plausibility of the Exodus ever taking place on Egyptian soil, then where did this saga of Moses/Pharaoh really take place? The answer revealed in the book, will absolutely lead us to the real identity of Pharaoh and his whereabouts.

The reason why we never found a single archeological evidence/clue to corroborate that ancient Egypt was the actual theater for the Israelite Exodus is mainly because we have been all along looking in the wrong place. In other words we have been trying to forcibly establish the historical events of the Exodus in the absolutely wrong geography.

New investigations aiming at locating the real geography of the Exodus have been conducted by high profile anthropologists, historians and philologists. Those scholars have thoroughly re-examined the Hebrew Bible in its oldest Aramaic and Hebrew version and compared its geography to that of ancient Arabia and Yemen. The result of their recent investigations is nothing short of a paradigm shift.

The history of ancient Arabia, long overlooked and tremendously misunderstood by (misinformed and biased) western orientalist will prove to be our 'Pandora's box' in this book/research. Ancient Arabian tradition and narrations will help shatter the long (unwarranted) concept of viewing Judaic teachings and stories at the root of western spirituality.

The new findings combined with the research carried out by the author of this book will help rid ancient Egypt of what otherwise seemed like a perpetual curse of (Jewish-made) Pharaohs. In the following chapters Dr. Ashraf Ezzat will take us on a journey to reexamine the history and geography of the ancient Near East where we will discover that ancient Egypt has been hijacked and its history tampered with in one of the biggest, if not the biggest deception ever in the

history of mankind.

Ancient Egypt was ruled by kings and queens, not Pharaohs. The king of Egypt had five royal titles none of them was Pharaoh nor sounded anything like Pharaoh. As we will see the title 'Pharaoh/Faraon' has been clumsily squeezed/molded in order to somehow sound phonetically related to **Pr-aa** (great house/palace in ancient Hieroglyphic) and in this way accepted as a generic title for the Egyptian king. It's not just that the 'Pr-aa/Pharaoh' link is a false premise but actually the whole cultural context of the story of the Exodus is absolutely alien to ancient Egyptian traditions.

It may sound inconceivable that almost all of the academic work of Egyptologists carried out over the last two centuries or so, is simply based on a false premise. But unfortunately that is the ugly truth this book will uncover.

Get ready to think the unthinkable and imagine the never thought imaginable, for if Egypt knew no Pharaohs then it goes without saying that Egypt never Knew Moses either. And if Moses never set foot in Egypt, then The Exodus' road map to the (so called) Promised Land has to be redrawn.

**Now take a deep breath, and try to digest that the Israelites' Promised Land is not in Palestine where modern day Israel has been established for nearly seven decades now. How is that for a paradigm shift, pretty huge eh?**

Not only is the author going to stop this far but he is going to hit the readers with more astonishing revelations such as neither Abraham nor Joseph ever set foot in Egypt or even dreamed about it.

If that's not enough the readers will be in for another stunning surprise when they find out that the true Pharaoh is not Egyptian (the location and the name of the real Pharaoh/Faraon will be revealed later in the book).

And that's not all, brace yourselves for more revelations explaining where exactly the Israelite cult –later evolving into Judaism- started and where the stories of its Patriarchs Abraham, Joseph and Moses were created.

Still the biggest surprises this book will reveal is that ancient Egypt never witnessed any of the stories of the Jewish patriarchs and that the land of the Nile Valley knew neither Pharaoh nor Moses. **Egypt was never the land of the Israelites' Exodus nor is Palestine their Promised Land.**

## Tale of Two Egypts

**“Oh my beloved Gobt (Egypt) what have they done to you?”**

There is something mysterious about Ancient Egypt. Something doesn't seem right; how could the land that witnessed the first dawn of human conscience and righteousness be hit with God's wrath as said in the Bible? This simply defies common sense to begin with. It actually comes down to two conclusions; either the Israelite God had a flawed sense of judgment (highly unlikely) or the story of the Exodus is distorted and tampered with (a claim we will prove true on the next pages)

The more you delve into the ancient Egyptian culture, the more close you get to deciphering those magnificent stone reliefs and hieroglyphs, the more you will be left with a growing sense of paradox.

The source of that eerie paradox stems from two different narratives about ancient Egypt. On one hand there is the narrative of the academia based on centuries of hard and scientific work by Egyptologists and on the other hand there is the old narrative of the Bible which dominated the worldview for more than two thousand years.

Through the historical lens of Egyptology and modern archeology ancient Egypt is one of the greatest civilizations of the ancient world, if not the greatest ever. And contrary to what the majority of people think, the uniqueness of ancient Egypt is not due to its colossal temples and pyramids, or its mummies and royal tombs but actually due to its heritage of a distinguished moral conduct. Together with its unique spirituality and mysticism, this moral conduct was interwoven into the cultural fabric of Ancient Egypt.

**Maat is the Egyptian concept of world harmony based on justice, balance and truth. Maat, or the lady of truth, as personified by ancient Egyptians in the shape of a lady wearing the feather of truth on her head and holding the balance of justice is the code of ethics by which all Egyptians including monarchs should abide by and strictly follow. That's why many Egyptian kings used the title "Beloved of Maat," and “Rejoicing in Maat” emphasizing their adherence to justice and truth.**

The divine king, overseeing the "Two Lands" as its sole Lord, speaks Maat, thus keeping Upper & Lower Egypt together & united by way of this Great Word. Incarnating the Great Word the royal ritual balances the scales of Maat, allowing for communication between the divine and the mundane, maintaining creation and causing a "good Nile" (not too much and not too little flooding).



So according to Egyptologists and archeologists ancient Egypt is mainly a civilization that is based on morality and justice. Therefore, over uninterrupted three thousand years the valley of the Nile served as one of the earth's earliest cradles where [human conscience](#) sprang and evolved.

And when we talk about human conscience, we simply mean man's first ability to differentiate between right and wrong, and to know good from evil. In other words, Egypt witnessed man's first steps on the long path of the evolution of morality and its effect on social norms.

Again, and on the other hand, we have this old biblical narrative through its

prism we see nothing in Egypt except absolute tyranny, injustice and enslavement of god's chosen people.

**According to the Bible, ancient Egypt is the land of idolatry, tyranny and slavery.**

It is the land that witnessed the dramatic conflict between Moses and Pharaoh, the conflict between God's messenger and the tyrant who denied the word of god.

In the biblical story of Egypt, we are faced with a narrative that is not only remote from that of the Egyptologists but absolutely contrary to the moral Egypt and its Maat's code of conduct the scholars of history and archeology have long discovered.

As you can discern, something doesn't seem right here. Ancient Egypt is a land and a civilization torn apart between those two narratives. Caught in an almost tug-of-war situation, Egypt till this very day can't get out of this vicious cycle of eternal paradox.

**Is ancient Egypt the land of morality and conscience where the early vestiges of social justice appeared as modern archeology and history tells us or is it the land of injustice, tyranny and blasphemy which the Bible insists upon?**

Left unresolved over the long centuries, most people tend to deal with this paradox with the same paradoxical duality and hypocrisy, if you will.

When visiting the grand sights of ancient Egyptian temples and Pyramids most people can't help but to express their utmost admiration for that civilization and its unique artistic, architectural and spiritual legacy.

But when they are amongst a congregation reciting the Torah, Bible or the Qur'an in a synagogue, a church or a mosque they can't help but feel disgusted and appalled by the cruelty of Pharaoh and his blasphemous response to the call of Moses. Eventually they end up feeling that ancient Egyptians and their Pharaoh were so unscrupulous and depraved that they deserved god's wrath and his ten plagues.

**Something is wrong here. Though nobody has talked about it, at least publicly, but I get the feeling that we are talking about two different Egypts. One that is replete with slavery and tyranny and ruled by a ruthless and**



**ungodly Pharaoh and the other is an ancient superpower which could boast of its profound mythology and mysticism, unique culture and its unprecedented moral spirituality.**

And if the truth of the matter is that there is only one Egypt, then which one of them is the true Egypt. In other words and to put it bluntly, one of those two Egypts is not true.

One of the two narratives about ancient Egypt has got to be false. Either the Egyptologists' narrative is mistaken or the Biblical one is falsified. There is not a third option, that is if we want to find out whether the whole story of Pharaoh and Moses had any tangible traces in ancient Egyptian history.

Some argue that a third option actually exists. The way they see it, ancient Egypt was a great civilization throughout most of its timespan, except for the period during which this infamous Pharaoh rose to power. But if that argument holds any water, how come everybody, including Egyptologists, is referring to all the kings of Egypt as Pharaohs?

Also if that argument is valid the whole ancient Egyptians would have converted to the cult of the Israelites (later evolving into Judaism) instantly after their God had revealed his might by destroying their land and its king (so called Pharaoh). But the truth of the matter is that Egypt didn't convert to Judaism at any time of its long history.

Try and imagine yourself amongst ancient Egyptians who had survived the devastation of the ten plagues. You had witnessed firsthand the might of the God of the Israelites as he revealed himself through the plagues (zombie-like rampage during which armies of frogs, lice, flies, hail, locusts were unleashed and the water had turned into blood before the whole land finally was shrouded in thick darkness)

Yahweh had plainly shown to the Egyptians the utter impotence of their gods and demonstrated beyond any reasonable doubt his power over them. If you were an Egyptian, gawping at those miracles as they unfolded with trembling legs and tears dribbling from your eyes, what would your reaction be?

Humbled by the might and revelation of Yahweh, certainly you would have gotten down on your knees and implored Yahweh for forgiveness as you renounced the Egyptian (impotent) deities and converted wholeheartedly to the religion of the Israelites and their (mighty) god.

If Egypt was the land of the Israelites' bondage and Exodus, the whole ancient Egyptians would have converted to the cult of the Israelites around 1400 – 1200 BC, the presumed timeline of the Exodus (The whole [Khazar](#) Kingdom had converted to Judaism for much lesser a reason).

But that as we said never happened, not then nor at any other point in time later on. Egypt never converted to Judaism. The reason for that is very simple and very self-evident; Egypt knew no Pharaohs nor any Israelites.

Besides, if the Exodus had really taken place in Egypt in the way and scale the Bible described that would have translated as an abrupt economic and political downfall of the Egyptian kingdom, whereas the (actual) fall of the ancient Egyptian Empire occurred some one thousand years after the presumed biblical timeline of the Exodus story.

“On the morrow of the Exodus Israel numbered approximately 2.5 million (extrapolated from Num. 1:46); yet the entire population of Egypt at the time was only 3 to 4.5 million! The effect on Egypt must have been cataclysmic - loss of a servile population, pillaging of gold and silver (Exod. 3:21-22, 12:31-36), destruction of an army - yet at no point in the history of the country during the New Kingdom is there the slightest hint of the traumatic impact such an event would have had on economics or society”  
Egyptologist, [Donald B. Redford](#)

On the other hand, if we have one wicked king who is referred to as Pharaoh, why portray more than 200 plus kings with the same ugly and dark color?

Still many orthodox Egyptologists and enthusiasts would argue that the term “**Pharaoh**” is only used generically to refer to the kings of ancient Egypt with no harm done or intended.

But I would argue differently. Modern archeologists with all their new and cutting edge technology couldn't verify this infamous story of Moses and Pharaoh and therefore they couldn't pin it down to a specific king or time period in the whole of ancient Egyptian history.

**While Egyptologists should have declared that the story of Moses cannot fit in ancient Egypt by any means, instead they let the story roam around the**

**whole of ancient Egyptian history to try its luck with different kings and time periods.**

At the beginning most scholars of biblical archeology had a preconceived and almost unshakable belief that the Pharaoh of the Exodus was **king Ramses II**. The reason for that (unjustified) conviction is the (arbitrary) mention of the word ‘Raamses’ in the following verse from the Exodus book.

***“Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses” Exodus 1-11***

Since all biblical scholars had already been soaked in the (fake) narrative of Ancient Egypt being the land of the Israelites’ bondage, “Raamses” was (hastily and clumsily) interpreted as the city of **King Ramesses** of Egypt.

But just as “Manchester, California” is definitely not the place where the ancient history of “Manchester, England” took place, “Raamses” in the Hebrew book was misinterpreted as the original city of King “Ramesses” of Egypt, where in fact it was located in an entirely different location/geography.

When modern archeology refuted that (wild) hypothesis (of King Ramesses II being the Pharaoh of the Exodus) the biblical scholars began shifting their focus to Ramesses’ son, **king Merneptah** but once again archeology failed them. Then it was time to try and nail it to king **Thutmose III** then king **Ahmoose** and still they continue unabashed.

The result is quite obvious and even more obvious is the harm done. Now most ordinary citizens of modern day Egypt, especially the conservative Muslims, view ancient Egypt as Pharaonic Egypt. The majority of the Egyptians have become detached from their own ancient culture and traditions simply because they view ancient Egypt as the land of idolatry and debauchery, the land that was hit with god’s wrath; The land of Pharaoh.

A common argument amongst the [Salafis](#) – hardline Islamists and Jihadists- is their readiness to demolish all of ancient Egypt’s monuments and temples, including the Pyramids and the Sphinx, for those are the idols Pharaoh and his people were worshiping as they rejected the true word of God delivered by Moses.

And if that is the case with Egyptians, how could we expect people from around the world to envision ancient Egypt differently. Ancient Egypt is simply

Pharaonic Egypt for everybody including, most unfortunately, the archeologists and Egyptologists. **But little did they all know that Egypt had been made Pharaonic by deception.**

The ugly truth is that the story of Moses and Egypt's Pharaoh (indoctrinated to generation after generation) has grown so powerful it now defies reasonable doubt. The story has turned into a gigantic spider that is encircling the whole ancient Egyptian history with its web (of lies) threatening it with eternal entrapment and damnation.

Till this very day many are being misled into believing that the Great Pyramids of Egypt were built by the Israelites. Though the construction of the Pyramids preceded the presumed timeline of the Exodus by nearly 1500 years, still the allegation goes that hordes of [Israelite slaves](#) were coerced into carrying and lifting the heavy blocks of stone during the arduous process of building the Pyramids.

This myth of Jewish slaves building the Pyramids is being cemented by the magical help of [Hollywood](#) in its biblical blockbusters.

The story of the Exodus is not just any story; it is a grand finale to an epic tale that spanned hundreds of years all the way from Abraham down to Joseph and Moses. With the help of our investigation not only the theatre of the Exodus will be relocated out of ancient Egypt back to its original geography but that of Abraham's and Joseph's stories as well.

**Once again, I do not necessarily question the historicity of the Pharaoh-Moses story, no matter how flimsy it sounds, but I absolutely challenge the belief that Egypt, the land of the Nile Valley, is where this story actually took place.**

This book will reveal to you with evidence-based findings that the story of Moses and Pharaoh had been tampered with by a bunch of Jewish Rabbis. Seventy-Two Rabbis in seventy days, as the story goes, translated the Hebrew Bible into Greek in the 3<sup>rd</sup> century BC. In that infamous translation known as the [Septuagint](#) which took place in the legendary library of Alexandria those Jewish scribes had concealed the original theater of the story and in its place they inserted Egypt.

Though the Septuagint deception was the first of its kind to dupe the masses into believing something that was not true (in that case the Israelite stories happening

on Egyptian soil), it surely wasn't the last one. After it had proven successful in serving the culprits' interests the deception was carried out again after a couple of centuries by the Jewish clerical elite and the Roman monarchy. However, this time around they forged not another tale but a whole new customized path ([mainly pro-Roman](#)) for the newly fledged Christianity.

For the first mass deception to work ancient Egypt and its unique civilization/culture had to be demonized (*Pharaonized*) and for the second, the whole ancient knowledge and wisdom were diminished and virtually obliterated.

In the following chapters the readers will be introduced to the tale of two Egypts. The first one is the tale of Egypt we all know as the land of the Nile valley. The other is the tale of Mizraim (biblical Egypt) where the very humble (later turned epical) story of Pharaoh/Moses and the Exodus of the Israelites had really taken place.

The clue that will crack the mystery behind the tale of the two Egypts lies in this word, **Mizraim/Misrim/Misr** which most of the people including the scholars of ancient history and theology thought was synonymous with Egypt. But guess what? They all thought wrong.

## Why are the Pyramids not mentioned in the Bible?

As I was walking down the majestic colonnade at the grand temple of [Karank](#) (the world's first and largest congregation of holy shrines and priesthood) I suddenly stopped in front of a charming carving on the wall. I got closer to get a better look and once again I found myself in the presence of Maat, the goddess with the feather on her head.

I deeply gazed at the beautiful carving. Entranced by her spell I leaned over and I thought I heard a murmur. After a few seconds, and as my ear was almost against the ancient eroded wall the murmur echoed back turning into an obvious whisper "You're right there is something terribly wrong happened to the land of [Osiris](#); a deception my son. The rays of [Ra](#) have been blocked by a heinous act of deception. Let in the rays of Ra, let the truth shine over **Gopt** (Egypt) once again my son" said Maat.

To grasp the scale of the deception the Seventy-Two Rabbis carried out in their Septuagint translation from Hebrew/Aramaic into Greek we should focus for a while on "**ancient Egypt**" and its unique landscape in antiquity.

For most westerners Egypt is one of the cradles of civilization and it is renowned for many breathtaking monuments like the Pyramids, the sphinx, the temples, the obelisks, and of course the River Nile and its valley. You can't fail to spot or identify Egypt amongst other places, nobody can. I mean with all those ancient and enduring landmarks how could we?

Places with almost similar natural landscape attractions like sea shores and mountains could be identified after guessing too long. But Egypt with its unique and highly distinguished natural and cultural heritage sights is the place that can't be the subject of second guessing.

Even today when any foreign tourist visiting Egypt wants to post some snapshots to his family or friends back home he will definitely make sure one of those (instagram) photos is of himself with the Pyramids of Giza at the background. The Pyramids or the Sphinx shots will be the proof he has really been to Egypt.

And if that tourist was so unlucky he couldn't visit the Pyramids, he would still mention that he intended to visit that incredible sight only, for some reason, he was not able to. If that is the case with a casual tourist who might have only

spent in Egypt a couple of days or a week at the most. **What could we say of hundreds of thousands of foreigners who spent in Egypt not a week or two, but long and uninterrupted 400 years? How could the Israelites not mention the Pyramids or the Sphinx in their stories of Abraham, Joseph and Moses?**

Interestingly, when Hollywood releases a new film about the Exodus, like the latest “[Exodus: Gods and Kings](#)” directed by Ridley Scott, the filmmaker makes damn sure the Pyramids are included in the scenery design and even in the film poster. While the film’s historical advisors know for a fact that the Pyramids are around 1500 years older than the presumed timing of the Exodus; still they insert the Giza Pyramids (under construction by the Israelite slaves) in the script and also anachronistically keep insisting on King Ramses II as the Pharaoh of Moses.

**This is called turning a myth into a pseudo-reality in the collective subconscious of the historically uneducated masses.**

Egypt and Egyptians were mentioned in the Bible around [six hundred](#) times. Could you imagine that, six hundred times and not even once the pyramid, the wonder of antiquity, was referred to in the Israelite stories. Moreover, the Israelites (not Israel) were not mentioned, not even once, in the Egyptian records. What does that tell us?

**Either the Israelite story of Moses/Pharaoh happened in pre-historic ages 5000- 3500 BC before the Pyramids were built (ridiculous hypothesis) or the story did not take place on the land of the Pyramids.**

Yes, that’s right. The story of the Israelite Exodus as well as the stories of Joseph and Abraham certainly took place somewhere else than Egypt. The Hebrew Bible speaks of sheep and goats and camels, mountains and dry cisterns, tribes and trade caravans and of drought and slavery. They are all parts of what seems like a desert landscape/culture that couldn’t possibly fit into ancient Egypt; a fertile land unambiguously marked by its Pyramids and a culture widely known for its aversion to slavery.

Some biblical apologists would argue that the Israelites were slaves. Therefore they were not allowed near the sacred places (Temples and monuments) the Egyptian elite and priesthood frequented. But even slaves could be told about those places, or work in and around royal temples and tombs.

Following the rationale of biblical apologists, if those gigantic (Egyptian)

constructions were built by Hebrew slaves, then the Hebrew slaves themselves should have known better than to ignore to mention them in their stories. In the story of the Exodus, the Bible states that the Hebrew slaves built **stores** for Pharaoh. One thing we know for certain is that Ancient Egyptian temples and Pyramids were not built as store houses. To me the store houses have more to do with marketplaces than with holy temples. Let us bear that in mind for now.

Notice also that at the presumed timeline of the Exodus, the Pyramids had already been ancient and viewed as a site of antiquity that was almost accessible to everybody. Even if we went along with the flawed assumption that Egyptian sacred places were off limits to the Hebrew slaves, then how come Moses and Joseph, whom allegedly rose to power as Egyptian royal figures, never mentioned or alluded to the Pyramids?

In the 1998 Hollywood animation “[The Prince of Egypt](#)” the main character “Moses” was portrayed (on his royal chariot) dashing across the Pyramids and other iconic Egyptian sites for almost the first half of the blockbuster film. Only by inserting/animating Moses amidst that stylistic scenery with the Pyramids (always) in the background, were the viewers able to recognize the place of the story as Egypt.

Only in fantasy world such as that of Hollywood, are we bluntly told (made to believe) that the land of the Pyramids is where the Exodus story occurred. But actually never did Joseph or Moses mention the Pyramids in their stories simply because both of them had never set foot in Egypt.

We were spoon-fed the idea that the Israelites were kept in bondage for almost 400 years (some say 260 years) in Egypt, and yet all of their stories are devoid of any trace of Egyptian influence. The milieu of the whole of the Israelite stories, and not just the story of Moses and Pharaoh, is simply not Egyptian.

*If we dig deeper we will find out that the cultural fabric of the Israelite tales is remarkably alien to Ancient Egyptian traditions.*

Everything about ancient Egyptian culture; its art, architecture, monuments, people, theology, mythology and pantheon of gods is uniquely strong and influential even till this very day. After such a long sojourn in the land of the Nile Valley, one would have expected to find some trace of Egyptian cultural influence in the Israelite history and narrative, but that was hardly the case. Though the Israelites only spent around seventy years in the Babylonian



Captivity, still that short period was documented by both the Israelites and the [Babylonians](#) and reference to it is also found in the Persian records.

On the other hand, the Hebrew Bible claims the Israelites sojourned in Egypt for hundreds of years and yet we fail to find any extra-biblical documentation or mention either of the Israelite sojourn or of their exodus in the Egyptian records, or non-Egyptian for that matter.

As we mentioned earlier, there wasn't even any mention of the Pyramids, one of the wonders of the ancient world, in the Israelite stories. You can't stay that long in Egypt without taking note of the Pyramids.

Most foreign historians and military leaders who came to Egypt from late antiquity onwards like Alexander the Great, Strabo, Diodorus Siculus, Herodotus and even Napoleon were keen to mention and document their memories and commentaries about the famous site.

*“The eighth king, Chemmis of Memphis, ruled fifty years and constructed the largest of the three pyramids, which are numbered among the seven wonders of the world” Diodorus Siculus (90 – 30 BC), [library of history](#).*

But when it comes to the Israelites their Hebrew Bible is totally silent about not only the Pyramids, but also any feature of ancient Egyptian culture or architecture.

*“This pyramid was made after the manner of steps, which some call “rows” and others “bases”: and when they had first made it thus, they raised the remaining stones with machines made of short pieces of timber” Herodotus (The [second book](#) of the Histories 450 BC)*

Seventy years of captivity in Babylon have left its mark on the Hebrew culture, the Hebrew Talmud and the Hebrew Bible. Themes from Sumerian and Babylonian mythology like that of the [flood](#), Adam and Eve and the [tree of knowledge](#) can be traced in the Hebrew book. Even parallels could be drawn between the birth legend of King [Sargon of Akkad](#) and that of Moses.

The four-hundred-year sojourn in Egypt should have left its mark on the Israelites and their culture, but that is nowhere to be found because they have

never been to Egypt. And no, the argument that claims the Israelites refrained from being affected by pagan beliefs and culture can't be considered valid, for all sorts of Sumerian, Assyrian and Babylonian (pagan) cultural influences are jammed into their Torah.

The not so infrequent comparison between King Akhenaten's monotheism and that of the Israelites is also invalid in essence for the Jewish cult is tribal, militaristic and lacked (actually forbade) any genuine artistic manifestations while that of Akhenaten was universal in nature (based on ancient Egyptian belief in a supreme God) that was celebrated by works of revolutionary art and architecture. Besides Akhenaten's Aten was an inclusive deity that embraced all his children and not just one specific tribe of the desert. The Arabian Desert, that is.

No matter how hard you dig into the Israelite stories you will not find any Egyptian influence, not a speck of impact, except maybe the mention of the word Pharaoh. And guess what; Egypt never knew any Pharaohs either.

## Slavery was not a common culture in Ancient Egypt

Now, to put the reader in perspective we should make clear from the start our rationale for denouncing that Egypt is the land where the incredible story of the Israelite Exodus took place. In short our rationale relies on the principle of incompatibility.

The Exodus story as well as that of Abraham and Joseph are historically, archeologically and culturally incompatible with anything related to ancient Egypt and its history. And to set the stage for an even bigger shock **the Exodus is biblically inconsistent with ancient Egypt and its geography.**

First of all and before we get any deeper let's scratch the surface of the story of Moses and Pharaoh but without Moses and Pharaoh. I mean let's look at the milieu of that epic tale. Let's examine the story thru an anthropological prism, a cultural one that is.

The Exodus tale is a tale about slaves who have been toiling in captivity for hundreds of years. The Bible speaks of 400 years of continuous bondage and slavery.

It all started with the failed attempt to murder Joseph by his envious brothers (we all know the story as it is written in the Hebrew Bible and also in the Qu'ran)

In our book we are going to look at the Qur'an and the Hebrew Bible as complementary and not exclusively opposing sources in our understanding of all the stories of the early Israelite Patriarchs.

According to the definition of (western) biblical archeology the geographical realm of Judaism is confined to a large swath of land bordered to the west by Egypt and to the east by Iraq stretching over Palestine and Jordan. Nevertheless, that (misguided) western perception has always suffered from a lingering reluctance to pinpoint the exact location/spot where the Jewish ideas first sprang. But that reluctance and uncertainty, as we will discover later, is nowhere to be seen when we examine the roots of Judaism thru an Arabian lens.

***According to the ancient Arabian culture and narrations, Judaism is unequivocally recognized as one of ancient Arabia's earliest cults/religions.***

Western academia has long thought and actually believed that ‘Judaism’ as an ancient faith/cult had originally appeared somewhere along the eastern Mediterranean coast and that most of the stories of the Israelite Patriarchs had taken place in that (later Romanized) territory called ‘Palestine’. But that is just another false premise we are going to shatter.

In that sense, the Hebrew Bible and the Islamic Qur’an are two (holy) books which talk about the one and same Arabian culture and geography but through different periods and circumstances. Judaism and its book (contrary to ages-old assumptions) are part and parcel of ancient Arabian culture and history that have absolutely nothing to do with western spirituality or culture.

**Also ancient Arabian narrations identify the Israelites as an ancient Arabian tribe that was once based in South-Western Arabia and North Yemen. How is that for an hors d’oeuvre?**

Anyway, the young Joseph is picked up by a bunch of merchants who were obviously on a caravan trade route heading for the next big urban transit town (caravan stop).

*And they sold him for a reduced price - a few **dirhams** - and they were, concerning him, of those content with little **Qu’ran 12:20***

*Judah said to his brothers, “What will we gain if we kill our brother and cover up his blood? Come, let’s sell him to the **Ishmaelites** and not lay our hands on him; after all, he is our brother, our own flesh and blood.” His brothers agreed. So when the **Midianite** merchants came by, his brothers pulled Joseph up out of the **cistern** and sold him for twenty shekels of silver to the **Ishmaelites**, who took him to **Mizraim** (Egypt! ). **Genesis 37:26-28***

Burdened by this new boy the merchants on the caravan sold Joseph, as a slave, the minute they arrived at the nearest urban transit town located amidst what seemed like a desert landscape (for the cistern/deep hole in the case of Bible and dry well in the Qu’ran version strongly suggest that desert landscape). And interestingly this urban town’s name in the Qu’ran story was **Misrin**.

The same in the Bible, the Ishmaelites sold Joseph in an urban town called Mizraim. (We will meticulously dissect this **Mizraim/Misrin** word and its

etymology in a next chapter, thus revealing the myth behind the story of Egypt's Pharaoh)

**Now let's stop here for a while and ask ourselves two vital questions;**

- **If Islam and Judaism are antagonistic faiths (as consistently portrayed by modern mainstream academia and media) why then the two books tell the same (Israelite) stories in such a complementary manner? And please, don't jump to the wrong (naïve) conclusion of 'plagiarism'.**
- **What did this fast and easy transaction, selling of Joseph, as a commodity, mean?**

The men on the caravan route, probably a major ancient trade route, picked up and sold Joseph as merchandise in a considerably very short time. That means the whereabouts of this story where this quick and seemingly customary transaction took place must have been in a land where slavery trade was a common practice.

In our extensive research about Slavery in the ancient Near East we have discovered that slavery, where bound humans were regarded as economic property/merchandise liable to transaction, ownership and inheritance, was a common culture in Assyria, Babylon and Syria but most notably was all-pervasive in the Arab peninsula (ancient Arabia and Yemen). That's why both the Qur'an and Torah are packed with tons of stories about slaves and its trade. This should come as no surprise since slavery as a common practice was deeply embedded in the ancient Arabian culture and traditions. As a matter of fact when it comes to slavery and slave trade Arabs (including Israelites) are the world pioneers.

**As for ancient Egypt, this will surely come as an amazing surprise; slavery was not at all a common tradition.**

Throughout most of its timespan as a united kingdom, slavery was not practiced in ancient Egypt as a common trade. I mean this culture of trading bound humans as profitable goods on public markets was definitely not an [Egyptian accepted culture](#).

I'm not going to refer to prisoners of war and their slave-like status in captivity in ancient Egypt for our Joseph was certainly not one. Neither will I be talking much about those misinterpreted religious texts carved on Egyptian temple walls

in which the priests defined themselves as slaves of the supreme god. After all aren't we all!

Slavery was introduced in Egypt at the very [late period](#) of the Egyptian kingdom (7<sup>th</sup>-4<sup>th</sup> century BC). It was actually the influence of the Persian/Greco-Roman invasion and the new influx of Jewish immigration. Slavery was a distinguished (cultural) characteristic of the Greeks and of course the Romans. However, we will not bother with the Greco-Roman influence now for obviously Judaism did not start either in Greece or Rome.

***Culturally speaking, Judaism and slave trade are strongly linked and they both had first sprouted in the same land; Ancient Arabia.***

Linking slavery with the Arabian Jews is not an exaggeration for the [Arabs](#) (as we mentioned) are the world pioneers when it comes to slavery and slave trade, a fact clearly manifested in the stories of the Patriarchs.

Interestingly, in a strange way this new culture of slavery, be it Greek or Jewish, heralded the fall of the Egyptian Empire (for it had irrevocably messed up the Egyptian social strata and its long stable norms). Ancient Egypt's had a social Pyramid that was based on a wide community of servants, farmers and at the middle of that hierarchical pyramid we would find the artisans, scribes, craftsmen and merchants, and at the top the soldiers, priests and nobles.

*“Egyptians are commended in that they are thought to have used worthily the good fortune of their country, having divided it well and having taken good care of it; for when they had appointed a king they divided the people into three classes, and they called one class soldiers, another farmers, and another priests; and the last class had the care of things sacred and the other two of things relating to man; and some had charge of the affairs of war, and others of all the affairs of peace, both tilling soil and following trades, from which sources the revenues were gathered for the king”* [Strabo Geography, Book XVII](#)

**The main reason slavery trade did not prosper in Egypt is because the (low paid) [Egyptian servants](#) were much cheaper than acquiring slaves.**

**Therefore, the slave trade, in the sense of owning another human being, was not one of Ancient Egypt's traditions.**

Actually ancient Egypt started to fall when foreign traditions began seeping into its cultural fabric especially that of the Jews and their distorted stories about the land of the Nile (no racism intended, though Judaism is not a race!)

The wide dissemination of the Jewish tales, starting as early as the 4<sup>th</sup> century BC, amongst the Egyptians had helped pave the way for the Septuagint deception.

**Another factor that facilitated the infiltration of the Israelite stories into the Egyptian cultural fabric is the transformation from the old Egyptian language (Demotic) to the Coptic/Greek new tongue. The change of tongue came with a price; change of values and traditions. New ideas were introduced into Egyptian traditions mainly; foreign tribal dogma, intolerance and slavery. Those negative influences had evidently come into play as Egypt was converting to the new religion of Christianity.**

But the most dangerous break /crack in the Egyptian culture was the growing sense of detachment/alienation of the native Egyptians from their once prominent historical and mythological heritage (by virtue of the demeaning effect the Moses/Pharaoh story had on the Egyptian monarchy and its ancient pantheon of deities)

***Once detached from their historical cultural roots, ancient Egyptians were ready to adopt an alternate history (and alternate faith) where their kings are falsely introduced as (loathed) Pharaohs.***

Slavery as mentioned in the Bible was only rampant in ancient Arabia and it even lingered well into the [modern days](#) of the 16<sup>th</sup> and 19<sup>th</sup> centuries.

Till this very day we will find lingering traces of the slavery culture in Saudi Arabia and most of the Arab Gulf states including **Yemen**. Foreign workers and expatriates are not allowed to apply/acquire a job and a residence permit in the whole of Arabia except through the consent and full responsibility of a **Kafeel** (a native resident whom the foreign expat or worker will answer to all the time)

This native master, so to speak, will keep all the official papers of the foreign worker including the passport and job contract. The Kafeel has the right to not only eliminate the expat's contract but to deport him/her the minute he wishes to

do so. If that's not a trace of the culture of slavery, if not slavery in disguise, then what is?

Even in nowadays Yemen, slavery is still practiced as in the old days. There are many Yemeni slaves who are born in bondage. They are being bought and sold through written contracts as lately exposed in a bold documentary produced by Al Jazeera called "[Slavery in Yemen](#)"

**Once again, the stories of the Jewish Patriarchs, of Abraham/Ibrahim in Arabic, Joseph/ Yusuf, and Moses/Mosa are all stories of (Arabian) slaves being bought and sold.**

They are stories about slaves being kept in bondage and finally liberated, or once free men and then enslaved. All the Jewish stories are about an indigenous and pervasive culture of slavery. To get to know where those stories of slavery took place all you have to do is follow the clues some of the names and places the stories generously offer.

Here are some of the names and places in the story of Joseph/Yusuf; Jacob/Yaakob, Canaan, sheep, Hebron, Shechem, Ishmaelite merchants, Midianite merchants, goat.

Well, all the mentioned words are actually liable to second guessing except one or two. The one damning clue is the word "**Ishmaelite**" ... etymologically it comes from **Ismail**, an Arabic name par excellence. In Hebrew it is **Yishma'el**. Now let's ponder on this Ismail/Yishma'el for a while. They are almost phonetically similar, **that's because Hebrew is one of the ancient dialects of the Arabic tongue, just like the [Syriac dialect](#).**

**Ismail** is a very common name in ancient Arabia, and is also the source of Ismailite/Ishmaelite, a renowned ancient Arabian tribe that was located to the south of Mecca. All Arabic speaking Muslims know for almost a fact, through oral tradition, that Ismail is the father of all Arabs.

*"And Jacob dwelt in the land of his father's sojourning, in the land of **Canaan**" Genesis 37:1*

**Even Canaan, which most orientalists and western biblical scholars have been made to believe existed in Palestine, is actually an ancient Arabian tribe in ancient [Hejaz](#) 'Modern day Saudi Arabia'. The tribes of Canaan and "[Bani Kinanah](#)" (Another ancient Arabian tribe) were the main adversaries of the ancient Israelites from Yemen.**



For our thesis to be fully comprehended, the reader must rid himself/herself of all preconceived convictions regarding the mainstream biblical geography. In this book we are not advocating a new (hypothetical) biblical geography; rather we are bringing the biblical stories back to their original theatre in Ancient Arabia and Yemen.

The Amarna Letters (discussed in a following chapter) and other cuneiform documents use Kinahhu, while other sources of the Egyptian New Kingdom mention numerous military campaigns conducted in Arabian [Ka-na-na](#).

*Moreover according to Egyptian records, the land of ancient Palestine and Syria was not known as ‘Canaan’, rather it was unambiguously referred to as “[Retjenu](#)”*

Ancient Arabian records also speak of the southern Arabian tribe of Canaan as Al-Amaliek (Giants in Arabic). They are the same [Amalekites](#) mentioned in Hebrew Bible (whom the Israelites were committed to exterminate). Therefore the ‘Amaliek/Canaan/Amalekites’ as explicitly mentioned in the Hebrew Bible is one and the same Arabian tribe, the traditional and old foe of the Israelites.

‘Thus says the LORD of hosts: ‘I will punish [Amaliek](#) [for] what they did to [Israel](#), how they ambushed him on the way when he came up from [Mizraim](#) (Egypt). ‘Now go and attack Amaliek, and utterly destroy all that they have, and do not spare them. But kill man and woman, infant and nursing child, ox and sheep, camel and donkey.’ (1 Samuel 15: 2-3).

**In the above verse there is a very interesting mention of Mizraim, as some place/nomadic village long after it had been mentioned in the story of the Exodus. Bearing in mind that the book of 1 Samuel, which belongs to the Deuteronomistic history was composed in the period 630–540 BC, then that verse from 1 Samuel strongly confirms that the biblical Mizraim is definitely not the Kingdom of Ancient Egypt we all know.**

But where did the Amaliek/Amalekites tribe come from, this was not made explicit in the Bible. The Bible, in essence, was not concerned with revealing the location of every tribe mentioned in the book. The reason for that ambiguity is

the fact that the Hebrew Bible was never meant to address out-of-the-tribe community. In other words, the Hebrew book was a record of local and obscure community of ancient Arabian nomads who never thought their (tribal) stories would someday be of interest to anybody outside the Arabian tribal community.

**Thanks to classical Arabic historians we have managed to unravel this geographical ambiguity. Arabic historian [Al-Masudi](#) (896 – 956 AD) and also [Yaqut al-Hamawi](#) (1179 – 1229 AD) and the renowned [Ibn Khaldun](#) (1332 – 1406 AD) mentioned the (Amalieq) tribe in their records. They all attested that the Amalekites/Amaleak was an ancient Arabian clan/tribe whose domain was the western and southern coast of ancient Arabia.**

It is clearly pointed out in the previous verse from Samuel that Egypt (Mizraim of Arabia) was very near the territories dominated by Amalieq tribe. And since Ancient Egypt shared no borders with the so called ‘Amalekites’, this clearly indicates and corroborates that Egypt mentioned in the translated (distorted) Hebrew Bible was but the Arabian Mizraim (as originally written in Hebrew)

In our book classical records of Arabic lineage and geography will offer extraordinary information that will alter our current perception of the Jewish stories and their origin.

**So ladies and gents, when we read the story of Joseph/Yusuf and his dramatic survival from death and slavery, his rise to power and his final reunion with his family we are simply reading an ancient Arabic tale. It is Arabic because the whole (cultural) milieu is Arabic and also because the Israelites actually belong to one of the ancient/[perishing](#) Arab tribes as will be discussed and proved later on.**

Back to Joseph, in the story he is kidnapped by his brothers, taken to what seemed like an ancient trade route and sold in no time at all to the ‘Ishmaelites’. Afterwards, his brothers headed home with a fabricated story of Joseph being killed by a wild animal in the wilderness (This is the crime that characterized the twelve ancestors of what came later to be known as the Israelites)

Also in a considerably short time, Joseph is sold again in Mizraim/Misrin. Now it’s very obvious we are talking about three very adjacent places here, Joseph’s home village, the ancient trade route and the urban transit town (caravan stop) he was finally sold at.

If we reconstruct this story based on the geography of the Bible, then we will be

talking about a distance equal to thousands of kilometers/ miles between Palestine (presumed Canaan) and Egypt (presumed land of the Israelite stories)

Judging by the pace of camels (the power of locomotion in ancient caravan trade) then that trip from Palestine to the Nile Delta could have taken weeks if not months.

That's hardly consistent with Joseph's story. Besides Mizraim/Misrin (presumed Egypt) seemed not so far away from the patriarch's old village that Joseph's brothers kept going back and forth during the days of the famine.

Speaking of the famine in Joseph story, it is really more befitting a town/village embedded in a desert landscape that depended on rain for cultivating seasonal crops. Whereas Egypt, the fertile land which relied primarily on the River Nile, a famine was hardly a likely scenario. Driven by a biblical obsession some archeologists tend to decipher the Egyptian records which depict the Egyptian king making his usual offering to [Hapi](#), the Nile deity, as an allusion to Joseph's famous famine.

*“And the seven lean and ill-favoured kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of **famine**”* Genesis 41:27

Of course Egypt witnessed years where the flood did not inundate all the cultivated land. But that was similar to economic depression that subjected Egyptians to hardships which soon disappeared by the abundance brought about by another following and stronger flood.

*“The activity of Egyptians in connection with the river goes so far as to conquer nature through diligence. For by nature the land produces **788 more fruit than do other lands**, and still more when watered; but diligence has oftentimes, when nature has failed, availed to bring about the watering of as much land even at the time of the smaller rises of the river as at the greater rises, that is, through the means of **canals and embankments**”* Strabo

Geography, [Book XVII](#)

**Biblical archeologists have been digging in Egypt for decades. Failing**

**miserably to stumble on any find that would corroborate the stories of the patriarchs, they kept sniffing around but this time around for any sign of famine or slavery.**

Slavery in Egypt is actually one of the biblical archeologists' biggest disappointments. It is almost common knowledge now amongst Egyptologists that the Pyramids, long thought to have been built by the crack of the whip, were actually built by [paid labor](#).

By the end of the twentieth century at the Giza plateau and south to the Sphinx, a new exciting archeological find has unearthed the remains of the village of [the Pyramid builders](#). It is a vast place that thrived over 4500 years ago. The facility with its nearby cemetery is estimated to have housed almost 20000 laborers.

Very interesting documents have been found at the site showing meticulous records of the daily provisions for the laborers, their lodging and boarding and their payroll. And since their attendance was documented daily, the worker who fell ill or got injured on the sight had the right to apply for a sick leave (so much for the narrative of slavery in ancient Egypt).

The culture of slave trade in the story of Joseph is so customary and established (as chicken trade) it is hilariously inconsistent with ancient Egyptian traditions. Egypt knew servants, cheap laborers, but not much was found in the records about slaves except maybe prisoners of war. Most importantly, Egyptians were not familiar with having a marketplace for slave trade like the neighboring cultures of Arabia and Assyria.

And if ancient Egypt had no public markets for slave trade where they were bought and sold, then we have to wonder how on earth Joseph 'the Israelite Patriarch' was ever introduced and sold in Ancient Egypt as the story goes.

**But the hugest inconsistency we are yet to find in the story is the fact that the Hebrew Bible never mentioned that Joseph was sold and raised in Egypt, but rather in Mizraim/Misrain.**

*“And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty shekels of silver. And they brought Joseph into **Mizraim**” Genesis 37:28*

So what has this Mizrima/Mizraim/Misr to do with Egypt? And how was it

replaced by Egypt in the Israelite stories. What is the story/plot behind selling Egypt to the whole world as the land of the Israelite bondage and suffering instead of the so called Mizraim? That is the question, and the answer to it is key to proving that Egypt never knew any Pharaohs or any Israelites.

## The etymology of the word “Egypt”

We are going to discuss the history of the word ‘Egypt’ as the name of the country of the Nile Valley and the Pyramids in this chapter. But first allow me to take you on a short trip to other countries around the world and show you how native Egyptians pronounce the names of those countries and also how they sound in Egyptian accent and tongue.

‘America’ in English is pronounced ‘Amreeka’ in Egyptian Arabic, France/Faransa, Italy/Italia, Holand/Holanda, Russia/Rousia, Japan/Yapan, Venezuela/Venezuela, Brasil/Brasil and Poland/Polanda.

As you can see the two pronunciations phonetically sound more or less similar despite the linguistic differences between the English and Arabic. That’s not unexpected for both words refer to one and the same country.

Now if you were asked to come up with few suggestions as to how the word ‘Egypt’ would sound in Arabic, what would you think of? Most probably you would come up with something close like Gipta, Gipt, Gipto, Coptos. But to everybody’s astonishment, the Arabic name for the land of the Pyramids is not any of those logical suggestions. The native (Arabic) name of the country is not even phonetically close to Egypt. **Egypt is most abnormally called Misr in Arabic** (now, don’t jump to any hasty conclusions that would link Misr to the biblical Mizraim)

Indeed it is abnormal for a country to be called one name in English - and most of the world’s known languages, and then be called a totally different name in its (current) native language.

Egypt vs. Misr, they are two different and totally disharmonious names. This just doesn’t seem right; something has to be wrong here, and I will uncover how it all happened. Egypt vs. Misr is a duality that reminds us of the country torn apart between two narratives, the historical and the Biblical narrative.

***Egypt vs. Misr is a real dilemma the country of the river Nile has been enduring through the last two thousand years; a dilemma of identity.***

Now let’s start with the word Egypt. Is ‘Egypt’ the original name for the country of the river Nile? Actually it is not.

You will be amazed by the multiple appellations for the ancient land of the Nile Valley, scholars of Ancient Egyptian history will provide you when you ask the question. They say that ancient Egypt was once called KMT, but then again they would add that appellations like, Tawy/Ta3wy and Tomry/Ta-Mert were not uncommon.

*“Behold, His Majesty possessed a divine heart which was beneficent towards the gods; and he hath given gold in large quantities, and grain in large quantities to the temples and he hath given very many lavish gifts in order to make **Ta-Mert** [Egypt] prosperous and to make stable [her] advancement” [excerpt](#) from *The Rosetta Stone, translated by E. A. Wallis Budge.**

According to orthodox Egyptology, Egypt in [the remote past](#) and during the pre-dynastic era was called **kmt/Kemet (Black Land)**. After the unification of upper and Lower Egypt and with the start of the [dynastic era 3150 BC](#), the country name changed to **hwt-ka-Ptah** (House of the spirit of Ptah) as ‘Ptah’ was one of the creator gods in ancient Egypt. Since the Greek couldn’t pronounce it, we are told, they morphed it into ‘**Aegyptos/Aegyptus**’ and this is the source of the name ‘**Egypt**’ by which the land of the Pyramids is known around the world till now.

But since in this book we are going to challenge the orthodox Egyptologists and their mainstream narrative of ‘**Pharaonic Egypt**’, we will start by rightfully doubting their ‘kmt/Hwt-Ka-Ptah’ hypothesis.

Ancient Egypt continued as a United Kingdom for uninterrupted 3 millennia, not to mention another two millennia in the making. During that awfully long period the country’s cultural, spiritual and even artistic values and standards remained ageless and unchanging. **We argue that a country with such respect for stability couldn’t by any means have entertained the idea of changing its name.**

Besides Hwt Ka Ptah is obviously linked to Ptah, the creator god whose cult dominated politically at the beginning of the old kingdom, but soon it was overshadowed by other creator gods like [Ra](#) and [Amun](#). It makes no sense that Hwt Ka Ptah managed to keep its prominence as the country’s name while the cult center of Ptah didn’t. Not to mention that clumsily bending Hwt Ka Ptah

into Aegyptos by orthodox Egyptologists is totally unconvincing. As for 'Kmt' it is obvious that it is phonetically inconsistent with the word 'Egypt', unless it is twisted into 'Gept' as professed by some Egyptologists.

The repeated patterns observed in endless colossal monuments, temples and stone artifacts attest to a very prominent feature of ancient Egypt, namely respecting the old and sacred traditions.

Building a temple 'Per Ba' or what the ancient Egyptians knew as 'House of the soul' had to follow the same old archetypal design. The Egyptian temple architecture, thru its Pylons, column halls and holy of the holies had to reflect the temple as the horizon of a divine being, the point at which the god came into existence at creation. And since the divine is constant and never changing so should the temple architecture.

**If that was the case with the temples how could we expect different with the name of the land.**

In Ancient Egypt names were thought to have magical powers. Losing one's name will simply be his damnation as he will definitely lose his access to eternity. The ancient Egyptian logo-phonetic writings known as [hieroglyphs](#) were considered words of the divinity, thus the religious and spiritual texts in ancient Egypt were sacred writings and spells. According to the indigenous oral tradition, the ancient Egyptian Hieroglyphic inscription found carved on temple walls was called [Sufi language](#). That's why Sufism, inner enlightenment thru gnosis, is originally rooted in Egypt.

When we challenge the Kmt/Hwt Ka Ptah hypothesis claimed by orthodox Egyptologists, we don't totally deny the presence of historical texts alluding to those two names, or any other appellations for that matter. For all we know, they might have referred to the name of one of the ancient capitals/cult centers in ancient Egypt, like Memphis, but not the whole of Egypt. We also know that other names like Ta3wy/Tawy was a designation of Egypt that meant the two lands. Likewise, KMT or Hwt Ka Ptah could have been another designation/appellation for the land of Egypt.

Actually the term Het-Ka-Ptah/Hwt-Ka-Ptah has been found as an inscription on a stela near the modern Egyptian village of [Mit Rahaina](#) (near Giza) situated near the ruins of the ancient Egyptian capital city the Greeks named Memphis. And just as Hwt-Ka-Ptah (Memphis) was afterwards superseded by other cult centers, likewise new capitals of Egypt rose to power later on.



In a strange way, there is a phonetic correlation between 'KMT' and 'Alchemy'. Since the River Nile (and its annual flooding) was at the core of Egyptian mysticism, ancient records, like that of the Greek historian Plutarch, referred to the (transforming) power of the Nile as 'Chemya'. Interestingly, Kenya is the name of one of the countries located around the basin of that ancient and mystical river. Well, that tell us how well Ancient Egyptians knew about the origins of their Nile.

**However, what concerns us here is the name of the country that was commonly used by the people. For what grows with the people stays with the people, from generation to generation down the many years and centuries. That's why elite traditions fade away easily whereas those of the masses linger and defy perishing by evolving into oral tradition and other sorts of folklore.**

Our question that should settle this dilemma of Egypt/Misr is what did the ancient people of the Nile valley actually call their country? What was the native name for Ancient Egypt? To answer that question, we will need the testimony of historians who travelled across ancient Egypt and mingled with its people.

## Herodotus in the land of the Pyramids

Of course one of the earliest historians who visited the land of the Pyramids was the Greek historian, [Herodotus](#) (490 BC-420 BC) His account of Egypt and its people is one of the most important testimonies that portrayed an almost descriptive image of the country at the last days of the Egyptian empire. Though Herodotus' account/portrayal is shaded with a brush of a foreign visitor, but remains extremely important for it offers a rare insight into Egypt at that remote point in time.

Herodotus on his long tour of the Nile valley depended entirely on what the common people of Egypt told him. Some modern scholars of history criticize Herodotus for heavily relying on the common oral narrations at that time in Ancient Egypt. But according to the purpose of our research Herodotus' documentation of those remote oral testimonies is what we really want. We need to know what the commoners in the cities and the peasants in the fields across the valley of the Nile, as late as the 5<sup>th</sup> century BC, called their own country and moreover, what they called their ruler.

*“Hitherto my own observation and judgment and inquiry are the vouchers for that which I have said; but from this point onwards I am about to tell the history of Egypt according to that which I have **heard**, to which will be added also something of that which I have myself **seen**” Herodotus [Histories II](#)*

Throughout the whole of his account of the land of the Pyramids, Herodotus only referred to it as 'Egypt'. Never had he once alluded to it as Kmt, Hwt ka Ptah, nor did he report that the remote memory of the Egyptians recall any Kmt or Hwt Ka Ptah. Most importantly Herodotus never referred to the land of the Nile valley as Misr/Mizraim/Mizrin (an important finding that will be quite useful when we investigate the 'Amarna Letters' later on)

One more striking discovery in Herodotus' lengthy account of Egypt is that he always referred to the rulers of Egypt as **kings**. Never once had Herodotus mentioned, or alluded to the tradition that ancient Egyptians referred to their rulers as Pharaohs.

***Herodotus' records of ancient Egypt are devoid of***

***any trace of Pharaohs.***

Herodotus is known as the father of history because he was the first historian to systematically collect and document historical observations and write an account of them. He compiled those accounts into his single major work known as 'The Histories'.

Herodotus traveled across the whole land of Ancient Egypt. He met ordinary people from all walks of life; farmers, servants, artisans, craftsmen and merchants. Herodotus had also managed to get in touch with soldiers, priests and scribes and to document their thoughts about the 5<sup>th</sup> BC century-Egypt and its remote past.

**However, the father of History did not find any trace of Pharaohs in ancient Egypt. How about that for evidence based on eyewitness' account?** Even more, Herodotus' account is totally silent when it comes to the biblical stories of the Israelites and their (notorious) bondage in Egypt.

There is one more interesting fact/find in Herodotus's geographical description of the Ancient Near East in the middle of the fifth century BC. In his exploration of the area stretching from Egypt up to the Levant, he repeatedly mentioned Palestine, Syria and the Phoenicians. Most strangely Herodotus' account never mentioned any kingdom of Israel nor did he by any chance stumble upon any Jews, or their temple, or even the so called Canaanites. Keep in mind that according to our new thesis the Canaan that is repeatedly mentioned in the Hebrew Bible is actually the ancient Arabian tribe of '**Banu Canaan**' originally located in South Arabia.

**Herodotus used the term [Palaistinê](#)/[Palestine](#) to describe all the geographical area between Phoenicia and Egypt, including the so called 'promised land of Israel'.**

*"The pillars which [Sesostris king of Egypt](#) set up in the various countries are for the most part no longer to be seen extant; but in [Syria Palestine](#) I myself saw them existing with the inscription upon them which I have mentioned and the emblem" Herodotus on [king Senusret III/Sesostris](#)*

**It is very odd, for the Jews at the time of Herodotus' journey to Palestine had just been released from Babylonian captivity, returned en masse to**

**their homeland and embarked on rebuilding the walls of their temple. Ironically Herodotus' during his journey in Palestine never saw nor heard of any Jews/Hebrews. Moreover, in his description of Palestine and Syria Herodotus never mentioned any **Jewish Holy Temple** either!**

***There is only one explanation to this discrepancy, and it is that the homeland the Jews returned to after their release from Babylon was not in Palestine.***

Let's keep this important observation in mind, for it will be based upon at the conclusion of this book/research.

We are often encountered, whenever we try to denounce the myth of Egypt as the land of Pharaohs and Israelites, by an almost standard response. Apologists with Bible-gearred mindset always respond by claiming that the pharaohs who wrote down the Egyptian history would never admit to their defeat and subjugation by the god of the Jews. Since the Kings who prevailed are most likely the ones who wrote history, that's why, they argue, Egyptian records are silent about the Exodus and Moses and Pharaoh.

**It is a very interesting response but unfortunately it will fall flat on its face when confronted with Herodotus' unique account. Here is our Herodotus in the land of the Pyramids 500 BC and not speaking with any kings or high officials. Rather he is interviewing, if you like, sporadic samples from the common Egyptian people as he traveled across the ancient land. Though he listened to many stories, believable and unbelievable, he never heard of any tales about the Pharaohs or Israelites. What does that tell us?**

If the story of Moses and Pharaoh, as phenomenal and influential as the Bible depicted had really taken place in Egypt, its dramatic memory should have stayed vivid in the minds of (common) Egyptians. Consequently, that would have been reflected in Herodotus' documents about Egypt, but that was nowhere to be found in the Greek historian's records.

*“Psammetichos<sup>1</sup> had a son called Nekos<sup>2</sup>, who was **king of Egypt**. He began building a canal to the Sea of Erythrias<sup>3</sup>, which was finished by the Persian Darius” Herodotus Histories 4,42*

Ironically, you find in many online and printed encyclopedias that the word

**'Pharaoh'** began to be used as a generic reference to the king of Egypt starting from the early days of the new kingdom. That claim is not only false but also twisted as the **"Pr 3a/Pr aa"** that began to appear in the Egyptian records with the rise of the Empire/New kingdom had an absolutely different usage and meaning.

Beginning with the 18<sup>th</sup> dynasty, the diplomatic correspondence with Egypt's neighboring states and ancient super powers has taken a new dimension. Heavier and more frequent correspondence called for new protocol in referring to the Egyptian royal court. So **"Pr aa"** in some cases had become the designation for the Egyptian royal court. Similar modern examples that could bring this protocol designation to our mind is the American **"White House"** and the British **"Buckingham Palace"**.

The word "pr aa" is an ancient Egyptian word that is easily spotted in the Egyptian records ever since the Old Kingdom. The word simply referred to a governmental place whether that was used by high officials, soldiers or even scribes.

However, while "Pr aa" could phonetically be morphed into "Pharaoh", it has absolutely nothing to do with the biblical "Faraon".

And again, if that claim (of Pr aa/Pharaoh) was true, it would have made the ordinary people of Egypt accustomed to referring to their king as Pharaoh for more than one thousand years before the visit of Herodotus. Neither the common people, nor the high officials and the priests ever referred to the king of Egypt as "Pr aa/Pharaoh" in the documents of Herodotus about Ancient Egypt.

Still orthodox Egyptologists unwittingly cling to the Pharaoh's narrative whenever referring to the kings of Egypt. As for the Biblical archeologists; they would never let go of this myth of Egyptian Pharaohs even if the Red Sea really parted before their eyes.

As Herodotus gave us a rare insight into Ancient Egypt and helped us find out what the people in the valley of the Nile called their country and kings, likewise did other historians and geographers throughout the Greco-Roman period. Homer (9<sup>th</sup> century BC), [Strabo](#) (63 BC – AD 24) and (Hecateus 550 BC – 476 BC) they all left maps & records showing the land of the Pyramids referred to as **Aegyptus**.

"And indeed the Aethiopians lead for the most part a

nomadic and resourceless life, on account of the barrenness of the country and of the unseasonableness of its climate and of its remoteness from us, whereas with the **Aegyptians** the contrary is the case in all these respects; for from the outset they have led a civic and cultivated life and have been settled in well-known regions, so that their organisations are a matter of comment” [Strabo](#) Geography, [Book XVII](#)

Diodorus Siculus (90 – 30 BC) was a Greek historian. He is known for writing the monumental universal history, known as ‘[Bibliotheca Historica](#)’. Diodorus’ first six books treated the mythic history of the non-Hellenic and Hellenic tribes to the destruction of Troy and they are geographical in theme and describe the history and culture of Ancient Egypt in the first book. Once again, in his records of the geography and history of Ancient Egypt, Diodorus Siculus was never caught, not once, referring to the rulers of Ancient Egypt as Pharaohs. He consistently referred to them as Kings.

“The eighth **king**, Chemmis of Memphis, ruled fifty years and constructed the largest of the three pyramids, which are numbered among the Seven Wonders of the World. These **pyramids**, which are situated on the side of Egypt which is towards Libya, are one hundred and twenty stades from Memphis and forty-five from the Nile, and by the immensity of their structures and the skill shown in their execution they fill the beholder with wonder and astonishment”  
*Diodorus Siculus, from [the Library of History](#).*

Once again, what we are presenting here is not a conspiracy theory; but rather an ancient falsehood that is wrapped up in a distorted historical context.

So far we have shown that in antiquity the land of the Nile Valley was known all over the ancient world by the name ‘**Egyptus/Egypt**’.

**We’ve also found out that the historians who visited Egypt as late as the (8<sup>th</sup> – 1<sup>st</sup> century BC) never witnessed/documentated any tradition that somehow referred to the land of the Nile as **Mizraim/ Misr** nor their kings as**

## **Pharaohs.**

Since Egypt is the name that survived the many eras, times and invasions which befell that ancient land, then we could safely assume that whatever Egyptians called their country, the name of the Nile Valley in its native language has to be phonetically related to Egypt. That's what logic and the rules of linguistics dictate.

## Copto: the land that lamented the death of Osiris

Since the historians we have so far presented toured Egypt on a relatively short visit, and despite their valuable historical documentation of the ancient history of the country, still we are looking for historians who resided in Egypt for some time and got to know the land and its people better.

The Greek biographer, historian, essayist, and moralist [Plutarch](#) (46- 120 AD) is an influential writer who travelled extensively across the Mediterranean, including central Greece, Sparta, Corinth, Patrae (Patras), Sardis and Alexandria (the then capital city of Egypt)

The main difference between Herodotus and Plutarch is that the latter is a man of higher literary merit. That's why we would expect Plutarch to dig deeper into ancient Egyptian history and culture, and actually in that regard Plutarch won't let us down.

It's also known that one of Plutarch's outstanding works is his compilation of the bits and pieces of the famous Egyptian story/myth of [Isis and Osiris](#).

Anyone who has delved into the history of ancient Egypt realizes that the story of Isis and Osiris is much more than just a mere tale/myth of the remote past, it is simply the story of ancient Egypt. Osiris and Isis are the first (archetypal) king and queen of Egypt; they are the (archetypal) Adam and Eve as far as the Egyptian story of creation is concerned. Osiris as a deity king was also the son of one of Egypt's supreme Gods. He and his Queen Isis came from the womb of the Sky Goddess, [Nut](#). Ancient Egyptian oral tradition portrayed Osiris as the favorite son of [Atum](#) (Egypt's supreme God). To ancient Egyptians Osiris was the (living) son of God, son of the sun.

In that legendary tale of Isis and Osiris we don't only get consumed by the dramatic story but we also come across many significant Egyptian themes, i.e., Egypt's ancient golden age of prosperity and stability, its pastoral backdrop that drastically differentiated it from the surrounding violent and tribal culture of the desert (ancient Arabia to the East and Libya to the West)

The brutal killing of Osiris followed by his 'rise from the dead' as the Lord of the 'Afterlife' is in fact the main theme that embodied the Ancient Egyptian core belief of life after death. That longing for the afterlife is what came to define



Ancient Egyptian mysticism and culture. That aspiration for immortality is persistently reflected in almost every aspect of the Ancient Egyptian culture; its architecture, temples, tombs, art and even mummies. **But once again, that highly characteristic theme of Ancient Egyptian culture is nowhere to be seen in the Israelite stories about Egypt.** The concept of afterlife in Jewish theology only began to crystalize very late with Rabbinical Judaism and the formulation of Christian theology. In other words, if the Israelites sojourned in Ancient Egypt for hundreds of years we would have founded traces of Egyptian cultural influence in their cult and system of beliefs, namely the belief in the afterlife.

In the story, Osiris falls victim to an evil plot devised by his envious and wicked brother Seth/Typhon. Osiris is trapped and locked up inside a wooden box, thrown in the River Nile and finally killed by Seth. Osiris was not only treacherously killed but his body was also brutally disremembered. He was a **crucified God**, a divine tragedy in every sense of the word.

The story of Isis (Holy Mother) and her begotten Divine Son (Horus) was deeply seated in the culture of Ancient Egypt. So deep that the new doctrine of Christianity (that was more or less based on the same mythology of Isis & Osiris) did not find it hard to take a strong hold in Egypt. Mother Mary and her Baby Jesus were perceived in the collective subconscious of the Egyptians as Isis and her child, Horus.

Plutarch described what Isis' reaction was the minute she learnt of the brutal murder of her king and husband.

*“Isis, when the tidings reached her, sheared off one of her tresses, and put on a mourning robe, where the country, even to the present day has the name of “Kopto/Copto” (I beat the breast)” [Plutarch – Morals](#)*

Here is Plutarch in his renowned [Moralia](#), referring to the country of the Nile as “Copto/Coptos”.

**The interesting thing about this finding is that phonetically speaking, the appellation “Copt/Coptos” sounds very similar to Egypt/Aegyptos.**

Copto/Coptos (beating the chest) is a genuine Egyptian sign of mourning. Up till this very day if an Egyptian woman (especially in rural areas) were to lose a

husband/brother/son, she would cry out loud tearing out the hearts of those around her with her weeping and disheveled outfit and hair which one of its braids/strands could end up being harshly pulled and cut off.

**All those rituals of mourning and [hair pulling](#) are genuinely ancient Egyptian traditions that go back thousands of years, way back to the remote times of the story of ‘Isis and Osiris’. The act of crying and beating the chest as a stark sign of lamenting the beloved deceased is called “Copto/Coptos”, and as the story goes, the River Nile was actually filled up with Isis’ endless tears she cried over her beloved Osiris.**

*After the dismemberment (crucifixion) of Osiris Egypt was to mourn her ‘son of God’ forever, therefore from then on that ancient land was called ‘Copto’.*

Most Egyptologists and independent researchers in Ancient Egyptian history are quite aware of the deep influence the story of slaughtering “Osiris” followed by his rise from the dead had on Egyptian culture and mysticism (and [later on Christianity](#)). That’s why it comes as no surprise that Egypt (as a name of the ancient land) could/should be derived from Copto/Coptos (lamenting Osiris’ death)

Now Plutarch, as a historian and a prominent biographer has come to our rescue. He has put us on the right path in our research. In his most valued writings which are regarded reliable/credible sources on ancient Egypt, he frequently stated that the land of Isis and Osiris used to be called “**Copto/Coptos**” in the ancient times.

*“It can be found in passages in Plutarch and Diodorus Siculus, who both refer to the ritual killing of Typhonic people. Plutarch mentions in his work on Isis and Osiris that people at **Coptos** (Egypt) ridiculed persons who were associated with Typhon”*  
[De Isid.30; translated by J.G. Griffiths](#)

With this discovery of “Copto/Gopto/Goptos” and thanks to Plutarch’s treatises on ancient Egyptian mythology our thesis that is based on questioning the hypothesis of (**Kmt/Hwt-Ka-Ptah**) as the etymological source of “Egypt” has started to gain credibility.

For ages many scholars have been wondering why the Egyptian Orthodox Church is designated as the “**Coptic church**” and its Egyptian followers as “**Copts**”. In the light of our new finding, this “**Copts**” designation will no longer sound alien or problematic.

**Now based on the investigation we have done so far, a new thesis that finds Gopto as the name of ancient Egypt could be safely inferred. Gopto (as pronounced in the Egyptian native tongue) is the linguistically logical source for the Greek (Egyptus)**

The way we see it, and also as documented historically during the Greco-Roman era (332 BC-642 AD) the land of the Nile Valley has always been called **Egyptos/Egyptus** by the Greco-Roman tongue and **Gopto/Gepto/Gept** by the native Tongue of the land.

**In that sense, Egypt/Gept** was the official name for the land of the Nile Valley until the 7<sup>th</sup> Century AD. But with the Islamic conquest of **Egypt/Gept** in 642 AD the official name of Egypt will change again, nonetheless our thesis will even gain more credibility with that Arabic conquest.

## Islamic conquest and Egypt's native name

One of the strongest evidences that will corroborate our thesis of “**Egyptus/Egypt/Gept**” will come with the Arabic/Islamic wave of conquests that swept across the Byzantine Levant and Persia and in 639-642 AD decided to invade Egypt.

After the Prophet Mohamed (570-632 A.D) and his followers had managed to subjugate their adversaries, Jews and Pagans, in the land of Arabia they began dreaming of expansion. The endless internal tribal wars and the long years of attacking the trade caravans had given the Arabian troops a new edge of viciousness and maneuverability.

At the last days of Mohamed's life the Arabian conquests kicked off. The newly formed **Islamic state (IS)** began mobilizing its troops in a series of offensive attacks against Persian and Roman territories.

According to the Islamic tradition initiated by the prophet himself, a letter of forewarning was first sent to the head of the country/kingdom/empire, before the Islamic armies launched their attack and conquest.

The letter always started with a command/invitation to convert to Islam; otherwise an unavoidable and unbearable war would be waged against those who declined. The nations/Kingdoms whom were sent those intimidating letters did not actually pose any threat to the land of Arabia. Still, those nations were bullied into war for the simple fact that they were not followers of the new religion of Mohamed.

The peoples who were attacked and subjugated by the Muslim armies had actually three choices; convert to Islam, pay extra taxes, or simply flee (otherwise they would be killed or end up as slaves of war)

At 640 AD Egypt was still a diocese of the Byzantine Empire. The Islamic pattern of forewarning was kept even after the death of Mohamed. So when it was time to attack Egypt the following letter was sent to the then Cyrus of Alexandria, [Muqawqis](#).

*“In the name of Allah, the most gracious and most merciful. A letter sent from Mohamed Ben Abdullah to Al-Muqawqis, the chief of **Gipt/Gept**. Convert to*

*Islam and you will find peace and safety. If you decline you will bear the burden of the **Gipties'** sins”*  
*[Prophet Mohamed](#) 628 AD*

Regardless of the inflammatory content, it is obvious from the official letter sent by Mohamed prior to the conquest and before the prophet's death that the head of the country of the Nile Valley is addressed as the head of **Gipt/Kopt** and Egyptians as **Gopties/Copties**. That goes in complete harmony with our thesis and further corroborates our claim that the Egyptians called their country “**Gipt/Copt**”.

Our Thesis/claim is double confirmed by *Al-Muqawqis'* [response](#) to Mohamed's dispatch.

*“To Mohamed Ben Abdulla from Al-Muqawqis the chief of **Gipt** ... I honored your messenger and I sent you appreciation presents and two bondwomen who are highly valued in **Gipt**”*

So far in our time travel to ancient Egypt, we have encountered and read many signs that have shown us a totally different Egypt, one that cannot fit into the Biblical narrative.

In our research we have discovered that ancient Egypt is a moral civilization and its culture is based on the **Maat** code of ethics. Observing Maat's code meant respecting and abiding by [42 moral commandments](#) that had already existed for at least two thousand years prior to the Torah.

***As a matter of fact, compared to Maat's laws the Israelite Ten Commandments just seemed too little too late.***

In our journey back in time, we have discovered that ancient Egypt never knew the culture of pervasive slavery that somehow permeated almost every Israelite story all the way from Abraham down to Moses, and from the story of Joseph down to the Babylonian captivity.

***The whole story of the Israelites is a story soaked in deeply rooted culture of slavery that is Impossible (I repeat, impossible) to be detected in ancient Egypt we all know as the land of the Nile valley.***

As we mentioned before, if the land of the Pyramids was the Egypt hit with Yahweh's ten plagues, the whole population of ancient Egypt would have converted en masse to Judaism, for they have been struck by the might of the Israelites' god. How could anyone not convert to the Israelites' religion/cult when the power of their god is so strongly (and miraculously) revealed before his eyes?

*Since creation began, all man needed to believe in a creator god is a (tangible) divine miracle. And here in the story of Moses and Pharaoh we have not only that one solidly divine miracle but (devastating) ten of them, only ancient Egyptians carried on with their business (and polytheism) as usual, as if those devastating plagues had hit some people somewhere else.*

As a matter of fact, and throughout its history, Egypt never converted to Judaism. That would translate to one and only possibility; ancient Egypt was not struck by the ten plagues of the Israelite god. The reason for that is so simple. *Egypt knew no Israelites and no Pharaohs.*

Also we have dug deep into the etymology of "Egypt" and through linguistic correlation and historical evidence we knew that the native Egyptians used to call the land of the Nile Valley **Gopt/Copt** till the time of the Islamic conquest (640 AD).

And by virtue of this enlightening find we are no more perplexed by the old tradition of designating the Egyptian Christians as **Copts** and their Orthodox church as **Coptic**.

But again, if Egypt we all know as the land of the Pyramids did not witness the Exodus or any of the other Israelite stories, then where exactly those stories took place?

Well, one look at the Hebrew Bible will save us the trouble and needless head scratching. First of all, who said that the Hebrew Bible pinpointed Egypt as the land where the Exodus or any of the other Israelite stories had happened? The Bible never said anything about Egypt. Forget about the tampered with-English translation of the Bible. If you want the real truth, go and read the original Bible in its Hebrew language or even its later Aramaic version.

It won't take you a few minutes before you'll find out that the name of the place where the Exodus, as well as the story of Joseph and Abraham, happened is called **Mizraim** and not Egypt. This is the truth. But the question is where on earth the location of this Mizraim/misr is? And how confusing/misunderstanding **Egypt** for **Mizraim/Misr** came to be?

One more thing, the Hebrew Bible never said anything about Pharaoh either. The Torah and Qu'ran talk about "Fer3an/**Faraon**". Pharaoh is supposed to be the English translation of "Faron/Faraon" in Arabic/Hebrew.

Does it make a difference? Of course it does. For, if we seek accuracy and truth we should notice that Faraon's translation into English is also Faraon. The consonant N should be easily pronounced in Hebrew/Arabic/English and even in Greek for that matter.

Obviously this crooked translation deliberately focused on the Egyptian **Pr 3a/pr aa** and not the Biblical **Faraon/Fer3an**. The whole thing is premeditatedly aimed at masking the real location of the Israelite stories, most of all, the notorious story of the Exodus.

## Judaism is an ancient Arabic religion

Before we get all consumed by our search for the original whereabouts of the Exodus story, let's prioritize first. We should not put the cart in front of the horse.

Before we start discussing the Israelite stories let's begin with the Israelites themselves. We need to know/find out the native land where the Israelites first appeared in historical records as a tribe. Where is the Israelites' home land? Could anyone answer this question? ... And please don't be so naïve as to think 'Palestine' is the undisputed answer.

When we look up the definition of Judaism in encyclopedias trying to find out where it was founded, we get this recurrent short and loose definition:

*“Judaism is one of the oldest monotheistic religions and was founded over 3500 years ago in the Middle East”*

Judaism was founded in the Middle East! Oh really. But again if we looked for the Middle East in a modern dictionary we would get this

*“By the mid-20th century a common definition of the Middle East encompassed the states or territories of Turkey, Cyprus, Syria, Lebanon, Iraq, Iran, Palestine, Jordan, Egypt, Sudan, Libya, and the various states and territories of Arabia proper (Saudi Arabia, Kuwait, Yemen, Oman, Bahrain, Qatar, and the United Arab Emirates.”*

**So which one of those countries did Judaism originate in? Why the encyclopedias and the historical records can't pin Judaism down to a certain location and culture. This is a crucially important question.**

Either the Jewish Rabbis, the scholars of Near Eastern history, archeology and anthropology don't really know, very unlikely, or they don't want us to know the truth.

I can understand how it's in the interest of the international Zionist lobby to keep the origin of Judaism so loosely defined. I know that their future project of



“Greater Israel” is all about turning the whole Middle East into the Promised Land for the Jews, but I actually cannot understand the hazy position of the scholars on the issue of the ‘geographical’ origin of the Israelite tribe.

I’m not getting anti-Semitic here; though Semitism, as a Jewish attempt to categorize the peoples according to their direct lineage to Noah (a mythical figure for most academics) is nothing but an ancient Arabian myth, unscientifically founded, that has somehow leaped out of the (ancient) Hebrew Bible into our modern time.

We should look at Semitism as an ancient Arabic tradition of celebrating a mythical tribal supremacy that should have been kept ancient and mythical and that should never have been dragged into our modern times. Actually the word ‘Semitism’, long regarded as synonymous with Jews and Judaism has absolutely nothing to do with either of them.

***Semitism is nothing but an empty word, empty as the wind and so is the designation ‘Pharaoh of Egypt’.***

I need to find out the origin place of the Israelites, so I could pin down their stories to a certain geographical location and culture. Otherwise we will approach the Israelites as some aliens whom the boundaries/rules of ancient geography/culture do not apply to.

Most westerners look at Judaism as one of the building blocks of their spiritual/religious identity. Over the centuries and by virtue of the early translations into Greco-Roman languages, the Hebrew Bible has spread far and wide into the Roman Empire and eventually the whole of Europe and the Caucasus.

If Judaism continued as it had originally started, a local cult of one of ancient Arabia’s tribes, it would have never transformed into the universal religion it is today. Judaism would have simply remained a native Arabian cult that might not have even survived beyond antiquity.

***Two crucial factors had remarkably contributed to the far and wide dissemination of the Israelites stories; the translation into Greek (mother tongue of western languages and literature) and by fraudulently introducing Egypt (the wonder land of the ancient world) as the theatre where the stories of***

***the Israelite Patriarchs took place.***

Hadn't it been for the forged Greek Bible (Septuagint) the Israelite book of tales wouldn't have had access to the western mind and psyche? In other words, all those ingenious paintings, sculptures, musical, literary and architectural work celebrating the Israelite Patriarchs and their stories would not have been created in the first place.

Most people (mainly westerners) don't realize the fact that the hallowed halo surrounding the Israelite tribesmen/Patriarchs and the majestic milieu of their stories are simply due to the quiescent endorsement of the Roman Catholic Church and the creative touch of western giant artists, .e.g., Michelangelo, Rubens, Donatello, Handel and Rembrandt.

*The (Imperial) founders of the Roman Catholic Church knew damn well that they were establishing a (brand new) political tool/enterprise to dominate/unite the masses throughout the vast Empire. And the Church was well aware of the fact that the new creed of Christianity had absolutely nothing to do (thematically and spiritually wise) with the Israelites' violent creed/cult and their God of tribal wars. Still the Catholic Church went ahead with it and incorporated (Arabian) dogma and stories into the (western) canon of its newly fledging catholic/universal faith.*

Ironically, little did Rembrandt or Michelangelo know when they created their Biblical masterpieces that Judaism/Talmud strictly prohibited sculpture and painting of human faces and body. In other words, the Israelite cult bans any artistic visual arts that depict humans or even animals for that matter, as they are deemed blasphemous. That in way demonstrate how wide the (cultural) gap is between Judaism and Christianity.

***More tragically important is the fact that most westerners don't realize that the Israelite stories and dogma they are embracing as western values are actually the product of ancient Arabian tribal culture (the same one that produced Islam)***

It's hilarious how those great artists were deceived into believing that the

Israelite stories were at the root of western spirituality and identity (that shows how Medieval Art had been subservient to the Roman church)

The western psyche, due to the influence of great works of classical art and literature, the quiescence of the Catholic Church and the current power of Hollywood films, has been soaked in the Israelite stories and their deceptive message. Generations after generations have spiritually been subscribing to the Israelite cult & stories and in the long process the Israelite Patriarchs somehow got westernized. So what had originally been called Ibrahim in Arabic/Hebrew became Abraham, and likewise Dawood, Mousa became David and Moses.

**Westernizing the Arabian names of the Jewish Patriarchs was the easy part, doing the same with the geography of the biblical stories was the real trick.**

Once felt as a genuine part of the western culture, the European newborns began to be named after the Israelite Patriarchs. Names like; Joseph, Jacob, Noah, Sara, Aaron, Abraham, Adam, Benjamin and David have become very popular and (most oddly) very western at the same time.

But little did those Europeans and Americans, who named their kids after the Israelite patriarchs, know that they had actually picked genuine Arabic names for their kids.

For ages, western intellectuals believed that western culture is evidently distinct from that of the east. It almost seemed like Eastern and Western cultures were separated by a (hard to cross) thick red line. Therefore westerners tend to view their political, social and spiritual ideas as completely different from that of the east. The reason for that is the (misguided) belief that the root of every aspect of western culture had originally been created by western minds and grew and evolved on western soil (according to western values). **In that regard Judaism has long been considered as one of the building blocks of western spirituality and culture (a conviction we will deconstruct and expose its fallacy in our book).**

Since Judaism and its stories are (seen) at the core of the Christian theology, the two were somehow blended as one faith under the common designation “**Judeo-Christianity**”.

Ask any average European or American about what it is that connects him to the

‘Jewish/Zionist state of Israel’ and you’ll instantly get this (painfully) naïve and spontaneous answer “there is a strong bond between us and Israel because we share the same values”. By the same values, he/she means the Judeo-Christian faith and the Israelite (apocalyptic) stories that herald the so called second coming of the Christ. Hence, new ecclesiastical terminology and churches have recently started to capitalize on this (distorted concept), e.g., Christian Zionism. But again, little did those Americans and Europeans (who subscribed to this new faith/church) know that this bond was just a deception in disguise, and those values were completely alien to the West and its inherent culture.

Most of the orientalists who examined the Qur’an and Islamic literature and jurisprudence have often come to the conclusion that Islamic literature/scripture had copycatted many of the Jewish laws and stories. Well, in that regard the orientalists and most of the Western scholars are damn right. But oddly enough no one of them wondered why Islam and Judaism are so (strikingly) similar in their laws and stories. Why the same stories of the Jewish Patriarchs are reiterated over and over again, and may be in a more detailed manner, in the Qur’an?

Even more bizarrely important, how come that millions of Muslims over the last 1400 years have grown so familiar with the Israelite stories if those were exclusively western? Till this very moment every Muslim child, before he is taught the alphabetical order, is usually well instructed/indoctrinated with the stories of Noah, Joseph, David and Solomon and of course (spoon fed) the notorious story of Moses and Pharaoh of Egypt.

Some might argue that this is neither surprising nor unexpected since Islam is one of the Abrahamic religions that also included Judaism and Christianity. Well, that is a good argument, provided we first agree on the (original) geography and the culture that gave birth to Abraham and his new faith/ideas.

***First tell me where the native culture/homeland of Abraham is and then lecture me on the so called Abrahamic religions.***

Pinning down not only the timeline but most importantly the exact geography that produced Judaism and the Israelite stories will be of utmost importance. It will give us access into the kind of ‘culture’ that created that faith, and the kind of ‘people’ that told and nurtured those (violent and tribal) stories. In other words, discovering the cultural roots of Judaism will indeed uncover the

(anthropological) reasons behind the (tribal) violence and intolerance that the Israelite stories/laws are so soaked with that made the adherents of that faith the hardest to assimilate (into other cultures) throughout the history of mankind. And likewise that will help us understand why Islam had so uncompromisingly followed suit.

Mohamed, the prophet of Islam, was an illiterate man who got no access to the western/Greek version of the Hebrew Bible. Moreover the Arabian Peninsula during the 7th century A.D, the time of Islam's rise, was an isolated territory after the demise of the ancient [Incense Caravan Route](#). It is worth mentioning here that the Caravan Route had never cut across the land of ancient Palestine, rather it started south in Yemen and ended up in Palmyra (near Syria) or Petra (near Jordan). In the former case the camel caravans continued their journey to (pagan)Persia in the East and in the latter continued on its path to (Pagan) Egypt in the west and then through Alexandria to (Pagan) Greece via naval route.

The whole part of the Caravan Route had been in ancient Arabia and Yemen, the homeland of the Judaism and the Israelite stories. The wide dissemination of the stories of the Jewish patriarchs throughout the ancient Near East was due to the fact that those stories sprouted in ancient Arabia and were carried wide and far by the Arabian Jews who once controlled the Incense Trade and its Caravan Route.

***Arabia did not only carry incense and spices on their camel caravans but also the new ideas of Judaism and the stories of their Patriarchs.***

This is the point that had weirdly escaped the mind of western scholars. They had miserably failed to see that ancient Arabia (and not the Roman province of Palestine) had always been the native land of the Israelites and their (violent) stories of tribal wars. And that's why Islam had picked up where Judaism exactly left off.

In other words Judaism and Islam as two faiths/religions are the cultural product of ancient Arabia and Yemen, and the Stories of the Jewish Patriarchs are Arabia's ancient folktales. This is a fact strongly echoed in ancient Arabian narrations and records, and reflected in its culture.

***“Judaism is an ancient Arabian religion. Certainly Mousa/Moses was not a British general, likewise Dawood/David was not a Danish Prince, and most***

***definitely Soliman/Solomon was not a Swedish sailor. Those are but heads of clans/tribes and prophets of the remotely ancient Arabia. And because the Divine revelation did not land in Athens or Rome but in Arab land, it is out of mere logic that the Torah is one of the religious books of ancient Arabs. And according to the ancient Arabian oral tradition and the records of most Arabic historians; Judaism first appeared in ancient Yemen. Therefore, The Israelites is but an ancient Arabian tribe and Judaism was its cult/religion” Excerpt from the book ‘Imaginary Palestine’ by [Author and researcher, Fadel El-Rubaiee](#)***

Fadel El- Rubaiee is an Iraqi writer and an independent researcher in Mythology and anthropology. In 2007 Dr. El-Rubaiee published his two-volume book ([Imaginary Palestine – the land of Torah is in ancient Yemen](#))

In his magnum opus book/research, El-Rubaiee digs deep into the very origins of Torah and the Israelites.

Dr. El-Rubaiee’s research is based on three sources; the Hebrew version of the Torah, the repertoire of ancient Arabian poetry and the records of established Arabian geographers and historians, mainly, [Abū Muhammad al-Hasan al-Hamdānī](#) (893-945 A.D.)

In our book we will focus on El-Rubaiee’s investigation of the Hebrew version of the Torah and Old Testament for this is the version that was, according to our thesis, tampered with in the translation process into Greek, and later on into all modern languages.

The second source of his research is ancient Arabian poetry. May be it is not crystal clear to westerners but in a tribal/Bedouin culture where generations of nomadic Arabs relied on herding sheep as their main source of revenue and dwelled in flimsy tents, poetry served as one of the effective tools to keep their memories alive. In a way, Arabic poetry worked as archeological relics and fossil remains, and as such El-Rubaiee is dealing with endless geographically descriptive texts of Arabian poetry where the poet or (sha'ir) play the role of a historian.

El-Rubaiee’s third and most substantial source is **Al-Hamadani’s** reference book

(**Geography of the Arabian Peninsula -Sifat Jazirat El-Arab**). Al-Hamadani is one of the best acclaimed classical scholars and authorities on the geography of ancient Arabia.

*Why do we need such records and academic references on the geography of ancient Arabia when we are about to investigate the Hebrew Bible? It is simply because the Hebrew bible is a book of **lost geography**.*

The dilemma of the Israelite stories is that they give us some sort of a historical record but at the same time deny us the exact geographical locations of those stories; I mean the Hebrew Bible is laden with weird and outdated names for even weirder and off the map places.

**What added to this geographical ambiguity of the Hebrew book is that Biblical archeologists have been persistently looking (and digging) in the wrong sites.**

Secondly, the Torah contained very local tribal traditions and stories. The local Biblical stories were told to an audience of local and indigenous Arabic tribesmen whose world had been drawn along the lines of their (Arabian) clans and tribal terrains.

**As we mentioned earlier, the stories of the Torah were never thought one day to disseminate beyond the boundaries of the tribe and that's why till this very day they seem geographically obscure.**

*“And Joshua smote them from **Kadesh-barnea** even unto Gaza, and all the country of Goshen, even unto Gibeon” Joshua 10:41*

In this chapter of the Bible, Joshua/Yashou in Arabic is attacking the Canaanites (actually Banu Kanaan) from a place called “**Kadesh-barnea**”. Though as usual, the Hebrew Bible had been totally vague about the original location of this “Kadesh-Barnea” but still we were not left in a vacuum. The biblical verse gave scholars some kind of a road map that connected this biblical landmark location with other places, namely Gaza and Goshen. In any given translation of the Hebrew Bible; a commentary will explain **Kadesh-Barnea** as a location mentioned in the Hebrew Bible where a number of historical events took place.

According to [Bible History online](#) and Wikipedia:

*“Kadesh was an important site in Israelite history. It was the chief site of encampment for the Israelites during their wandering in the wilderness of Zin (Deut. 1:46); it was from Kadesh that the spies were sent out into Canaan (Num. 13:1-26); The first failed attempt to take the land was made from Kadesh (Num. 14:40-45); Moses disobediently struck the rock that brought forth water at this location (Num. 20:11); Miriam and Aaron died and were buried nearby (Num. 20:1, 22-29); and Moses sent envoys to the King of Edom from Kadesh (Num. 20:14), asking for permission to let the Israelites pass through his terrain. The Edomite king denied this request. Kadesh-Barnea is also a key feature in the common Biblical formula delineating the southern border of Israel (cf. Num. 34:4, Josh. 15:3, Ezek. 47:19 et al) and thus its identification is key to understanding both the ideal and geopolitically realized borders of ancient Israel”*

Obviously most of the Israelite stories are somehow linked to this “**Kadesh Barnea**” and it is even crucial to identifying the borders of the ancient kingdom of Israel.

**According to the investigative research of Fadel El-Rubaiee, Kadesh Barnea is not one place but two that are (originally) located in Yemen and not in Palestine. The orientalist’s interpretation is as flawed as mistaking New York for two places on the American map. Being alien to the culture and geography of Ancient Arabia, Western scholars were so lost that they had eventually invented an alternate Biblical geography in the land they all believed was the epicenter of Biblical stories; Palestine.**

Kadesh Barnea is but one example out of countless others that explains why the Biblical history and archeology are literally in limbo because the whole Biblical stories are set in a fake geography. The whole (western) interpretation of the geography of the Hebrew Bible is mistaken due to two main reasons; firstly the biased and flawed premise of Biblical archeology that hinges on Palestine as the theatre of the patriarchs’ stories. Secondly, the western scholars set off from their flawed premise and embarked on a long misguided path that failed to see beyond



their Western Biblical preconception and prejudice.

Based on the geographical description of Hamadani, and many examples of the ancient Arabic poetry Kadesh is the Yemeni mountain **Kuds/K-D-S**, and nearby we would also find another mountain called **Barnea/Bar3 (By the way Hamadani was Yemenite, so his firsthand (10<sup>th</sup> century AD) account of the Yemenite ancient geography is one of the most reliable sources)**

Also Kuds/Kads is the current Arabic name for the Palestinian/Israeli city of Jerusalem but that, according to El-Rubaiee, is a blatant case of mistaken identification.

The modern day Jerusalem is mistaken by both the Jews and Muslims for the holy city of Beit El-Makdes /Kods/Jerusalem.

**The Kuds/Quods/Jerusalem in the Bible is located on a mountain, that's why Judaism's holiest site is designated "the Temple Mount". But when we look at the 'Google map' of nowadays 'Jerusalem' we will be surprised to discover that it is not located on a mountain nor even located near any mountain. Isn't that a bit strange?**

The current location of both the Temple Mount and the whole of the state of Israel are based on an Ideology; downright fake and deceptive. The whole issue of the so called Holy Land is so unholy and false that even the Muslims' view of Al Aqsa and Qods/Qadas is based on distorted and fake narrations as well.

**The whole previous verse from the chapter of Joshua, just like the rest of the Hebrew Bible, is painfully misinterpreted/ tampered with.**

Surely there is no mountain called Kadesh/Kods that could lead to modern day Gaza. But surely there is mountain Kades (Sh and S are phonetically interchangeable in Hebrew) that leads to mountain "Oaza" next to the Yemenite land of Gosen.



**Kades/Kadesh mountain in Taa'iz, Yemen**

Kades/Kods Mountain is found today in the city of Ta'izz in Yemen where we could also and so easily still find the beautiful mountainous village of Gosen.

'Goshen' as a biblical (geographical) site is also very interesting because it was the place/territory/town where the Israelites gathered in safety while their 'Yahweh' was wreaking havoc all across Ancient Egypt. The (western) mainstream understanding is that this biblical 'Goshen' was located somewhere inside Egypt. But the truth of the matter is that the geography of Ancient Egypt never knew any 'Goshen/Gosen'. So, the biblical archeologists were left with one option to resolve this discrepancy, they simply did what they always do best, invent an alternate biblical geography in Egypt where 'Goshen' was forcibly inserted somewhere inside the Nile Delta.

***“And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between my people and thy people: to morrow shall this sign be.” (Exodus 8:22-23)***

**One of the famous valleys stretching from the slopes of Kods Mountain is the Maphalist valley. After removing the definitive M in the ancient Himyaritic dialect the valley becomes Phalist/ [Philistines](#)/Philistia, a term that is frequently repeated throughout the Hebrew Bible. Interestingly few kilometers from the Mephalist Valley we could today find an old settlement called the Abodes of Joseph/Yousef (Funny eh?)**

**The Phalists/Philists are the Biblical Philistines whom David had fought in the Biblical record. Actually the Phalist is derived from ‘Philis’ one of the ancient Pagan deities in Arabia and Yemen.**

Not very far from Kades Mountain will we find Beni Amer Mountain (Ammorite in the Torah) in the Yemeni governorate of Rima.

**The Phalists were the native Arabs who inhabited the slopes of Kades Mountain. Those Philists (as we explained) are the same Philistines (mistaken for nowadays Palestinians) that Dawood/David had fought before he conquered Jerusalem.**

**And speaking of Jerusalem, El-Rubaiee emphasizes that the city we all recognize as “Jerusalem” in Palestine is actually not the biblical Jerusalem. If we really want to find the real location of Jerusalem then let’s reexamine what the Hebrew Bible said about David’s conquest of the city.**

“The king and his men marched to Jerusalem to attack the [Jebusites](#), who lived there. The Jebusites said to David, “You will not get in here; even the blind and the lame can ward you off.” They thought, “David cannot get in here.” Nevertheless, David captured the fortress of [Zion](#)—which is the City of David” 2 Samuel 5:6-7

In the verse, the Jewish scribe made it clear that to capture “Jerusalem” David had to first take hold of a mountainous fortress called “Zion” that had been inhabited by “Jebusites”. In other words, the real (Israelite) Jerusalem lied very close to a mountain called “Zion/Sion” where local pagan community by the name of “Jebusites” dwelled there in a mountainous fortress for centuries.

But again the whole landscape of Palestine never knew any Jebusites (despite what is written in the distorted history books) nor any Zion Mountain, which the Zionist archeologists have so far identified in [three different locations](#) (typical of

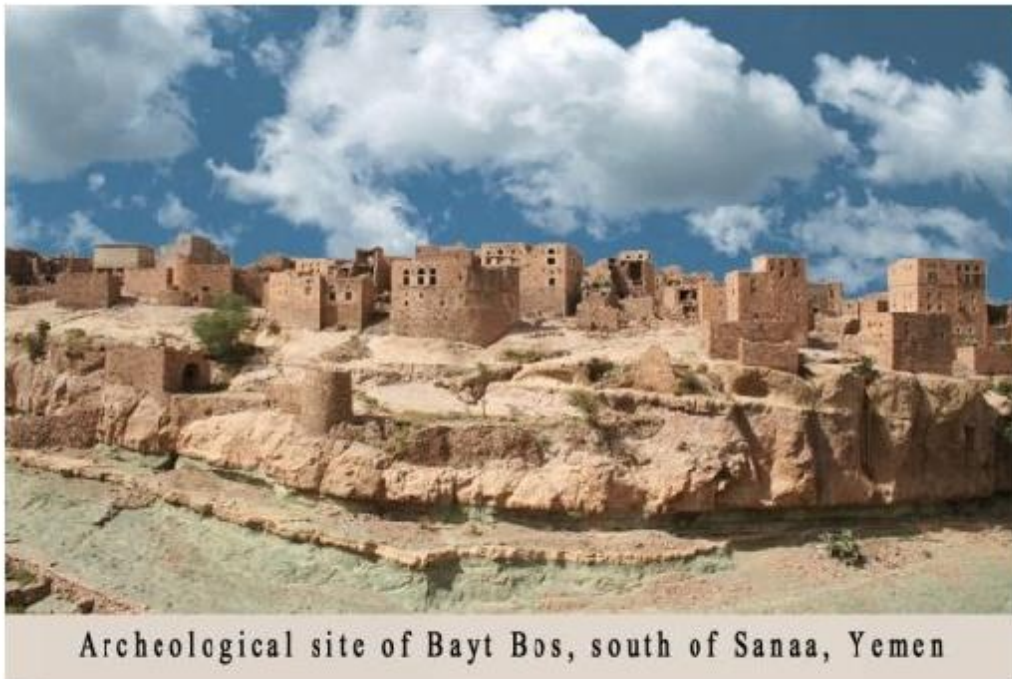
a concocted narrative).

***As a matter of fact, the whole topographic landscape of nowadays Jerusalem doesn't have any mountains at all.***

That's right; the city of Jerusalem, where the TEMPLE is supposed to be erected for the third time doesn't have a MOUNTAIN for the TEMPLE to be built upon. It is known that Jerusalem is established over two hills but not any mountains. What has been called by the indigenous (Palestinian) people mountains, like the Zaitoun, is merely a figure of speech.

Back to Yemen, and specifically seven Kilometers to the south of its capital, Sanaa, we will easily find the historical city of "David" where the ancient Jebusites/Jebus/Yabosites/Yebus (in Arabic) dwelled for centuries in their safe mountainous fortress, known today as the **fortress of Beit-Bos** (Home of Yabus). Also not very far we are faced with Zion/Sion mountain (part of the [Sarawat](#) line of mountains that stretches along the western coast of the Arabian Peninsula)

Jerusalem (Deir Salem in Arabic) means a city of peace, or peaceful city. Since the Jebusites/Yabosites were well guarded against Arabian tribal raids (by virtue of their high and secluded mountainous fortress) they enjoyed living in a peaceful city or Dar Salem/Jerusalem. Another narrative owes its designation to Salem/Shalom one of the Jewish Patriarchs. Either way, I hope that Beit Bos (Yemenite Jerusalem) will manage to survive the current bombardment of Yemen. Hitting ancient archeological sites seem to be one of the (secret) targets in the ongoing wars in the Middle East.



There is a very common Yemenite saying that goes “Every Yabosi/Yabosite is a Jew, and every Jew is a Yabosi”. Beit Bos has always been the focal point for the Jews in Yemen for hundreds of years (if not thousands). The ruins of the Yabosi/Yabosite fortress, now an archeological Yemenite site, used to be rich with ancient Yemeni inscriptions that documented the Davidic conquest (mostly destroyed or stolen by whomever in his interest to conceal the real (Yemenite) origin of the Israelites and their Biblical stories.)

The Yabosite/Beit Bos fortress has been thriving with an active Jewish community, as well as many other cities in Yemen, till 1949 when more than 49000 Jews were (secretly) transferred to Israel by a fleet of American and British planes in one of the biggest of its kind known as “[Magic Carpet](#)” operation.

Now, we are not merely talking about accidental similarity between place names, but we are tracing back the Biblical stories of the Israelites to their native Arabic land. Discovering the real geography of the Israelite stories will spare us (and will actually resolve) the inconsistency brought about by the western contrived and distorted interpretation of Biblical geography.

El-Rubaiee argues that we know of nine Babylonian and Assyrian raids the last

of which led by the Chaldean king, [Nebuchadnezzar II](#) who besieged and destroyed Jerusalem in 605 BCE. None of the documents of those raids alluded to Palestine as the land of those raids; instead we have solid geographical evidence they all happened in South Western Arabia and Northern Yemen where the kingdom of Israel once stood.

After the siege and the capture, all the Arabian tribes (including the Israelites) were deported en masse to Babylon where they were kept there till 539 BC.

After the fall of Babylon to the Persian king Cyrus the Great in 539 BCE, all exiled Arabian tribes (and not only the Israelites) were granted a pardon and were free to return to their homeland in west and south ancient Arabia. However, most of them did not.

El-Rubaiee also found out, with the help of **Hamadani's** account on ancient Arabic lineage and genealogy, that the tribes which did return from the Babylonian captivity and helped rebuild the walls of the temple under Nehemiah's guidance were genuinely Arabic.

**In that sense all the names of the tribes which were released from the Babylonian captivity, e.g., Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum and Baanah are but ancient Arabian and Yemeni tribes whose identity had been Palestinianized/canaanized by biased/confused orientalists.**

Upon returning from the Babylonian Captivity, the Old Testament speaks of tribal conflict and somewhat opposition to the idea of rebuilding/restoring the walls of the Temple. Actually the main reason behind the dispute was that some of the tribes released from bondage, and most of those that escaped captivity were not of Israelite origin. And while the Israelites headed by Nehemiah supported the idea of rebuilding the walls of the temple, other Arab Tribes opposed it for fear of future Babylonian reprisals.

*“But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem **the Arabian**, heard it, they laughed us to scorn, and despised us, and said: 'What is this thing that ye do? will ye rebel against the king?’” Nehemiah 2-19*

Now, to clarify this rather important point; we have to bear in mind that the frequent Babylonian military campaigns in ancient Arabia always aimed at



securing the Ancient Caravan Route ([Spice Road](#)) that had cut across North Yemen and Western Arabia and to also crush any Arabic tribal rebellion. The Spice Route was one of two key international trade routes in the ancient world; hence securing it from 'Arabian tribal piracy' was of strategic (and economic) interest to ancient powers, i.e., Egypt, Babylonia and later on the Greeks.

With that goal in mind, we could now understand that the campaign of king Nebuchadnezzar was not specifically focused at '**Jerusalem/DarSalem and the Jewish Temple**' as its main target, but destroyed the temple (**as collateral damage**) and captivated the Arabian tribes (**as disciplinary action and punishment for rebellion**)

**And when we say Arabian tribes, we mean that the Babylonian, as well as most of the Assyrian military campaigns, targeted the Arabian tribes who frequently threatened the Ancient Caravan Route, and the Israelites just happened to be one of those Arabian tribes. But as the Israelite scribes were recording the campaign they somehow portrayed the whole captivity and deportation as an exclusively Israelite affair, where in fact it wasn't. (Likewise, World War II has been interpreted as an exclusively Jewish calamity by modern Zionism)**

We are often told in the Bible that once back where the temple walls stood, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days. But nobody, except researchers like El-Rubaiee, wondered who and where on earth the Samaritans, Ammonites and Philistines were.

In the orientalist's narrative all those clans and tribes are clumsily crammed in and around Palestine where in fact they, and according to classical geographical records of ancient Arabia like that of Hamadani, are to be found in south Arabia and North Yemen.

**The Samaritans are the Arabian tribes which embraced ancient Yemeni Judaism and managed to escape the Babylonian Captivity and its new influence on the old faith. Ammonites are the Pagan tribes from [Najd](#) who suffered from the violence and intolerance of the Israelites and their new faith/cult. As for Geshem the Arabian, as mentioned in the Bible, it is one of the perishing ancient Arabian tribes that was based in North Yemen, and that's also where the Philistines/Maphalists also dwelled in and around Yemeni DarSalem/Beit Bos/Jerusalem.**

The origin land of all those Arabic tribes is located in the fertile area known as “[Asir](#)” stretching from Mecca in the North to Sanaa in the South. Many scholars of ancient Near Eastern history currently share this understanding including **Dr. Ziad Mona** and **Dr. Farag Allah Saleh Deeb**.

As a matter of fact El-Rubaiee was not the only Arabic scholar to doubt the geography of the Israelite stories. In 1985 [Dr. Kamal Salibi](#) the Lebanese Professor of Ancient Near History and linguistics at the American University in Beirut, has published his renowned book “[The Bible came from Arabia](#)”

**Preceding El-Rubaiee by almost twenty years, Dr. Salibi reaches the same conclusion. In his view, the place names in the Hebrew Bible actually refer to places in southwest Arabia; many of them were later re-named after in new places in Palestine. That happened, Dr. Salibi argues, when the Arabian Hebrews migrated northward to what is now called Eretz Israel, and where they established the Hasmonean kingdom under Simon Maccabaeus in the second century B.C.**

Actually, the whole Zionist ideology is based on a simple Hebrew word that carries old historical connotation; [Aliyah](#). The word means going (or better yet moving/migrating) upwards where the new land of Israel is supposedly situated. Aliyah, was and still is one of the essential tenets of Zionism that call upon the diaspora Jews to migrate (return) to the land of Israel (Eretz Yisrael).

The question here is not whether the Diaspora Jews should or should not migrate to Israel (of course they should not). But instead we should ask why the Hebrew word, **Aliyah**, unequivocally specified that the direction of the migration should be upwards.

After some reflection we could easily come to the conclusion that the original Jews before migrating to modern day Jerusalem must have come from a land located to the south of Palestine.

And since the Hebrew book and language is very ancient, then Aliyah (as an ancient word from the ancient world) meant the Jewish migrants must have dwelled (before they migrated) not in Europe or America but to the south of the Levant where ancient Arabia and Yemen is. In that sense they had to go upwards or (Aliyah) towards Palestine (starting from the 4th century BC according to my research)

***In this new Israel, they switched from Hebrew to***



*Aramaic. And it was this switch in language that created the confusion which led to the distortion of the immigrants' stories. Later, that distortion was to morph into a complete deception after the Greek translation of the Hebrew Book or what came to be known as the 'Septuagint Bible'.*

Both El-Rubaiee and Dr. Salibi accuse the orientalist with Bible-gear'd mindset of embarking on their work, be that archeological or historical, with a preconceived belief that Egypt/Palestine/Iraq was the theatre of the Biblical stories of the Israelite Patriarchs.

**With this biased mindset, Biblical archeology has set out not to dig for the historical truth, but rather to corroborate an unshakable premise of a promised land in Palestine.**

**Amidst a milieu lacking professional objectivity the orientalist have inadvertently helped transfer/relocate the Biblical stories from its original geographical theatre to the land of Palestine. In this way, what had once taken place in a very local and tribal geography in the South West of Arabia and North Yemen was overnight given a greater dimension by ascribing it to a totally different geography and culture, an act tantamount to geographical and cultural hijacking.**

**Indeed the bias of western scholars based on the Septuagint deception has turned the extremely tribal and local Israelite stories into world classics embraced and valued by hordes of gullible and uneducated masses.**

**Palestine**, the destination of Arabia's biggest and earliest migration has been falsely perceived as the original geography of the Israelites and their stories. Interestingly during the late Bronze Age, the alleged time for the Exodus and conquest of the land, the whole of Palestine and Syria was referred to as "**Baren Syria**" while the south western part of Arabia, where the Israelite stories actually happened was designated as "**Arabia Felix/happy Arabia**"

The territories of nowadays Palestine and Syria were inflicted with frequent bouts of drought that made the region almost uninhabitable and hence demographically-unattractive till maybe the early centuries of the Iron Age. On the other hand South west of Arabia and Yemen enjoyed more favorable environment (lots of rains and rivers, besides the water reservoir of [the Ma'rib dam](#)) that lasted throughout the whole Bronze Age before its final breach in the

2<sup>nd</sup> century AD.

No stories could survive in Barren terrains, but they prosper and spread wider in a more favorable/Felix environment.

**In ancient Arabia and Yemen is where the Stories of the Israelites first appeared and grew bigger. And in Arabia and Yemen is where the scholars should look to unearth the origin of the Israelites' tribe and to grasp the humble/shallow content of their stories that have somehow been blown out of context and perspective for long centuries. But if historians and archeologists continued on their (distorted) path of digging for Biblical history in Egypt and Palestine then they will only grasp a phantom.**

## Palestine & Egypt reject Biblical stories

Biblical archeology has been established in the 19<sup>th</sup> century in the form of scholarly debates and hypotheses. During that time the debates were not about where the Biblical stories took place, rather when the whole book of the Israelite tales was first written down.

The consensus back then saw archeology as the principal scientific means to refute the critical claims against the historical veracity of the Bible stories, particularly those of the Wellhausen School in Germany. Unlike [Julius Wellhausen](#), who argued the Bible stories had been invented all along, the mainstream archeologists believed the Biblical stories reflected actual history.

It wasn't before the start of the 20<sup>th</sup> century that American and European archeologists grabbed their chisels and headed to the Middle East. Some archeological missions went to Egypt, Syria and Iraq but the majority of expeditions went straight to Palestine. **It all seemed logical at the time. Why waste time and money in other places when the book had clearly indicated Palestine was the Bible's big theatre. Ironically, the one place they did not bother to include in their Biblical excavation projects/missions was Arabia and Yemen (where the whole Biblical stories actually occurred)**

With that concept, if not belief actually, the earliest school of Biblical archeology went to the so called Holy Land with high hopes. According to an earlier century of heated debates Biblical archeologists thought that once they had stumbled upon a major Biblical find in Palestine it would automatically lead them to the next big one and so on and so forth.

But that major discovery was never found to begin with. Instead the Biblical school of archeology headed by the American [William F. Albright](#) began misinterpreting many of the places in Palestine and thereby confusing them with Biblical ones. The result was a series of concocted discoveries that instead of verifying the historicity of the Bible added all the more ambiguity.

By the mid of the 20<sup>th</sup> century the Albright school of Biblical archeology was condemned as biased and unreliable by a modern trend of scientific and objective Archeology. "Right or Albright" tantamount to "right or wrong" has become a cynical motto coined by modern archeologists who refrained from

following the fake path of the old school.

The secular and objective archeological school that came after Albright's began digging in Israel/Palestine since the 1960s. No place in Israel/Palestine was not targeted by the spades and chisels of modern (western & Israeli) archeologists, and no stone was left unturned.

After almost half a decade of fervent and deep digging, down to the bedrock, in key places like; Megiddo, Lachish, Gezer, Shechem (Nablus), Jericho, Jerusalem, Ai, Gibeon, Beit She'an, Beit Shemesh, Hazor, and others, the modern school of Biblical Archeology had reached an almost state of disappointment and despair.

The archeologists' heavily funded expeditions haven't really found a single shred of evidence to corroborate the Israelite stories happened in Palestine. Also if the maximum archeological digging aided with high-tech gears didn't unearth finds as big as the stories of the Exodus of Moses or the riches of Solomon and his legendary temple, most unlikely the rest of the work will prove any different.

***Till this very moment archeologists failed to find any trace of the so called "The First Jewish Temple" in Palestine***

Scholars with mindset shrouded in Biblical dogma will always respond to archeologists' failure with self-satisfied smirk and say "not finding a clue yet doesn't mean the whole thing didn't happen"

**Well of course the whole thing, the whole stories of the Israelites might have taken place but most definitely not in Palestine.** I mean, for crying out loud, a whole century of fanatical digging by hardworking archeologists and all they could come up with is two highly controversial steles, **the ['Mesha stele'](#) and ['Tel Dan stele'](#)**.

The former is of unknown tribe, **Moabites**, who are seldom mentioned in any historical records. The current online definition of Moabites is simply misleading. Eager to connect the Moabites with the geographical theatre of Palestine, biblical historians have somehow inserted that tribe near Jordan.

Despite this mistaken location of the Moabites yet in the stele the Israelites and their god were forsaken and overshadowed by them. And if the so called tribe of the Moabites (another southern Arabian tribe according to our investigation) was an exceedingly marginal power (in Ancient Arabia) what does that make of the

Israelites.

In the latter find known as the '**Tell Dan Stele**', some unknown king boasts of his victories over the king of Israel and his ally the king of the BytDwd "House of David"

Several challenges have been made to the authenticity and translation of the Stele. [Philip Davies](#) and [Thomas L. Thompson](#) are two scholars who have argued that the translation 'House of David' is incorrect.

Philip Davies has claimed that the text, when properly translated, does not refer to the House of David. Since the Stele was not found in its original position (it was reused as building material in another location), Davies has suggested it is actually a forgery.

Regarding the recently excavated Tell Dan inscription, Davies makes a great quibble about the absence of the word divider between the components BYT (House) and DWD (David).

Though we somehow endorse Philip Davies' critique of the Stele's authenticity but we'd like to further elaborate on the meaning of '**BytDwd**'

In ancient Arabian tongue, 'Byt' means 'House' and 'Dawd/DWD' is the Arabian pronunciation of David (as we mentioned earlier).

The inscriptions in ancient Hebrew and Sabeian (Yemenite) dialect usually lacked two essential elements; vowels and word divider. That's why not so few writings in the Hebrew Bible were misinterpreted by (Western) epigraphers and biblical scholars.

The controversial Tell Dan Stele has offered us a very interesting linguistic parallel between '**BytDwd**' and '**QadeshBarnea**'. On face value, either one of those texts could pass as one word with one meaning, but in fact they are not. Both of them are two-component text/inscription that distinctly specified two designations. Breaking down those vaguely written words into their two components requires a prior awareness/understanding of their meaning as proper names.

While 'Bytdwd' has been easily deciphered into 'House of David', the other example of 'Kadesh Barnea' remained elusive and therefore was clumsily misinterpreted by biblical scholars. Only Arabian scholars like, Fadel Rubaiee and Kamal Salibi, familiar with the ancient Arabian culture and geography were

able to decode the mystery behind such ambiguous and ancient writing.

***Whether the Tel Dan Stele was a forgery or not the (western) epigraphers while working on the Aramaic text of the stele have unwittingly revealed the Arabian origin of the inscription.***

**BytDwd** seemed comprehensible if only seen in the Ancient tradition of Yemenite tongue. And as many other ancient Jewish finds, I believe the Tell Dan Stele was transferred from its origin in South Arabia to Northern Israel where the Stele had been allegedly found by accident.

Another reason why most learned scholars of history look at this David Stele with utmost suspicion is because they know that at the purported time of the kingdom of David and Solomon (1050 BCE–930 BCE) Jerusalem was actually non-existent/uninhabited. Moreover, neither the Assyrian nor the Egyptian records made any reference to this so called kingdom of David and Solomon.

“In 1000 BCE, Jerusalem probably was not even inhabited at that point in history. Jerusalem appears to have been abandoned between 1000 BCE and 900 BCE, the traditional dates for the united kingdom under David and Solomon. **So Jerusalem was not 'the city of David,' since there was no city when he is said to have lived.** No sign of magnificent palaces or great states has been found in the archeology of this period, and the Assyrian tablets, which recorded even minor events throughout the Middle East, such as the actions of Arab queens, don't know about any great kingdom of David and Solomon in geographical Palestine.” [Prof. Juan Cole](#)

The whole geography of Egypt and Palestine doesn't dovetail with the Israelite Exodus roadmap. For centuries we've been fed the Israelite epic tales of the Exodus and the unbelievable grandeur of David and Solomon kingdom. We were told of almost 600000 Israelites that had exited Egypt and then militarily invaded Palestine (so called Canaan). The total number of the Israelite slaves fleeing Egypt could have reached two million if their livestock and offspring were included.

*“The Israelites journeyed from Rameses to Sukkoth.*

*There were about six hundred thousand men on foot, besides women and children” Exodus 12:37*

A multitude of that huge scale was the estimate reported by the Bible story, and yet after exhausting and thorough excavations all over Sinai - the alleged place of forty years of wandering- archeologists and Egyptologists ended up with zero evidence that Sinai/Egypt was the main route of the epic story of the Exodus.

If those hundreds of thousands of Israelites were indeed lost in the Sinai desert for long forty years then they must have left a mountain of trash and remains behind. An army of Israelite slaves as they crossed Sinai should have left a wealth of archeological trail. But that was never discovered, not even a single scrap of (Israelite) pottery. Besides, when we look at the total population of Egypt in the New Kingdom era (when baby Moses would have been floating down the Nile), 3 million is our best estimate for the whole population of Egypt. So where does that leave us? The slaves would have been telling Pharaoh what to do if they were 3 million strong. And instead of fleeing the land they could have easily stayed and conquered Ancient Egypt.

*“To the historian the Exodus remains the most elusive of all the salient events of Israelite history. The event is supposed to have taken place in Egypt; yet Egyptian sources know it not. On the morrow of the Exodus Israel numbered approximately 2.5 million (extrapolated from Num. 1:46); yet the entire population of Egypt at the time was only 3 to 4.5 million! The effect on Egypt must have been cataclysmic - loss of a servile population, pillaging of gold and silver (Exod. 3:21-22, 12:31-36), destruction of an army - yet at no point in the history of the country during the New Kingdom is there the slightest hint of the traumatic impact such an event would have had on economics or society. As we have already seen, the Asiatic population in Egypt had lingered during the New Kingdom and a part of it had been assigned construction tasks (p. 221ff.); but the "store-cities" of the Exodus story (1:11) are a purely Israelite phenomenon, and the progressive assimilation of the Asiatic population during the New*

*Kingdom is not reflected in the Exodus at all. **Clearly something is wrong.** Are we approaching the subject from the proper direction? Have we been reading the primary source in Exodus too naively? Is there evidence we have missed? The almost insurmountable difficulties in interpreting the Exodus narrative as history have led some to dub it "mythology rather than a detailed reporting of the historical facts" and therefore impossible to locate geographically”*  
[Egyptologist Donald B. Redford on the Exodus story](#)

The outcome of the arduous work of Biblical archeologists in Egypt and Palestine over almost a whole century of excavation is utterly embarrassing. If we weighed the end result we got so far against the preconceived conviction and the great expectations Biblical archeologists had for this bit of Mid-Eastern land (Egypt-Palestine) we should actually be considering changing course.

I mean when we set out with ambitious plans to unearth the relics of the Epic story of the Exodus and the legendary kingdom of David and the temple of Solomon and all we end up with is a controversial/ accidental /marginal alluding to Israel/Israelite; then we are definitely looking in the wrong direction. That is if we still insist on the historical authenticity of those tales. For crying out loud nearly two million people wandering in ‘Sinai’ for long forty years and they don’t even leave a piece of broken pottery/[Ostrakon](#) behind. If we can’t read the many signs, or the writing on the wall that strongly assert that (western) archeologists & historians are digging in the absolutely wrong place, then we are doomed to indefinitely linger in falsehood.

When we are faced with practically zero evidence that the Exodus story could have happened on the Egyptian-Palestinian route, we don’t just bite the bullet of the ugly truth and carry on as before. Instead, we should pause for a while, take an (impartial) look back and really try and find out where the rationale behind this whole search went wrong. Just like the renowned Egyptologist, Donald B. Redford concluded “clearly something is wrong behind our current understanding of the Exodus story”.

***In other words Dr. Redford is saying “Biblical archeologists are searching in the wrong place and***



### ***digging in the wrong land”***

Of all the ancient lands Egypt, with its unique culture of assimilating foreigners into its old traditions and way of life, seemed like the last place that could accept a tribe like the Israelites (extremely violent and adamant about not assimilating into other cultures)

*“What must the Egyptian nobles and scribes have thought as they sat high in their Delta palaces watching these tribesmen arrive, strange men from the desert with dusty beards and heavy cloaks? Wanderers like Abraham, who, as the Book of Genesis tells us, would offer their wives as concubines and, at the call of an obscure god, were prepared to sacrifice their children on distant windy hillsides. To the Egyptians they must have seemed hardly human and, in fact, they would not have been considered to be properly so until they had conformed to the Egyptian way of life”* **John Romer, Testament: the Bible and History (Michael O'Mara Books, London, 1988)**

With many decades of Biblical archeological work reaching an impasse in Egypt and Palestine, new trends amongst scholars of archeology, history and theology have emerged. One of the most influential new trends of interpreting the Israelite stories is the [Copenhagen school](#), popularly known as Minimalism.

Overwhelmed by the blatant failure of Archeologists to verify the Israelite/Biblical stories took place in Palestine or Egypt, the scholars of the Copenhagen group thought it was time for a paradigm shift. [Prof. Thomas L. Thompson](#), one of the leading figures in the group argues that the Biblical stories so undermined by decades of archeological refutation should not be trusted as history.

Therefore Thompson concludes that the Old Testament (and its epic stories) offers absolutely no credible historical data on the early history of Israel. Other major figures in the group who share the same concept include Niels Peter Lemche, Keith Whitelam, and Philip R. Davies.

In their best seller book [“The Bible unearthed”](#) **Israel Finkelstein and Neil Silberman**, reach a more or less similar understanding of the historicity of the

Biblical stories.

Their extensive research suggested that the text of the Bible couldn't have been put down in writing before the 6<sup>th</sup>/7<sup>th</sup> century BC, in Exilic time or even post Exilic. Another anachronism exposed in their book is that the Biblical stories of Abraham and Joseph are packed with Camels which were not domesticated in the ancient Near East [before 1000 BC](#). We are all familiar with the fact that Arabian and Yemenite nomads were the firsts to domesticate that '[dromedary camel](#)' they designated as 'the ship of the desert'.

The authors/archeologists contemplated an even more telling detail - the camel caravan carrying "gum, balm, and myrrh," in the Joseph story - reveals an obvious familiarity with the main products of the lucrative Arabian trade that flourished under the supervision of the Assyrian empire in the eighth-seventh centuries BCE.

***That little detail doesn't surprise us or leave us wondering trying to connect the dots, for we are convinced that in Arabia and along that ancient route of the lucrative trade of incense and spices is where the stories of the Israelites really took place.***

Then there is the issue of the Philistines. We hear of them in connection with Isaac's encounter with '**Abimelech**' king of the Philistines, at the city of Gerar (Genesis 26:1). The Philistines, a group of migrants from the Aegean or Eastern Mediterranean, had not established their settlements along the coastal plain of Palestine until sometime after 1200 BCE. Actually it was not before the 10<sup>th</sup> century that their cities prospered and they were ready (as a regional power) for military confrontation.

***Obviously the Torah is talking about other Philistines that existed one thousand years earlier and judging by the glaringly Arabic name of their king/chief "**Abimelech/Abu Malik**" we could safely infer that the Israelite stories meant the Yemeni Phalists/philists we have earlier referred to.***

That's why Finkelstein and Silberman are puzzled by the mention of Gerar as a Philistine city in the narratives of Isaac and the mention of the city (without the Philistine attribution) in the stories of Abraham (Genesis 20:1) who according to the Biblical dating goes back in time to 1800 -2000 BC.

Once again we are not perplexed by that anachronism for according to our understanding based on the new research conducted by Dr. Salibi and Dr. El-Rubaiee the Philistines of the Bible are the Phalists/Mephalists who dwelled around Beit Bos /Yebosi/Jebus (Darsalem) in ancient Yemen.

***The philistines in the Bible are definitely not the ancient Peleset nor are they the Palestinians of today***

When the stories of the Israelites are put back in its original Arabian and Yemeni geography all the anachronisms that have long puzzled many scholars of archeology and history will soon fade away.

As a native Egyptian born into a predominantly Muslim culture, I have always been perplexed by the fact that the Israelite tales are *heavily* narrated (and most reverently) in the Qur'an. Actually the Israelite stories of the Patriarchs (Ibrahim, Youssef, Nooh, Is'haak, Dawud, and of course Moussa) have a strong influence in the everyday life of any Arab/Muslim. The Israelite tales are reiterated over and over again everywhere and every day in the Muslim world; in the mosques, in schools, universities and in mainstream media.

***The stories of the Israelite Patriarchs are so common and ubiquitous in the Islamic world, they could be viewed as a fundamental construct of the Judeo-Arabic ancient culture, and indeed they are.***

Not just the stories but Judaism as a religion along with its laws, Torah and Sabbath are repeatedly cited in the Muslim Holy Scripture, not to mention the sayings ([Hadith](#)) of Prophet Mohamed that are laden with Jewish tales.

***As a matter of fact most if not all Muslims know of the Biblical stories from the Qu'ran and not from the Bible.***

The reason for my bewilderment is that I've been raised in a community that viewed Judaism as a divine religion and an inherent part of its culture but, unlike me, never bothered to specify/pinpoint the whereabouts of its origin. Since all that I've learned about the history of Judaism, as I grew up, came from western sources I subconsciously started to perceive it as sort of west-influenced theology.

***The western tradition of linking Christianity with the Hebrew religion as the old/new testament and Judeo-Christian faith made Judaism sound all the more western.***

But then later I realized that I was not the only one with this misconception/impression, almost all westerners, even if they don't embrace Judaism, see it at the core of their spiritual legacy and culture. I have no problem with acknowledging Buddhism as a global faith but at the same time I have a clear vision of its Indian cultural origin. The same with Judaism only it wasn't until lately that I knew/discovered its pure Arabic origins.

When I started my research and spent months in pondering trying to figure out the (geographical) culture that produced 'Judaism' a startling revelation came to me. I suddenly realized that the (the whole) western world with all of its theologians, priesthood and historians knew about 'Judaism and the sorties of its Patriarchs' thru the Greek (distorted) translation of the Hebrew book of stories, later known as 'Septuagint Bible'.

***Unlike the west, the Arabs and Muslims did not rely on a translation of the Hebrew book to get familiar with its stories.***

As a matter of fact, the Hebrew Bible was first translated into Arabic as late as the 11th century and it was done by the Egyptian Jewish scholar "[Sa'īd bin Yūsuf al-Fayyūmi](#), also known in the western world as Saadia Gaon".

And while the 'Septuagint Bible' in its Greek translation (in the third century BC) was the breakthrough moment for the Israelite stories after which it had started to disseminate throughout the Western world, the Arabic translation of the same Hebrew Bible actually changed nothing on the ground, for the whole Eastern world had already been familiar/soaked with the Israelite stories for hundreds of years that even preceded the time of the so called Septuagint translation.

***The Israelite stories were well known by all Arabs for simply ancient Arabia had all along been the homeland of Judaism and its stories.***

That's why Arab natives were never in need of a translation of one of their native cultural products. The Arabs knew the tales of the Israelites by heart,

simply because they were part and parcel of their ancient oral tradition. The whole Arabic community was never in need of a translation of the Israelite/Jewish tales; only (western) aliens were in need of such translation.

One of the most astonishing scientific testimonies that literally demolished the Biblical archeologists' claims to Egypt-Palestine as the theatre of the Exodus/conquest stories was the one given by [Prof. Ze'ev Herzog](#), head of archeology and Near Eastern cultures department in Tel Aviv University.

In October 29, 1999 a feature article titled "[Deconstructing the walls of Jericho](#)" in the weekly "[Haaretz](#)" magazine carried the shocking and yet undeniable truth seen by Dr. Herzog.

*“Following 70 years of intensive excavations in the Land of Israel, archaeologists have found out: The patriarchs' acts are legendary stories, we did not sojourn in Egypt or make an exodus, we did not conquer the land. Neither is there any mention of the empire of David and Solomon. Those who take an interest have known these facts for years, but Israel is a stubborn people and doesn't want to hear about it*

*This is what archaeologists have learned from their excavations in the Land of Israel: the Israelites were never in Egypt, did not wander in the desert, did not conquer the land in a military campaign and did not pass it on to the 12 tribes of Israel. Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was at most a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH, had a female consort and that the early Israelite religion adopted monotheism only in the waning period of the monarchy and not at Mount Sinai.*

*Most of those who are engaged in scientific work in the interlocking spheres of the Bible, archaeology and the history of the Jewish people—and who once went into the field looking for proof to corroborate the*

*Bible story—now agree that the historic events relating to the stages of the Jewish people's emergence are radically different from what that story tells” Prof. Ze’ev Herzog “deconstructing the walls of Jericho”*

Prof. Herzog testimony is so interesting because it comes from a professional eye witness who had firsthand access to the archeological scene all over Palestine/Israel during the last three decades of the twentieth century. His testimony, though given the cold shoulder by the Zionist-controlled mainstream media, is so sobering it actually needs no further commentary on our side.

Another telling detail, like the camels in the Israelite tales, is that the Israelite conquest led by Joshua followed a repeated pattern of destroying the Gates/walls of the cities they conquered. But actually and to everybody’s astonishment there were no walls/gates all over Palestine, Jericho included, as revealed by extensive series of archeological excavation. The layers of the late bronze period, suggested time for the conquest, contained not only no evidence of gates/fortifications but also no established cities to begin with.

The Joshua book is obviously talking about hilly terrains studded with fortified mountainous villages. And while this geography seems archeologically alien to Palestine, it goes in perfect harmony with southern Arabia and Northern Yemeni landscape. Besides Joshua is the ‘Western’ translation of ‘Yashou3’ which is evidently another ancient Arabian name.

Actually the land Joshua conquered was a small territory in North Yemen. It was well known for its mountainous and fortified villages, one of which is /Beit Bos/Darlam/Jerusalem that David/Dawud would later conquer and subjugate its people, namely the Philists/Philistines.

## Mizraim (Egypt) of Arabia

So far we have come to discover that Egypt in the Bible is not Egypt of the Nile Valley and the land of the Pyramids, we all know, but an obscure little town in the south western desert of ancient Arabia called Mizraim/Misr (in Hebrew and Arabic)

As I mentioned before Judaism and Islam will be examined in our research as complementary religions, for this is the actual truth. Preconceived prejudices and delusions put aside, Islam actually didn't start anything new; Mohamed had built his new faith exactly where Judaism left off. In the Qur'an (Islam's holy book) Mohamed had simply drawn on the huge Israelite (cultural and religious) legacy in ancient Arabia. This is also a fact that unfortunately remains elusive to the majority of Muslims whose perception is clouded with anti-Jewish Qur'anic rhetoric.

To make the case for his new religion in Arabia, Mohamed made it clear from the very beginning that he was just the last messenger of a long line of prophets. Those predecessor prophets he often referred to were of course the Israelite Patriarchs.

Now let's Pause here for a moment and try to contemplate what we have at hand. Mohamed (as the last of the Abrahamic prophets) did not come up with anything drastically different from Judaism, rather his Qur'an was packed to the brim with the Israelite tales of Noah, Abraham, Joseph, David, Solomon, and of course Moses and Pharaoh.

It is obvious (with a bit of critical thinking) that the Mohammedan message was merely a variation on the same old Israelite/Jewish theme. In other words, Allah in the Qur'an is Elohim in the Torah. Likewise, the Islamic sharia is the Jewish Talmud but with a twist. That's why you wouldn't/couldn't be able to tell the difference between the mindset of the Islamic [Salafis](#)/Jihadists and that of the Jewish [Haredi](#) hardliners, simply because they both share the same (Arabian/tribal) culture of extremism and intolerance. Both Judaism and Islam have been established by the might of the sword.

***The prominent figures in both the Israelite and Islamic history are just tribal warlords.***

If ultraconservative Jews were in the same multitude of their Muslim counterparts, the world would have been ravaged by their terrorism as well. It is only a matter of numbers, and it is only a matter of time before that could come into play.

***The genocidal war against the Palestinians is but a taste of the terrorism Radical/Rabbinical Judaism could unleash.***

To make his case strong, Mohamed made it clear that he came to finish up the mission his predecessors had started, but somehow failed to accomplish. The reason for that failure and consequently the dismay of God had been the Jews' deviation from the creator's righteous way. Once again, when Mohamed was referring to his creator God (*Allah*) he was not speaking of some foreign god the Israelites/Jews were not familiar with, for the one supreme deity the Northern **Arabian** tribesmen of Hejaz and Mecca referred to as 'Allah' the Southern **Arabian** Jewish tribesmen in Yemen called '*Elohim*' (We are revealing a cultural narrative that is frightfully alien to any western values and traditions and yet absentmindedly embraced by the West)

In that sense Islam's main conflict had actually been with the Jews and the pagans of Arabia. Mohamed made it unambiguously clear that his task was to accomplish the final mission many of his predecessors failed to do, namely unite all of Arabia's tribes under **Allah/Elohim** banner. That he most certainly did, and mainly by **militarily** beating/subjugating the Jewish tribes of Arabia (this in a way explains the concept of Jihad/militancy/belligerence that permeate the whole of Islam's scripture/literature)

This also explains why the Muslim scripture/literature is somehow anti-Jewish. For Mohamed to rise to power in Arabia (and beyond) he simply had to dominate the Arabian Jewish tribes and usher in a new era in Arabia, the era of Islam. But make no mistake, this new Islamic faith had heavily relied on the Jewish dogma and incorporated in its holy Qur'an the same ancient tales of Arabia that Judaism was built on, namely the stories of Abraham and his (Arabian) Israelite tribe.

**While the similarity between Islam and Judaism has always been strikingly noticeable, the likelihood for many people that both religions sprouted from the same geography and culture remains elusive. And that is what our thesis is all about; breaking the stereotype that links Pharaoh to the King of Egypt**



**and that of Judaism to western culture & spirituality. That's what we're doing; we are bringing Judaism back to its original geographic and cultural origin, ancient Arabia. We are *dragging* back the Israelites to their native land in South Arabia, aka Asir (could you sense the linguistic resemblance between Asir and Asiralites/Israelites?)**

But never for a second fall under the false notion that we're building our thesis merely out of linguistic correlation, there is a lot more to this than just phonetic similarities, a hell of a lot more. We are uncovering a hidden ancient culture, its religious history unrecognized and its archeological heritage unearthed; Ancient Arabia and Yemen. The truth has been long hidden and we are merely scratching its surface. We are simply exposing a gruesome and deliberate act of distorting humanity's ancient history.

The parallels between Judaism and Islam are so many; Islam's Halal food is the flip side to Judaism's Kosher, Islam's view of women and their subordination and inequality to man is the same in Judaism (ancient Arabian patriarchal culture). Both Jews and Muslims pray a set number of times every day and segregate men and women during worship, the two religions require male circumcision and even Sabbath to Jews is like Friday to Muslims. Sharia is Islam's laws, just like Halakhah is for Jews. Moreover if the Jews are God's chosen people, Muslims are his best produce ever (identical cases of [Arabian] tribal supremacy complex)

*“You are now the **best people** brought forth for mankind, you enjoin what is right and forbid what is wrong and believe in Allah” Qur'an 3:110*

So **Mizraim** in Hebrew or **Misr** in Arabic will mean one and the same thing; the place where the Israelite stories of Ibrahim/Abraham, Youssef/Joseph and Mousa/Moses took place.



Mizraim in Arabic/Hebrew (same language family) means a walled (with gates) urbanized village amidst a desert landscape. It is a city with a fortress. But that is not what the printed and online Encyclopedias will tell you (some sites will reservedly get as close as to suggest “[fortress](#)” as a second definition).

No matter how hard you google the word, your search will always yield this fake definition; ***Mizraim is the Hebrew word for Egypt*** (that should let you know who owns the web). More search results for the meaning of the ‘word’ will even provide you with more fake information, e.g., Mizraim is the son of Ham, son of Noah, etc. Then it won’t take you long before you will find yourself all engrossed and brainwashed with Jewish nonsense based upon the Israelites’ fictional table of nations. My advice for you; don’t fall for this Zionist-controlled propaganda. And yes I’m well aware of the distinction between the Israelites, the

Jews and the Zionists but in my research/book I'm deconstructing the ancient *Israelite* history and tales which modern day *Jews* abide by and the whole *Zionist* movement was (deceitfully) established according to its (distorted) tenets. Therefore, the line between the three might somehow seem blurry.

In his book "[Egypt and the Israelites in South West Arabia- Geography of the Torah](#)" **Dr. Ziad Mouna** states that Mizraim/Misr was mentioned in a Mesopotamian cuneiform tablet written in Akkadian language. The cuneiform tablet goes back to king Ashur-ahha-iddina 681 – 669 BC in which he refers to **Mizraim of Arabian Hijaz** subdued by his armies.

Once again the Arabian **Mizraim** and its **Faraon** are subdued in the records of the Assyrian king Tiglath-Pileser III 729 – 727 BC, and paying extra taxes to the Assyrian king Sharrukin II (Sargon II) 710 – 705 BC. Interestingly there is still an Arabian tribe by the name of "**Faraons**" and it is currently located in "**Rania**" district in south west of Saudi Arabia.

Likewise, today we can easily find a small town by the name of **Misr** in [Bisha](#), at south west of Saudi Arabia as well. Also worth mentioning is the fact that one of the well-known Arabian tribes during ancient times was the tribe of Modr/Mosr (D is interchangeable with S when translating from Arabic into Hebrew)

Interestingly the family line of Hagar the second wife of Ibrahim/Abraham, according to ancient Arabic oral tradition and genealogy, goes back to Modr/Mosr tribe. That's why her family lineage has been misinterpreted and thus mistakenly traced to Egyptian origins.

In antiquity the common perception, as reflected in ancient Arabian narrations, had always seen Hagar as Arabian (from the Modr tribe). Actually the whole geography of the story of the Jewish Patriarch, Abraham/Ibrahim is believed (by all Arabs and Muslims) to have taken place in Ancient Arabia.

Moreover, it was also commonly narrated that Moses received his tablets on mount ([Sion](#)/Zion/Sinai) in Arabia (specifically in North Yemen) and not in Egypt as the 'fake Septuagint Bible' propagated.

***Mount Sion was mistakenly translated as Mount Sinai in the 'Septuagint Bible'.***

Few westerners had tapped into this (historical) information; one of them was **Paul the Apostle**. Why do you think Paul the apostle headed to Arabia and

sojourned there for long three years before he dared embark on his missionary journeys (in the Roman/Western world).

*“But when the God who set me apart from my mother’s womb and called me through his grace was pleased to reveal his son in me, so that I might be his herald among the nations, at once I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but **I went away into Arabia**, and returned again to Damascus”*  
*(Gal.1:15-17)*

Paul did not travel to Arabia on a Safari tour or to dig for oil. The educated and multilingual man knew that Arabia was the cultural and geographical (native) land of Judaism and its stories of a new Messiah/[Mashiach](#) (the theme of his then upcoming mission creep)

The Christian ideology is based on the (Jewish) distorted narrative that Pharaoh was the king of ancient Egypt and that Moses was raised in an Egyptian royal household and that the Epic Exodus took off from the (heathen) kingdom of Egypt to the new and Promised Land (kingdom) of God’s chosen & righteous people in Palestine/Canaan. It is based on the false belief that Moses received his tablets on The Egyptian Mount Sinai. But when the story of Christ was still evolving it seemed that Paul the Apostle was amongst the few who really knew the truth (after he had dived into ancient Arabia)

*“Abraham had two sons, one by the slave woman, one by the free. But the slave woman’s son was born according to the flesh; the free woman’s, through promise. Which is an allegory: for these two women are two covenants. One is from Mount Sinai, born for slavery, which is Hagar. **For Sinai is a mountain in Arabia**; and [Sinai] corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is the mother of us all.”* ([Gal 4:25](#))

Here is Paul, the man who literally invented (western) Christianity, unambiguously affirming that the mountain which witnessed the encounter of Moses with his God had all along been in Arabia. Well, that would automatically

suggest that the rest of the 'Israelite Exodus' story had actually taken place in ancient Arabia as well (and not in ancient Egypt as the millions of laymen so ignorantly/pathetically believed). And Paul was not the kind of man who neither uttered words lightly nor maintained facts he never knew true.

As we said, **Misr** in Arabic means an urbanized place/area in the midst of predominantly desert landscape. It is the kind of place, usually walled with a big entrance gate, where one would find a local market, **storehouses**, housing facilities, water and food supply, and a local governor, or **Faraon** as used to be called in ancient Arabia.

Mizraim is the kind of town one would have expected to find somewhere along the [Ancient Caravan Trade Route](#) to serve as transit station (stop) for endless trains of caravans. At Mizraim a caravan of camels that has been crossing the desert for few weeks/months could stop for a couple of days, get some rest and stock up on enough water and food.

**In that Misr/Mizraim you would find camels carrying [myrrh, balm and gum](#) like in the Story of Joseph. It is also the perfect place as a market for the trade of slaves where they are bought and sold as merchandise like what happened in the stories of Abraham and Joseph. And also this is the place/town where this ruthless Faraon ruled and confronted Moses and his Israelite followers (whom by the way could have never been more than few hundreds if they were to be the third or fourth generation progeny of Joseph and his 12 brothers)**

**Obviously the Jewish scribes didn't only lie about the whereabouts of their stories but their falsehood also included the original number of Moses' followers. Adding three zeros had changed a tiny tale of six hundred Hebrews to an epic story of six hundred thousand slaves exiting the glorious land of the Egyptian Kingdom.**

So Arabs and Jews called any urbanized town in the vast Arabian Desert a Misr/Mizraim. For ancient Arabs, The cities of Basra and kufa (in Iraq), Demascus (in Syria) were called Misrs/Mizraims. And since Mizraim was like a trade center where financial transactions were very common, many Arabs (in Syria and Lebanon) till this very day refer to money as **Misari/Masari**

Another telling detail is spotted today inside the social fabric of the State of Israel where Jews of Arabic origin are referred to as [Mizrahi](#)/Misrahi (the devil is in the details) This is a clear indication that Misr/Mizraim/Mizrahi is of

Ancient Arabic origin and definitely not Egyptian.

Also throughout the Classical antiquity era Egypt of the River Nile was referred to as Mizraim/Mi-is-ri of Copt/Gept by Arabs. As a matter of fact, and since Egypt was the most urbanized amidst predominantly tribal surroundings it was called Mizraim of all Mizraims by Arab Bedouins.

**Hence was the confusion between Egypt (Mi-is-ri of Coptos) and Misr (tribal Mizraim of Arabia) in the Septuagint translation of the Hebrew Bible into Greek.**

Actually the Jewish Bible in its ancient Hebrew version doesn't confuse Egypt with the small town/village dwelled by the Arabian tribes/clans of Mizraim. Since the Bible, according to our investigations, had originally appeared in South Arabia spreading the Israelite faith simply meant winning over more clans and tribes from ancient Arabia and North Yemen. And when the God of the Israelites couldn't win other tribes over, he usually did it the hard way; he threatened them with a roaring rampage of revenge:

*“And if the [clan/tribe] of Egypt [Mizraim] does not go up and does not come, it shall not [rain] upon them. The plague on Egypt [Mizraim] will be [the same as] that with which the Lord will plague the nations [tribes] who do not go up to celebrate the festival of Tabernacles” Zechariah (14:18)*

In the above chapter from **Zechariah** (undeniably Arabian name just as the *tabernacle* is an Arabian theme) the God of the Israelites threatened the Arabian tribes that wouldn't celebrate 'the festival of tabernacles' with drought and specifically the clans/tribes of Mizraim (Arabian Egypt)

***The Hebrew Bible, and in this example, the Zechariah Book refers to Mizraim (Egypt/Misr of Arabia) as the clan/tribe (Mshfah as pronounced in Hebrew) of Mizraim. And since we all could agree that ancient Egypt was one of the ancient world superpowers; then it goes without the least doubt that what the Hebrew Bible referred to as a clan/tribe/family was definitely not the ancient Egyptian kingdom.***



The Bible simply and unambiguously meant Mizraim of ancient Arabia where many other Arabian clans/tribes were in a perpetual conflict with the Israelites over land grab and control. This is the truth simply naked and unwavering.

Besides Egypt never depended on the rain as a source for watering crops; rather it relied solely on the River Nile. Obviously the Hebrew Scribes were talking about the land of some Arabian tribe (Mizraim) that would have been inflicted with famine/plague or simply perished hadn't it rained for a year or two. Indeed all the clues are pointing to 'Mizraim of Arabia'

In 641 AD and after the Islamic conquest of Egypt, the invading Arabs had established a new Capital for the country, [El Fustat](#), and according to Arabic ancient traditions they called it Mizraim/Misr. According also to the old Egyptian tradition of referring to the whole country after the name of its capital; Egypt was called Mizraim/Misr. In that way and since the mid of the 7<sup>th</sup> century (Misr) has been the official Arabic name for the land of the River Nile.

A new Capital, Cairo, was founded by [Jawhar al-Siqilli](#) "The Sicilian", of the Fatimid dynasty, in the 10th century AD. But part of the land composing the present-day city was still the site of old Mizraim/Misr (of El Fustat) whose remnants remain visible and referred to as old Misr by native Egyptians till this very day(I hope this will not sound so confusing)

***Unfortunately this new Arabic name, Misr, for the land of the Pyramids has added all the more credibility, albeit awfully misleading, to the Israelite tales and especially that of Moses and Pharaoh.***

Misr/Mizraim that is mentioned in both the Islamic/Hebrew scripture is not by any means Egypt we are all familiar with, even if the land of the Pyramids was (generically) referred to as Misri by Arabs and Assyrians. Mizraim in the Hebrew Bible is the ancient urban village that was located at the south western coast of Ancient Arabia. The tribal chieftain who ruled over this Mizraim was called 'Faraon'. Since 'Misr/Misrim' was not the formal appellation of Egypt, Mohamed, the prophet of Islam referred to it as '**Copt**' in his renowned letter to its Patriarch, [Al-Muqawqis](#).

One of the common misconceptions about the Arabian Peninsula is that since it's mostly arid desert now then this is probably the way it has always been. But that is not really the case, for ancient Arabia in the ancient times was quite different and much wetter.

Arabian oral tradition and ancient poetry speak of once fertile Arabia with rivers and gardens especially in the **Asir** province.

In the Qu’ran the afterlife Paradise is usually depicted as high fertile hills with running river streams underneath. If we looked carefully into that portrayal we could easily associate it with the fertile landscape of ancient Yemen with its green hills and flowing rivers, or what the ancient Arabs called ‘Gardens of Eden’. **Not only is the ‘Garden of Eden’ found in Yemen, but all the Israelite stories as well. The whole thing, the whole biblical narrative is of Arabian/Yemenite origin.**

*“But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow” Qur’an 2:25*

Until now Arabia has been largely ignored by scholars despite its strategic location as a bridge between Africa and Eurasia. In a new project led by the [University of Oxford](#), a multidisciplinary team of researchers will study the effects of environmental change in the Arabian Peninsula over the last two million years.

So far the satellite images taken by NASA of the Arabian Peninsula have allowed scholars of Geology to see physical landscape features that are visible from space that denote a whole network of former river valleys and lake basins.

James A. Sauer, former curator of the Harvard Semitic Museum, made an argument from Arabian geology and history that **Pishon** (an ancient river mentioned in the Bible) referred to what is now the [Wadi Bisha](#), a dry channel which begins in the Hijaz Mountains near Medina to run northeast to Kuwait.

What lends all the more credibility to Mr. Sauer’s argument is the fact that In the Genesis book the **Pishon** River is described as encircling the entire land of [Havilah](#) (the territory inhabited by the Ishmaelites) and as we have explained before; the Ishmaelites/Ismaelites are undoubtedly ancient Arabian tribes that dwelled south of Medina and Mecca. Also this Havilah, as described in Genesis, lies opposite to Biblical “Mizraim”

**Note that the location of Mizraim/Misr of the Bible as suggested by Dr. Salibi could be found in Wadi Bisha valley in the Saudi Arabian province of Asir (where the Biblical Pishon River had been running there long time ago)**



Since all the scholars we have so far mentioned are in favor of **‘Bible came from south Arabia and North Yemen’** theory, then let’s see if the ancient history of the region will also help validate this thesis.

Actually many historical records, not to mention the Arabian oral tradition, point to the fact that Yemen was one of the first places, if not the first ever, where Judaism appeared. Have you ever wondered why the Jews wear the Arabic head cap **‘Kipot’?** (**Truth, not the devil is in the details**)

The Yemenite Hebrew is considered by many scholars to be the most accurate form of Biblical Hebrew that’s why the [Sanaani Hebrew](#) pronunciation is the dialect commonly used by the majority of modern day Jews/institutions in the state of Israel.

In 1881, the French vice consulate in Yemen wrote to the leaders of the Alliance (the Alliance Israelite Universelle) in France, that he read in a book by the Arab historian [Abu-Alfada](#) that the Jews of Yemen settled in the area in 1451 BCE.

In the southwestern part of Arabia, known in antiquity as Himyar and corresponding today with north Yemen, the local population converted to Judaism at some point in the late fourth century, and by about 425 AD a [Jewish kingdom](#) had already taken shape. The new monarchy is said to have revived a much older tradition of a ruling Jewish dynasty in North Yemen that goes back to 1500 BCE.

For just over a century after that, its kings ruled, with one brief interruption, over a religious state that was explicitly dedicated to the observance of Judaism and the persecution of its Christian population. The records that have survived over many centuries in Arabic historical writings, as well as in Greek and Syriac speak of martyred Christians killed in an infamous massacre.

The pogrom that shook the whole of Arabia was carried out by troops of the Jewish king of Yemen, Yusuf/Joseph [Dhu Nuwas](#) (517 to 525-27 AD) against Najrān, a Christian stronghold in the south of ancient Arabia. After accepting the city's capitulation, Dhu Nuwas massacred the Najran inhabitants who would not renounce Christianity. Actually most of Najran’s Christians caught in this pogrom were brutally burnt alive. Estimates of the death toll from this event range up to 20,000 in some sources.

*One of the interesting archeological finds (though, as usual, fraudulently misinterpreted by the Zionists) is*

*the catacombs discovered in [Beit She'arim](#) in Palestine back in 1937. In the site ancient tombs of Yemenite Jews dating back to 2nd-3rd century BC were unearthed. The Greek inscriptions on the tombs clearly marked the buried as heads (princes) of Yemenite Himyar (our theory couldn't be clearer)*

As we mentioned earlier, The Yabosite/Beit Bos fortress (the Yemenite Jerusalem) has been thriving with an active Jewish community, as well as many other cities in Yemen, till 1949 when more than 49000 Jews were (secretly) transferred to Israel by a fleet of American and British planes in one of the biggest of its kind known as "[Magic Carpet](#)" operation.

Another historic tale that strongly suggests Yemen was the place of the inception of Judaism is the renowned tale of **Solomon and Queen Sheba**. Virtually all modern scholars agree that Sheba was the South Arabian kingdom of Saba, centered around the oasis of Marib in present-day Yemen (Archeological excavations by a [Canadian mission](#) are currently unearthing the Sheba Temple 'Mahram Bilqis' in North Yemen)

Sheba was quite known in the classical world, and its country was called Arabia Felix (happy Arabia probably due its riches and fertile landscape – **Gardens of Eden again**)

In his book "[Queen of Sheba and Biblical Scholarship](#)" **Dr. Bernard Leeman** examines evidence connected with the life of queen Sheba, including ancient Sabeian & Hebrew inscription on the Ethiopian Plateau, aspects of the ancient west Arabian language, Arabian Judaism, and geographical references in the Sheba-Menelik of the Ge'ez kebra Nagast (glory of the kings)

The [Kebra Nagast](#) is the Ethiopian sacred book which establishes the founder of the Ethiopian dynasty, **Menelik**, as the son of Solomon and Sheba. In the Ethiopian book a vivid/detailed reference to the meeting of Queen of Sheba with Solomon is found. Surprisingly, an amazing tale of covertly seizing the Ark of the Covenant and transferring it to Ethiopia by King **Menelik** is meticulously written down in the ancient/sacred Ethiopian book. And don't forget that Moses married an Ethiopian woman.

"And Miriam and Aaron spoke against Moses because of the **Ethiopian** woman whom he had married; for he had married an Ethiopian woman"

(Num. 12.1).

The above mentioned verse from the book of Numbers, unequivocally states that Moses, the champion of the Lord for the chosen people did actually marry an Ethiopian woman. An undertaking that pissed off both his brother and sister, obviously for the low rank black Ethiopian women held in the eyes of the (whiter Yemenite) Israelites. The fact that Moses had married before he left Egypt (Mizraim) only raises the question how he later came to marry Zipporah the Midianite woman when he apparently had left one wife back in Egypt. As we know Midian is the village Moses fled to after he killed an Egyptian, and it is also a landmark on the Biblical Exodus route. **If we succeed in locating 'Midian' we will have no trouble tracing the 'actual' Exodus Route.**

Well, the ambiguity of this marriage issue could be cleared out if we came to view Egypt mentioned in the Numbers as the Arabian village/clan of "Mizraim". Once that clarified the strange act of 'Moses' marrying two women would fit in quite harmoniously with the ancient Arabian tradition of polygamy.

That would also resolve another geographical problem regarding the true location of Midian which was in Northern Yemen, and not opposite the Sinai Peninsula as most biblical historians had long thought. [Midian](#) was geographically adjacent to the land of the ancient kingdom of Saba and later kingdom of [Aksum](#) (Ethiopia & Eritrea).

[Dr. Leeman](#) who holds Bachelor and Ph.D. degrees in African History from London and Bremen Universities and a Masters in Applied Linguistics, argues that the Old Testament is an accurate record but the events it describes prior to 586 BC took place not in Palestine but in Western Arabia, and to a lesser extent in Eritrea and Ethiopia.

**He also believes that the scholars are unwilling to consider such a strong possibility because, if true, it would not only completely undermine the raison d'être of the state of Israel but also force a total reassessment of Biblical, Arabian and North East African history.**

Reconciling the Ethiopians' ancient traditions with our research/thesis has also allowed for the verification of the Kebra Nagast and the (archeological) Hebrew inscriptions on the Ethiopian plateau. Leeman explains much of this in the book, [Queen of Sheba and Biblical Scholarship](#), and in recent articles like, The Ark of the Covenant: Evidence Supporting the Ethiopian Traditions.

In this last article Leeman contends that back in the 1950s, Edward Ullendorf, the prominent specialist in Semitic linguistics and Ethiopian studies believed "that maybe half of Ethiopia's population" was still "**Israelite when Christianity was introduced**". Ethiopia today has various populations of Hebraic and Judaic origin they include peoples like the Falasha, the Qemant Hebrews and the Yibir or Hebrews and the Mai Bela of Eritrea.

Most modern scholars of history and archeology are in agreement that Sheba was a queen that ruled over a Yemenite kingdom (sometime in the early years of the first Millennium BC)

Excavations around the recently unearthed temple of Sheba in North Yemen proved that the temple was a sacred site for pilgrims from Arabia from 1200 BC to 550 AD.

If we are to approach king Solomon and his meeting/encounter with the (Yemenite) queen Sheba as a real historical event, as documented in the Ethiopian sacred book of Kebra Nagast, then that will further validate that Yemen, as our thesis professes, is the native homeland of the Israelites and Judaism.

In South Arabia and North Yemen is where the Biblical archeologists should dig with their shovels and trowels if they were to search for the so called David-Solomon kingdom.

## Faraon(Pharaoh) of Arabia

Since the discovery of the [victory stele](#) of king Merneptah (reign: 1213-1203 BC) by Egyptologist Flinders Petrie in Thebes 1896, aka **the Israel stele**, the mainstream Egyptology has been all the more Bible-oriented. The “Merneptah Stele” is the name given to a stone slab engraved with a description of Merneptah’s military victories in Libya and the Near East. The Merneptah Stele is significant to biblical archaeologists because it is the earliest extra-biblical reference to the nation of Israel yet to be discovered. The mention of Israel is very short and demeaning; it simply says, “Israel is laid waste, bare of seed.”

*“Not one of the Nine Bows lifts his head:  
Tjehenu is vanquished, Khatti at peace,  
Canaan is captive with all woe.  
Ashkelon is conquered, Gezer seized,  
Yanoam made nonexistent;  
Israel is wasted, bare of seed,  
Khor is become a widow for Egypt.  
All who roamed have been subdued.  
By the King of Upper and Lower Egypt, **Banere-  
meramun**,  
Son of Re, Merenptah, Content with Maat,  
Given life like Re every day” excerpt from the victory  
stele of king Merneptah.*

Notice that in the official record of his victory stele, King Merneptah (The son of Ramesses the Great and the fourth monarch of the 19th Dynasty) was referred to by his coronation title, **Banere-meramun**, and not as Pharaoh or Pr-aa.

I don’t know who started the trend but it surely defies academic norms to refer to the long list of kings and queens of ancient Egypt as Pharaohs, simply because the word was never used by either the Egyptian royal court or by ordinary Egyptians.

While I could understand that most religious institutions, be that Jewish, Christian or Islamic, are geared towards envisioning the kings of ancient Egypt as Pharaohs, it is utterly disappointing to see the scholars of the academia follow suit.

Most if not all the literature written on ancient Egypt, and it is phenomenally huge, is immersed in this Pharaoh myth/deception.

***Actually ancient Egypt, one of the best documented of all ancient civilizations, has never left any papyrus writing or a temple/wall inscription that mentioned Pharaoh as a title for the king. Massive monuments and countless records covering more than three thousand years are devoid of any mention of Pharaoh as a designation/title for Egypt's king.***

Since the Septuagint deception occurred in the 3<sup>rd</sup> century BC any mention of 'Pharaoh' or 'Pr-aa' in Egyptian records and inside royal cartouches during and after the Ptolemaic era (305 BC–30 BC) will not be taken into consideration in our research, simply because it will be the product of a narrative based on the distorted translation of the Hebrew Bible. Therefore all the royal cartouches encircling the coronation title of the king preceded by Pr-aa in Egyptian temples established/carved during the Greek era will not be considered eligible as counter-thesis to our theory.

As I said I don't know who, amongst Egyptologists, first coined this Pharaoh title as a reference to the king of ancient Egypt but I think I know how he/they did it. Perplexed by how extensive the '**Faraon**' title is reiterated throughout the Bible and at the same time never considering the fallacy of their Biblical premise, scholars used their knowledge and imagination to come up with a Hieroglyphic/Egyptian word that could linguistically come/sound close to '**Faraon**'.

Phonetically speaking, of all the royal epithets and titles the closest likeness to 'Faraon' is 'Pr-aa'. And since Pr-aa/Per-aa meant the big/great house (Royal palace) Egyptologists were quick to interpret (actually misinterpret) that it is the Hieroglyphic for Pharaon/Pharaoh. Jumping to the wrong conclusion has foolishly and irrevocably linked Pr-aa with Faraon. But before we deconstruct this Pr-aa/Pharaon myth let's see how the word Pr (house) was used in ancient

Egypt.

There are five documented conventional associations with 'Pr' in ancient Egypt:

1. **Pr Ka** which referred to the tomb, where the deceased lingered before his/her resurrection and immortality.
2. **Pr Ba** which referred to the temple, the house of the soul where ancient Egyptians sought energy and healing.
3. **Pr aa** which referred to the royal palace (house of the Queen 'for ancient Egypt was originally a matriarchal civilization' – note that the emblem of the headdress characteristic of the [goddess Isis](#) was the throne chair of Egypt).
4. **Pr Ankh** which referred to the house of life or the school of wisdom and Egyptian traditions.
5. **Pr Neter** which referred to the pyramids (House of deities/cosmic energy)

Pr-aa is not a new word that emerged lately in the ancient Egyptian vocabulary; on the contrary it is repeatedly spotted across the wide Egyptian literature/records from the very first days of old Kingdom down to the last dynasties and the fall of the Empire. Pr-aa is an old designation/word that always meant "the great Palace" but twisting its meaning to "Pharaoh/Faraon" is the new thing that only began to appear after Ancient Egypt had been conquered by the Greeks and the Romans. The premise, utilized by philologists and Egyptologists, that equates pr-aa with Pharaoh/Pharaon is downright wrong and distorted. The wide dissemination of this Pr-aa/Pharaoh analogy during the Ptolemaic and Roman eras is proof of its foreign origin. The word "Pharaoh/Faraon" never showed in the Egyptian records or in its ancient traditions. Pr-aa is simply pr-aa, it should be read pr-aa and when translated into Hebrew, it should also be pronounced pr-aa and not Faraon.

Stretching the appellation "**Pr-aa**" beyond its normal function as a reference to the royal palace to instead refer to the king of Egypt himself is not only deceiving but highly un-academic as well. Furthermore, the Egyptian royal court was called **Pr-Nesut** in most of the records.

As for the king of ancient Egypt he had five official royal titles:

1. **Horus name**; where the name of the king was put in a serekh, representation of the palace façade, with an image of a falcon perched on top.

2. **Nebty Name or the name of the two deities/ladies;** a name associated with Nekhbet, the vulture, patron of Upper Egypt and Wadjet, the cobra, patron of lower Egypt.
3. **Golden Horus name:** in this titulary Horus is depicted perched on top of the Hieroglyph sign for gold.
4. **Coronation name:** this was the most common amongst the royal titles. The name of the king is enclosed inside a cartouche and the **title Nswt bity/Nesu bity** (king of Upper and Lower Egypt) is added on top.
5. **Birth name:** the name given to the king at birth and was usually preceded by the title “son of Ra”

Again none of the (official) five titles of the Egyptian king had anything to do with Pharaoh/Pharaoh. It is also worth mentioning that those five titles were more employed inside the official and ceremonial realm of the kingdom. For example the coronation name for king Ramses II, long thought to be the Pharaoh of Moses, is **Usermaatre Setepenre** (does this sound anything like Pharaoh?)

Historians derive their information about Ancient Egyptian history from three main sources; the stone & coffin inscriptions, papyri writings and the records of the Egyptian Priest, Manetho, who lived during the Ptolemaic era in the early 3rd century BC. Manetho wrote the "[Aegyptiaca](#)" (History of Egypt) in which he divided the rulers into dynasties (or ruling houses) which forms the basis of the modern system of dating Ancient Egypt.

Like the Septuagint, it is strongly believed that Manetho's 'Aegyptiaca' was also commissioned, to be written in Greek, by King Ptolemy II, also known as Philadelphus. But nowhere in Manetho's renowned book do we find the knowledgeable Egyptian priest refer to the kings of ancient Egypt as "Pharaohs". The 'Septuagint' and 'Aegyptiaca' are contemporaneous sources in the sense that both of them were commissioned by the same Greek Monarch. Another interesting parallel between the two sources is that both of them speak about Ancient Egypt. While the Egyptian historian, Manetho, refers to ancient Egyptian Kings by their (official) coronation titles, the Septuagint insists on calling the Egyptian King as 'Faraon'.

***Since Manetho is a more reliable source when it comes to the history of Ancient Egypt, we could safely infer that the 'Septuagint translation' was a***



***bit confused regarding the official royal title of the King of Egypt. For, as we have seen earlier, 'Faraon/Pharaoh' was never an official royal title for the King of Egypt.***

Since the story of Moses/Pharaoh was a popular story amongst the average people, it would be interesting to find out what the common Egyptians called their king during ancient times.

In my investigation into the Pharaoh affair you will find me always interested in finding out what the most popular title for the king of Egypt was among his subjects. Orthodox Egyptologists tend to believe it was **Nesu-Bity** (king of the two lands) and for once I find myself in agreement with them.

**Interestingly, that title managed to endure through the long centuries down to our modern times. Nesu-bity/nesebty is the Egyptian expression yelled by native women when startled by sudden and shocking news. It's as if they call upon the king of the two lands (upper and lower Egypt) to come to their rescue.**

So where is Pharaoh in all that review of ancient Egyptian royal titular; it's nowhere to be seen. But once again and because they won't give up on the biblical narrative, Egyptologists keep twisting the facts.

In their recent publications/literature about ancient Egypt Egyptologists, in an attempt to save face, have admitted to the fact that Pharaoh was never used as a title for the king of Egypt but they went on and added that Pr-aa/Pharaoh began to be used as a generic reference for the king in the late eighteenth Dynasty. Of course that is nothing but a blatant twist of facts. And I'll show you why.

But first, why the Egyptian 18<sup>th</sup> dynasty (1580-1314 BC) was specifically picked as the start of this new "Pharaoh trend"? Because Moses' story, according to the biblical timeline, is supposed to have taken place around 1446-1250 BC.

But once again no name from the [king list of the 18<sup>th</sup> dynasty](#) or even the 19<sup>th</sup> dynasty for that matter could be interpreted as Pharaoh. The 18<sup>th</sup> dynasty boasts of topnotch Monarchs, e.g., Thutmose III, Amenhotep III, Akhenaten, Tutankhamun and Hormheb

Likewise, the [king list](#) of the 19<sup>th</sup> dynasty (1292-1187) boasts of equally prominent names, e.g., Seti I, Ramses II, and Merneptah.

The same goes for the name ‘**Moses**’ about whom the Egyptian records are deadly silent. Once again, some Bible apologists would argue that since documented history was generally written by kings no Egyptian monarch would dare mention Moses in his records, for King of Egypt had been crushed by Moses’ god. In other words, the royal Egyptian records only kept track of accomplishments and victories.

This argument could be easily refuted by the very interesting case of Akhenaten, the king who tried to wipe out Egypt’s ancient religion and its priesthood – a complete anathema by Egyptian standards. Yet archeologists are inundated with endless Egyptian records and monuments of the heretic king. Akhenaten posed a threat to the Egyptian monarchy and traditions far more perilous than Moses and his slaves did. But no matter how hard the Egyptian Monarchy and priesthood had tried to erase it from the country’s memory; eventually archeologists knew almost every bit of the story about king Akhenaten and his radical religious revolution.

***In a civilization so obsessed with documentation  
how could an event as huge as the Exodus be kept  
hidden for thousands of years?***

Back to Pr-aa/Pr-3a (Big House) which Egyptologists say began to appear in the records of the late New Egyptian kingdom (1550-1077 BC)

Well of course it did, but it appeared as a reference to the Egyptian Royal Court/Big Palace or House. Like today when the White house is mentioned, it obviously indicates we are talking about the American administration or policy in general and not the President of the United States in particular. Likewise, Pr-aa specifically meant the royal palace/court and not the King himself. In that sense, Pr-aa could be frequently spotted across the Egyptian records as would the White House in the American documents. Twisting the meaning of Pr-aa into Pharaoh/Faraon is what we strongly denounce.

***Going through Ancient Egyptian records to search  
for ‘Pr-aa’ and then unwittingly equating it to  
‘Pharaoh’ is a wrong undertaking. For, as we have  
explained earlier, it is built on a false premise. Pr-aa  
never meant ‘King of Egypt’, and it should never do  
as it is not one of the official Egyptian royal titles.***

As we mentioned earlier, the testimonies gathered by Herodotus in the 5<sup>th</sup>

century BC during his visit to Egypt are totally devoid of any Pharaoh/Faraon as a popular or even an official designation/title for the king of Egypt. Thus Herodotus' treatise on Ancient Egypt debunks the Orthodox Egyptologists' claim that Pharaoh/Pr-aa was a common designation/reference for the Egyptian kings that started to show up from the 18<sup>th</sup> dynasty onwards.

It's not only Herodotus whose records are devoid of any mention of "pr-aa/pharaoh" as a designation for the king of Egypt, records of other prominent historians and geographers, who visited and dwelled in Ancient Egypt for quite some time, such as Strabo, Plutarch and Diodorus Siculus are not aware of this designation as well. In his renowned Geography Book, the Greek Geographer, [Strabo](#) travelled across the whole of ancient Egypt in the early years of the first century AD. In his description of Ancient Egypt Strabo always referred to those who ruled the ancient land as Kings of Egypt, and not Pharaohs.

Archeologists and historians won't find any trace of Faraon in Egypt because at the time of the Israelite stories this Faraon/Pharaoh had all along existed in a completely different place and geography. Now you know where.

The oral history of ancient Arabia is rife with tales of the Arabian Faraon (Pharaoh) and Mousa (Moses). So not only was the true/original history of Faraon widely known in Arabia but also his genealogy.

*As a matter of fact the renowned Arabic historian and geographer [Yāqūt al-Hamawī](#) (died in 1230 A.D), wrote in his book [Mujam al Buldan](#) (the Dictionary of Countries), concerning the identity of Faraon/Pharaoh that: "The Faraon was an Arab man from the Amaleek (Amalekites) tribe. He was a short, stout, and bearded and his name was "**Al Waleed bin Musaab**". The same identification has also been documented by another prominent Arab scholar, [Al Tabari](#) (839- 923 AD) in his renowned book (history of prophets and kings)*

Faraon is an Arabian title that simply means "head or chieftain of a tribe/town" and the tale of Faraon and Mousa (Moses) has long been celebrated as one of Arabia's most ancient tales. Nothing in this tale is Egyptian. The whole story of Moses/Faraon is frightfully Arabian; its characters, its culture and its geography are Arabian.

## Why the Bible came from Arabia

### **(Misconceptions about the Amarna Letters and Babylonian Captivity)**

In our investigation ancient Arabia, long forgotten and marginalized, will be revisited revealing its influence in the ancient Near Eastern history. It is not only its history that was influential but the ancient Arabian culture, through the Judaic traditions, had eventually swept across the whole Ancient Near East. Part of those traditions and culture is the (Arabian) story of Mousa and Faraon.

Another find frequently resorted to, by Biblical archeologists, when trying to substantiate the Pharaoh/king claim is the well-known Amarna letters.

[Amarna letters](#) constitute an important Egyptian archive on clay tablets discovered at Tell Amarna (in Upper Egypt) and dating to the kings of 18<sup>th</sup> dynasty and mainly King Akhenaten (1353–1336 BC). The tablets (as widely defined) are mostly diplomatic correspondence between Egypt and neighboring powers e.g., Assyria, Hittites and Babylonia and also between the Egyptian administration and its vassal rulers in “Canaan and Amurru”-- so the narrative goes.

But before we elaborate on the myths and misconceptions concerning the ‘**Amarna Letters**’ let me draw your attention that the (biblical) Canaan and Amurru/Amorites mentioned in the Egyptian archive are not to be found, as proclaimed by orthodox Egyptologists and historians, in the ancient land of Palestine and Syria.

Canaan and Ammorites/Ammuru (sometimes confusingly interchangeable) were simply the ancient Arabian tribes of Banu (sons of) Canaan & [Kinanah](#) and Banu Amer. Those are but the ancient Arabian tribes the Israelites were engaged with in a long-term conflict that goes back to the biblical time of the so called conquest. Joshua brutally raided their land and massacred their people in a genocidal war. It is also worth mentioning here that the (tiny) land Joshua conquered was in Northern ancient Yemen and not in Palestine as proclaimed by Biblical scholars and historians.

The Canaanites originally inhabited the south western coast of ancient Arabia, as

documented by Herodotus, and later migrated to [Phoenicia](#). Those who remained back in Arabia continued to be called Canaanites, while the newly immigrants to Phoenicia later became known as [Aramaean](#)s.

As for the Ammurû ([Banu Amer](#)) frequently mentioned in the Amarna letters they also came from the south of Arabia and controlled the [Najd](#)/Nejd area (middle Arabia) for centuries during the classical antiquity times.

The Hebrew Bible is laden with stories and events related to Canaan and Ammorites, and as usually misinterpreted, most probably by design, as two clans/peoples based along the Phoenician coast (modern day Palestine, Israel and Lebanon)

***The Septuagint translation of the Hebrew tales with its distorted depiction of Egypt as the land of the Israelites' bondage and Exodus is the main reason why the geography of the ancient Near East had been distorted as well. When the world was sold this fake idea of Egypt as the land of Pharaoh-Moses story, what was originally the Phoenician land of Palestine and Syria had become all of the sudden the land of Canaan.***

The whole history of the Canaanite tribes (Banu Canaan and Kinanah) and its long conflict with the Israelites had actually taken place in the south and west of ancient Arabia. The current land where Israel/Palestine is located has never been called Canaan throughout the region's long history; rather the word was recently (late 19<sup>th</sup> century) coined by Bible-gearred orientalists. The whole thing is the making of confused orientalists driven by their Biblical fantasy and compass.

This misinterpretation by orientalists/western scholars is by far the reason why the whole history of ancient Near East has been such a mess. But if we examined the whole scene through (indigenous) Arabic eyes, peeled away long centuries of deception, misconception and bias the ancient Near East would re-emerge with its history looking afresh and its stories more coherent.

**Maybe that's why most of the scholars subscribing to the "Bible came from Arabia" theory are Arabs who, contrary to the orientalists, are closely connected to the land and its oral culture and history.**

Some of the ‘Orthodox’ scholars who endorse the ‘Pharaoh/Moses in Egypt’ narrative claim that the word ‘Pharaoh’ was used in the Amarna Letters, a flimsy claim that couldn’t stand up to our scrutiny.

**‘The Amarna tablets’** find is a huge archive of almost 382 tablets/letters not to mention other countless ones lost/destroyed. Not once in that long list of correspondence did we spot a single case of addressing the king of Egypt as Pharaoh (stumbling into versions citing the word ‘Pharaoh’ is definitely a case of Bible-influenced translation)

In our investigation, we found out that when a letter was sent from a king of a neighboring country/kingdom the ruler of Egypt was addressed as ‘King of Egypt, my brother’

*“To Naphkhouria/ Akhenaten, **king of Egypt**, thus speaks Burnaburiash, king of Kardunias/Babylonia, your brother: I am well. May the well-being reign over you, your house, your women, your children, your land, your great ones, your horses, your chariots” [Amarna Letters AE 9](#)*

**In the above letter Burnaburiash, the Babylonian king addresses Akhenaten as Nefer-khepru-Re (the coronation name). So the coronation title of the king of Egypt, not Pharaoh, as shown in the tablet was the official title for correspondence during that period in the late Bronze Age.**

But when the letter was sent from a minor Vassal/agent, the king of Egypt would be addressed as ‘the king, my lord, my god, my Sun’ and not Pharaoh as in this example sent by a vassal ruler called [Abi-Milku](#);

*“To the king, my lord, my god, my Sun: Message of **Abi-Milku**, your servant. I fall at the feet of the king, my lord, 7 times and 7 times. I am the dirt under the sandals of the king, my lord. My lord is the Sun who comes forth over all lands day by day” Moran, William L. ed. ,1992, *The Amarna Letters*, p233*

**One of the misconceptions about the Amarna tablets is that they were sent from agents/subordinates of the Egyptian Empire in Canaan/Palestine. But in fact the tablets were sent by many Arab chieftains (vassals of Egypt) in the very land of Middle and Southern Arabia where the tribes of Canaan**

**(Kinanah) and Banu Amer (Ammuru) long dwelled along the strategic ancient caravan trade route. Actually the Amarna Letters and other cuneiform documents use Kinahḫu, while other sources of the Egyptian New Kingdom mention numerous military campaigns conducted in [Ka-na-na](#)**

That's also why almost all of the Amarna letters are written in one language (Provincial Babylonian/Akkadian), the writing system that was common during the time in ancient Arabia and Mesopotamia, two adjacent lands that shared intertwined history, culture and linguistics. For Example the Akkadian supreme God Ilu is the same El /Elim in Hebrew and Allah in Arabic (Phonetically speaking)

The fact that some of the letters referred to the land of Egypt as the land of Mi-is-ri (*an old Arabian designation of Egypt but not to be confused with the Biblical Mizraim/Misrim*) is a robust evidence that those letters were sent from Arabia and Yemen. As elaborated in our research, the ancient caravan route (of once highly economic interest to ancient Egypt) was why the western coast of ancient Arabia and Yemen had most of the time been under Egyptian hegemony.

**The Amarna letters were actually sent from Egyptian vassals in “the Arabian” Canaan and not the “the Palestinian” Canaan as widely spread (misperceived) amongst orthodox scholars of Biblical history.**

Abi-Milku/Abi Malik (father of Malik) in the previous letter is an unmistakably Arabic name that was very common in ancient Arabia. Likewise, many of the Amarna Letters were sent by native Arabic chieftains/vassals. The following names couldn't be by any means expect Arabian especially that they are preceded by the exclusively Arabic tribal prefix Abd (slave/son) or Abi (father of) .e.g., [Abdi-Ashirta](#)( Ruler of Amurru), [Abdi-Heba](#) (Vassal of Ursalem/Jerusalem) and [Abi Milku](#) (vassal of Gezer), [Rib-Addi](#), and Abdi Tirsi of Hazor.

Identifying some of the previous names with modern day Jerusalem, Gezer, Hazor and Biblos is another deluded interpretation of ancient Near Eastern history by orientalist who have been desperately trying to forcibly pin the Biblical history to the land of Palestine. But little did those Western Biblical scholars know that the identification of those Amarna vassal cities as Palestinian/Canaanite cities **will only help repudiate the historicity of the whole Biblical narrative**, for simply during the time of the Amarna letters (1360 -1320



BC) the Israelites were (supposedly) still sojourning in Egypt !! Could you see the mess this ‘Septuagint fraud’ has caused? Have you started to discern the huge distortion this flawed translation of Biblical history created, not only in the history of ancient Egypt, but the whole of humanity’s ancient history? This ancient deception has forced historians, till this very moment, to reshuffle/bend the whole ancient history of the Near East so that it could go in line with their ‘flawed’ Biblical ‘distorted’ stories.

One of the letters that has gained popularity and considerable authority amongst Biblical archeologists is the tablet sent from “[Abdu-Heba of Jerusalem](#)”. How could it not when the letter is explicitly speaking of Hapiru (Hebrew) and Jerusalem (two key words in the Israelite literature)

**Only the letter sent from Abdu-Heba, the Vassal chieftain of Jerusalem, couldn’t possibly have been sent from Jerusalem of Palestine for also during the time of the Amarna 1350 BC there was simply [no Jerusalem](#) to speak of. Therefore the Amarna letters that are said to have been sent from Jerusalem were actually sent from ([Beit Bos](#)) Jerusalem of Yemen we have mentioned earlier.**

What does that mean? It simply means that all the letters from the vassals of ancient Egypt were sent from Arabia and specifically South-Western Arabia and North Yemen. ‘Hazor, Gezer and Jerusalem’ were originally located in Arabia and North Yemen before the mass migration of ancient Arabian tribes (Israelites included) to Palestine and Syria.

**History supported by modern archeology clearly shows that Palestine (falsely labeled Canaan) had been inflicted with [inhospitable environment/topography](#) that lasted all along the Bronze Age and lingered well into the first centuries of the Iron Age. Excavations have found no trace of a settled population around Judea and Jerusalem during the 10th century BC, when the Kingdom of David and Solomon is supposed to have long been established. (We’re talking of scattered and shifting foci of nomadic life at best)**

**In other words, the whole landscape known today as Palestine/Israel was practically uninhabited during the suggested time-line for Biblical landmark stories e.g., Exodus, conquest and [establishing the United Kingdom of Israel](#).**

On the other hand, ancient Arabia enjoyed a more hospitable weather with fertile



and rainy territories along its western and southern parts, not to mention the gardens of Yemen with its flowing rivers and spectacular green hills ([Felix Arabia- Gardens of Eden](#)). Besides (as we have mentioned earlier) many of the ancient Arabian documents and oral narrations, not to mention the ancient Arabian poetry, speak of Yemen and south Arabia as the native homeland of the Israelites and their stories. The Qur'an itself, Arabs' most revered book, *has made the Israelites & Judaism its own contextual premise and theme*. What does that tell us about the Arabic origin of the Israelites; yes a lot I dare say.

Another crucial factor that added to the demographic and economic growth of ancient Arabia was the [ancient Caravan Trade](#). That ancient international route for the lucrative trade of spices, incense, textiles and gold, which lasted throughout the whole antiquity era, had cut across Arabia from Yemen in the South to Petra and Palmyra in the North.

Along that ancient route of international Caravan trade (7<sup>th</sup> century BC- 2<sup>nd</sup> century AD) the Israelite cities prospered and the Israelite stories took place. As a matter of fact the decline of that trade route and the destruction/[breach of Ma'rib Dam](#) (145 BC) in Yemen were key factors behind the mass migration of Arabian tribes (Israelites included) northward to Palestine and Lebanon.

The whole part of the caravan route had been in ancient Arabia and Yemen, the homeland of the Judaism and the Israelite stories, as we argue in our book. The wide dissemination of the stories of the Jewish patriarchs throughout the ancient Near East was due to the fact that those stories sprouted in ancient Arabia and were carried wide and far by the Arabian Jews who once controlled the Incense trade and its caravan route. Arabia did not only carry incense and spices on their camel caravans to the ancient world but also the new ideas of Judaism and the stories of their patriarchs. *And that in a way served as an effective prelude to the 'Septuagint deception'.*

**The establishment of any kingdom has to be preceded by a demographic and economic spur and paralleled by archeological evidence of demographic, military and urbanized expansion. But that is nowhere to be archeologically spotted all over Palestine during the Biblical ancient times. The digging in Palestine has not shown any sign for evolution of obvious territorial entities before 5<sup>th</sup>-7<sup>th</sup> century BC. The actual Israelite history in Palestine has probably started with the [Hasmonean kingdom](#) 2<sup>nd</sup> century BC and not before.**

**It is as simple as that; Palestine was neither the homeland for the kingdom of Israel nor the place for the stories of its early Patriarchs. The Inception of Judaism and the stories of Abraham, Isaac, Joseph, and Moses happened in Arabia and Yemen. The blatant failure of Biblical archeology in the land of Palestine is primarily due to a premise completely flawed and a Bible (Septuagint) cunningly tampered with.**

Trying to forcibly project the Biblical stories on the Egyptian and Palestinian landscape will yield nothing except more anachronisms and failure. It's time we looked at the new evidence yielded by a body of serious Arabic scholars who unearthed the Arabic roots of the Bible and its stories. It's time we sobered up and grew out of this Israelite myth of Pharaoh/Moses in the valley of the Nile and conquest/kingdom in Palestine.

The key point here for grasping the rationale behind our thesis/theory is that ancient Arabia, not Palestine, was the land that witnessed the Biblical stories of Exodus and conquest. Arabia and North Yemen was the land of the United Kingdom of Israel. Jerusalem that was ransacked and destroyed by the Babylonian King, Nebuchadnezzar II (following the Siege of 597 BC) is to be searched for in the mountainous terrain of North Yemen. Interestingly securing the ancient Caravan trade, besides crushing Arabian rebellion, was a key factor behind king Nebuchadnezzar II military campaign (totally [misinterpreted](#) to have taken place in Palestine after Nebuchadnezzar II failed to invade Egypt)

But the actual story of the Babylonian captivity is that king Nebuchadnezzar shortly after his ascension to power, unleashed one of the biggest military raids in the history of ancient Arabia. To safeguard the Babylonian interests, Nebuchadnezzar 605 – 562 BC, the Chaldean king in the Neo-Babylonian Empire decided to change course. Instead of just crushing the Arabian tribes for their frequent rebellion, which historically proved inefficient, he saw the answer to recurrent Arabian headache was *mass transfer*.

The raid's target was crushing the Arabian rebellion and transferring/deporting all the tribes involved in attacking the caravan route to Babylonian-controlled territories. But the obscurantist Israelites saw Nebuchadnezzar's devastating campaign as a divine punishment; for they had forsaken Yahweh and killed many of his prophets.

Once again this point needs to be clarified; king Nebuchadnezzar did not target the Israelites in specific like the [distorted history](#) books and Hebrew Bible will

tell you, but he besieged and captured many Arabian tribal strongholds. The Israelite tribe and their DarSalam (Yemeni Jerusalem) just happened to be one of them (as documented by Classical Arabic historians, e.g. [Al Tabari](#), [Al-Masudi](#) and [Al- Hamadani](#))

After the siege and the capture all the Arabian tribes (including the Israelites) were transferred en masse to Babylon where they were kept there till 539 BC.

After the fall of Babylon to the Persian king Cyrus the Great in 539 BCE, all exiled Arabian tribes (and not only the Israelites) were granted a pardon and were free to return to their homeland in west and south ancient Arabia.

Once again we need to pause here for a while for this point needs to be reiterated. The Nebuchadnezzar's military raids targeted all Arabian tribes who needed to be punished for their frequent attacking and plundering of the Caravan trade.

In other words, Nebuchadnezzar did not set out to exclusively attack the Israelites, besiege their DarSalam (Jerusalem), kill their chieftain/king (Jehoiakim) and destroy their temple; rather he waged an outright war against all Arabs in southern and western regions of the Peninsula.

**Nebuchadnezzar attacked all Arab's strongholds in the southern and western Arabia and also in North Yemen and after years of battles and blockades he returned to Babylon with hordes of captivated Arabian tribes (The Israelites just happened to be one of them)**

**The Israelites were captivated (as lawbreakers) for their continuous piracy and plundering not because of their faith, their city and temple destroyed (as collateral damage) in a Babylonian raid aimed at crushing Arabs' rebellion.**

What the Zionist machine of twisting facts will tell the kids in their history books is quite different. The Zionist version depicts Nebuchadnezzar as planning his whole campaign with one enemy and target on his mind; the Israelites and their new faith in Palestine (not ancient Arabia)

But the truth is that Nebuchadnezzar might have never heard of the Israelites or their cult before he embarked on his military raids. The Israelite tribe was indeed not the biggest nor the strongest tribe in ancient Arabia. As a matter of fact [the Adnan tribe](#) of western Arabia was the key adversary to be reckoned with in Nebuchadnezzar's raid.

The point we are trying to clarify here is that the Israelites were dragged, from North Yemen not Palestine, along many other tribes to Babylon in captivity for their rebellion and plundering. And guess what, Nebuchadnezzar's plan worked.

After the Great Cyrus's pardon most of the Arabian tribes preferred to continue in Babylon. The only tribes that couldn't assimilate into the new urban culture of Babylon are the Israelites. Obviously the Jewish creed had turned the Israelites into hard-to-assimilate antagonistic sect/group (that same attitude has lingered with the hardcore Jews till this day)

But on the other hand the captivity in Babylon has given the Israelites the *golden opportunity* to discover a wealth of Sumerian and Babylonian culture and mythology. Feeling the (tribal) inferiority of their cult, the Israelite scribes embarked on writing down a new book for their tribe. And this is precisely the moment when the Jewish scribes began fantasizing and twisting facts in their book of tales.

In the book, later known as the Hebrew Bible, loads of [copycatted](#) Sumerian and Babylonian profound myths were intertwined with the tribal and shallow stories of the Israelite tribes. (Adam and Eve, the tree of knowledge, and the Noah flood are but ancient Assyrian/Sumerian myths)

**So what we're looking at here is the Israelite/Jewish distorted version of the ancient Near Eastern history. In the phony version; the Israelites were prosecuted by Egyptian king (so called Pharaoh- another fraud) and attacked by Babylonian king and held in captivity for their faith. But the truth is that the Israelites never set foot in Egypt and that their Captivity in Babylon was part of a bigger exile of many southern Arabian tribes.**

Because we've been envisioning the ancient world through the fake Israelite prism, we were deceived into believing that Moses was born a prince in Egypt where he grew up and fought its king (Pharaoh) and led thousands of Israelite slaves out of the Nile valley (a completely false story)

Also, the Israelite book, kept on distorting the ancient history of Babylon and Assyria where they monopolized the Nebuchadnezzar's raids and deportation of Arabs as an exclusively 'Israelite tragedy'

**The Captivity of most of Arabian tribes had been twisted/molded and passed down in history as the Exclusive Captivity of the Israelites.**

All that persecution and forced migration took place not due to their plundering

and piracy but because of their beliefs. The Israelites were held in captivity to preserve their faith (*what deception*)

The same deception was carried out again when the modern Zionists distorted the history of the World War II. They turned/distorted the war that swept across the whole of Europe, Russia, North Africa and the Far East into an exclusive war against the Jews.

**The heavy toll of that devastating war (over 60 million were killed) was twisted and somehow monopolized by the Zionist Propaganda machine as the Jews' exclusive calamity.**

This is how history (ancient and modern) is being distorted by the Israelites and the Zionists. We are living a big lie that was invented by the ancient Israelites, and passed down to us, generation after generation, in their distorted book and stories.

## The Arabian tribe of Israel

### Ashraf Ezzat's theory

Egypt holds a unique place in archaeology because its chronology is "fixed" and early. Egyptian chronology is fixed because it is based on written records tied to fixed risings of the star Sirius dating back to 1870 B.C. That's why Biblical archeology, as well as that of the ancient Near East is usually linked /compared to Egyptian chronology for more precision and verification purposes.

**To investigate whether or not Israel existed in Palestine in ancient times, we should first find out what Ancient Egypt has to say about that. For Egypt was practically the neighbor-next-door to ancient Canaan and also due to the accurate chronology of ancient Egypt.**

As we mentioned before, the first and only mention of Israel in Egyptian records was in the [Stele](#) of king Merneptah (1213 - 1203 BC) The time period of the stele in itself holds an [unresolvable contradiction](#), for as we reiterated earlier the consensus now amongst the modern Archeological academics is that Canaan/Palestine did not witness a significant population growth until maybe two hundred years after the time of 'Merneptah Stele'.

The Stele was discovered by Sir Flinders Petrie in 1896 at Thebes, and now displayed in the Egyptian Museum in Cairo. The text is largely an account of Merneptah's victory over the Libyans and their allies in West of the Egyptian Kingdom, but the last 2 of the 28 lines deal with a separate campaign in the East. The word "I.si.ri.ar" written at the end of the stele **was suggested** by Petrie as Israel.

The lines that included Israel read as follows;

*“Ashkelon has been overcome; Gezer has been captured; Yano'am is made non-existent and **Israel** is laid waste and his seed is not; Hurru is become a widow because of Egypt”*

Since there were already towns by the name of Ashkelon and Gezer in Palestine/Israel, Bible-oriented archeologists saw this as a military campaign against Canaan/Palestine.

But according to our thesis/investigation that traces the early history of the Israelites to ancient Arabia, Merneptah's Stele did not refer to Canaan/Palestine, but to the Arabian Canaan (Banu Canaan/Banu Kinanah)

In his breakthrough theory "**Bible came from Arabia**" Dr. Kamal Salibi has come up with more than one hundred place names in Arabia and North Yemen that amazingly matched the ones mentioned in the Torah.

[Dr. Salibi](#), and [Dr. El-Rubaie](#) as well, are not building their theories merely upon similarities of names, but they are also offering a whole new geography that makes the Israelite stories more relevant and coherent. Once applied, the new Arabian theater/geography instantly straightens out many of the contradictions and anachronisms that have long plagued and puzzled the Biblical historians.

**Placing the Israelites back in its native Arabic land will no longer make the pervasive culture of slavery in the stories of Joseph and Moses alien or inexplicable, or the walls and fortifications of mountainous villages tumbled down by Joshua unreal and unverifiable.**

The Arabic Bible and Arabic Israelites will lend credence to the misinterpreted Journeys of Abraham (from Ur/Haran in Mesopotamia to Damascus, to Bethel in Palestine then to Egypt and back to Bethel once again!) Those long and arduous Journeys (riding a camel) seemed not only silly for an elderly man (almost one hundred and fifty years) but utterly impossible.

According to the orientalist interpretation of the Hebrew Bible, Abraham is the "Superman of antiquity". The Patriarch was born (sometime around 1900 BC) in the city/village of Ur (south Iraq) in the ancient Chaldean Empire in ancient Mesopotamia, then he moved to Haran (Turkish-Iranian border) and then he headed to Damascus (Syria) then he traveled to Shechem and Bethel in Palestine (mistaken for Canaan). After that, he took a giant leap to Egypt where he had offered his wrinkled 65-year wife/sister as a concubine for its king (mistaken for Pharaoh). Then he turned back to Palestine (mistaken for Canaan) and of course the Journeys of the then 150 plus years Patriarch wouldn't have been made holy without stopping for a while at Salem (Jerusalem) where he had a friendly meeting with its chief, Melchizedek (honest king in Arabic!)

Now the reason why many 'academic' historians view the tale of Abraham as merely fictional is simply because many of the city names mentioned in his story were actually not yet established around the time of the Patriarch.



***At 1900 BC there was no Damascus yet, no Canaan,  
No Jerusalem and definitely no Pharaohs in Egypt.***

Feeling the heat and embarrassment after nearly two centuries of Extensive excavations in Egypt yielded no historical evidence of 'Pharaoh' as the title for the 'King' of ancient Egypt, archeologists (with Bible geared mindset) admitted that 'Per-aa/Pharaoh' had never actually been the royal title for Egypt King. However, in an attempt to save face, they have recently added as we mentioned earlier that the title 'Pharaoh' began to be used as a generic reference for the 'King' of Egypt at a very late period of the ancient Egyptian Empire (around 1200-1000 BC)

Now, although that assertion & timing is totally erroneous (as we explained in a previous chapter) still it remains very difficult for those 'academic' historians and archeologists to explain how on earth the 'King of Egypt' whom Abraham introduced his wife to as his sister could be referred as 'Pharaoh'? For according to their 'robust' thesis/investigation there were no 'Pharaohs' in ancient Egypt around 1900 BC (the purported time of Abraham's tale)

**Now once again let's stop here for a while and ponder upon this inconsistency. There were **no 'Pharaohs' yet in Egypt** but still Abraham met one in his ancient journeys. Well, that could translate to one of two likelihoods. Either Abraham never set foot in Egypt, or he had really met 'Pharaoh' but not in the 'Egypt' we all know of, and that is what had really happened.**

'Pharaoh' in the Abraham story, as well as that Moses and Joseph spoke of is not the king of Egypt as millions over hundreds of years have been made to believe, but it is 'Faraon' the ancient Arabic title for tribal chieftain.

The incredible journeys of Abraham (solely and on a camel) seemed almost impossible or otherwise just pure fiction for a 100-year-old man to make. It was even made harder for the sophisticated and modern (Jewish) archeologists to swallow after they had dated the [7th century BC](#) as the time camels were first domesticated in the ancient Near East. In his long and arduous journeys, the aging Patriarch must have ridden one of those direhorses we saw in James Cameron's Avatar (no sarcasm intended)

If we reexamined the same story of Abraham, but this time around, viewed it in its original and native geography and culture the whole story could sound not only different but also plausible.



According to the Arabic ancient oral narrations, all the Places Abraham travelled to in his ancient tale were inside ancient Arabia and North Yemen. Once we realized that Ur, Horan, Bethel, and Salem/Jerusalem are but ancient names for Arabic small towns in the Asir (the origin of Israelites) province (stretching from Mecca in the north to Sanaa in the south) the whole bits and pieces of Abraham's puzzling story will instantly fall into place.

I believe that not many westerners knew that 'Jerusalem' is referred to as '**Salem**' in the Hebrew Bible. And I doubt that even fewer westerners knew that 'Salem' is a genuine Arabic word that means 'Peaceful' just like Melchizedek means 'Honest king'.

**For crying out loud, what a word like 'Melchizedek' has to do with (the whole) Western phonetic culture, let alone its spirituality. The truth of the matter is that 'Judaism' is as dreadfully alien to Westerners as 'Melchizedek' is to their ears.**

When Haran is seen as it originally was, the Arabian valley of [Horan](#), and Bethel as the Holy city of Mecca then the Journeys of old Abraham will no longer need a Superman to make it or a gullible mind to believe it.

Anyway let's keep this idea of Arabia as the homeland of Judaism and the Israelite stories in the back of our mind, and let's go along with the mainstream narrative that envisions ancient Canaan as Palestine of today.

Back to King Merneptah and his victory stele. Let's assume that the Stele is talking about Israel which was located at ancient Canaan/Palestine at that point in time.

**In other words let's agree on the following premise; in 1200 BC Israel was powerful enough that the mighty Egyptian empire looked upon it as a Canaanite foe to be reckoned with.**

With that in mind let's move forward in time and take a look at one of Merneptah's successors, King Ramses III who fought one of Egypt's most memorable wars in ancient Canaan/Palestine against the Sea Peoples in 1178 BC.

The Sea Peoples, or Peoples of the Sea were a wave of maritime raiders and settlers thought to have originated from either western Anatolia or southern Europe, who sailed around the eastern Mediterranean and invaded Anatolia,

Syria, Canaan, Cyprus, and tried to take down Egypt but they were defeated by Ramses III. Nevertheless, Egypt couldn't force the Sea peoples out of Canaan (under Egyptian hegemony at the time)

As the Bronze Age was coming to a close, the East Mediterranean region had been undergoing one of its worst and prolonged droughts. Crop failures, depopulation, and collapse of urban centers and forced migration were underway all over Canaan and Syria. Amidst that milieu of vulnerability the invasion by the Sea Peoples added all the more chaos to Canaan.

As documented on the walls of the Egyptian temple of Ramses III, the Sea Peoples were ruthless in their attack and no one seemed able to stop them. In the aftermath of their onslaught; the great Hittite Empire fell, as did the Mycenaean civilization, the kingdom of Cyprus and Ugarit, and other great cultures.

**Ironically, around that time this complete makeover of Canaan under the domination of the Sea peoples the Bible is talking of an Israelite kingdom in the making. Isn't that a little bit hard to swallow? (The Bible was obviously referring to another Canaan)**

The records of the Egyptian Battle against a coalition of armies headed by the Sea Peoples are meticulously documented in inscriptions/illustrations on the walls of [Medinet Habu](#) (Temple of Ramses III in Western Luxor, Upper Egypt)

Since the fierce raiders from the Sea Peoples were bent on settling in the new conquered land of Canaan, many local forces and tribes decided to join their coalition of armies. The list of armies in the hostile coalition, as documented by Egypt, was;

*“They were coming forward toward Egypt, while the flame was prepared before them. Their confederation was the **Peleset ‘Philistines’, Tjeker, Shekelesh, Denyen and Weshesh**, lands united. They laid their hands upon the land as far as the circuit of the earth, their hearts confident and trusting: 'Our plans will succeed!'”* text from the temple of Ramses III – Luxor, Egypt.

**The above mentioned groups were all traced to Greek, Aegean, Sicilian, and Sardinian origins. And while so far the definite origin of the Sea Peoples remains a subject of academic controversy, one thing is certainly obvious in**

**the Egyptian records of the war against the Sea peoples' coalition; Israel was not mentioned.**

To fully grasp the paradox around an entity called Israel established on the ancient land of Canaan/Palestine let's review the Egyptian records around the time supposedly leading to the establishment of the United Kingdom of Israel.

Around 1210 BC a tribe by the name of Israel was mentioned as a Canaanite adversary to Egypt in King Merneptah's Stele. This find has been hailed as the first Egyptian mention and validation of the Israelites and their then emerging kingdom.

Only 30 years later in 1178 BC, the same Egyptian records documented another military campaign in ancient Canaan to try and stop the attack of the sea peoples.

Egypt's records meticulously mentioned all the armies that joined the belligerent confederation known as the Sea Peoples. All local players and adversaries to Egypt at that time were included; a reference to the local Bedouins and the remnants of Khetites/Hittites was even added to the records of that war.

The Sea Peoples were so powerful, and the socio-economic backdrop of the region was so bleak that all the minor players and tribes of ancient Canaan decided to subscribe to that coalition of invaders and settlers (**lands united**, as stated in Ramses III record)

Since Israel was earlier depicted as a Canaanite foe to Egypt then it would have been expected of them to join the Sea Peoples' belligerent coalition against Egypt (just like the Bedouins and the Hittites did)

Ironically, the Egyptian records of ancient Canaan at that time did not include Israel or even "I.si.ri.ar" that was once mentioned in Merneptah's Stele as an adversary to Egypt few decades earlier.

**And no we can't consider the Bedouins as the Israelites**, for Egypt 30 years earlier had specifically designated them as "**Israel**" and not Bedouins. So let's not waste time over that unacceptable hypothesis. Instead let's focus on this dilemma; in Merneptah's Stele we find Israel in Canaan and only thirty years later the Egyptian chronicles of a wartime in Canaan doesn't mention Israel.

**What does that mean? We have two possible answers;**

- 1- Either the tribe of Israel mentioned in Merneptah Stele was completely wiped out from history that it never appeared in the**

**Egyptian records again. (we know that's not true)**

**2- Or the tribe of Israel mentioned in Merneptah Stele did not exist in ancient Canaan/Palestine and that the Egyptian record spoke of another Canaan; the Arabian Canaan. And hence the Stele of Merneptah actually referred to the Arabic Tribes of Israel.**

We have every reason to believe the second answer is the true explanation to this enigma. Israel, and to be specific, the early history of Israel till may be the 4<sup>th</sup> - 3<sup>rd</sup>- century BC has taken place in South western Arabia and North Yemen.

Well, not only was Merneptah the only Egyptian king whose military campaigns were misinterpreted as taking place in Canaan/Palestine. Both king Thutmose III of the 18<sup>th</sup> dynasty and King Sheshonk of the 22<sup>nd</sup> Dynasty were victims of the same Bible-inclined misinterpretation. All of those great kings have lead military campaigns into south west Arabia and North Yemen. It's also worth mentioning that the Jerusalem **King Sheshonk/Shishak** attacked was actually **Beit Bos/Yubosi/DerSalem** (original Jerusalem) in North Yemen (not nowadays Jerusalem in Palestine/Israel state)

But why the ancient Egyptian monarchs were so keen on controlling the western coast of Arabia all the way down to Yemen in the south. Simply because the lucrative ancient caravan trade (that connected India with the Mediterranean and Greece) ran across that Arabian route for long centuries during antiquity.

That also why Egyptian kings as early as the 12th Dynasty, king Senusret III (1878 BC–1839 BC), and king Necho II 6<sup>th</sup> century BC, had dug a canal joining the River Nile with the Red Sea. Behind that old Suez Canal project is an ancient Egyptian strategic interest to control the west coast of Arabia all the way down to Yemen and the Eritrean Sea.

**In other words, that (Arabic) trade route was of high strategic importance to the ancient world super powers; Egypt, Assyria, Babylonia and later on Greece. May be Egypt and Babylonia were able to control that ancient route and protect their trade and commerce from being constantly attacked and plundered by the Arabian tribes, mainly the Israelites. But unfortunately Egypt couldn't do the same to protect its ancient history and culture from being pillaged by the same plunderers.**

**And on the other Hand, why did not Egypt or Assyria and Babylonia for that matter care that much about territorial control over Palestine? That was simply because till the end of the Bronze Age there was actually nothing in ancient Canaan to control or battle over. Palestine had been an inhospitable and almost arid terrain with no significant urban settlements or international trade routes throughout most of the ancient times. Certainly if God had (in store) a land flowing with milk and honey for his chosen people, he would certainly not have picked ancient Canaan/Palestine for the Israelites. *Surely the Israelite God could have done better.***

Ancient Arabia is the homeland of the Israelites and Judaism. The stories of the Israelite Patriarchs (Abraham, Isaac, Joseph and Moses) happened on Arabian land. The Israelite slaves in the Moses' story were nothing but few Arab slaves in an obscure little urban town (amidst the Arabian Southern desert) named "Mizraim/Misr" that was ruled by a ruthless chieftain named Pharaon (Faroun in Arabic/Hebrew)

**The Exodus happened to a few hundreds of (law-breaker) Israelites out of south Arabia into North Yemen, where the real city of Jerusalem (Dar Salem) is located. The epical Exodus that depicts thousands of (innocent) Israelite slaves exiting Egypt and fleeing a (ruthless) Pharaoh whose army drowned in the Red Sea after it had miraculously parted is only a Hollywood Myth.**

The secret behind the widespread of Judaism is that the early Israelites dwelled along the route of Arabian Caravan trade. The trade routes were the communications highways of the ancient world. New inventions, religious beliefs, artistic styles, languages, and social customs, as well as goods and raw materials, were transmitted by people moving from one place to another to conduct business.

**That's how the Israelite stories echoed in distant places and ancient cities like Damascus, Palerma and Alexandria. For centuries, the Camel Caravans did not only carry spices and frankincense and Myrrh from Arabia to the Mediterranean, Egypt and Greece but also carried the stories of the Israelites with them.**

The mass migration of Arabic tribes, including Israelites, northwards to Palestine and Syria started after the decline of the ancient Caravan trade

(overshadowed by the new and direct naval route from India to Europe) and the destruction of Ma'rib Dam in Yemen ( bearing heavily on the agriculture and the size of cultivated land)

Afterwards large communities of Jews settled in the East Mediterranean coast (Palestine, Lebanon and Syria) and smaller communities were established in North Africa (Morocco, Tunisia and Egypt)

While the Jews were minorities in North Africa and Egypt, their population prospered and grew faster in their new **settlements** in Palestine. To protect their ancient culture, the Arabian/Yemenite Israelites resorted to the Arabic tradition of 'Tayamon'.

**Tayamon (Yemenite-like in Arabic) is the old tradition of naming new places/settlements after the old ones they once had in their native Yemenite land. In that way, new Jericho, Megiddo, Hazor, Hebron, Gaza, Shechem, Samaria, Bethel and Jerusalem were established and named after native and older Arabian and Yemenite counterparts.**

**Even a new Temple had been built, and as new Jewish generations were being born into a new land and a new tongue (Aramaic) the old Yemenite temple and land kept fading away. But as far as Palestine is concerned the true Jewish history in that **New** land begins with the Hasmonean Dynasty (110–63 BC, 40–37 BC) and not before.**

As the Jewish community, including those who converted to Judaism, grew larger so did the stories of the Israelites, and most of all the dramatic story of Pharaoh and Moses (which has been reshaped and blown out of proportion over the years).

But then how come the western world had so miserably/gullibly come to believe that Judaism is one of the core components of western spirituality and culture. Well, that was the result of the distorted translation of the 'Hebrew book' into Greek (mother tongue of all western languages) that came to be known as 'Septuagint Bible'

In that Greek translation (the mother source of all the Bibles around the western world) seventy Jewish scribes had deceitfully relocated the geography of the Israelite stories from its original Arabian place to new places that were then under the Greek colonial rule, namely Egypt and Palestine.

In the New Greek translation, that took place in the 3rd century BC at the legendary library of Alexandria, ancient Egypt and Palestine were hijacked and the kings of Egypt were overnight turned into 'Pharaohs'. And in the process of westernizing/Hellenizing the Hebrew (Arabian) tales Egypt turned into the land of the Israelite Exodus just as Palestine tuned into their "Promised Land".

This (Greek/Jewish) brazen deception had undeservedly served as the *infallible source/premise* for all the scholars of ancient history and theology in the western world starting from the 3rd century BC and till this very current moment. Have you started to discern the huge proportions of this brazen act of deception the west, and consequently the whole world, have long fell under its sway.

Deceitfully linking the story of Moses and his Faraon/Pharaoh with Egypt has tarnished the image of one of humanity's greatest civilizations; it is one of the world's most enduring smear campaigns. Ancient Egypt has been stabbed in the back by this two-thousand-year duplicity. And this deception is likely to continue if we don't expose the truth about the Israelite stories and its Arabic origin and the Septuagint fraud.

**The truth is that ancient Egypt never knew any Pharaohs nor any Israelites. Egypt was never the land of the Israelite Exodus and never was Palestine the Promised Land for the Israelites.**

This is the truth that the whole world has to come to grips with. This is the truth that will set us all free of a two-thousand-year deception.

## The Septuagint: hijacking Ancient Egypt

The problem with our understanding of history is that we do not question the stories we were told happened thousands of years ago. Moreover, we don't envision those stories in their cultural backdrop to see if they fit together. We have been indoctrinated with all sorts of crazy fables, and though the story of the Exodus is the most pivotal in Jewish tradition yet it remains the craziest to believe. It is unbelievable because modern history and archeology stand before it baffled, unable to verify its historicity.

Why have history and archeology proven so powerless in verifying this notorious story of Moses and Pharaoh? Is there something wrong in our understating/reading of this story? Indeed there is. Our thesis, as rendered in this book, professes that most of us, and mainly western orientalisists, have taken and accepted the story of the Exodus at face value. Its authenticity was never questioned, especially after the later spread of Christianity which gave this 'crazy fable' all the more credence and authority.

To dig for the truth we always have to start at the beginning, and by that we don't mean how the story of Moses and Pharaoh started, but rather when did we first know of this Israelite story? What is the earliest historical record that mentioned this tale? Once again we will find ourselves standing before the 'Septuagint Bible', for indeed it is the oldest 'historical' record that we could trace the story of the Exodus to. Before that it was just a legendary anecdote.

Historical sources refer to 273 BC as the date the translation of the Jewish laws into Greek kicked off at the Ancient Library of Alexandria. Unfortunately we don't have a fixed date to specify when this translation was finished, but we have the Jewish tradition depicting this whole 'Septuagint translation' as an undertaking watched over by the divinity, as vividly portrayed in the famous ['Letter of Aristeas'](#).

In that letter, the translation was said to have been carried out by seventy-two Jewish scribes, and to keep the miraculous milieu the collective work had to be also finished in seventy two days. Seven is a specifically sacred number in the (Arabian) Jewish culture, and Sabbath (Arabic for number seven) is but the seventh and most sacred day of the week. And because a divine miracle was at work, all seventy-two translations came out completely identical.



***“King Ptolemy once gathered 72 Elders. He placed them in 72 chambers, each of them in a separate one, without revealing to them why they were summoned. He entered each one's room and said: "Write for me the Torah of Moshe, your teacher". God put it in the heart of each one to translate identically as all the others did” The Talmud (Tractate Megillah, pages 9a-9b)***

Of course that legendary depiction is no longer accepted as true amongst historians, but if the process of the translation was depicted by the rabbinical authorities in such a legendary and unrealistic manner, what does that tell us about the accuracy of the translation itself? If the Jewish sources dared (lie) alter the facts about the time this translation took and how it was carried out, then how could we be certain the content of the translation was not altered as well?

Based on examining the translation by the methods of literary criticism, modern investigations suggest that the translation started around 273 BC and ended not before 132 BC. During that awfully long period of time, the translation could have been re-edited many times and might have even been added to suit the rabbinical political interests in a newly Hellenized world. At that point in time Judaism was evolving from the Mosaic story and laws that had disseminated for hundreds of years by oral tradition to the Rabbinical Judaism that began, for the first time in history, to be written down in a book (Bible). And in that book, the rabbinical authority charted a whole new ‘geopolitical’ reality, all be it fabricated, for the Jews in a new Greco-Roman world.

Before we wonder whether or not the ‘Septuagint translation’ was manipulated and altered we should first ask the essential question of why the Greek monarch of Egypt, known as [Ptolemy II](#), ordered the Jewish laws to be translated into Greek in the first place. If we looked at the Jewish community in Egypt at the beginning of the 3<sup>rd</sup> century BC we will find out that they were mainly slaves and mercenaries; most of them were brought into Egypt as prisoners of war by Alexander the Great and his successor King [Ptolemy I](#). But why would the Greek Monarch of Egypt care about the religious needs of his slaves whose (Jewish) faith was (glaringly) antagonistic to the Greek mythology and deities. That (cultural) antagonism was clearly manifested in the Jewish military conflict, also known as the [Maccabean wars](#), with the (Greek) [Seleucids](#).

We are all aware of the mainstream conception that envisioned the first Ptolemy King, Soter, and his son, Philadelphus as highly educated and therefore patrons of knowledge. That's why they founded the Ancient library of Alexandria, and were keen to turn it into a beacon of knowledge that would house the vastest collection of books in antiquity. The Library was said to have housed within its confines around 400,000 books. Beside that enormous collection of books, the ancient Library functioned as a major center of scholarship, with collections of works, lecture halls, meeting rooms, and gardens.

The Jewish sources claim, as was mentioned in the famous letter by Aristeas, that King Ptolemy II commissioned the translation of the Hebrew law and stories simply because he was highly impressed by the ethics they reflected. That is hardly convincing, and could just go in line with the rabbinical propaganda that permeated the whole and lengthy letter of Aristeas which appeared as a historical record much later after the translation was finished. Assigned by biblical scholars and historians to the [pseudepigrapha](#), the letter of Aristeas is no longer accepted as an authentic document.

If we take a quick look at the political and military backdrop of the Greek translation of the [Pentateuch](#), we will find the whole ancient Levant, where modern Syria and Palestine are located, was in fact a contested area of influence between the Greek Ptolemies who controlled Egypt, and the Greek Seleucids who controlled Anatolia, Mesopotamia and Persia.

History speaks of six violent wars between the Ptolemies and the Seleucids, known as the [Syrian wars](#), to try and control that (contested) buffer territory between the two rival Greek kingdoms.

Since ancient times Egypt has enjoyed a unique geography that kind of protected it from foreign invasion and conquest. To the north there is the Mediterranean coast, to the left there is the vast Libyan Desert, to the south the Nubian and Ethiopian desert and marshes. That left one front where foreign armies could have a rather easier access to invade the land, and that was the eastern side through the Sinai Peninsula.

King Ptolemy I (also known as Soter) was a professional military general, one of Alexander the great's best generals. Soter knew that the territory that was located in the south of the Ancient Levant, known as Palastina, was so strategic for the safety of his newly fledged kingdom over Egypt.

As we said before, this territory in the Levant was militarily contested between

the Ptolemies and the Seleucids. Winning over the inhabitants of this strategic area was of great interest to both the Seleucids and the Ptolemies. Palastina had a multi-ethnic and multi-cultural population, but the Jews, starting from around the 4<sup>th</sup> century BC, were by far the largest community (of immigrants from Arabia) over there.

While the Seleucids resorted to military conflict that later led to the Maccabean Wars, to subdue the Jews in Palastina, the Ptolemaic Kings were shrewder in winning over the Jews to their side. King Ptolemy II, Philadelphus was informed that the shortest way to guarantee the loyalty of the Jews is to honor their laws and temple. And what could be a better way to honor such Israelite laws than to translate the whole Torah into Greek (Lingua Franca at the time) and inside no other place than the prestigious Library of Alexandria. Interestingly, in 285 BC the Egyptian high priest [Manetho](#) was commissioned to write a book about the ancient history of Egypt. So, the [Aegyptiaca](#) (the history of Egypt) was also written for the first time in Greek at the request of King Ptolemy II ten years before the Septuagint book. In that book, Manetho mentioned that hordes of (impure) Asian tribes were militarily kicked out of Egypt some twelve hundred years before the Ptolemaic conquest.

The Syrian wars between the Ptolemies and the Seleucids (274 – 170 BC) were somehow contemporaneous to the Septuagint translation. King Ptolemy II's plan worked as the Jewish Priesthood and population sided with the Ptolemies in their long military conflict with the Seleucids. As the Levant began to turn into a battle ground, many Jews fled Jerusalem and Syria and migrated to Egypt where they were welcomed by the Ptolemaic Kings. Most of the Jewish migrants settled in Alexandria.

Since the 'Septuagint translation' was commissioned by King Ptolemy II as a political tool to appease the Jewish community and to guarantee their loyalty in the long military conflict with the Seleucids, the Rabbis were given a rare access to the records of the Ancient Library of Alexandria, including the Egyptian records.

One issue that has always been overlooked by scholars and historians who investigated the historicity of the Septuagint translation is the 'Hebrew origin of the Septuagint'. Was there a 'Hebrew Book' extant and complete before the time of the Septuagint translation?

We have no historical sources that tell us those seventy-two rabbis used one

(original) Hebrew book for their translation. As a matter of fact, the world has never heard of a so called book/Bible that contained all the Jewish Torah and stories before the time of the Septuagint. Even the 'Pentateuch' was a new Greek designation for the 'Torah' after it had been translated and catalogued into five books under the Greek influence and auspices.

***To put in other words, and regardless of the propaganda in the Aristeas letter, there was no written book known to historians of the Ancient Near East, in which the Israelite stories and scripture were compiled in before the time of the Septuagint.***

That will certainly raise some eyebrows and more questions, but if the seventy-two rabbis were separated and kept in seventy-two isolated chambers throughout the whole translation job, did that mean the Rabbis had seventy-two identical copies of the Hebrew Bible. That is most unlikely, for the oldest copies of the Hebrew book found yet are the so called '[Dead sea scrolls](#)'. The scrolls are hardly what we could safely call a book, as they are many scattered (unrelated) papyri and parchments. The text that was written on the scrolls was from different sources, and written in different languages and goes back to different times as well. Some of the scrolls contained familiar canonical text, but many others were apocryphal in nature and totally new to scholars of the old Hebrew book, like the [war scroll](#).

If the consensus is that the Dead Sea Scrolls date from the last three centuries BCE and the first century CE, then that will take us back to the Septuagint Bible and oblige us to recognize it as the oldest written source for the 'Hebrew Book' or the Pentateuch in its entirety.

Actually before the translation, the Jewish laws and stories were hardly referred to as a Holy Book or a Bible. Referring to the Jewish laws and the Israelite stories as a Bible is certainly a Hellenistic tradition. Most probably before the time of the Septuagint, the Mosaic laws and rabbinical teachings were disseminated as (Arabian) oral tradition. The first attempt ever to write down the whole Torah (Pentateuch) in one book was during the time the Jewish Rabbis were commissioned to translate it into Greek at the Ancient Library of Alexandria.

I wish to draw the attention of readers here to a quite remarkable book published

in 2006, largely ignored by the gatekeepers of academia, [Russell Gmirkin's Berossus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch.](#) In the book, Russell Gmirkin argues that the “Hebrew Pentateuch was composed in its entirety about 273 BC by 72 Jewish scholars at Alexandria.” Combining archaeological discoveries with meticulous textual analysis, Gmirkin demonstrates a heavy literary dependence of Genesis on [Berossus's](#) Babyloniaca (278 BC) and Exodus on Manetho's Aegyptiaca (ca. 285–280 BC), as well as a general reliance of Exodus on literary sources available at Alexandria's Great Library.

Similar to the thesis of Gmirkin, our research pinpoints the time of the Septuagint as when the Exodus story was first ever written down in a book. According to our understanding the Jewish Rabbis who were commissioned the work of the Septuagint had a huge problem at hand. They simply had no extant written book of their laws and scripture to translate from. Maybe some of the scripture and laws were already written down on parchments but the whole entirety of the Torah had to be written down inside the Library of Alexandria before the seventy-two Rabbis embarked on its translation. In that sense the long years from 373 BC to 132 BC were consumed by the rabbis to write down the ‘Pentateuch’ in its entirety and then translate it into Greek. Since the Jewish scribes stayed inside Alexandria for too long, they must have had a unique access to its records, especially the Egyptian ones. One important book that was already written in Greek and was available to them is ‘The Aegyptiaca’ by Manetho.

In his book ‘History of Egypt’ Manetho never mentioned that the King of Egypt was referred to as ‘Pharaoh’, nor did he mention the Jews or the story of Moses. The Egyptian priest only made a reference to the expulsion of Asian tribes, known as the Hyksos, from Egypt. Manetho described them as impure tribes who brought pestilence to Egypt. Obviously that expulsion story had somehow stirred the imagination of the seventy-two rabbis. They saw in the story of expelling the Hyksos a historical parallel to their story of the Exodus that they could build upon.

***Drawing their Exodus book on mainly Greek sources and the ‘Aegyptiaca’ by Manetho, the seventy-two rabbis had reshaped (sort of Hellenized) the original story of the Exodus that once took place in ancient Arabia.***

In the Hellenized version, Egypt was hijacked and made the place where the drama of Moses occurred, and the king of Egypt turned into Faraon or (pharaoh) the common Greek designation for the monarch of Egypt during the Ptolemaic times. The implication of this thesis is that, by writing the book of Exodus, a text given later cultural protection and greater credence and authority by the spread of Christianity, Jews essentially captured history, re-writing it in a manner that enhanced the Jewish image, but on the other hand ruined Egypt's pride.

But then how did 'Pharaoh' end up in the Septuagint as the title for the King of Egypt. Before we proceed with the story of how 'Pharaoh' evolved to being a synonym for 'King of Egypt' during the Hellenistic era, we should first explain why the 'names' were so sacred in Ancient Egyptian culture.

Egyptians believed that the 'name' had a magical power. It was by uttering the deceased name that he would be able to rise again from the dead and attain his place amongst the Gods in the afterlife. So losing or obliterating one's name would mean that he will definitely lose his path to the afterlife, and that he will forever become a stray soul. In that sense, protecting the king's name inside a royal cartouche was key to realizing his eternity in the afterlife. The coronation name of the king enclosed inside the royal cartouche was a matter of utmost importance that was not to be misinterpreted or tampered with; otherwise it would lose its magical power. For the King of Egypt will rise from the tomb, only when his royal name is uttered again.

As we mentioned earlier, ancient Egyptian Kings had five official royal titles. The coronation title or the 'Nesu Bity' was the most prevalent. The '[Nesu Bity](#)' was usually the title enclosed inside the royal cartouche, but the coronation name was usually a long name and was also written in Hieroglyphic; therefore it was hard for the Greeks to pronounce it. For example King Tutankhamun's coronation name is 'Nebkheperure'.

When the Greek Ptolemies conquered Egypt, this 'royal name' problem was solved by adopting a shorter and easier designation for the Royal house. Pr-aa (as the hieroglyphic for the great house) was that solution. Pr-aa was translated into Greek as Pharaoh but it is of utmost importance here to stress out that 'Pharaoh' was not an official Egyptian name for the king of Egypt; rather it was the easy designation chosen by the Greeks to refer to the King of Egypt. And as we mentioned earlier, the word 'Pr-aa' itself was not new in the ancient Egyptian vocabulary, as it was repeatedly spotted across the Egyptian documents starting

from the very old dynasties, especially in the administrative records. Throughout a long three-thousand-year history of Ancient Egypt, pr-aa was never considered a royal name/title for the king.

But placing 'pr-aa' inside the royal cartouche - a tradition which began to appear in the records and inscriptions of the Ptolemaic Kingdom - meant two things. Firstly, this new tradition was not Egyptian for the King's coronation title was the only appellation that was allowed inside the cartouche. Secondly, breaking that old Egyptian tradition couldn't have been made possible without the help of the Egyptian priesthood, an institution that had grown corrupt after the Persians and Greeks conquered Ancient Egypt. Those corrupt priests were behind the unprecedented new tradition of inserting 'pr-aa' inside the royal cartouche during the Ptolemaic era. And since the Jewish rabbis drew their translation on mainly Greek sources, 'Pharaoh' had foolishly slipped into their 'Septuagint' translation.

***So 'Pharaoh' was in fact a Greek translation of a word that was never an official Egyptian royal name. 'Pharaoh' as a word and a meaning is totally Greek in origin. By itself, the word/designation 'pr-aa' which is said to be the Egyptian origin for the Greek 'Pharaoh' doesn't specify a particular King; rather it refers to the royal palace in a broader term. So, by default it couldn't function by any means as a name/title for the king in Moses' story who needed to be specified in that epic tale.***

If the king of Egypt was failed to be specified in the story of the Exodus, then the implication would be that either the story did not happen in Egypt or the scribes who wrote it down had altered some parts so that the story would seem to have taken place on Egyptian land. We do believe that both implications are true.

***By choosing 'Pharaoh' as a translation/synonym for the king of Egypt during not only the times of Moses, but way back as to the times of Joseph (1850 BC) and Abraham (1900 BC), the Jewish rabbis have unwittingly implicated themselves of falsifying the original story.***

If the story of the Exodus was as old as the biblical timeline claims then the



designation for the King of Egypt could not have been interpreted as 'Pharaoh'. For one thousand years earlier 'Pharaoh' was definitely not the Egyptian tradition for referring to/designating the King of Egypt. Again and for the sake of setting an example, if King Tutankhamun was hypothetically the King of the Exodus, then he should have been mentioned in the Hebrew origin by his coronation title 'Nebkheperure', and not as 'Pharaoh'. Especially that both Moses and Joseph were brought up according to Ancient Egyptian traditions that surely did not alienate them from pronouncing/referring to the king of Egypt by his coronation name. The emergence of 'Pharaoh' in the Septuagint translation is highly indicative that the source/tradition the Jewish rabbis drew upon was so recent that it couldn't have started before the Greek conquest of Ancient Egypt.

***The story of the Exodus, which doesn't dovetail with the culture, geography and the records of Ancient Egypt, was pinned to its history based merely on the (misleading) phonetic similarity between two totally different words; Faraon and Pr-aa.***

The Jewish rabbis wanted to portray Egypt as the land where the Israelite story of Moses and Faraon took place. The Greek designation 'Pharaoh' – phonetically close to Faraon- made that rabbinical dream/deception come true. But little did those canny rabbis know that 'Pharaoh' had nothing to do with ancient Egyptian traditions. If the story of the Exodus had really taken place in Ancient Egypt, the coronation name of the King of Egypt would have been mentioned in the original (Hebrew) text of the story, as was the case in the Amarna Letters. But instead, we get this late 'Pharaoh' designation in the 'Septuagint', and that is proof enough that the story had been written at the same time it was being translated into Greek.

Contrary to what orthodox Egyptologists, archeologists and biblical scholars believe, the mere mention of 'Pharaoh' as a designation for 'King of Egypt' in the 'Septuagint Bible' is a strong indication of foul play. 'Pharaoh' is as Greek as 'Aegyptus' is. And as 'Egypt/Aegyptus' is not the native name for the land of the Pyramids, nor is 'Pharaoh' the native name of the King of Egypt. The 'Septuagint Bible' is but the Hellenized (twisted) version of the Israelite stories that had deceitfully hijacked Ancient Egypt and turned its scared land into the theatre of the Exodus and its king into a heathen and ruthless Pharaoh.



## Conclusion

Maybe in the previous chapters too much information and academic research have been presented. We did our best not to complicate things but the misconception has been huge and the deception multifaceted and long lasting.

To simplify things let's sum up and see what evidences we've got so far that strongly debunk the mainstream conception that Ancient Egypt is the land that witnessed the story of Moses and Pharaoh.

- First of all we have clearly pointed out that the Hebrew Bible (the original source of the Israelite stories) explicitly states and affirms that **Mizraim**, and not Egypt, was the place of the Moses/Pharaoh story as well as the stories of Abraham and Joseph.
- The milieu of the Israelite stories, most of all that of Joseph and Moses, doesn't dovetail with the culture of Ancient Egypt. The main themes of slavery and tribalism that permeated those stories couldn't be recognized in the traditions of Ancient Egypt.
- The confusion/deception happened in the 3<sup>rd</sup> century BC after seventy-two Jewish scribes had replaced 'Mizraim' with 'Egypt' in their translation of the Torah from Jewish into Greek (Septuagint Bible).
- Egypt is unambiguously designated in the Hebrew Bible as the tribe/clan/family of Egypt. And since our Egypt was one of the biggest and most enduring Empires in the ancient world, then that tribal designation (Meshfaht in Hebrew) unequivocally denotes that the Jewish scribes meant Mizraim; the small village in south Arabia.
- We have also demonstrated that the kings of ancient Egypt throughout most of its three-thousand-year kingdom were referred to by their official royal titles. Referring to Egyptian monarchs as Pharaohs is a Greek tradition that began to show in the records after the Ptolemaic conquest of Egypt.
- The (**Arabian**) tale of Pharaoh/Moses had falsely clung to Egypt due to the Septuagint Bible, the dissemination of its distorted message about Ancient Egypt was made easier by the change of tongue in both Egypt and Palestine from Demotic and Aramaic to Greek (Lingua franca of the region at the time)

- The word Pharaoh or Pr-aa has never been used in Egyptian records as an official royal title for the king prior to the Greek (Ptolemaic) era 305 BC–30 BC. Likewise, Egyptian oral history and written records are not at all familiar with the story of Moses and his Israelite followers.
- We have presented the investigations of a community of high-profile scholars whose evidence-based findings heavily suggest the following:
  - The Israelites never set foot in Egypt and that the (Israelite) Mizraim is located in south western Arabia (Prof. Kamal Salibi, Dr. Bernard Leeman and Fadel El-Rubaiee)
  - 70 years of archeological excavations all over the land of Israel, Palestine and Egypt have refuted that the Exodus of Moses and the Israelite people was from Egypt to Palestine (Prof. Ze'ev Herzog)
  - Meticulous textual analysis combined with archeological finds suggests that the Pentateuch in its entirety was first written down at the Ancient Library of Alexandria (273 BC – 132 BC). Drawing heavily on Egyptian and Greek sources, the Septuagint Bible is the Hellenized (distorted) version of the Torah in which Egypt was hijacked and made the land of the story of the Exodus ( Prof. Russell Gmirkin)
  - North Yemen is the place that witnessed the inception of Judaism as an exclusively Arabic religion with underpinnings of tribal violence and raids that are thematically more related to Islam's culture of militancy and jihad than to Christianity and its docile 'Turn the other cheek's message (Fadel El-Rubaiee, Dr. Ziad Mona and Dr. Ashraf Ezzat)
  - A body of credible and prominent Arabic historians, e.g. Al-Masudi 950 AD and also Yaqut al-Hamawi 1230 AD, mentioned Faraon and Mizraim as the Arabic chieftain and village where the story of Moses took place.
  - Also the prominent Arabic/Yemeni historian and geographer, Al-Hamadani 893-945 A.D in his renowned book "[Geography of the Arabian Peninsula](#)) has given us unique insights into the geography of South Arabia and North Yemen. According to Hamadani's meticulous geographical description a more consistent biblical landscape located in Ancient South Arabia and North Yemen was

rendered using the place names and the biblical map provided in the Hebrew Bible.

- We have shown that the whole tribal structure of the Israelite stories with its pervasive Arabian culture of slavery doesn't dovetail with ancient Egypt and its agricultural culture that somehow rejected the slave trade.
- We have demonstrated the etymology of the (native) name of the land of the Pyramids from remote antiquity down to the Islamic/Arabic conquest. At no point in the ancient times was the Pyramids' land called Mizraim.
- We have proven by virtue of the (historically verified) letter sent by Mohamed to the Cyrus of Alexandria, before the Islamic conquest 642 AD, that Egypt was called Copt/Gept and not Mizraim.
- We have made use of the testimony of Herodotus during his visit to Egypt in 450 BC. Nowhere in his valuable account had Herodotus mentioned Pharaohs in Egypt or Jews in Palestine. And most importantly, Herodotus always referred to the rulers of ancient Egypt as kings.
- We have also incorporated the valuable testimony of Paul the Apostle, after sojourning for long three years in ancient Arabia, in which he unambiguously confirmed that Mount Sinai (where Moses received his tablets) is actually located in Arabia (and not in Egypt as falsely propagated)
- One of the most valuable testimonies in our research came from the Greek biographer and historian Plutarch (46- 120 AD). In his renowned book 'Moralia' Plutarch is referring to land of ancient Egypt as the land of 'Copto'. This was a very interesting find, for copto/coptos is phonetically related to 'Egypt/Aegyptus. Thanks to Plutarch's treatises on ancient Egyptian history and mythology, we now understand why the ancient (indigenous) Christians of Egypt till this very moment are called 'Copts'.
- In his authoritative book 'Aegyptiaca' which was written in Greek around 285 BC, the Egyptian priest, Manetho had written the history of Ancient Egypt. His renowned work was the first to catalog the kings of Ancient Egypt into dynasties. Nowhere in Manetho's book was there a mention of 'Pharaoh' as the designation for 'King of Egypt, nor was Manetho aware of 'Moses' and his 'Israelite

followers’.

- Herodotus was not the only historian we have examined his records about Ancient Egypt. Historian, Diodorus Siculus and geographer, Strabo visited Egypt in the 1<sup>st</sup> century BC. In their extensive records about the land of the River Nile, none of them referred to its kings as Pharaohs or mentioned the story of the Exodus.
- We have explained that depicting and referring to the kings of Egypt as Pharaohs by Egyptologists doesn’t rely on any scientific basis; rather the terminology has slipped into academia by a mere biblical bias and gullibility that continue to do immeasurable damage to any proper interpretation of ancient Near Eastern history.
- We have demonstrated that the records of the ‘Amarna Letters’ and the Cuneiform tablets of Assyrian and Babylonian kings never addressed the king of Egypt as Pharaoh.
- Amongst the Amarna Letters there was a controversial one that was said to have been sent from Abdu-Heba, the vassal chieftain of Jerusalem, to King Akhenaten of Egypt. That couldn’t possibly have been sent from Jerusalem of Palestine, for during the time of the Amarna (1350 BC) there was simply no Jerusalem (in Palestine) to speak of in the first place. The city was not yet established. Therefore we do believe that this anachronism is a strong indication that the letter of Abdu-Heba was sent from the original site of Jerusalem in Ancient Yemen.
- In a later chapter the author has presented his own theory of ‘*Arabic tribe of Israel*’. Looking back at the journeys of the Patriarch Abraham and by investigating the historicity of the places he visited, the author proved that the Pharaoh Abraham met was definitely not king of Egypt. Also by comparing the Egyptian records of both King Merneptah (1213 to 1203 BC) and king Ramses III (1186–1155 BC), Dr. Ezzat has concluded that the ‘Israel’ mentioned in King Merneptah stele must have been in ancient Arabia as the records of his successor King Ramses III are devoid of any mention of Israel/Israelites during his military campaign in Palestine (mistaken for biblical Canaan) against a confederation of the Sea Peoples.
- We have shown that ancient Palestine was never referred to as ‘Canaan’ which is a biblical designation that lacks any historical support. On the other hand, we have revealed that ‘Canaan’ is the

Arabian tribe with whom the Israelites were engaged in long military conflict over land grab.

- We have shown that the Israelite stories, all of them, are devoid of any mention of the Pyramids or the Sphinx. There is no reference; not only to those ancient sites but the Hebrew tales are also silent about other characteristic ancient Egyptian traditions such as the belief in the afterlife.

The four-hundred-year sojourn in Egypt should have left its mark on the Israelites and their culture, but that is nowhere to be detected in their stories because they have never been to Egypt. And no, the argument that claims the Israelites refrained from being affected by pagan beliefs and culture can't be considered valid, for all sorts of Sumerian, Assyrian and Babylonian (pagan) cultural influences are jammed into their Torah. Also the not so infrequent comparison between King Akhenaten's monotheism and that of the Israelites is also invalid in essence for the Jewish cult is tribal, militaristic and lacked (actually forbade) any genuine artistic manifestations while that of Akhenaten was universal in nature (built on ancient Egyptian belief in a supreme God) that was celebrated by works of revolutionary art and architecture. Besides Akhenaten's Aten was an inclusive deity that embraced all his children and not just one specific tribe of the desert.

No matter how hard you dig into the Israelite stories you will not find any Egyptian influence, not a speck of impact, except maybe the mention of the word Pharaoh. And guess what; Egypt never knew any Pharaohs either

Now we are going to leave you with these evidence-based findings in the hope that you will join our quest for the truth. Read the book again if you have to. Re-examine your old beliefs to find out how they have come to define you. Indeed we are limited, if not pre-conditioned, by our old beliefs and stories. As they once carved our past those same old stories keep on shaping how we view the present. Exposing those old stories to critical scrutiny will only decide if they will keep their (unwarranted) authority over us in the future.

This is not some conspiracy theory. Look at the whole scene through the lens of logic and objectivity. View and perceive the Israelite stories as they really are; ancient tales of some Arabian tribes that dwelled in South Arabia and North Yemen. Those tales were never meant to grow bigger or even cross the boundaries of their Arabian tribes. Those tales were merely the chronicles of the

ancient Arabian violent raids and perpetual conflict over land grab and the spoils of their endless tribal wars. Judaism and its Israelite stories of militant raids are as genuinely Arabian as Islam and its tales of holy wars and jihad.

The gigantic impact of the Israelite stories and their seemingly perpetual dissemination is the result of over than two thousand years of deception. The current and constant military conflict in the Middle East is the result of those stories being ruthlessly politicized.

If it wasn't for Egypt, and its splendor and glory, the Israelite tales wouldn't have appealed to the masses. They wouldn't have propagated beyond the confines of the Hebrew book. Try and retell the Exodus story as it had actually occurred in an obscure and small Arabian village called Mizraim.

Try and take the land of Egypt with its Pyramids, temples, paintings, riches, music, culture, sculpture, military chariots, priests, people and the River Nile out of the Exodus Story and then see what you've got. That's right, you will end up with a totally different story; boring and irrelevant to any audience except may be the sheep herders and tribesmen from ancient Arabia.

It is time we sobered up. It is time we put an end to the propagation of deception and falsehood. This is not a conspiracy theory, rather a rare glimpse into the true history of ancient Egypt and the Israelites, a rare glimpse into the truth that has long been obliterated by the heavy and thick strokes of deception.

Wake up to the true story; Egypt never knew any Pharaohs or any Israelites. The land of the Pyramids knew neither Pharaoh nor Moses. Egypt was never the land of the Israelites' Exodus nor is Palestine their Promised Land.

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**Dr. Ashraf Ezzat** ...*Carrying out the wish of Re*

*True of voice,*

*Rejoicing in Maat.*