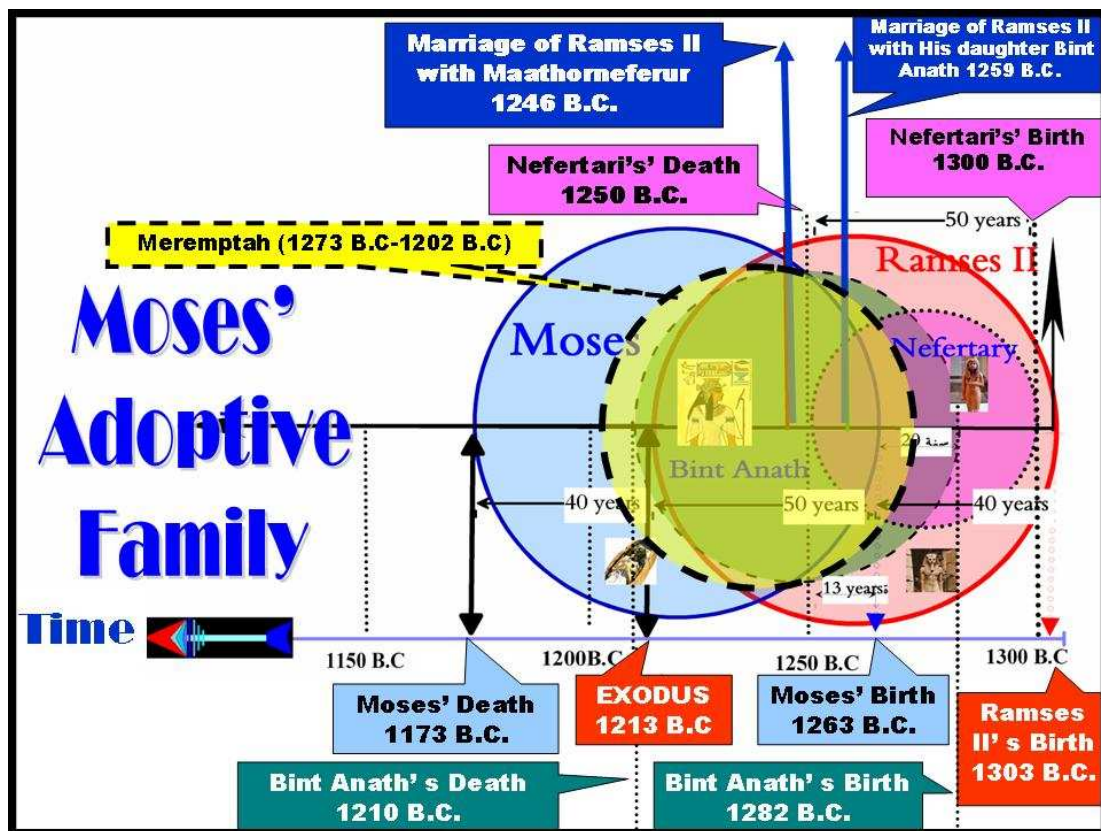


Timing the Israelites' Entry to Cana' an

(Part VIII)

By; Dr. Amrani-Hanchi, M.



16) Historical Consistency checks

16.1) appropriateness of Moses adoption

Ramses II, as is known, was the son of “Seti I” and Queen “Tuya”. He was the third king of the 19th Dynasty. He lived to be 90 years old (96 years old!), had as many as 200 wives and concubines, 96 sons and some 60 daughters.

Sure! This was no ordinary man!

He was named co-ruler with his father Seti I at age 14 and did accompany him, early in his life on numerous campaigns in Libya and Nubia and was even accompanied with two of his own sons, while aged himself only 22.

When Seti I died in 1278¹ B.C., Ramses II assumed the throne and began a series of wars against the Hittites. The famous Battle of “Kadesh” is inscribed on the walls of Ramses’ temple.

If we assume, within this historical frame, a decade for the sojourn of Moses in Egypt after his return from Midian, then his adoption occurred probably in the year 1263 B.C. or in the 15th year after the enthronement of Ramses II as sole ruler of Egypt.

Seti I and Ramses II built a palace in “Avaris” { *the old capital of the Hycsos in the time of Jacob*}, where Ramses I had started a new capital.

From the onset of Ramses II's reign, he felt bound to renew the struggle for domination in southern Syria, which his father initiated before. In order to achieve this goal he began immediately preparing for the coming hostilities. He added a fourth field army to his military establishment, and expanded the eastern Delta city of “**Pi-Ramses**”, his new capital, to act as a staging point for operations in the Levant.

¹This means that Ramses II began his reign at age 25.

The famous Battle of “**Kadesh**”² (Map reconstructed from Anastasi A papyrus), he fought with the Hittites is inscribed on the walls of Ramses temple.



Ramses II launched his first campaign into Can' an in the year 1276 (*on his fourth year on the throne*) and the second campaign in the year 1275³.



The Battle of Kadesh which took place in 1274 B.C. was a stalemate and Ramses II signed later (1269 B.C.) a “**Peace Treaty**” (*the photos show the two versions of the treaty from the Egyptian and the Hittite*) with the Hittites which ended 16 years of protracted wars between the two nations and placed “Kadesh “ forever out of Egyptian hands



It is evident from this outcome that no real victory took place or at least not one that gave Ramses II an obvious edge over his enemies as he boasted in his memorial (*the photo shows a drawing of the reliefs at the Temple of Luxor depicting the Battle of Kadesh*).



In fact, the Hittites army followed diligently from a close distance the Egyptian forces as they headed home.

² See this link for the details; { <http://touregypt.net/featurestories/kadesh.htm> }

³ Peter A. Clayton wrote in; “ *Chronicle of the Pharaohs, the Reign-by-Reign Record of the Rulers and Dynasties of Ancient Egypt*. London. Thames & Hudson. 1994, pp. 147 & 150. “Rameses II”; “*In year 4 of Rameses' reign, there was a revolt in the Levant and in the spring of year 5 (1275 BC) the new king was forced to mobilize his army. Rameses gathered together one of the greatest forces of Egyptian troops ever seen, 20,000 men basically in four divisions of 5000 each, named respectively after the gods Amun, Re, Ptah and Seth. Following virtually in Tutmosis III's footsteps of some 200 years earlier, Rameses moved up through the Gaza strip and was about 10 miles from Kadesh in early May.*”

The signing of the treaty by Ramses II was perceived by his old Canaanites' colonies as a sign of weakness and many revolted in order to free themselves from the Egyptian's yoke. He had also to face disturbances at home.

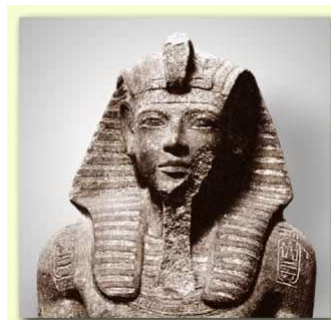
So with peace consumed abroad Ramses II devoted much of his time and effort to consolidate his power base in Egypt Proper.

These historical facts are consistent with the Quran's assertion stipulating that Pharaoh was home when he adopted Moses in 1263 B.C.

Indeed, by this time, he has already enjoyed 6 years of peace since 1269 B.C. and was enthusiastically engaged in his vast building program to consolidate and commemorate himself as one of the biggest builders of Egypt, even stealing, in order to satisfy his megalomania's drive, old dedicated temples and edifices from previous king, including his father, and attributing them to himself.

16.2) Merenptah Stella

Merenptah (1253 B.C – 1203 B.C) was almost completely unknown until the 40th year of his father Ramses II's reign (1238B.C). He may have been heir to the throne of Egypt for about twelve years prior to Ramses II's death in 1213 B.C. (i.e., around 1225 B.C)



We know the prince was made General of the Army in the 40th year of Ramses II's reign. He appears not to have become the heir to the throne until Ramses II's 55th regnal year, when Ramses II was celebrating his 80th birthday, and Merenptah his 48th.

He was thus 60 years old when he rose on the throne of Egypt as the fourth king of the 19th dynasty, replacing his father in 1213 B.C., who drowned in the Red Sea and his body recovered, as stipulated by the Qur'an, while in high pursuit of Moses, Aaron and the Israelites.

In a sense, if the Qur'an was not an autographic text, the 4 verses in {Qur'an (26) (Ash-Shuara) (الشعراء) [The Poets] (18-22)} would seem to apply to Merenptah too, since the later was 10 years old when Moses was adopted by Ramses II;

[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

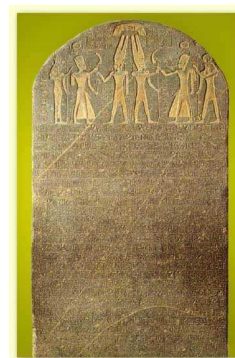
[21] "So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.

[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!"

But obviously, he is not **THE Pharaoh of Moses**, as depicted precisely and meticulously by the Qur'an.

We read in the "Victory Stele" (Photo) of this bombastic pharaoh, which he usurped from the mortuary temple of Amenhotep III at Thebes and dated around the summer of 1207 B.C.⁴;



"The princes are prostrate saying: "Shalom!"

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,

⁴ See for more details; { <http://www.touregypt.net/featurestories/merenptah.htm> }

*Son of Re, Merenptah, Content with Maat,
Given life like Re every day."*

Because of the **mentioning of Israel for the first time in Egyptian record, Merenptah** has often been thought to be the **pharaoh of the Exodus**, though modern opinion leans against such identification, in complete accord with the Muslim viewpoint.

My Comments;

Merneptah's stele dated to about 1207 BCE, which depicts the victories of this bombastic Pharaoh in Cana'an, where we read: "**Israel is laid waste, his seed is no more**" is one unimpeachable witness in the court of history, **that this Pharaoh was not the Pharaoh of Exodus, but his father Ramses II.**

This stele is the needed evidence to prove that Israelites were out of Egypt during Merenptah's reign.

And I don't think that hearing or witnessing what has happened to his father and cohort will entice him to come close once more with Moses and Aaron!

No wonder, the Israelites were left wandering unbothered by this bombastic Pharaoh, either in the Sinai Peninsula or in Midian!⁵

One interesting facet to Merenptah's reign though was his moving of the administrative center for Egypt from "Piramesse" (**Pi-Ramses**), his father's capital, back to "**Memphis**", where he constructed a royal palace next to the temple of Ptah (فتاح).



This palace was excavated in 1915 by the "University of Pennsylvania Museum" led by Clarence Stanley Fisher (1876-1941), and yielded fine architectural elements.⁶

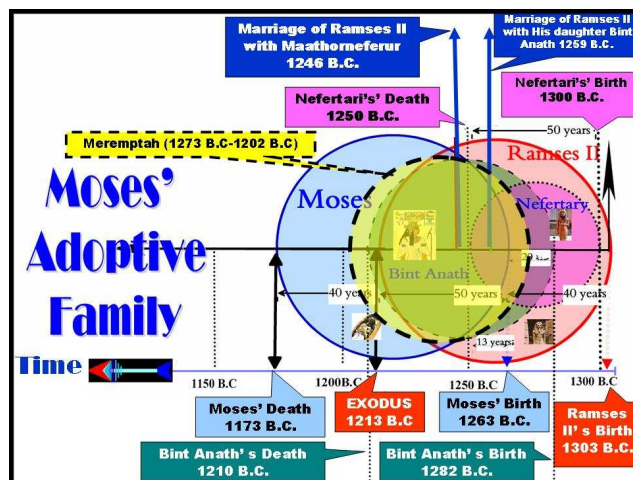
⁵ This is another sticky issue, to be settled by science in the future.

⁶ *Merenptah's tomb is number KV 8 located in the Valley of the Kings on the West Bank of Luxor (ancient Thebes). The king probably died around 1202 BC, but his mummy was not found within his tomb. In the 19th century, this*

16) Timing the Israelites' Entry to Cana' an

We have seen in part VII that Moses was fifty years old when Ramses II drowned and his body rescued for posterity to see, in 1213 B.C.

This means that Moses' birth was around the year 1263 B.C., i.e.; when Ramses II was forty two years old { *see the adjoining board* }.



But according to the Qur'an (5) (Al-Maeda) (المائدة) [The Table, The Table Spread], verses 20-26; the Israelites were not allowed to enter the Promised Land till after forty years.

[20] وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مَّلُوكًا وَأَتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ.

[20] Remember Moses said to his people: "O my people! Call in remembrance the favors of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."

[21] يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آدِبَارِكُمْ فتنقلبوا خاسرين.

[21] "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."

[22] قَالُوا يَا مُوسَىٰ إِن فِيهَا قَوْمًا جبارين وَإِنَّا لَنَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ.

[22] They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."

[23] قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَعْمَ اللَّهُ عَلَيْهِمَا الدَّخُولُ إِذَا دَخَلْتُمُوهُ فَإِنَّكُم خَالِيُونَ وَعَلَى اللَّهِ فتنوكلوا إِن كُنْتُمْ مُؤْمِنِينَ

[23] (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."

[24] قَالُوا يَا مُوسَىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ.

[24] They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

[25] قَالَ رَبِّ إِنِّي لَا أملكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ.

[25] He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

apparently added to the speculation about him being the Pharaoh of the Exodus, since that king's body would have probably been washed away in the Red Sea. However, that theory was confounded when, in 1898, his mummy was discovered among 18 others in the mummy cache discovered in the tomb of Amenhotep II (KV 35).

[26] قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ.

[26] Allah said: **“Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people.”**

When these forty years of wandering passed away the task of entering Canaan fell on the shoulders of **Joshua the son of Nun** who led the new generation of born free Israelites into the Promised Land.

Moses died therefore in the year 1173 B.C. aged ninety years (90) old and not one hundred and twenty years (120) as reported in Exodus!

NOW what to make of 1 Kings (6:1) which states that king **Solomon** began to build the Temple in the 480th year after the Exodus, in the fourth year of his reign?

This date is to be rejected out of hand for three reasons;

- 1) It is in flagrant conflict with Moses death inferred from the 430 years sojourn of the Israelites in Egypt, which fits well the historical data.
- 2) We have seen in Part I of this study, that fixing the date for the beginning of **Solomon** reign around 961 – 962 B.C, would place the Exodus around 1437- 1438 B.C., more than two centuries off! A fact contradicted by the Quran’s linking Exodus to Ramses II’s death.
- 3) Add to this that many critics have noticed the artificiality of this number, since 480 is simply 12 generations of 40 years each⁷!

⁷ The number 12 is a recurrent number in religion. The biblical **Jacob** had 12 sons, who were the progenitors of the **Twelve Tribes of Israel**. The **New Testament** describes twelve **apostles** of **Jesus**. In **The Church of Jesus Christ of Latter-day Saints**, there is a **Quorum of the Twelve Apostles**. The

- 4) Others, among whom we find; Flavius Josephus (79 AD), De Vries (1962)⁸, Hoffmeier (1996)⁹, and Kitchen (2003)¹⁰ have noticed that the 480 years of 1 Kings (6:1), which are supposed to have elapsed from the Exodus and the 4th year of **Solomon's reign** is contradicted by the internal chronological evidence of the Bible itself, which suggest, as done painstakingly by **Doig** {see below} in his Table A, some 585 years elapsed instead of the 480 years!

17) Why all ancient authorities erred?

Now let me use, once more, for the benefit of the reader Dr. *Stephen C. Meyers*¹¹ (photo 1) summary of the lines of research



Book of Revelation 12:1 mentions a woman — usually interpreted as **Virgin Mary** — wearing a crown of twelve stars. Some forgers counted on the Sunni Branch of Islam forged a tradition taking about “Twelve Caliphs”!!!! The **Shi'a Twelvers in Islam**, have 11 historical imams and they were forced by their belief in the sacrament of the number 12, to invent an extra imaginary one, whom they call **Al-Mahdi**! Of course there is no Mahdi in Islam as we have proved textually, historically,...etc. in our book (Arabic) titled; “**The unexpected Mahdi**... (المهدي اللامنتظر...)”



(book cover). There are 12 days of Christmas. The song *Twelve Days of Christmas* came from the traditional practice of extending Yuletide celebrations over the twelve days from **Christmas** day to the eve of **Epiphany**; the period of thirteen days including **Epiphany** is sometimes known as **Christmastide**.

- *Twelfth Night* is another name for the 12th day of Christmas or **January 5** (the eve of **Epiphany**).
- There are 12,000 people sealed from each of the twelve tribes of Judah (**144000**) in the Book of Revelation prophecies
- Eastern Orthodoxy observes 12 **Great Feasts**.
- In Christianity, there are 12 **Fruits of the Holy Spirit**.
- In Ancient Greek religion, the **Twelve Olympians** were the principal gods of the **pantheon**.
- The chief **Norse** god, **Odin**, had 12 sons. See this link for more on the subject; {[http://en.wikipedia.org/wiki/12_\(number\)](http://en.wikipedia.org/wiki/12_(number))}

⁸ See; *S.J. De Vries*; "Chronology of the Old Testament," *G.A. Buttrick, Editor, The Interpreter's Dictionary of the Bible, Nashville, Abingdon Press, 1962, p.584, Vol.1.*

⁹ *James K. Hoffmeier. Israel in Egypt, the Evidence for the Authenticity of the Exodus Tradition. New York & Oxford. Oxford University Press. 1996.*

¹⁰ *in; Kenneth Andrew Kitchen. On the Reliability of the Old Testament. 2003. Grand Rapids, Michigan. William B. Eerdmans Publishing Company, pp.202-203.*

¹¹ Director and Senior Fellow of the; “Center for Science and Culture at the Discovery Institute”, in Seattle, Washington.

concerning this point from his article; “*The Date of the Exodus According to Ancient Writers*”¹²;

- 1- Most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around 1570- 1550 BC, **{Results at variance with Moslem scholarship’s findings}**

- 2- Most ancient writers put the Jews in Egypt for 215 years or less. **{Results at variance with Moslem scholarship’s findings, which support the 430 years Israelites’ sojourn in Egypt}**

- 3- All took the 400 or 430 years to cover the time in Egypt and Canaan. **{Results at variance with Moslem scholarship’s findings, who found the 430 years to cover the Whole sojourn in Egypt}**

- 4- Most counted the 400 years from the birth of Isaac, or Abraham's entry into the land of Canaan. **{Results at variance with Moslem scholarship’s findings}**

- 5- None of the ancient writers including the apostle Paul said the Jews were in Egypt for 430 years **{Results at variance with Moslem scholarship’s findings}**

This last item brings the following comments;

1) All scholars were understandably at loss, having to rely on corrupted texts believing them to be unspoiled!

¹² See part I of this essay, taken from; “Biblical Archaeology”, Institute for Biblical & Scientific Studies, based on his **doctoral dissertation thesis entitled**; “The Date of the Exodus in Ancient Writings”, link {<http://www.bibleandscience.com/archaeology/exodusdate.htm> }

2) There was no way they could stumble on the right solution, since the Qur'an was not vouchsafed as yet in their times.

3) With the advent of Islam, a way out of the old monotheistic Scriptures' maze became possible for the first time in history, though no one had ever got the wit to give it a try during the past 14 centuries;

a) **Muslims paying no attention to part of their inherited scriptures, and**

b) **Judeo-Christians being blind concerning the Last Testament!**

4) None of these ancient scholars took the numbers at their face values literally, but either stretched them or squeezed them, in order to make them fit their preconceived "a-priories", using far fetched interpretations not supported by the texts!¹³

5) It is obvious that item 5 was the lucky number, though missed by all!

6) This confusion is structural since inbuilt in the texts themselves due to the tampering they suffered through the ages, to such extent that Judeo-Trinitarians don't agree even on a unique time standard, as we will show below

7) There was no way out of this bewilderment, through the Bible alone, as the above summary proves convincingly.

8) Our findings, never echoed before by a human being, prove both;

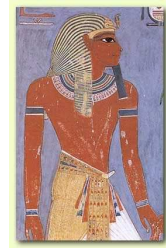
a) The transcendence of the Qur'an and

b) That the Prophet promised to the Gentiles (Amu = Arabs) was Muhammad (P.B.U.H) as he claims to be.

¹³ See for these details; "The Date of the Exodus in Ancient Writings", link {<http://www.bibleandscience.com/archaeology/exodusdate.htm> }

17) Why all modern scholars erred?

One insurmountable stumbling block to be faced by any prospective scholar of the Bible, not aware of the Quran's insight, is that the Bible, as we have proved in the previous chapters, exists today in several contradicting secondary copies (not autographs), providing different dates, not only for the **Exodus**, but for the **Creation** of the world itself!



This fact alone brings with it a host of difficulties.

The Catholics for instance taking their lead from the “**Septuagint**” compiled in Greek at Alexandria {Egypt} for Hellenist Jews in the 3rd century B.C. **fix The Creation at 5199 B.C.**

The Protestant, on the other hand, as can be gathered easily from their “**Evangelical Misleading Websites**”, advance the date of **1445 B.C.** for the Exodus!

This date is based on the chronology developed in the 17th century AD by the Anglican Archbishop of Armagh and Primate of All Ireland between 1625–1656; **James Ussher (1581–1656)** (photo), who calculated the beginning of Creation at 4004 BC.



Why the difference?

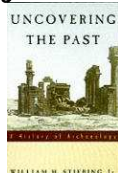
Because the Septuagint gives different ages for the pre-Flood patriarchs, which are in flagrant disagreement with ages preserved in the King James Bible

And as if these two sectarian's discrepancies were not enough, the Jewish text of the Hebrew *TANAKH*, based on the Massoretic Text, has **Creation** starting at **3740 B.C!**¹⁴

Consequently, the Roman Catholic Trinitarians set the Exodus at circa **1512 B.C.**, the Protestants at circa **1445 BC**, and the Jews at circa **1312 B.C!**

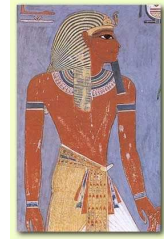
Now;

¹⁴ See for more details; *William H. Steibing Jr. "Uncovering the Past: A History of Archaeology". New York &*



Oxford. Oxford University Press. 1994, p. 32.

- 1) The Jewish *Seder “Olam Rabah”* setting Exodus at circa; **1312 B.C.**, makes it falls in the reign of the **Pharaoh Horemhab** (photo) { *reigned (1321- 1293 B.C.)*}, who was succeeded by **Ramses I** { *reigned (1293- 1291 BC)* }.



- 2) The Roman Catholic’s Exodus date of **1512 BC** falls in the reign of the **Pharaoh Thutmoses II** { *reigned (1518-1504 B.C.)*}. (no photo)

- 3) And the Protestant Evangelicals' Exodus date of **1445 B.C** falls in the reign of the **Pharaoh Amenhotep II** (photo) { *reigned (1453-1419 BC)* }¹⁵



The reader should not be taken aback by these expected contradicting results, since they are only echoing the everlasting Quranic assertion concerning the people of the Book in { Qur'an (42) (Ash-Shura) (الشورى) [Council, Consultation] (13-14) };

{13} شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

{13} The same religion has He established for you [Muslims] as that which He enjoined on Noah - the which We have sent by inspiration to thee [Muhammad]- and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein:

to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

{14} وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْضًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ

{14} And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them:

But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.

This resumes it all.

¹⁵ See; *Peter A. Clayton. Chronicle of the Pharaohs, The Reign-by-reign Record of the Rulers and Dynasties of Ancient Egypt. London. Thames & Hudson. 1994.*

Now let's enquire about what the Qur'an { *which many ignoramus Jewish Rabbis and gone astray Trinitarian's fathers have shouted all over the roofs, and for all to hear, that the prophet of Islam has copied his inimitable and sublime Qur'an from the Bible, misleading themselves and their gullible followers*} **has to say about Creation and the Universe?**

We read in {Al-Qur'an (70) (المعارج) (Al-Maarij [The Ascending Stairways], verse 4)};

{4} تُعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

{4} *The angels and the spirit ascend unto him (God) in a Day the measure whereof is* (as) **fifty thousand years:**

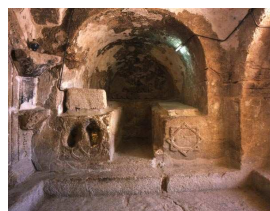
These are 50,000 years referenced to the seventh Heaven, so what connection is there between those heavenly years and our earthly years?

The answer is given by verse 47 of {Al-Qur'an (22) (الحج) (Al-Hajj [The Pilgrimage])} which says;

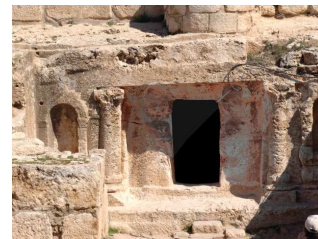
{47} وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

{47} *Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.*

Now, remembering that the Qur'an was addressing Arabs, who were counting years only by the Moon's reckoning, it goes without saying that the years of Arab's reckoning are years with 354 days.



This understanding is corroborated by verse 25 of Surat (18) (Al-Kahf) (الكهف) [The Cave] speaking of the seven sleepers of the cave in Amman (Jordan) (left photo shows cave seen from inside and right photo from



outside);

{25} وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

{25} So they stayed in their Cave **three hundred years, and nine (more)**

Indeed 309 lunar years correspond to 300 solar years as the following calculations shows¹⁶;

309 years by Moon reckoning =

¹⁶ Since there are about twelve lunations (synodic months) in a solar year, this period (354.37 days) is sometimes referred to as **lunar year**, corresponding to thirteen sidereal months (355.18 days). Lunisolar calendars that try to reconcile lunations with the solar year have to operate with intercalary months, resulting in a thirteen-month year every two or three years.

309 years x 354 days = 109386 days = 109386/365.25 = 300 solar years

So taking all these verses into account we find by simple arithmetic that;

50,000 years (*referenced to the seventh heaven*) = 50,000 x 354 days (*referenced to the seventh heaven*)
= 50,000 x 354 x 1000 years of our earthly Moon reckoning = 17.7 billion years
= 17.7 x 354/365.25 = 17.1 billion solar years.

This is the distance traveled from Earth to the seventh heaven.

Now, the Qur'an informs us of the existence of seven heavens with seven earths stacked one upon the other as domes in Surat (65) (الطلاق) (At-Talaq) [Divorce];

{12} اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

{12} *Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.*

These firmaments and canopies have the following structural properties;

a) Al-Qur'an (78) (النبأ) (an-Naba) [The Tidings, The Announcement], verse 12;

{12} وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

{12} *And (have We not) built over you the seven strong firmaments,*

b) Al-Qur'an (79) (النازعات) (an-Naziat) [Those who Drag Forth, Soul-Snatchers], verses 27-28;

{27} أَلَيْسَ أَنتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

{27} *What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:*

{28} رَفَعَ سَمَكَهَا فَسَوَّاهَا

{28} *On high hath He raised its canopy, and He hath given it order and perfection.*

c) Al-Qur'an (13) (الرعد) (Ar-Rad) [The Thunder], verse 2;

{2} اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

{2} *Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, **explaining the signs in detail that ye may believe with certainty in the meeting with your Lord.***

d) Al-Qur'an (52) (At-Tur [The Mount], verses 9-10;

{9} *يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا*

{9} *On the Day when the firmament will be in dreadful commotion.*

{10} *وَتَسِيرُ الْجِبَالُ سَيْرًا*

{10} *And the mountains will fly hither and thither.*

e) Al-Qur'an (69) (الحاقة) (Al-Haaqqa) [The Reality], verses 16-17;

{16} *وَأَنشَقَّتْ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ*

{16} *And the sky will be rent asunder, for it will that Day be flimsy,*

{17} *وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ*

{17} *And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.*

e) Al-Qur'an (21) (الأنبياء) (Al-Anbiya) [The Prophets], verse 104;

{104} *يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْهَا إِنَّا كُنَّا فَاعِلِينَ*

{104} *The Day that We roll up the heavens like a scroll rolled up for books (completed), - even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.*

f) Al-Qur'an (39) (الزمر) (Az-Zumar) [The Troops, Throngs], verse 67;

{67} *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.*

{67} *No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, **and the heavens will be rolled up in His***

right hand: Glory to Him! High is He above the Partners they attribute to Him!

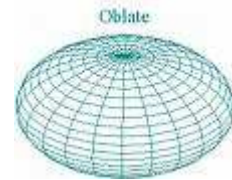
.....

So we glimpse from this sample of verses that the universe is;

1) *Closed and finite,*

2) *Revolving, {this would explains naturally the high escape velocities of the far away galaxies, which cosmologists nowadays tries to explain in term of the dark matter in the confines of the universe¹⁷}*

3) *The shape of our lower Universe, as a first guess, is in the form of an oblate spheroid (photo) with the major axis reaching in excess of 32 billions years and the polar axis (if we assume the heavens equally thick) reaching only $17.15/7 = 2.45$ billion years (a real anisotropy) and an absolute direction determined by the polar axis of revolution.*



4) *The heavens' canopies are compact with unknown malleable metallic properties.....*

A pertinent question comes forth,

How the Heavens domes are fixed and supported should no doubt be an interesting theoretical exercise in term of the forces we know acting in the Universe

I am not going to dwell to much on that, since it is beyond the scope of this thesis and I refer the interested reader who knows Arabic to my book (exposed in our site) titled **علم العقائدي في العلوم: علم الكونيات نموذجاً** (الكونيات نموذجاً) (*Dialectical dogmatism in Science; the case of Cosmology*) (Cover shown)



¹⁷ A correct supposition, given the shape of the universe and its metallic structure..

The shape of the Universe being fixed, what about the **beginning of the Creation of the universe per se**, which as we have seen, played havoc of the reasoning of all the Judeo-Christians, trusting their corrupted Bible, who are still making fools of themselves, believing against all scientific evidence to the contrary, that it all started some 6000 years before the Christian Era?

Now, while the Qur'an does mention that creation was completed in 6 days (periods) in verse 38 of Surat (50) (ق) (Qaf) [The letter Qaf];

{38} وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

{38} *We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.*

It is quite clear that contrary to what is mentioned in the Bible, **God almighty didn't rest in the seventh day**, as the credulous anthropomorphic scribe though of his God, in the image of himself, toiling in hard manual work!

Notice also that, "Day" {yum in Arabic (يوم)}, as used by the Qur'an, has another meaning than the usual literal one, and can mean a "period" of definite or indefinite time, as we have seen above.

So, concerning the beginning of creation, we read in verse 20 of Surat (29) (العنكبوت) (Al-Ankaboot) [The Spider];

{20} قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

{20} *Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.*

Thus it is left to the intelligence of humans to unravel the **Beginning of creation** either from geology and/or related sciences.

Now, the preposition (في) (*Through*) can mean both;

- a) **on the surface** or
b) **Inside**; i.e., in one side and out the opposite or another side as; *through the tunnel.*

Taking the meaning (a) **on the surface**, we have the example of the **Grand Canyon** (photo) in the United States.



*The geology of the Grand Canyon area exposes one of the most complete sequences of rock anywhere, representing a period of nearly 2 billion years of the Earth's history in that part of North America. The major sedimentary rock layers exposed in the Grand Canyon and in the Grand Canyon National Park area range in age from 200 million to nearly 2 billion years old. Most were deposited in warm, shallow seas and near ancient, long-gone sea shores. Both marine and terrestrial sediments are represented, including fossilized sand dunes from an extinct desert.*¹⁸

Note to the Reader;

The Creationists, who are the sort of fundamentalist Trinitarians's scientists in the United States, believing erroneously in the inerrancy of the corrupted Bibles we possess, go at great length in contending main stream geologist's findings, in order to have **Creation** started less than 6000 before the Christian's era!

The ridicule and derision of it all is that they don't agree even with their fellow Jews and Catholics on the same date, as we have seen!

Muslims on the other hand, guided by their infallible autographic and preserved Qur'an, don't suffer from such inadequacy, and leave the issue to science to settle and come up with the correct answer in due time.

The reader should note also that these types of assertions are of the long term unfolding type, as Ramses II himself, whom we are still digging the tombs of his children and wives at present, in order to identify the name of Ramses II's wife, among his more than 200 wives and concubines, who adopted Moses.

¹⁸ See {http://en.wikipedia.org/wiki/Geology_of_the_Grand_Canyon_area } for more.

That Muhammad should know all these facts, known to us only recently, or invent them ex-nihilo, as the gullible gone astray Jewish rabbis and fathers of the Trinitarians Churches, is just beyond reason!

17.1) Proponents of an earliest date of Exodus

Let us give a preview of the studies building on an earlier date for the Exodus such as the elaborate, though useless study by the Biblicist; Kenneth F. Doig among others.

Doig wrote¹⁹;

The search for an historical Exodus has been stuck between the proverbial rock and a hard place. The evidence dug from the rocks has led archaeologists to date the event from the thirteenth century B.C.E. to no Exodus at all. The evidence from Egypt provides almost no support for such dating, and in Canaan it raises as many questions as it answers (Bimson 1978).

The Bible can also be a hard place to find help. The scriptural search for the Exodus gets stuck in a plethora of numbers, usually leading back to the fifteenth century. That time period fails for lack of archaeological support and still does not resolve the biblical accounts.

There is a solution; however, that supports the inerrancy of Scripture!!!!!!!!!!!! and satisfies accepted archaeology and established history. The search for the Exodus ends in 1552 B.C.E.

My Comment;

This is the kind of pseudo scholarly scrap one would expect from a gone astray Trinitarian, who still hold against all visible evidence to the contrary, that the Scripture is infallible!

He continues on the same vein;

Scriptural Proofs ! ! ! ! !

The Exodus in 1552 B.C.E. can be determined from Scripture by back-dating from the foundation of Solomon's Temple in 968. The foundation in the fourth year of Solomon's reign can be established by moving back from the earliest historically established dates matched to the biblical record.

¹⁹ See this link for more details; {http://doig.net/OT_Chronology.htm}

The founding of Samaria occurred in 880 (Kenyon 1979:16) in the sixth year of Omri (I Kings 16:23-24). The last year of Ahab (I Kings 16:29) was 853 (Thiele 1981:72-78). But how many years was it from the Temple foundation back to the Exodus?

It was more than the three hundred years to the reign of Ramses II, which is the usual archaeological solution.

My Comment;

Luckily Doig wrote this before reading about our findings in this study substantiating Ramses II as the Pharaoh of Exodus confirmed by both; the Qur'an and Archeology, otherwise I am quite sure, he would have desisted, even with the dire consequence of loosing his own soul, from issuing the above clear cut statement.

He continues;

It was more than 480 years (I Kings 6: 1), which is the usual scriptural solution. There were 585 years from the founding of Solomon's Temple back to the Exodus, and this can be demonstrated in three proofs!!!!!!!!!!!!!!!!!!!!!!

First, the individual times of the biblical events can be added together to arrive at the number of years between a 1552 Exodus and the 968 Temple foundation. Actual years are often added at one less than the time given in Scripture because the last year of a prior event overlaps the first year of the following event; this eliminates counting the same year twice. However, the years of the kings of Judah from David onward are not reduced by one year because accession reckoning was used, and the first partial year not counted. Notes on problem dating are at the end of Table A.

TABLE A

Date	Years	Actual	Event	Scripture
1552			Exodus	
1552-1513	40	40	Wilderness trek	Numerous

1513-1474	40 A	39	Joshua and Elders judge	Deuteronomy 34:7-8
1474-1467	8	7	Cushan-Rishathaim servitude	Judges 3:8
1467-1428	40	39	Othniel judge	Judges 3:9,11
1428-1411	18	17	Moabite servitude	Judges 3:14
1411-1332	80	79	Ehud/Shamgar judge	Judges 3:15,30
1332-1313	20	19	King Jabin servitude	Judges 4:2-3
1313-1274	40	39	Deborah judge	Judges 4:4, 5:31
1274-1268	7	6	Midianite servitude	Judges 6:1
1268-1229	40	39	Gideon judge	Judges 8:28
1229-1227	3	2	Abimelech judge	Judges 9:22
1227-1205	23	22	Tola judge	Judges 10:1-2
1205-1184	22	21	Jair judge	Judges 10:3
1184-1167	18	17	Ammonite/Philistine servitude	Judges 10:7-8
1167-1162	6	5	Jephthah judge	Judges 12:7
1162-1156	7	6	Ibzan judge	Judges 12:8-9
1156-1147	10	9	Elon judge	Judges 12:11
1147-1140	8	7	Abdon judge	Judges 12:13-14
1140-1101	40 B	39	Philistine servitude	Judges 13:1
1101-1062	40 C	38	Eli judge	1 Samuel 4:18
1062-1043	20 D	20	Ark in Kiriath-jearim	1 Samuel 6:1, 7:2
1043-1012	32 E	31	Saul king	1 Samuel 13:1
1012-	40	40	David king	2 Samuel 5:4-

972				5
972-968	4 F	4	Temple foundation	1 Kings 6:1
		585	total	

The reader will note that this is the archetype of false conclusions built on false premises.

We can put in the same basket;

- 1) The 2006 **award winning!!!!** documentary “**The Exodus Decoded**” created by the Jewish Canadian filmmaker **Simcha Jacobovici** (photo).



Jacobovici suggests that the Exodus took place **around 1500 BCE** during the reign of pharaoh Ahmose I, and coincided with the eruption of Santorini that most scholars believe ended the Minoan civilisation, although this is usually dated to 1623 BCE (+/-30).

In the documentary, the plagues that ravaged Egypt in the Bible are explained as having resulted from that volcanic eruption!!!!!!!!!!!!, and a related limnic eruption in the Nile river delta. While much of Jacobovici's archaeological evidence for the Exodus comes from Egypt, a surprising quantity comes from Mycenae, on mainland Greece.

The documentary made extensive use of computer animation and visual effects made by Gravity visual effects from Toronto. It ran for two hours and was first aired in Canada on April 16, (Easter Day) 2006 (Discovery Channel Canada). Shown in the US on August 20, 2006 (History Channel US), UK on December 23, 2006 (Discovery Channel UK) and Spain on December 25, 2006 (Cuatro)²⁰.

- 2) "The Exodus and the Crossing of the Red Sea, according to Hans Goedicke" occurred in 1477 B.C. during the reign of lady Pharaoh Hatshepsut. (Photo) The volcano on Thera erupted; a huge tidal wave rolled across the Mediterranean and drowned the Egyptian army south of Lake Menzaleh; the fleeing Israelites escaped into Sinai!!!!²¹



- 3) **John J. Bimson, and David Livingston**²² dated the Exodus to around 1460 BC, with conquest at about 1420²³.

²⁰ See more on these two links; {<http://www.simchaj.ca/>}, {http://en.wikipedia.org/wiki/Exodus_Decoded}

²¹ See; Hershel Shanks. BAR Sept/Oct. 1981, pp. 42-50. p. 45.

²² in "Redating the Exodus" in *Biblical Archaeology Review*, Sept-Oct. 1987, p. 40ff.

.....

My Comment ;

All these “élucubrations”, calling on natural phenomena to explain the Miraculous are laden with false misconceptions.

Viewed from the Muslim’s complementary paradigm these pseudo scientific explanations are not worth their salt and the babies should be thrown out with their bathwaters!

17.2) Proponents of a latest date of Exodus

The earliest historian to mention a ramsesside Exodus was the Egyptian priest **Manetho** (Ca 300 B.C)²⁴.

For him, “**Avaris**” (Tell Ad-Dab'a) {تل الضبعة} did exist in **Hyksos’ times**. It was abandoned and resettled in Ramesside times. He claimed, based on documents which didn’t survive him, that Israel was expelled from “Avaris” by a Pharaoh called **Ramesses**, which is not far from the mark as the name is concerned, although his claim; that the Exodus was under a king called **Sethos/Ramesses** and his father **Amenophis**, is not substantiated, neither by the Qur’an nor by historical data²⁵.

The Jewish historian **Josephus** (death; 79 A.D) { *imaginary photo* } overlooked for ideological reason²⁶ this second event for the overthrow of Asiatic out of that city and associated the Exodus with the demise of the Hyksos only²⁷, which is another occasion mentioned by Manetho for expelling Asiatic out of that city.



²³ This entails changing the date of the end of Middle Bronze II to just before 1400, instead of traditional 1550!. The Egyptologist Bietak dates the end of MB II to 1500-1450 for Egypt.

²⁴ See for details; W.G. Waddell. Manetho. Loeb Classical Library. 1930, reprint 1980. Harvard University Press. Cambridge, Massachusetts.

²⁵ Manetho writes; “*...Amenophis...As for his five-year-old son Sethos, also called Ramesses after his grandfather Rapses, he sent him safely away to his friend. He then crossed the Nile with as many as 300,000 of the bravest warriors of Egypt, and met the enemy. But, instead of joining battle...he made a hasty retreat to Memphis...*” (Waddell, p. 129.)

²⁶ Manetho associated the Israelites with lepers,

²⁷ Inducing in error many historians who followed his lead.

18) The evidence from Archeology

The Bible indicates, if we take the text at its face value, that **Jericho** {أريحا} {*photo; wall of Jericho*} was the first city destroyed after the Israelites entered **Cana' an**.



The subsequent actions of the conquerors is found in Deuteronomy (27: 1-9)



*"And Moses and the elders of Israel commanded the people, saying: 'Keep all the commandment which I command you this day. And it shall be on the day when ye shall pass over the Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster... And it shall be when ye are passed over the Jordan, that ye shall set up these stones, which I command you this day, in **mount Ebal**, and thou shalt plaster them with plaster. And there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt lift up no iron tool upon them. Thou shalt build the altar of the Lord thy God of unhewn stones; and thou shalt offer burnt-offerings thereon unto the Lord thy God... And thou shalt write upon the stones all the words of this law very plainly.' And Moses and the priests the Levites spake unto all Israel, saying: 'Keep silence, and hear, O Israel; this day thou art become a people unto the Lord thy God'*

And also in Joshua (8:30-32);

*"**Then Joshua built an altar unto the Lord, the God of Israel, in mount Ebal**, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man had lifted up any iron; and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote before the children of Israel'*

As this course of events occurred after Moses' death in 1173 B.C. {*see accompanying board*}, **the dates of the fall of Jericho and the building of the Altar should be around this ultimate date, Paralleling Ramses III (ca. 1175 BCE) era in Egypt.**

What is the evidence?

The Zionist Adam Zertal²⁸ {photo}, after 12 years of surveying and excavating the tribal territory of Manasseh, claims to have found a trail of pottery showing **Israel entered Canaan at the end of the Late Bronze Age (13th century BC)** {*Which just can't be according to our study*} and continued into Iron Age I (1200-1000 B.C.) He found 116 sites from MB IIB (1750-1550), but then for LB 1550-1200) only 39 sites.

The number rose again for Iron Age I (1200-1000) to 136.

Zertal says; pottery shows some of the Israelites entered near Schechem {*present Nablus*} - **Moses** had told them to build an altar as soon as they crossed the Jordan, at **Mt. Ebal** (photo)²⁹ Deuteronomy (17:1-11) which Joshua did. Others would have crossed near Jericho.



My Comments;

- 1) *Since no one within western scholarship, even in his wildest dreams, would have thought of such late date for Exodus as we have inferred based on the key provided by the Qur'an, and **the ensuing squeeze of the whole era from Joshua and up to king David to less than 2 centuries**³⁰, it is evident that both, history as well as Archeology dealing with the Patriarchs, Moses,.....etc., are in need of a new reading paradigm and new digging intelligent spades.*

- 2) *Archaeologists have surveyed the Hill Country of Canaan where Israelites are supposed to have settled. I resume below their main findings;*

²⁸ "Israel enters Canaan" in BAR Sept/Oct. 1991, pp. 30-47.

²⁹ See; {<http://ebal.haifa.ac.il/ebal06.html>}

³⁰ *Doig and Co. seem to have a vested interest in stretching beyond reasonable bounds the artificial 480 years of Exodus in his Table A above to arrive at the fictional number 585, 105 years off, in order to reach Jacob starting from the building of Solomon temple. While from our findings, the correct approach would be to consider overlapping of the Judges during the settlement period, since every tribe has its own Judges; Israelites tribes were never united in the first place!*

- a) They found that Canaan was almost void of settlement in the Late Bronze Age (ca. 1560-1200 BCE), when the hypothetical Exodus is believed to have taken place around circa 1446 BCE,
- b) but in Iron IA (circa 1200-1000 BCE), which encompass the fatidic year 1175 BCE, suddenly more than 300 stone villages appear out of nowhere, with a population approaching or exceeding 20,000.
- c) The Canaanite cities of; Hazor, Megiddo and Lachish are destroyed and burned. All three are mentioned in Joshua's account..

3) But insofar as truth is concerned, It is of utmost importance that impartial objective **seculars scholars** should scrutinize in the field all the kind of data gathered by the avowed ideologists bound on hiding the truth or perverting it such as, the Zionist Zertal and Co., the pious Biblicists and Co. and issue objective assessments corroborating or infirming such claims. These neutral archeologists and historians will be more prone to uphold the truth and respect its verdicts, if they come across it than all the contemporary multitude of Zionists and pious Biblicists, all having an axe to grind with God, the Qur'an and the last Prophet, as the past 14 centuries have shown.

On another front, H. Shanks wrote;

"The patriarchs are largely eponyms, not historical persons"!³¹

So radical a view is to be expected, having only the secondary conflicting and corrupted texts of the Bible as witness.

No innate human being endowed with reason an discerning faculties will ever accept as history or even as a human correct behavior such tales as the shameful

³¹ H. Shanks, *Ancient Israel*, Biblical Archaeology Society, 1988, pp. 4-

behavior the malicious scribes and/or editors assigned to **Jacob** against his brother **Esau**, and the grotesque lie that brought Jacob a rich blessing!!!! nor the behavior they assigned to the daughters of Lot, making their father drunk, and sleeping with him in turn, in order to perpetuate his progeny!.....etc.

Only the sickest and perverted of human beings could conceive of such tales!

We know that these tales so distressed **St. Augustine** himself (photo) , as to keep him away from Christianity for awhile until he had the bad luck of meeting with the Paranoid father of the Church **St. Ambrose** (photo), who taught him the trick of how to deny the historical character of the personages and turn it all into an

allegory!!! - "**non est mendacium sed**

mysterium" -



Not a lie but a mystery!



This is how Trinitarians have been deceiving themselves for ages, and still continue to do so! But I say;

This is not one single lie, though the ropes of all lies are always short according to an Arabic adage, but two lies compounded in one and there is no mystery in that!

So let me close this essay with the oracle of Deuteronomy (18; 18-19) as a reminder;

18 I will raise them up a prophet from among their nearest brethren (the Arabs), like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto My Words which he shall speak in My Name, I will require it of him.

End