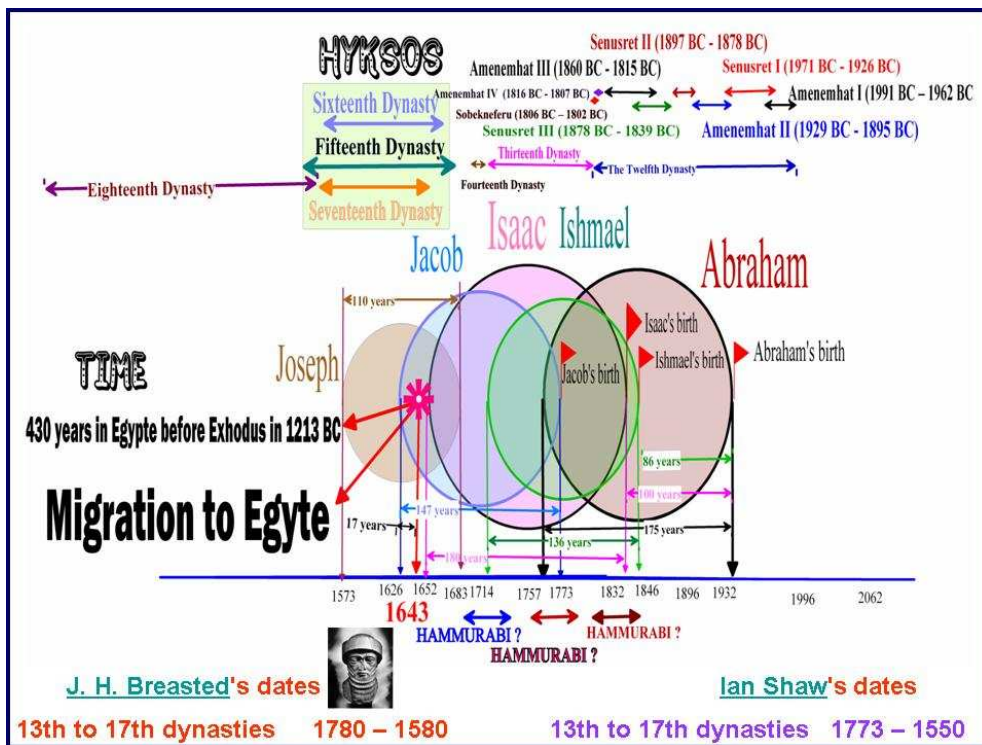


An absolute dating for the Israeli Exodus out of Egypt

(Part VII)

By; Dr. Amrani-Hanchi, M.



13) The Structure of Holistic Hermeneutics

The fact that the Qur'an considers itself a true autographic copy of the “*UM-Alkitab*” (أم الكتاب) (Mother of the Book) serving as template and final closure of all the monotheistic scriptures has important bearings on Islamic hermeneutics.

I list below some Quranic's assertions serving as guidelines to the Muslim Biblical scholar;

The Robustness of the Autographic Standard

Assertion 1; **Qur'an non falsifiable**¹ {Al-Qur'an, Surat; (Fussilat) (فصلت) [Explained in Detail] (.41-42)}

Assertion2; **No Discrepancies in Qur'an** {Al-Qur'an (4) (An-Nisa) (النساء) [Women] (82)}

Assertion3; **Qur'an preserved from human tampering** {Qur'an (15) (Al-Hijr) [Al-Hijr, Stoneland, Rocky City] (9)}

Assertion4; **Qur'an is a yardstick against which scriptures is to be judged.** {Qur'an (5) (Al-Maeda) (المائدة) [The Table, the Table Spread] (15 – 16)}

Foretelling and prediction's features of the standard

Assertion5; **Recognizable Signs to be seeing in the Future;** {Al-Qur'an (27) (An-Naml) (النمل) [The Ant] (93)}

Assertion6; **Signs are to be seeing in the universe and within man himself** {Qur'an (41) (Fussilat) (فصلت) [Explained in Detail] (53)}

Inherent Structural defects of Biblical texts

Assertion7; **Jews tampered with Bible and forgot part of it** {Qur'an (5) (Al-Maeda) (المائدة) [The Table, The Table Spread].(12-13)}

Assertion8; **Christian forgot part of the New Testament**

¹ In the sense of; Irrefragable, incontrovertible, that can not be refuted or disproved.

{Qur'an (5) (Al-Maeda) (المائدة) [The Table, The Table Spread].(14)}

Assertion9; Jews and Christians in doubt about Scriptures

{Qur'an (42) (Ash-Shura) (الشورى) [Council, Consultation]] (13-14)}

Mirror imaging of Scriptures

Assertion10; the Autographic Qur'an is a true image of the lost Biblical Scriptures {Qur'an (15) (Al-Baqara) (البقرة) [The Cow] (136)}

These assertions which can be used either as working hypothesis or as keys for decoding and elucidating difficult passages of scriptures bring forth the following remarks;

- 1) *Jews don't believe in Jesus the son of Mary (P.B.U.T) as "משיח" Messiah (Christ) and contemporary Jews are still waiting, as did countless of gone astray generations before them, for another imaginary and phantasmagoric Messiah to come in the future!*

Consequently, they don't believe in Jesus' Gospel and are prone to develop hysterical hallucinations with false messiahs as their history for the last two millennia had amply shown and will continue to show unabated in the future.²

- 2) *Both Jews and Trinitarian's Christians, the first following on the footsteps of their rabbi of old, who developed an **exclusive unyielding clannish interpretation of monotheism** and the second having **inherited a corrupted paganized Christianity**, the premises of which, have never been questioned by the succeeding generations, didn't acknowledge Muhammad (P.B.U.H), as **that Prophet announced by their respective scriptures**, notwithstanding the unambiguous fulfillment of the*

² See this link for a list of claimants of this office in.
{http://en.wikipedia.org/wiki/Jewish_Messiah_claimants}

oracles concerning him, as we have shown convincingly in “Part VI” of this enquiry.

As a consequence, both parties don’t believe in the Qur’an, although for different reasons!

3) *Compared to the above prejudiced and bigoted elitism vis-à-vis of prophets and/or scriptures, Muslims are the only monotheists to recognize all genuine prophets and all true scriptures of monotheism.*

As a consequence, and on account of assertions 1 through 10 cited above, it comes as no surprise to discover that Muslims possess all the keys for unraveling and decoding the monotheistic message in its totality.

14) The Structure of fractional Hermeneutics and the labyrinth of inbuilt defective Scriptural Interpretation.

The Committee of translators of the “New Revised Standard Version of the Bible” (*NRSV*) wrote in a note to their readers³;

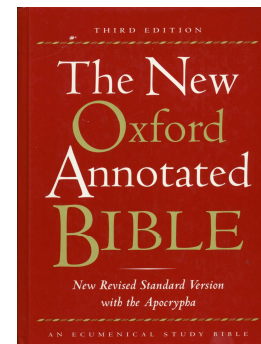
Because no translation of the Bible is perfect or is acceptable to all groups of readers, and because discoveries of older manuscripts and further investigation of linguistic features of the text continue to become available, renderings of the Bible have proliferated!

My Comment (amrani);

This proliferation of meanings is natural of all secondary text (i.e., translations, not autographs, as all books of both Testaments are).

During the years following the publication of the Revised Standard Version, twenty-six other English translations and revisions of the Bible were produced by committees and by individual scholars—not to mention twenty-five other translations and revisions of the New Testament alone. One of the latter was the second edition of the RSV New Testament, issued in 1971, twenty-five years after its initial publication.

Following the publication of the RSV Old Testament in 1952,



³ <http://www.nccusa.org/newbtu/reader.html>

significant advances were made in the discovery and interpretation of documents in Semitic languages related to Hebrew⁴. In addition to the information that had become available in the late 1940s from the Dead Sea texts of Isaiah and Habakkuk, subsequent acquisitions from the same area brought to light many other early copies of all the books of the Hebrew Scriptures (except Esther), though most of these copies are fragmentary.

My Comment (amrani);

This shows the ongoing never ending process of continuous belief's reshaping with time, due either;

1) To discoveries of Old Manuscripts,

2) advances made in the discovery and interpretation of documents in Semitic languages

The shallow minded Evangelists in charge of the Church of the "Hope of Israel Baptist Mission" of the United States, not aware of this natural nuisance afflicting all secondary sources, took a grudge against the publishers of the "New International Bible (NIV) and wrote;

What is the harm in changing the Bible?

God answered that when He said:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.⁵

Please note that these are only WHOLE verses that the NIV deletes. This list does not include the many words and phrases that were completely deleted from the NIV—it deletes over 64,000 words including words like mercyseat, Jehovah, and Godhead, Calvary, Lucifer, new testament, regeneration, etc.

WHOLE Bible verses deleted in the NIV'

⁴ Which means; that all previous generations of Jewish-Christian's believers, the present ones, as well as all others that will come in the future, never got nor will get their message right, since it is always in the making and ever changing!

⁵ Revelation (22:18-19)

The following WHOLE verses have been removed in the NIV--whether in the text or footnotes...over 40 IN ALL!!!

Matthew 12:47 -- removed in the footnotes

Matthew 17:21 -- COMPLETELY removed [also deleted from the Jehovah's Witness "Bible"]. What are you NIV readers missing?
"Howbeit this kind goeth not out but by prayer and fasting."

Matthew 18:11 -- COMPLETELY removed [also deleted from the Jehovah's Witness "Bible"]. What are you NIV readers missing?
"For the Son of man is come to save that which was lost."

Matthew 21:44 -- removed in the footnotes

Matthew 23:14 -- COMPLETELY removed [also deleted from the Jehovah's Witness "Bible"]. What are you NIV readers missing?

.....

I John 5:7 -- Vitally important phrase COMPLETELY removed [also deleted from the Jehovah's Witness "Bible"]. In the NIV it says⁶,

"For there are three that testify:"

Compare the NIV reading with the following Jehovah's Witness reading--

"For there are three witness bearers,"

What are you NIV readers missing? What does the real Bible say?

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

This is one of the GREATEST verses testifying of the trinity⁷.

That is why the Jehovah's Witnesses leave it out. They do not believe in the trinity and they do not believe that Jesus is God. Why does the NIV leave it out...? Whole books have been written on the manuscript evidence that supports inclusion of this verse in the Bible. Reader, do you believe in the triunity of God? If so, then this deletion

⁶ See this link for more details;
{http://www.hopeofisrael.net/index.php?option=com_content&task=view&id=30&Itemid=32}

⁷ This Trinity formula, so dear to the Trinitarians, was recognized by scholars to be a later addition by the Roman Paganized Trinitarian Church and was not part of the original manuscript.

should offend you. People are playing around with the Bible and it is not funny.

My Comment (amrani);

This is known as “The Comma Johanneum” and the encyclopedia “wikipedia” has this to say about it⁸;

The Comma Johanneum is a comma, or short clause, present in most translations of the First Epistle of John published from 1522 until the latter part of the nineteenth century, owing to the widespread use of the third edition of the Textus Receptus (TR) as the sole source for translation. In readings containing the clause, such as this one from the King James Bible, 1 John 5:7–8 reads as follows, the Comma itself here rendered with emphasis:

5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

The resulting passage is an explicit reference to the Trinity (the doctrine that the Father, Son and Holy Spirit are one God), and for this reason some Christians are resistant to the elimination of the Comma from modern Biblical translations.

Nonetheless, nearly all recent translations have removed this clause, as it does not appear in older copies of the Epistle and it is not present in the passage as quoted by any of the early Church Fathers, who would have had plenty of reason to quote it in their Trinitarian debates (for example, with the Arians), had it existed then.

Most Churches now agree that the theology contained in the Comma is true!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!, but that the Comma is not an original part of the Epistle of John.

My Comment square;

Even with no textual basis whatsoever to support their invented blasphemous claim, incredible diehard pagan Trinitarians, still hold, against all evidence, the formula true!⁹

⁸ Read what we wrote in Part V concerning the Hebrew “Mathew” and see the whole article in order to have an idea about fudging in the making in http://en.wikipedia.org/wiki/Comma_Johanneum

⁹ See “Modern views” in ; { http://en.wikipedia.org/wiki/Comma_Johanneum }

No wonders that a-priori pagan's beliefs precede in time their post consecration as written scriptures, which in turn are called as false witnesses to justify the old held dogmas in a circular manner!

During the same period early Greek manuscript copies of books of the New Testament also became available.

In order to take these discoveries into account, along with recent studies of documents in Semitic languages related to Hebrew, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the U.S.A., authorized the preparation of a revision of the entire RSV Bible.

For the Old Testament the Committee has made use of the Biblia Hebraica Stuttgartensia (1977; ed. sec. emendata, 1983). This is an edition of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the "Masoretes") of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done. No notes are given in such cases, because the vowel points are less ancient and reliable than the consonants. When an alternative reading given by the Masoretes is translated in a footnote, this is identified by the words "Another reading is."¹⁰

Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying had been made before the text was standardized!

Most of the corrections adopted are based on the ancient versions (translations into Greek, Aramaic, Syriac, and Latin), which were made prior to the time of the work of the Masoretes and which therefore may reflect earlier forms of the Hebrew text. In such instances a footnote specifies the version or versions from which the correction has been derived and also gives a translation of the Masoretic Text. Where it was deemed appropriate to do so, information is supplied in footnotes from subsidiary Jewish traditions concerning other textual readings (the Targum Sopherim, "emendations of the scribes"). These are identified in the footnotes as "Ancient Heb tradition."

My Comment;

Note that what they call early Christianity coincides exactly with the Early Islamic Era proper!

Occasionally it is evident that the text has suffered in transmission and that none of the versions provides a satisfactory restoration. Here we can only follow the best judgment of competent scholars as to the most probable reconstruction of the original text.

¹⁰ See this link for the maze of their conventions; {<http://www.read-the-bible.org/NRSVTextNotes.htm>}.

Such reconstructions are indicated in footnotes by the abbreviation Cn ("Correction"), and a translation of the Masoretic Text is added.

My Comment ;

Needless to say, that the most probable pseudo scholarly reconstruction of these eminent scholars is as worthless and as improbable as any other wild guess by any layman, once one becomes aware of Spinoza's mastery dissection of the Hebrew language in Part VI of this study.

.....

*The Bible carries its full message, not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand **what God is saying to them!!!!!!!!!!!!!!!!!!!!!!***

That message must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today.

My Comment ;

This renewal of reading with age is another factor that makes secondary sources (translations) look like moving sand and adds to the alteration of meaning, which has no fix or anchor to compare it with in the first place.

End of citation.

15) Muslim's Holistic hermeneutics of Old Testament texts

The reader no doubt, has realized by now, the impossible quest aiming at reaching certainty concerning any litigious point of Scriptures. This insuperable obstacle was, as we have proved, a direct consequence of the loss of all autographic sources, in addition to the non exhaustive plethora of defects we have enumerated so far {linguistics, historical, tampering, etc.} plaguing the secondary texts we possess.

This dreary fact alone in term of positive belief, will persuade any innate free thinking human being, not brainwashed yet or fashioned either by societal upbringing, religious group, clan or sect, to ultimately face the following logical question;

On what ground do Judeo-Christians stand, their sources being what they are, compared to Muslims, for whom such sources are abrogated by the Marvelous unassailable Qur'an?

Let me now for the benefit of the reader open a bracket here for its didactical value.

One often hears in Trinitarian's TV broadcasts, or through some of their related links in the internet, some notorious diehard Trinitarians, trying with a delirium of backbiting to find fault either with the Qur'an, the Prophet of Islam or Muslims in general.



This schizophrenic behavior is the more deplorable, knowing that these gone astray brothers, instead of bowing to God's Truth as revealed unaltered in the Qur'an, the true image of all monotheistic scriptures, dig instead their feet as well as their heads deep in the sand, in the manner of an ostridge, not realizing yet;

That they have nothing to stand upon, in terms of reliable primary sources, to justify their incredible pagan beliefs grafted on the teaching of Jesus Christ through Pauline interpretations,

As we have amply shown in the previous chapters!

Most of these apologists and/or Evangelists, being either insensible loser who can't control their fetid mouth and ghastly behavior when arguing with Muslims or obstinately aggressive and ready prone for invective and groundless diatribes, make havoc of the Quran's injunction, obliging Muslim, not to argue with the people of the book, save through the best of means.

One of these, as any to fit this caricature typology is the Trinitarian (سام شمعون) **Sam Sham'oun**, who tried to find fault with the English translation of the Qur'an; translating the Arabic word; "Tufān" (طوفان) by "**Flood**" as one of the plagues of Egypt, notwithstanding the fact that the classical; "*Lisan Al-'Arab*"¹¹ (Tongue of the Arabs) thesaurus defines "Tufān" as either; "*waters covering everyplace*" (الماء الذي يغطي كل)

¹¹ Published by "Dar Sader" (دار صادر), Beirut (بيروت) Lebanon, Vol. 9, p. 227.

(مكان), or; “*Abundant rain that lead to drowning*” (المطر الغالب الذي يُغرق من كثرته), and even; “*Great Death*” (الموت العظيم)...etc.

Definitions, not far from the ones we have in modern thesauruses such as; “**The American Heritage Dictionary of the English Language**¹²” which defines “flood” as;

An abundant, usually overwhelming flow or fall, as of a river or rain: *alluvion, cataclysm, cataract, deluge, downpour, freshet, inundation, Niagara, overflow, torrent.*

Or

The “Columbia Electronic Encyclopedia”¹³ saying that;

Floods occur most commonly when water from heavy rainfall, from melting ice and snow, or from a combination of these exceeds the carrying capacity of the river system, lake, or ocean into which it runs.

*Usually the combined flow of several water-swollen tributaries causes flooding along a river bank or shoreline. Accounts of floods that destroyed nearly all life are found in the mythology of many peoples (see *Deluge*). Not all floods are destructive, however. **The annual floodwaters of the Nile and other larger rivers deposit fertile soil along the surrounding floodplain, which is used extensively for agriculture.***

Obviously, “**Flood**” in the sense of “**Heavy rainfall**” is a correct rendering of the Arabic “Tufān”, which echoes plague number seven (7) in Exodus 9:13-35, keeping in mind that the Qur’an, which serves the dual role of {**Confirmation**¹⁴/**correction**} of scriptures, didn’t enumerate all the plagues, since already known in the Bible, but corrected only their faulty number.

This plague was associated with a storm with “**hail**” {‘Barad’ in Arabic (برد) as well as in Hebrew (בָּרָד)}.

Sam Sham’oun, not being;

- 1) a meteorologist in the first place to understand the nuances of what he is talking about in term of terminology,

¹² Fourth Edition, 2004, Published by Houghton Mifflin Company.

¹³ Sixth Edition, 2003, Columbia University Press.

¹⁴ *“It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). (Qur’an, 3:3)”*

- 2) nor versed in Arabic to use primary sources instead of relying only on secondary deforming translations, and finally
- 3) not satisfied of making of himself, against all reasonable odds, a fool and an eccentric Trinitarian deprived of reason, since basing his belief on unreliable secondary corrupted and fudged sources with no autographic original left to check their content, as we have amply proved in this study, cites another gone astray Lebanese Trinitarian to support his false claim saying¹⁵;

As the late Christian writer, 'Abdallah 'Abd al-Fadi, noted:

*The plagues God sent down upon Egypt were ten; blood (Exodus 7:20), frogs (Exodus 8:6), gnats (Exodus 8:17), flies (Exodus 7:24), death of livestock (Exodus 9:6), boils (Exodus 9:10), hail (Exodus 9:23), locusts (Exodus 10:14), darkness (Exodus 10:23), and **death of the firstborn!!!!** (Exodus 12:29,30).*

*As for the flood mentioned in Sura al-A'raf, there was no such event that happened in Egypt during the time of Pharaoh. What the Qur'an is confusing here is the **global deluge** that occurred during the days of Noah, as it is expressed in Sura al-A'raf 7:63,64 [see Genesis 6-9]. (Al-Fadi, *Is the Qur'an Infallible?* [Light of Life, P.O. Box 13, A-9503 Villach, Austria], pp. 88-89)*

Thus, here is another time where the Quran commits a plain error by contradicting the previous revelation and sacred history.

These two gone astray friars bring forth the following comments;

- 1) If there is any one “*taking bladders for lanterns*”¹⁶ as the French would say, it is no doubt these two Trinitarians, ignorant of Arabic, for whom “flood” is always synonymous of “**deluge**”, while the Quranic “Tufān”, as we have seen, have a spectrum of meanings spanning; “**heavy rain**”, “**Great death**”, “**Darkness of night**”¹⁷, and even possessing a generalized formula; “*The Tufān from everything; is what is abundant surrounding and engulfing the community as a whole such as; **inundation that covers many cities***”¹⁸ (الطوفان من كل شيء: ما كان (كثيراً محيطاً مطيافاً بالجماعة كلها كالغرق الذي يشتمل على المدن الكثيرة).
- 2) Note also that the Qur'an, contrary to what is mentioned in the Bible, cites only a local **deluge** deserved by **Noah's people**

¹⁵ He wrote; **Qur'an Contradiction**; A Flood in the time of Moses? See; http://www.answering-islam.de/Main/Quran/Contra/moses_flood.htm

¹⁶ (*Prendre des vessies pour des lanternes*)

¹⁷ “Lisan Al-‘Arab”, p. 228.

¹⁸ Ibid., p. 227

on account of their transgressions in not obeying their prophet Noah; Qur'an (71) (Nooh) (نوح) [Noah], verse 1.

{1} إنا أرسلنا نوحًا إلى قومه أنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

[1] *We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."*

Thus, unless, **Noah's people** were the only living humans on the whole Earth, to justify a global **deluge**; an unlikely hypothesis left for Science to prove or disprove, it goes without saying, that engulfing other communities with no fault of theirs is not what the monotheistic scriptures, teach about God's absolute Justice, as the following verses clearly prove¹⁹;

{208} وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ.

[208] *Never did We destroy a population, but had its warners -*

{209} ذِكْرَى وَمَا كُنَّا ظَالِمِينَ.

[209] *By way of reminder; and We never are unjust.*

- 3) Both gullible Trinitarians didn't realize to their loss, that it is the incorruptible Qur'an which corrects the Bible, which is in need of such corrections and not the converse!

Thus, here is another occasion where the Quran was proven right as expected in correcting the contradictions of the previous revelation and sacred history, not the opposite, as their twisted minds led them to falsely believe.

- 4) More to the point, both men not being conversant with the Muslim Science of tradition, sinned by ignorance in citing false traditions believing them to be authenticated by Muslims, while the opposite is true.

Shown below is a synoptic radar view of the transmission in time of a tradition assigned to the companion of the prophet (Pbuh); *Abu-Hurayrah (death; 57 after Hijra)*, which is reported by 31 terminal known authorities in their respective compendiums (shown in green at the peripheries of the board).

Even so, this narration, in terms of **absolute reliability of transmission**, has only a probability of 50 %, on the "**Binary Standard Transmission Scale**", up to the Prophet (Pbuh), since reported only by a sole companion, who is not immune of suffering an unpredictable lapse of memory!

¹⁹ Qur'an (26) (Ash-Shuara) (الشعراء) [The Poets] , verses 208-209.



Needless to say that it is childish and futile to make a comparison between the sound narrations assigned to the prophet of Islam, sieved through this robust paradigm, and what we have so far discovered in the books of the Old as well as the New Testaments, where;

- 1) Not only scribes and editors are unknown. But
- 2) The conditions of transmission are also unknown!

These two inbuilt defects alone, would invariably subject the relevant texts to rejection by Muslim traditionnists as not worthy of attention, were they traditions assigned to the prophet of Islam (Pbuh).

This example from **Sunnah** (tradition of prophet) treated as robust information theory, compounded with the incorruptible and preserved Qur'an show the vastness of the divide separating Muslims' autographic sources from the secondary "tampered with" books of both Testaments.

15.1) Muslim's Scriptural Hermeneutics Rules

The **Qur'an** being both;

1) The sealed autograph of all monotheistic scriptures possesses many similarities with the narratives and teachings of the Old and the New Testament, as well as other old scriptures as the following verses attest²⁰;

[18] *إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى*

[18] *And this is in the Books of the earliest (Revelation),-*

[19] *صُحُفِ إِبْرَاهِيمَ وَمُوسَى*

[19] *The Books of Abraham and Moses.*

2) A correcting template and guide.

So whenever stories in the Qur'an parallel the Biblical ones, they often contain few details and concentrate more on correcting tampered or fudged passages²¹.

This is one of the main reasons, apart from curiosity per se, some early Muslims turned to converted Jews or Christians to Islam and asked them about details of some Quran's passages dealing with Jews or Christians.

These **Jewish's Biblical explanations**, known in Islam as (إسرائيليات) "**Israeliyat**" (Jewish lore) to distinguish them from things Islamic proper, bear no weight in Islam.

The corresponding Christian ones are categorized for the same reasons as (مسيحيات) "**Masihyat**" (Christian lore).

Most Judeo-Christians, not aware of the status of these two pseudo **Meta interpretations** in Islam, apprehend them wrongly as Islamic, while they are not!

15.1.1) The Quran's sieving power of spurious Scriptures

²⁰ { Qur'an (87) (Al-Ala) (الأعلى) [The Most High, Glory to your Lord in The Highest], verses; 19-18 }

²¹ As an example; Genesis counts three sons of Noah and Noah's wife as well as all his sons' wives board the Ark but no others. By contrast we find in the Qur'an that Noah has a son who rejects him and dies in the flood while some people outside his family are faithful and join him.

The fact that Muslims acknowledge the whole corpus of Scriptures, including some texts considered by Jews and sectarian Christians as apocryphal, has imposed stringent guidelines in the way Muslims are to understand the Bible.

The primary guidelines are listed below;

- 1) The Qur'an, due to its autographic nature, non falsifiability and preservation from human tampering is always more authoritative than the Bible which suffered losses and alteration in its transmission²².
- 2) Any scripture's text confirmed by the Qur'an is considered an authentic text.
- 3) Any scripture's text infirmed or conflicting with the Qur'an is considered either fudged or false and is de-facto rejected.
- 4) Muslims are instructed to neither believe nor disbelieve any scripture's text, not echoed by the Qur'an or not mentioned in the "Sunnah" (*saying and deeds of the prophet of Islam (Pbuh)*). These neutral texts are treated eventually as working hypothesis to be subjected to the test of scientific falsification, the outcome of which will decides on their intrinsic worth.

So let us now, using this Quranic sieve and filter, deal with the following text of Exodus (1; 1-14)

1 Now these are the names of the sons of Israel, who came into Egypt (every man and his household came with Jacob);

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose a new king over Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigor:

²² The Qur'an came to **confirm** existing ineffable **Truths** in Scriptures, irrespective of the different canons, sieving out **Truth** from **falsehood** in them. Seen from this perspective, Islam is a mirror witness on the Bible, giving it a renewed credits, after being wholly devastated by Biblical Criticism. By supplanting the Bible as the **True Word of God**, the Qur'an recognizes the later as a History Book only, since errors and man's made alteration crept in it.

14 and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

Of the many puzzling questions raised by this text, let us try to resolve the crucial one associated with the **Pharaoh of the Exodus proper**.

First Biblical clue; **Israelites built for Pharaoh store-cities, Pithom and Raamses.**

My Comment ;

The Qur'an is silent about this detail.
So by rule 4 above, this information will be treated as a working hypothesis to be subjected to scientific falsification, by comparing it to verifiable historical and/or archeology facts,...etc.

Our next logical step is to check the Qur'an to see if it gives us any other clues.

Here, we read in {Qur'an (20) (Ta-Ha) (طه) [Mystic letters Ta-Ha] (37-47)} concerning Moses;

[37] وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى

[37] "And indeed We conferred a favour on thee another time (before).

[38] إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

[38] "Behold! We sent to thy mother, by inspiration, the message:

[39] أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

[39] "Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him!: But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

[40] إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

[40] "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

[41] وَأَصْطَفَيْنَاكَ لِنَفْسِي

[41] "And I have prepared thee for Myself (for service)".

[42] اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي

[42] "Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance.

[43] اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

[43] "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

[44] فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

[44] "But speak to him mildly; perchance he may take warning or fear (Allah)."

[45] قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَقْرُبَ عَلَيْنَا أَوْ أَنْ يَطْغَى

[45] They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

[46] قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى

[46] He said: "Fear not: for I am with you: I hear and see (everything)."

[47] فَاتَّبِعَاهُ فَقُولَا إِنَّا رَسُولُ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ

عَلَى مَنْ اتَّبَعَ الْهُدَى
[47] "So go ye both to him, and say, "Verify we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!"

And also in; { Qur'an (26) (Ash-Shuara) (الشعراء) [The Poets] (10-22) }

[10] وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمِ الظَّالِمِينَ

[10] Behold, thy Lord called Moses: "Go to the people of iniquity,-

[11] قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ

[11] "The people of the Pharaoh: will they not fear Allah?"

[12] قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ

[12] He said: "O my Lord! I do fear that they will charge me with falsehood:

[13] وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ

[13] "My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron.

[14] وَكَلِّمْ عَلَيَّ ذَنْبًا فَأَخَافُ أَنْ يَقْتُلُونِ

[14] "And (further), they have a charge of crime against me; and I fear they may slay me."

[15] قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ

[15] Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call).

[16] فَاتَّبِعَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ

[16] "So go forth, both of you, to Pharaoh, and say: "We have been sent by the Lord and Cherisher of the worlds;

[17] أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ

[17] "Send thou with us the Children of Israel."

[18] قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ

{18} (Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?"

{19} وَفَعَلْتَ فَعَلْتَكِ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ

{19} "And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!"

{20} قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ

{20} Moses said: "I did it then, when I was in error.

{21} فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

{21} "So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.

{22} وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

{22} "And this is the favour with which thou dost reproach me, - **that thou hast enslaved the Children of Israel!**"

And also in; {Qur'an (28) (Al-Qasas) (القصص) [The Story, Stories] (20-30)

{20} وَجَاءَ رَجُلٌ مِنَ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

{20} And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."

{21} فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

{21} He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrong-doing."

{22} وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ

{22} Then, when he turned his face towards (the land of) **Madyan** (Midian), he said: "I do hope that my Lord will show me the smooth and straight Path."

{23} وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدَرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

{23} And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found **two women** who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

{24} فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

{24} So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"

{25} فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ

{25} Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he

came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people."

[26] قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

[26] Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....

[27] قَالَ إِيَّيْ أَرِيدُ أَنْ أُتِّحِكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أَرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

[27] He said: "I intend to wed **one of these two daughters of mine to thee**, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

[28] قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

[28] He said: "Be that (the agreement) between me and thee: **whichever of the two terms I fulfil**, let there be no ill-will to me. Be Allah a witness to what we say."

[29] فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ

[29] **Now when Moses had fulfilled the term**, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

[30] فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

[30] But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! **Verify I am Allah, the Lord of the Worlds....**

Summing up;

Moses (Pbuh) was adopted by one of pharaoh's wives and had grown up as an Egyptian. Once in awhile, as he was strolling through the city an Israeli implored him for help against a native Egyptian. Inadvertently the later was killed by Moses.

To Moses' surprise, the same Israelite asked for his help on another occasion! A believing Egyptian man, concealing his faith, informed him that the pharaoh and his cohort are searching for him for the killing of the first Egyptian and advised him to flee the town.

He fled to Midian and intermarried there. After sojourning in Midian for ten years, God appeared to him in a fiery bush and consecrated him as a messenger commissioned to go with his brothers Aaron to the same Pharaoh who adopted him in order to ask him to let the Israeli people go out of Egypt .

This Quran's story parallels much of Exodus (2-3) save for some crucial details of paramount importance, which make, as we are going to discover soon, a lot of difference.

Of these differences;

- 1) **Moses' Pharaoh'** as depicted in the Qur'an is inseparable of **Moses**, up to the point, where they can be considered, in term of positive identification, as two faces of the same coin. So that identifying one face brings automatically the other face into view.
- 2) **Moses in the Qur'an as well as in Exodus left Egypt in his thirties. But contrary to what the unknown scribe or editor wrote in Exodus, the Qur'an stipulates that he stayed in Midian for at most ten years, instead of the 40 years plus in exodus!**
- 3) **The Age of Forty years is considered the age of full maturity for human beings²³ and thus the age of commissioning of prophets²⁴.**
- 4) **Thus Moses returned in Egypt in his forties full of strength, and not an old man in his eighties as we read in Exodus!**
- 5) **The Qur'an makes it pretty clear that the whole of Moses' saga; from birth and up to the Exodus out of Egypt is associated with one and only one powerful pharaoh, identified in the Qur'an by the epithets; "the enemy of God", "the enemy of Moses" and (فرعون ذي الأوتاد) (*the Lord of Stakes*)²⁵**

²³ Qur'an (46) (Al-Ahqaf) (الأحقاف) [The Wind-curved Sandhills, The Dunes], verse (15)
{ 15 } وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ اأَشُدَّهُ وَبَلَغَ اأَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ.

{ 15 } We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches *the age of full strength and attains forty years*, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

²⁴ The only known exception is Jesus (Pbuh) who started his mission in his thirties and ended it 3 years later.

²⁵ Qur'an (38) (Sad) (ص) [The Letter Sad], verse 12;

{ 12 } كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ

{ 12 } Before them (were many who) rejected messengers,- the people of Noah, and 'Ad, and "*Pharaoh, the Lord of Stakes*".

6) God in the Qur'an sent **only nine (9) plagues** (Hebrew; מכוח²⁶) on Egypte and **not ten (10)** (עשר המכות, *Eser Ha-Makot*) as reported falsely in Exodus. **So this is a plain correction of the Biblical text.**

The 10th plague; the **death of the firstborn** (מַכַּת בְּכוֹרוֹת) ('Makat Bechorot') mentioned in (Exodus 11:1-12:36) and not confirmed by the Qur'an, was of certainty not part of the original Torah. Our sieving rule 3 proves it to be a later addition to the text by an ignoramus scribe or editor, not realizing that it is in flagrant contradiction with God's absolute Justice.

7) **The Pharaoh drowned in the Red Sea, but his body was saved** by God to serve as a sign for future generations²⁷.

This piece of information is unique in its genre, since not echoed in the Torah and known neither to Jews nor to Egyptians' historians and thus can serve as a falsifying test for the Qur'an.

²⁶ Qur'an (27) (An-Naml) [The Ant, The Ants], verse 12;
 { 12 } وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ.
 [12] "Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) **among the nine Signs** (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression." Five of these are cited in; Qur'an (7) (Al-Araf) (الأعراف) [The Heights], verse (133);

{ 133 } فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْمُمْسِقَاتِ الْفَأْسِقَاتِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ.
 { 133 } So We sent (plagues) on them: Heavy rain { *Exodus 9:13-35* }, Locusts { *Exodus 10:1-20* }, Lice { *Exodus 8:12-15* }, Frogs { *Exodus 7:26-8:11* }, And Blood { *Exodus 7:14-25* }: Signs openly self-explained: but they were steeped in arrogance, - a people given to sin.

²⁷ Qur'an (10) (Yunus) (يونس) [Jonah], verses 90-92
 { 90 } وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ
 [90] We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

{ 91 } الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ
 [91] (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!"

{ 92 } فَالْيَوْمَ نُنَجِّكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ
 [92] "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verify, many among mankind are heedless of Our Signs!"

A clear proof that the Qur'an is from God Almighty, and that Muhammad is that announced Prophet by Moses and Jesus peace upon them all..

15.2) Joining the pieces of the Puzzle

The Qur'an as we have seen depicts Moses' pharaoh as the "lord of Stakes" and the "Pharaoh Par excellence".

The only Pharaoh we know of, fulfilling all the Quran's criteria of being;

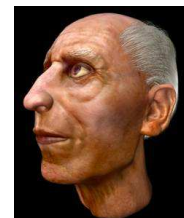
- 1) long lived to encompass all the life of Moses from birth till the Exodus,
- 2) A big Builder with Stakes style in his buildings,
- 3) Very Powerful



Is no doubt "Ramses II" (1303 -1213 B.C) of the 19th dynasty.

This Pharaoh died nearly 90 years old and reigned for 67 years.

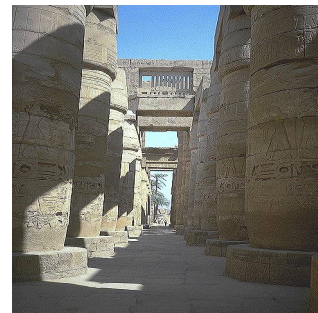
Shown here, his preserved body for all to see in the Egyptian Museum in Cairo, as sign for all posterity and also a computer reconstruction of his living face, as well as his famous "Hall of Column", which should rightly be renamed the "*Hall of Stakes*", for obvious reasons.



Now, we are pretty certain that Moses returned from Midian after sojourning there for a decade in his forties.

Since we don't possess any information on how long he stayed in Egypt, before the Exodus, a good guess is a decade for all the nine plagues to run their course.

So let us take 10 years duration as a working hypothesis, and work with it till we can come up with an exact or at least a better estimate span for the period.



This means that the Exodus took place in the year 1213 B.C, the year reported for the death of Ramses II.

Here again, the compiler (s) of Exodus is off track, by making Moses' Pharaoh die, while the later was still in Midian, besides other flagrant inconsistencies shown below²⁸;

16 Now the priest of Midian had **seven daughters**²⁹: and they came and drew water, and filled the troughs to water their father's flock,

17 And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock,

18 And when they came to **Reuel their father**³⁰, he said, How is it that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock,

20 And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare a son, and he called his name Gershom; for he said, I have been a sojourner in a foreign land.

23 And it came to pass in the course of those many days that **the king of Egypt died**³¹: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Note also that Ramses II squares right with the building of store-cities Pithom and Ramses in Exodus (1; 11);

11 Therefore they did set over them taskmasters to afflict them with their burdens. *And they built for Pharaoh store-cities, Pithom and Ramses.*

The fact that the scribes **didn't pay attention to "Pi" or "Pr"** prefixing **Ramses** is of no consequence here, since this information was not known to them, not being the contemporaries of Ramses II.

²⁸ Exodus (2; 16 – 23)

²⁹ The Qur'an as we have seen mentioned two daughters only, thus seven is an incorrect number.

³⁰ The Bible didn't retain the correct name of Moses' father in Law. We read in Exodus (4; 18): *And Moses went and returned to Jethro his father-in-law, and said unto him,.....*

While we read in Numbers (10; 29): *And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law,*

³¹ This is a false historical fact, since we know from the Qur'an that Moses' Pharaoh died in the Red Sea.

15.3) Fixing a date for Jacob decent to Egypt

We read in Exodus (12; 40);

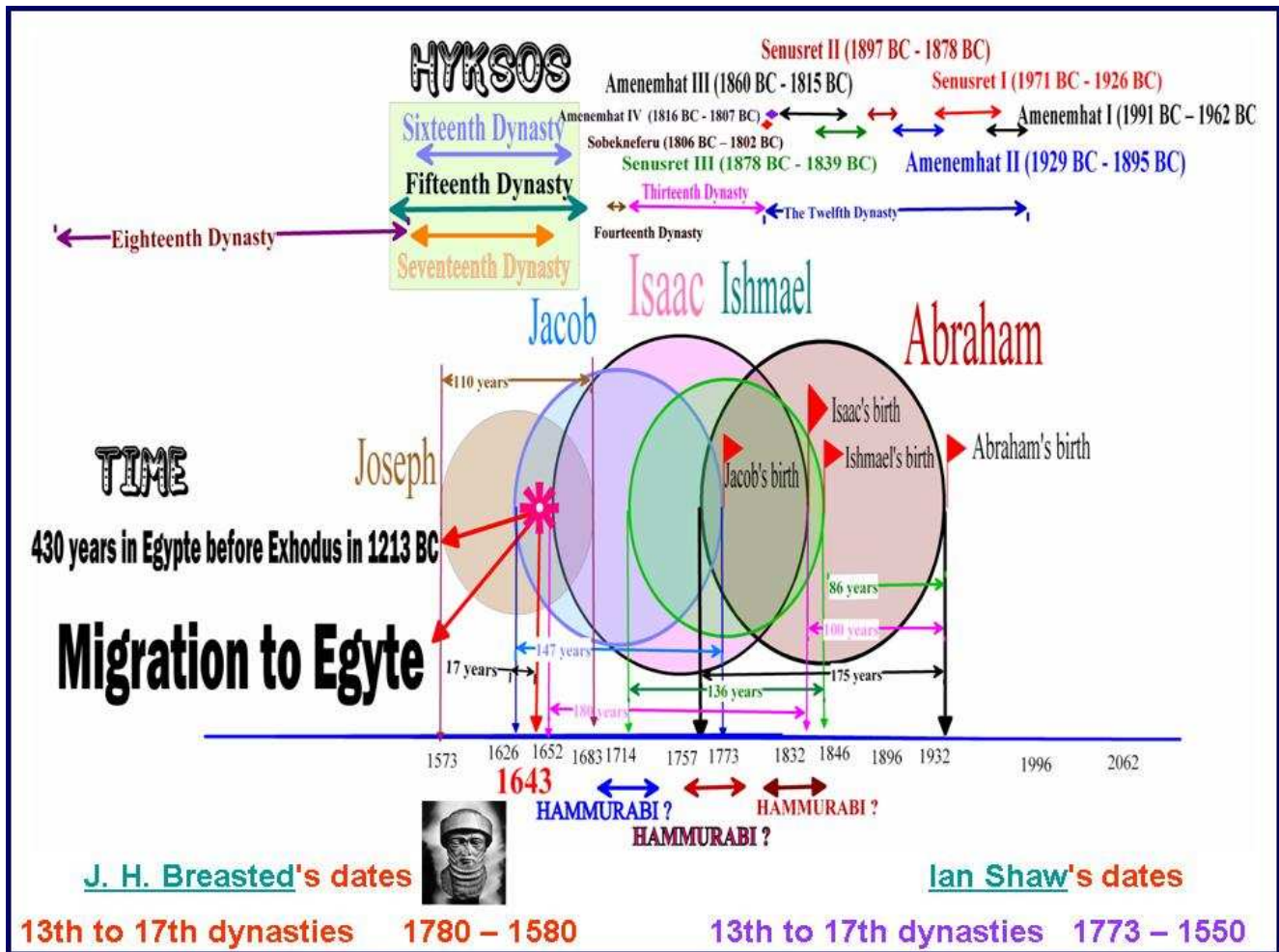
Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years.

Taking this number at its face value would fix the date of Jacobs's immigration with his family to Egypt around the year **1643 B.C.**, if Ramses II death happened in 1213 B.C.

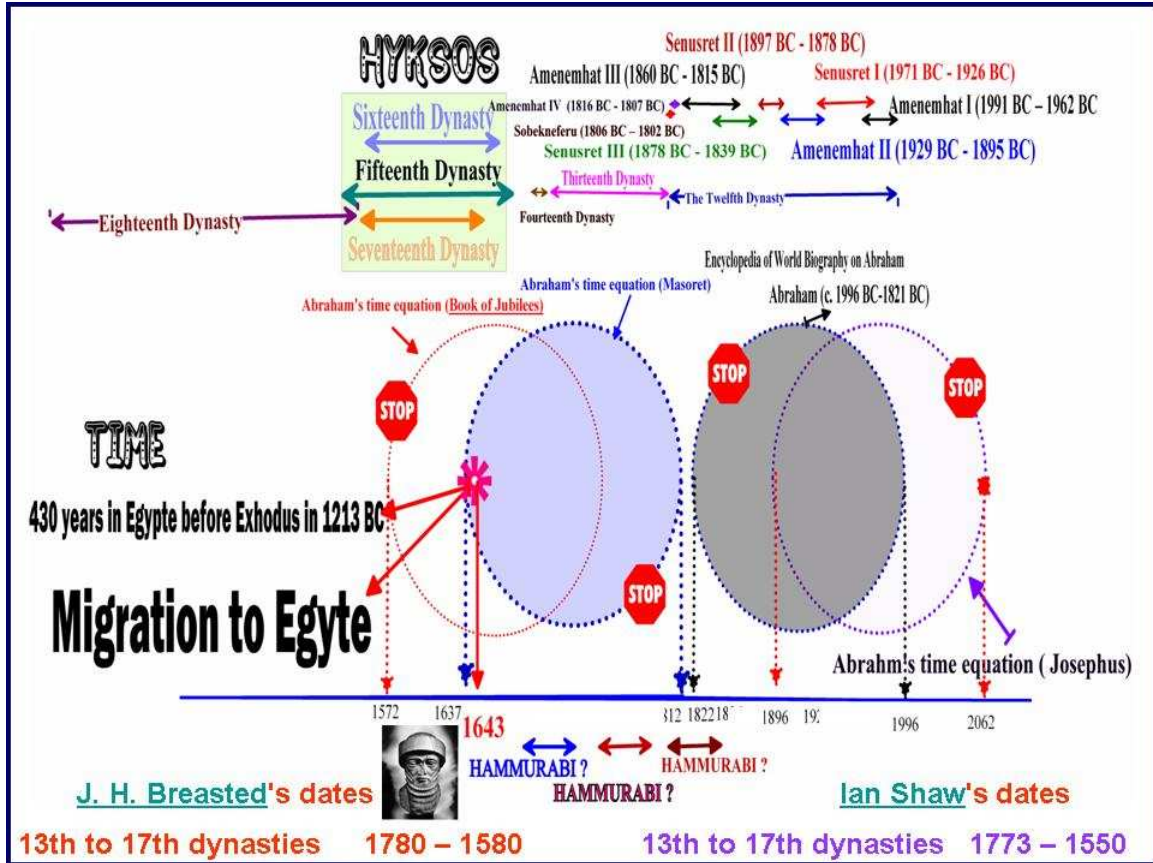
This date also squares right with the Period of the Hyksos in Egypt,

- a) **Coincident with the 31st year of the establishment of the 15th dynasty (1674 – 1567 B.C)**
- b) **Coincident with the 41st year of the establishment of the 16th dynasty (1684 – 1567 B.C)**
- c) **Coincident with the 5th year of the establishment of the 17th dynasty (1648 – 1550 B.C).**

The following diagram resumes our findings for the place of the Patriarch in History using Biblical data.



Compare this neat result arrived at through the **Qur'an and the Scriptures** with the bewildering guesses for situating Abraham alone in history, without the guiding light of the Qur'an!



End