

HISTORICAL QURAN CODE

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يتحمل المؤلف كامل المسؤولية القانونية عن محتوى مصنفه ولا يعبر هذا المصنف عن رأي
دائرة المكتبة الوطنية أو أي جهة حكومية أخرى

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Introduction

Praise be to Almighty Allah and peace be upon the Messenger of Allah, the Prophet Muhammad and upon his family and all his companions.

It has been clarified that the Book of Allah (the Holy Quran) contains, from cover to cover, encrypted historical information, that no one of the human beings is able to come up with; this is a conclusive evidence on the righteousness of the Holy Quran; and that it cannot be from anyone except from the creator of human beings, as no one knows the unseen but Almighty Allah; otherwise how can we explain how the Holy Quran containing the dates of God's prophets and messengers, and the dates of some of the pharaohs and most dates of the Children of Israel, upon which they themselves differ.

Moreover, it is a proof that there hasn't been any change or alteration in the Holy Quran, or increase or decrease since its revelation (about 1400 years ago) till present day; and that the Prophet Muhammad (p) has delivered to the fullest what has been revealed to him.

[15–9](It is we who sent down the Quran, and we watch over it.)

As for, why no one of the human beings is capable to come up with similar to the Holy Quran (not to mention the Holy Quran linguistic miracles), those historical miracles, that Almighty Allah Has safeguarded, through the verses, the words, and even the letters of the Holy Quran. These historical miracles were invisible and unclear, until certain features of Ancient Civilizations had become clear, specially the Egyptian Ancient Civilization that has become well known after Napoleon Campaign (about 1800 AD), where the Rosetta stone labeled in three languages was found, and started solving the puzzle of the Hieroglyph Letter and the ancient history of Egypt started to be learnt about.

Was Muhammad (p) aware that Pharaoh of Moses was Thutmose III rather than

Ramses II (as most people were mistakenly thinking as we shall see later)? And did Muhammad (p) knew the years that Thutmose III had ruled were 54 years and equivalent to 54 times the word (Pharaoh) is mentioned (without additions) in the Holy Quran. Did he knew that Thutmose III belongs to the eighteenth Dynasty (the Egyptian Dynasties are Thirty) in order to ensure the pronunciation of (People of Pharaoh) has been repeated eighteen times in the Holy Quran? Did he know that Pharaoh's woman that picked up Moses (p) from the Nile River was Hatshepsut (who was then the wife of Thutmose II, who died before the mission of Moses (p))? Did he know that Pharaoh's wife who believed in God was Satiah/Asia the wife of Thutmose III?

[66–11] ((But to those who believe Allah has given as an example Pharaoh's wife, who said: 'My Lord, build me a house before You in Paradise and save me from Pharaoh and his work, and save me from a harm doing nation.))

Indeed, all this and more will be found in this study, in which I mainly depended on the figures and dates mentioned in the Holy Quran, and sometimes on what was reported by the People of the Book in their Bible, as they still have some of the truth, even though they have lost the origin since the Babylonian invasion in 585 BC. These Books were not written till after their return from the Babylonian captivity.

However, the aspects of similarities between their Book and ours are manifold. This is because the source of both Books is one; both of them have been from Almighty God (Allah) but the devil is trying to mislead some of them, and depicts to them that Muhammad (p) had taken from them and nothing had been revealed to him.

This study computes the verses and counts the number of words and letters in each Surah of the Holy Quran or in every story of its stories. I was assisted with what is available on the World Wide Web; in particular the two websites (Alargam & Noon center). With regard to why this computing is? It is because the theory of encryption is based upon that every verse is equivalent to one year (solar, not

lunar) as well as every word and every letter, and their order. Also the name of the Surah has to be considered.

The beginning was from Surat Al Kahf (Cave) (#18), in particular from the story of the People of the Cave; as Dr. Bassam Jarrar stated. The words of the story from its beginning to the paragraph (threehundred and increased by nine) are 308 words, and that paragraph's number is 309.

I referred to the Bible and found many figures that mingled tangle, and I found that the Hebrew version numbers differ significantly from the numbers of the Seventies Translation (translated by 72 biblical scholars and scientists commissioned by Ptolemy II in the third century BC, where the translation was from Hebrew to Greek). This translation has more respect by the Christians more than the Jews have.

However, I referred to the Holy Quran, preparing and comparing with the information the People of the Book have. I found that there is some reality in them, especially for the latter historical period (between Abraham (p) and Jesus (p)), while the information prior to that are marred by much of doubt (from Adam to Abraham (peace be upon them)).

I do not claim that everything that had been stated here is hundred percent true, as probability of chance has its say, but I attempted as much as I could to make it insignificant, especially with regards to the latter period.

During the search I found out that the Initial Letters (openers or disjointed letters) with which 29 Surahs of the Holy Quran start, called by some Muslims the letters of Light and that the Muslims are puzzled about their connotations, I think that those letters have part in the encryption theory. The incidence of the repetition of each letter within the Surah that starts out with has its historical connotation.

Moreover, I was unable to identify the dates of some of the prophets and apostles, or the historical connotations of some of the Surahs or some of the initial letters, but most of them have been explained.

God says in [6–67] **((Every news has its appointed time; you will surely know))**. They said in the interpretation of (mostaqar = appointed time) is the time when thing does not bypass and does not be delayed, that is in our contemporary expression (the date of its occurrence).

God says in [27–76] **((Surely, this Quran relates to the Children of Israel most of that which they are at variance))**. And says in [27–93] **((And say: 'Praise belongs to Allah! He will show you His signs and you will recognize them. Your Lord is not inattentive of what you do))**. God also says in [38–88] **((And after a while you shall know its news))**. And says in [78–1/5] **((What do they question each other about (1) About the Great News (2) where upon they are at variance (3) Indeed, they shall know (4) Again, indeed, they shall know (5))**.

And says in [72–28] **((So that He may know that they have delivered the Messages of their Lord and He encompasses all that is with them, and He has counted everything in numbers))**. Yes, God has counted all things and filed some of them coded in the Holy Quran.

Perhaps a person may ask what have we to do with these figures and numbers to cause us headache with. For such people I would say that the figures and numbers (dates) are as the skeleton of the science of history without which there would be no true understanding of history and will be lessons taken from it.

The People of the Book are in confusion, for about two hundred years excavating in Egypt Ancient Civilization, hoping that they might find a trace or a story related to Joseph (p), or Moses (p), but to no avail.

They have a sign in the Bible that they had built the cities of (Pithom and Ramses) for the Pharaoh Ramses II. Those two cities were found to the east of the Nile Delta, but they wrongly believed that they built them in the first period of slavery (when they were led by Moses (p)); from this point came their wrong belief that Moses' Pharaoh is Ramses II, and that they had started their Exodus from the east of Delta.

They have another sign (480 years from the beginning of the construction of the First Temple until the date of their Exodus from Egypt), this sign leads to Thutmose III which is true; and a third sign that they had remained in slavery from the day they entered or from the day Joseph (p) entered into Egypt until their Exodus from Egypt (430 years), this leads them to the middle of the way between Thutmose III and Ramses II.

The truth is that their stay in Egypt was 330 years, and that their Exodus from Egypt began from Luxor (Thebes) not from the east of the Delta as they believe. The purpose of this study is to remove their confusion and the ambiguity that veiled certain matters, by the help of the Book that has been revealed on Muhammad (p), hoping that they may stop their false claims on him.

It has been shown through the study of certain known dates, and by comparing them with the dates mentioned in the Holy Quran, that Jesus (p) was born in 1 BC (I believe that this, which they call the zero year).

For instance, Alexander the Great, in the opinion of the historians died in the year 323 BC, but according to the Holy Quran he died in the year 322 BC. Also, in regard to the birth of Prophet Muhammad (p); it is known to the historians that he was born in 571 BC, but according to the Holy Quran he was born in the year 572 AD.

I was eager to publish this study even before it is totally completed, as I think that the idea is the most important. The scholars can continue it and correct whatever mistakes it might contain. War on Islam, on his Messenger, and on Quran is

fierce, and from all directions, even from some Muslims.

[61–8]((They seek to extinguish the Light of Allah with their mouths; but Allah will complete His Light, much as the unbelievers dislike it)).

[8–30]((And when the unbelievers plotted against you(Prophet Muhammad). They sought to either take you captive or have you killed, or expelled. They plotted but Allah (in reply) also plotted. Allah is the Best in plotting)).

[16–89]((And on that Day We shall raise up from every nation a witness from their own against them, and we shall bring you (Prophet Muhammad) as a witness against those. And we have sent down to you the Book making everything clear, as a guidance, and mercy, and glad tidings to those who submit)).

Of course there were signs in this research that were relied on, with no doubts in its validity, like for example:

- Death of Ibrahim (p) in 1844 BC is equivalent to the number of words of Surat Al Nahl (#16).
- Birth of Joseph (p) in 1777 BC is equivalent to the number of words of Surat Yusuf (#12).
- Death of David (p) in 961BC is equivalent to the words of Surat Maryam.
- Death of pharaoh of Moses (Thutmose III) in 1430 BC is equivalent to the number of words of Surat Al Qasas, which is also the date of Exodus.

Second Edition

A lot of new dates were added, and few were removed, and the book shall be more comprehensive now.

Chapter I

From Adam (p) to Hud (p)

7610 BC.	Creation of Adam
6610 BC.	Death of Adam
6384 BC.	Birth of Noah
5434 BC.	Flood of Noah
4560 BC.	Death of Noah
3761 BC.	Birth of Hud
3118 BC.	Probable construction of holy Ka'ba by Hud
3088 BC.	Destruction of Aad (People of Hud)
2965 BC.	Death of Hud

Chronology Table 1

1.1) Adam (p)

1.1.1) Creation of Adam (p)

Adam (p) was created before Jesus Christ (p), by about 7610 years, but as for the People of the Book, they shorten the gap between them to 3761 years, which according to them means that Adam (p) was created in 3761 BC.

Surat Al Baqara (#2) begins with the story of Adam and seconds with the cow story of the children of Israel. Most of the prophets who are mentioned in this Surah are Abraham (p) (15) times, and Moses (p) (13) times, but the cow (Al Baqara) is the cow of Moses (p), not the cow of Abraham (p). It is more likely for the words of the Surah (6117 words) to be related to Moses; as after equalizing the words by 6117 years they constitute the time interval between the creation of Adam (p) in 7610 BC and the birth of Moses (p) in 1493 BC.

$$7610 \text{ BC} - 1493 \text{ BC} = 6117 \text{ years}$$

Someone may say this is just a supposition that there is no evidence of its validity, but I would say to him: yes, it is just a supposition in case there has been no proof of its validity; please come along with me to follow another path in order to prove the validity of these numbers, cross-sectioned and connected path but it is secure path: (Let us measure the time gaps between each two)

- a) From the birth of Moses (p) to the death of Abraham (p) (351 years) which is equivalent to the words of Surat Al Rahman (#55) (351 words).
- b) From the death of Abraham (p) to the birth of Hud (p) is (1917) years which is equivalent to the words of Surat Hud (#11) (1917 words).
- c) From the birth of Hud (p) to the Flood of Noah (p) (1673 years) which is equivalent to the letters of the flood story mentioned in Surat Hud (1673

letters)

d) From the Flood of Noah to the birth of Noah (p) (950 years) expressed frankly in Surat Al 'Ankabut (#29) verse 14: **((Indeed, We sent Noah to his nation, and he lived amongst them for a thousand years, less fifty (but they belied him), then the Flood seized them while they were harm doers))**).

e) From the birth of Noah (p) to the death of Adam (p) (226 years) which is equivalent to the words of Surat Nuh (#71) (226 words).

f) From the creation of Adam (p), till his death that is the age of Adam (p) is 1000 years, according to the Hadith of Prophet Muhammad (p), as well as the Table 1-1.

When adding together these six points from (a) to (f) we will find that the total is equivalent to the words of Surat Al Baqara (6117 words)

$$351 + 1917 + 1673 + 950 + 226 + 1000 = 6117 \text{ years}$$

The strangest matter is the letters of the flood story (Noah) in Surat Hud (point (c) before); it identifies the time gap between the date of the flood and the birth of Hud (p), and fill the gap in the equation, a gap that would not have been filled by any other number, and who has any doubt in that, he or she has to count the letters of Surat Hud verses, starting with the verse # 25:**((And indeed We sentNuh/Noah to his people. (He said) 'I have come to you as a plain warner.))** And ending with the verse#49: **((That is from the news of the unseen which We reveal to you; neither you nor your nation knew this before now. Have patience; the outcome is for the cautious))**. In order to save efforts, one can refer to (The letters and words of the Holy Quran) prepared by Abdul Razzaq Abawi, in collaboration with Noon Center for Quranic Studies.

1.1.2 Death of Adam (p)

Most of the views say that he lived a thousand years (despite what he donated of his age to David (p)); I think, (God knows best), that most of them are Israelite literatures favor David (p) to other human beings.

But according to the Holy Quran, when we are counting the letters of all verses in which Adam (p) was mentioned, starting from the beginning of the Holy Quran till the end, excluding the verses that mention the sons of Adam, we will get a surprising total indicating the accuracy of the Holy Quran, which is (1000) letters, equivalent to exactly 1000 years, not more or less.

The following table shows this

Surah	Verse No.	The number of characters	Surah	Verse No.	The number of characters
Al Baqara	31	69	Al Isra'	61	58
Al Baqara	33	99	Al Kahf	50	110
Al Baqara	34	62	Taha	115	37
Al Baqara	35	79	Taha	116	42
Al Baqara	37	43	Taha	117	49
Aal Imran	33	48	Taha	120	51
Aal Imran	59	48	Taha	121	66
Al A'raf	11	70	Letters Grand Total= 1000		
Al A'raf	19	69			

Table 1-1: Age of Adam (p)

The number of letters stated in the above mentioned Table, is also as in other Tables in the Arabic Ottoman script of the Quran. But according to the Bible, Adam lived 930 years.

This method in counting the ages of the apostles and prophets is not a rule. The ages of some of them are counted by words and some of them by the verses. Therefore, each case is to be examined by its own circumstances.

Most often the name of the Surat is a guide for us in determining the date of this Prophet or that, but for Adam (p), there is no Surat in his name or related to him (only his name is mentioned in it) in the Holy Quran, but there are verses dispensed in several surahs of the Holy Quran. However, there is Hadith by the Messenger of Allah, Muhammad (p), which can be an evidence for us to determine the age of Adam (p).

1.2) Noah (p)

1.2.1) Birth of Noah

Noah (p) was born after the death of Adam (p) by 226 years, which is equivalent to the words of Surat Nuh (#71) (226 words). The Bible states that Noah (p) was born after the death of Adam (p) by 126 years. The first two figures 26 are in agreement with the number of the words of Surat Noah. Therefore, the birth of Noah (p) was in 6384 BC.

$6610 \text{ BC} - 6384 \text{ BC} = 226 \text{ years.}$

As for (Lamech) the father of Noah (p), according to the Bible, he was born before Noah (p) by 182 years. That is, he was born in the year:

$6384 \text{ BC} + 182 \text{ years} = 6566 \text{ BC}$

Counting the difference between the birth of Lamech and the creation of Adam (p):

$$7610 \text{ BC} - 6566 \text{ BC} = 1044 \text{ years}$$

We find that this figure is in agreement with the letters of the story of Adam (p) in Surat Al A'raf (#7) which are 1044 letters. Is this a coincidence? Or is it a Book that its verses are tightened from the Wisest and the Proficient.

1.2.2) Flood of Noah (p)

[29–14]((Indeed, we sent Noah to his nation, and he lived amongst them for a thousand years, less fifty (but they belied him), then the Flood seized them while they were harm doers)).

This verse is clear and frank that Noah (p) had lived among his people 950 years, and then was the Flood. This means that the Flood occurred when he was 950 years of age, therefore the date of the Flood is:

$$6384 \text{ BC} - 950 \text{ years} = 5434 \text{ BC}$$

But in the Bible the Flood occurred when Noah (p) was at the age of 600 years. I presume that this date is one of the abbreviated dates. However, what confirms that the Flood occurred in 5434 BC is a theory, although it is still controversial, but it could be true. It is the theory of the emergence of the Black Sea. Two American scientists; Walter Pitman & William Ryan published a study in 1997 states that the water level of the Black Sea was lower than its current level by more than one hundred meters, and that a sudden increase in the water level happened in about 5500 BC. Human settlements were located on the shores of the Black Sea, at the depth of more than a hundred meters that were evacuated in a hurry.

Other study done by the Oceans World Institute in Woods Hall/Massachusetts, where the Institute examined sediments at the mouth of the Danube River (the largest river flowing into the Black Sea) revealing that the flood has occurred about 7,500 BC.

Whereas, the People of the Book differ on the Flood date, according to the data and to the interpretation; some of them say the Flood occurred in the year 2282 BC, and some of them went as extreme as they say it occurred in 3568 BC. Others emphasized the idea rather than the date itself.

What ensures that the date of the Flood was in 5434 BC is the words of Surat Al Nisa' (#4) (3747 words) that are equivalent to 3747 years.

This number is the time gap between the Flood incident and the death of the second grandson of Jacob (p), who was called 'Ephraim' by the People of the Book, where he died in 1687 BC.

$5434 \text{ BC} - 1687 \text{ BC} = 3747 \text{ years.}$

As well the repetition of the letter lam (l) in Surat Al Baqarah (#2) is 3198 times, equivalent to the time interval between the Flood incident and the death of Eber (grandfather of Arabs and Hebrews)

$5434 \text{ BC} - 2236 \text{ BC} = 3198 \text{ years.}$

1.2.3) Death of Noah (p)

In case using the same method which is used to calculate the age of Adam (p), we will reach to a stunning result when finding that Noah (p) had lived 1824 years. Table (1–2) below shows the verses where Noah (p) was mentioned, their location and the number of letters of each verse and the total number of their letters.

Surah	Verse No.	Letters No.	Surah	Verse No.	Letters No.
Al Nisa'	163	125	Maryam	58	127
Yunus	71	135	Al Shu'ara'	106	24
Hud	32	55	Al Shu'ara'	116	35
Hud	36	59	Al Ahzab	7	76
Hud	42	71	Al Saffat	75	26
Hud	45	55	Al Saffat	79	18
Hud	46	73	Nuh	21	49
Hud	48	69	Nuh	26	36
Al Isra'	3	31	Aal Imran	33	48
Al Isra'	17	53	Al An'am	84	96
Al A'raf	59	75	Al Mu'minun	23	62
Hud	25	35	Al Shura	13	151
Al Anbiya'	76	50	Nuh	1	51
Al 'Ankabut	14	68	Letters Grand Total		1824
Al Hadid	26	71			

(Note: The verses that have mentioned the People of Noah and Noah's wife are excluded from the table).

Table 1–2: The age of Noah (p)

If we go through Surat Nuh/ Noah we will find that it consists of 28 verses, the number of its words is 226 and the number of its letters is 953 letters. And if we go back to the previous table allotted to the calculation of Noah's age, we will find that the verses his name is mentioned within and stated in the Table are 28 verses; while the number of its words is (226). It has been mentioned previously that they are equivalent to the time gap between the death of Adam (p) and the birth of Noah (p).

If we go through the long Surahs we will find that the numbers of their letters exceed the history of mankind (about 9625 years), therefore, at the moment I cannot find any historical indications but who knows there might be other indications, as the miracles of the Holy Quran never come to an end.

Before we move on to Hud (p), there is what reinforces the date of Noah death (p) in 4560 BC.

1) The words of Surat Al An'am (#6) are 3050 words, equivalent to the time interval between the creation of Adam (p), and the death of Noah (p)

$7610 \text{ BC} - 4560 \text{ BC} = 3050 \text{ years.}$

2) The repetition of the letter alef (a) in Surat Al Baqarah (#2) is 4214 times, equivalent to the time interval between the death of Noah (p) and the death of Ezra (second time)

$4560 \text{ BC} - 346 \text{ BC} = 4214 \text{ years.}$

3) The letters of Surat Al Ahqaf (#46) are 2627 letters, equivalent to the time interval between the death of Noah (p) and the birth of Ismael (p)

$4560 \text{ BC} - 1933 \text{ BC} = 2627 \text{ years.}$

1.3) Hud (p)

1.3.1) Birth of Hud (p)

The best proof on the birth date of Prophet Hud (p) is in Surat Hud (#11) that is given his name. Its number of words is 1917 which is equivalent to 1917 years; the

time difference between Hud's birth and the death of Abraham in 1844BC (peace be upon them).

$$1844 \text{ BC} + 1917 \text{ years} = 3761 \text{ BC}$$

Someone, for instance, might say: why this date isn't the date of his death? I would say (God knows) that all evidences indicate that this is the date of his birth; in case we break the figure 1917, which is the difference between the birth of Hud (p) and the death of Ibrahim (p), into two figures; one of the two figures would refer to Hud's birth date. It is the words (643) of Surat Al Ahqaf (#46), which belongs to Hud (p); God says: **[46–21] ((Remember Aad's brother (Hud) who warned his nation in (the valley of) Al Ahqaf. Warners had already preceded and succeeded him saying: 'Worship none except Allah! (He said) 'Indeed, I fear for you the punishment of a Dreadful Day)).** And the Second figure belongs to Ibrahim (p), who brought the reconstruction of the holy Ka'ba and called the people for pilgrimage (Hajj).

$$1917 - 643 = 1274 \text{ (the number of Surat Al Hajj words)}$$

God says: **[22–27]((Proclaim the pilgrimage to the people. They will come to you on foot and on every lean (camel), they shall come from every deep ravine)).**

1.3.2) Hud construction of the holy Ka'ba

Among the places mentioned embodying the Tomb of Hud (p) is Mecca, therefore Hud (p) might be one the constructor of the holy Ka'ba. He built it when he was 643 years of age (equivalent to the number of words of Surat Al Ahqaaf); that is the year 3118 BC. I am of the opinion that he was one of the holy Ka'ba constructors, as there is a concealed indication in verse 96 in Surat Aal Imran (#3), which says: **((The first House ever to be built for people was that at Bakkah**

(Mecca) blessed and a guidance for the worlds)). The order of the word (first) in the Surah is 1625. Moreover, the letters of Moses story, that has been mentioned in Surat Al Shu'ara' (#26) are 1625 letters, that are equivalent to 1625 years; the time interval between the first construction of the Ka'ba (probably) in the year 3118 BC and the birth of Moses (p) in the year 1493 BC.

$3118 \text{ BC} - 1493 \text{ BC} = 1625 \text{ years}$

The word house (Bait) will be discussed later on when we come to Abraham (p) story.

1.3.3) Destruction of Aad; the People of Hud (p)

It might be in the year 3088 BC.

This date is determined by the letters of the story of Hud (p) in Surat Hud (#11) which is 673 letters, that is equivalent to 673 years, which could be his age at the time of the destruction of his People. We can obtain this figure by subtracting 673 years from the date of his birth in 3761 BC:

$3761 \text{ BC} - 673 \text{ years} = 3088 \text{ BC}$

What enhance this date are the 258 words of Surat Al Haqqah (#69) that indicate to us the time interval between this date and the birth of Saleh (p) in 2830 BC.

$3088 \text{ BC} - 2830 \text{ BC} = 258 \text{ years}$

[69–1/4] ((The Resurrection Verifier (1) and what is the Resurrection Verifier (2) What makes you to know what the Resurrection Verifier is (3) Thamud and Aad denied the Qariah (the striking Hour of Judgment) (4))).

1.3.4) Death of Hud (p)

Hud (p) died after the destruction of his People by 123 years; it is equivalent to the number of Surat Hud verses which is 123 verses.

$$3088 \text{ BC} - 123 \text{ years} = 2965 \text{ BC}$$

What enhances the above mentioned data are the following:

1) The verses of Surat Taha (#20) are (135) verses, equivalent to the time interval between the death of Hud (p) and the birth of Saleh (p). (It is also equal to the repetition of the letter ra in Surat Al Ra'd(#13))

$$2965 \text{ BC} - 2830 \text{ BC} = 135 \text{ years.}$$

2) The repetition of the letter kaf (k) in Surat Maryam (#19) is 137 times, equivalent to the time interval between the death of Hud (p) and the birth of Idris (p). (It is also equal to the words of Surat Al Fajr (#89))

$$2965 \text{ BC} - 2828 \text{ BC} = 137 \text{ years.}$$

3) The total sum of the repetition of the letters (kaf, ha, ya, ain, and sad) in Surat Maryam(#19) is:

$$137 + 174 + 342 + 117 + 26 = 796 \text{ times, equivalent to the age of Hud (p)}$$

$$3761 \text{ BC} - 2965 \text{ BC} = 796 \text{ years.}$$

4) The letters of Surat Muhammad (#47) are 2389 letters, equivalent to the time interval between the birth of Hud (p) and the death of Moses (p)

$$3761 \text{ BC} - 1372 \text{ BC} = 2389 \text{ years.}$$

5) The letters of Surat Al Najm (#53) are 1422 letters, equivalent to the time interval between the destruction of Aad (people of Hud) and the death of Joseph (p)

$3088 \text{ BC} - 1666 \text{ BC} = 1422 \text{ years.}$

6) The repetition of the letter alef (a) in Surat Yunus (#10) is 1224 times, equivalent to the time interval between the death of Hud (p) and the birth of Ephraim

$2965 \text{ BC} - 1741 \text{ BC} = 1224 \text{ years.}$

7) The total sum of the repetition of the letters alef, lam and meem (a, l, m) in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the destruction of Aad (people of Hud) and the death of Lot (p)

$3088 \text{ BC} - 1891 \text{ BC} = 1197 \text{ years.}$

8) The letters of Surat Al Tahrim (#66) are 1074 letters, equivalent to the time interval between the death of Hud (p) and the death of Lot (p)

$2965 \text{ BC} - 1891 \text{ BC} = 1074 \text{ years.}$

9) The words of Surat Al Anbiya'(#21) are 1169 words, equivalent to the time interval between the destruction of Aad and the birth of Isaac (p)

$3088 \text{ BC} - 1919 \text{ BC} = 1169 \text{ years.}$

10) The words of Surat AlHujurah (#49) are 347 words, equivalent to the time interval between the construction of holy Ka'ba by Hud (p) and Idris start ruling Egypt

3118 BC – 2771 BC = 347 years.

11) The repetition of the letter lam (ل) in Surat Aal Imran (#3) is 1888 times, equivalent to the time interval between the destruction of Aad and the birth of Ayyub

3088 BC – 1200 BC = 1888 years.

1.3.5 Iram with piles (city of Aad)

God says in Surat Al Fajr (#89): ((Have you not seen how your Lord dealt with Aad? Of the columned city of Iram, the like of which was never created in the countries)).

There are two cities in ancient Egypt bearing the same meaning described above in the holy Quran:

1) The first one is the city Heliopolis (Ain Shams or Own) northeast of Cairo. They say that the Arabic word Iwan (Hall with pillars) might be derived from its name, most of its ruins are still underground and dating back to the prehistoric period (the history of the Egyptian 30-Dynasties starts about 3000 BC, i.e. after the destruction of Aad people of Hud).

2) The second one is the city Armant in south Egypt, 20 km south of Luxor. It was the capital of the province before Luxor; its name was Ion-mint, it belongs also to the prehistoric period and has been dubbed Al Madinah (the city). Moses (p) was born in it, as we shall see later.

Some say that the remains of Iram (city of Aad) was found under the sand of the empty quarter desert in Arabia, but I think it doesn't match with Quran description.

As you see, we are unable to aver the validity of those dates concerning Hud (p), but we can say that he lived during the time period between Noah and Saleh peace be upon them. But before I move on to the dates of Saleh (p) and his People Thamud, I wanted to move on to the Punt land who might have had relationship with Aad and Thamud and consequently with Hud and Saleh (peace be upon them).

1.4) Punt Land (the land of gold)

Its name had been mentioned on the walls of Ancient Egyptian Temples. It had enjoyed strong commercial ties with Pharaoh's Egypt; the most ancient of those ties went back to the twenty sixth century BC, to the reign of the fourth dynasty, and was called the land of the Gods or the holy land (Ta Netjer).

As for its location, the scientists had differed and are still differing. Some of them said it is in the south-east of Egypt (this refers to Mecca), some said it is in the north-east of Egypt, and some of them said it is on the east coast of Africa while some of them went south to Mozambique because of the merchandise that was brought with the trade missions such as monkeys, wild animals skins, animals, ivory, ostrich feathers and eggs as well as incense, frankincense, ebony and gold (Was these but some of what the people of Mecca were trading in from time immemorial?).

The trip took one hundred and twenty days walk if they need to go round the Red Sea from the North, but if they wanted go by sea the voyage was much shorter.

They have read it several formats (punt) or (pwenet) or (pwene). The reason of such different pronunciation reason because there were no vowels in the Ancient Egyptian Language on one hand, and on the other hand, the (T) at the end of the Egyptian word, had the same rule of the (Taa' Marbouta) in the Arabic language, sometimes uttered T and sometimes uttered H.

What supports the theory that it is Mecca (not the northern Somalia land, as some claim) is in the book titled (The Detailed Pre-Islam History of Sacred Ka'ba) by Abdul Quddus Ansari. One of the Ka'ba's names was (Al Boniah) which means the structure, as it was called the Boniat of Ibrahim (p) because he built it.

Also, from the names of the Ka'ba was Nather (Netjer) as mentioned in book of (Akhbar Macca), the book of (Meraatul Haramin), and the booklet (Names of the Sacred Ka'ba) by Mohammad Al Makki bin Al Husssain, page 13.

Someone might wonder that the Kings of Egypt sent missions for them, prior to Abraham (p) by several centuries, but who says that Abraham (p) was the first to construct the Ka'ba Al Mosharafah. The Holy Quran says other than this:

[2–127] ((And when Abraham and Ishmael raised the foundations of the House (supplicating): 'O our Lord, accept this from us, You are the Hearer, the Knower)).

Almighty Allah says in Surat Ibrahim (#14), in the words of Abraham: **[14–37] ((Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, and provide them with fruits, in order that they are thankful)).**

This means that the bases of the Sacred House were existing and its place was known before Abraham (p) accommodated his descendants (Ishmael and his mother Hajer) the place, and after his descendants grown up, he raised the foundations and constructed of Sacred House assisted by his descendants (Ishmael(p)).

There are some (such as Egyptologist Flinders Petrie as well as William Budge) who believe that the Punt land is the original home for the ancient Egyptian

Dynasties. The ancient Egyptians considered it as their place of origin where they came from or through it.

Chapter II

From Saleh (p) to Ibrahim/Abraham (p)

2830 BC	Birth of Saleh (p)
2828 BC	Birth of Idris (p)
2694 BC	Birth of Aber/Eber son of Saleh (p)
2620 BC	Start of construction Giza Pyramids (about)
2500 BC	End of construction Giza Pyramids (about)
2498 BC	Destruction of Thamud
2399 BC	Death of Saleh (p)
2236 BC	Death of Aber/Eber
2158 BC	Birth of Azar/Terah father of Abraham (p)
2025 BC	Birth of Lot (p)
2019 BC	Birth of Ibrahim/Abraham (p)

Chronology Table 2

2.1) Saleh (p) and his People Thamud

He was born in 2830 BC, and in 2498 BC was the destruction of his people, and his death was in 2399 BC. The best reference for them is Surat Al Hijr (#15). It carries the name of their dwelling (north–west of the Arabian Peninsula, adjacent to the Red Sea). Its verses, words and letters bear historical connotations of their own.

I thought previously that the letters of the surah are 2830 letters, but it is clear now that they are 2829 letters, equivalent to the time interval between the birth of Saleh (p) and the birth of John the Baptist (about one year before Christ), therefore, the birth of Saleh is in 2830 BC.

$2830 \text{ BC} - 1 \text{ BC} = 2829 \text{ years.}$

The number of the surah's words is 654; it is equivalent to the time interval between the destruction of the people of Thamud in 2498 BC and the death of Abraham (p) in 1844 BC

$2498 \text{ BC} - 1844 \text{ BC} = 654 \text{ years}$

However, the number of its verses is 99 verses, which is equivalent to the time that Saleh (p) lived after the destruction of his people in 2498 BC; therefore, his death was in 2399 BC.

$2498 \text{ BC} - 99 \text{ years} = 2399 \text{ BC}$

If we want to count the years of his age, we will find that he lived 431 years (he might be the remnants of the Giants' Era).

$2830 \text{ BC} - 2399 \text{ BC} = 431 \text{ years}$

The validity of this figure is confirmed by the number of the letters of the story of Saleh (p) in Surat Al Shoa'ra (#26), which are 431 letters, equivalent to 431 years. What confirms the above mentioned dates is:

1) Surat Al Tawba (#9) which by its 2498 words refers to the dates of Thamud destruction in 2498 BC, and I believe that there is a subtle signal in Surat Al Tawba that refers to the Bedouins who were the remnants of Thamoud as we will see later. As the word Bedouins has been mentioned ten times in the Holy Quran, six of which are in Surat Al Tawba.

2) The words of Surat Sad (#38) that numbered 733 words refer to the time interval between the death of Saleh (p) and the death of Yusuf (p) in 1666 BC.

$2399 \text{ BC} - 1666 \text{ BC} = 733 \text{ years.}$

3) The letters of Shu'ayb story in Surat Al A'raf (#7) are 796 letters, equivalent to 796 years, the time interval between the death of Saleh (p) and the birth of Shu'ayb (p) in 1603 BC.

$2399 \text{ BC} - 1603 \text{ BC} = 796 \text{ years.}$

It is also equal to the total sum of the repetition of the letters kaf, ha, ya, ain, and sad in Surat Maryam (#19).

4) The letters of Surat Al Shams (#91) are 250 letters (Thamud only is mentioned in this Surah), they are equivalent to the time interval between the start of Idris ruling Egypt and sending the she-camel to Thamud (people of Saleh)

$2771 \text{ BC} - 2521 \text{ BC} = 250 \text{ years.}$

About the she-camel, I think it could have stayed in Thamud 23 years, equivalent to the words of its story in Surat Al Shams, which means it was sent in 2521 BC

2498 BC + 23 years = 2521 BC

5) The letters of the story of Shu'ayb (p) in Surat Hud (#11) are 895; they are equivalent to 895 years, the time interval between the destruction of the People of Thamud in 2498 BC and the birth of Shu'ayb (p) in 1603 BC.

2498 BC – 1603 BC = 895 years

6) The words of Surat Yunus (#10) are 1833. They are equivalent to 1833 years, the time interval between the destruction of the People of Thamud in 2498 BC and perhaps the date Yunus (p) was swallowed by the whale in 665BC.

2498 BC – 665 BC = 1833 years

7) As it has been mentioned earlier (the destruction of Aad was in 3088 BC), the words of Surat Al Haqqa (#69) that counts 258 words are equivalent to 258 years; they are the time interval between the destruction of Aad in 3088 BC and the birth of Saleh (p) in 2830 BC.

3088 BC – 2830 BC = 258 years.

8) The letters of Surat Luqman (#31) are 2134 letters, equivalent to the time interval between the death of Saleh (p) and the awaking of the People of the Cave

2399 BC – 265 BC = 2134 years.

9) The letters of Surat Al Najm(#53) are 1422 letters, equivalent to the time interval between the death of Saleh(p) and the birth of Solomon (p)

2399 BC – 977 BC = 1422 years.

10) The repetition of the letter lam (l) in Surat Al A'raf (#7) is 1526 times, equivalent to the time interval between the birth of Saleh(p) and the birth of the Pharaoh Ramses II

2830 BC – 1304 BC = 1526 years.

11) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161times, equivalent to the time interval between sending the she-camel to Thamud and the death of Joshua Ben Noon

2521 BC – 1360 BC = 1161 years.

12) The words of Surat Al 'Ankabut (#29) are 976 words, equivalent to the time interval between the destruction of Thamud and the birth of the Pharaoh Hatshepsut

2498 BC – 1522 BC = 976 years.

13) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the death of Saleh (p) and the death of Ephraim

2399 BC – 1687 BC = 712 years.

14) The letters of Surat Al Jumu'ah (#62) are 755 letters, equivalent to the time interval between the destruction of Thamud and the birth of Manasseh

2498 BC – 1743 BC = 755 years.

15) The total sum of the repetition of the three letters ta, seen and meem (t, s, and m) in Surat Al Shu'ara (#26) is 607 times, equivalent to the time interval between the destruction of Thamud and the death of Lot (p)

2498 BC – 1891 BC = 607 years.

16) The letters of Surat Al Ghashiyah(#88) are 380 letters, equivalent to the time interval between the death of Saleh (p) and the birth of Abraham (p)

2399 BC – 2019 BC = 380 years.

17) The words of Surat Al Taghabun (#64) are 241 words, equivalent to the time interval between the death of Saleh (p) and the birth of Azar (Terah)

2399 BC – 2158 BC = 241 years.

18) The words of Surat Al Jinn (#72) are 285 words, equivalent to the time interval between sending of the she-camel and the death of Eber (son of Saleh)

2521 BC – 2236 BC = 285 years.

19) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the start of Idris kingdom and the destruction of Thamud

2771 BC – 2498 BC = 273 years.

What draws attention is that, there was for the People of the Book, a figure that I think he was Saleh (p), as there were similarities in name and age. It was reported that the name of the seventh grandfather of Abraham (p) was (Shaleh) who lived according to their story 433 years, according to the Hebrew Bible while according to the Seventies Translation they had increased his age a little to become 460 years.

The time difference between him and Abraham (p), according to the Hebrew Bible is 315 years (much abbreviated) but according to the Seventies Translation it is

about 800 years (almost corresponds with what came in the Holy Quran.) What is important here is that Shaleh had a son named (Aber /Eber/Heber). I think that he is who some Muslims call him Hud (p), and I think this is not true. The origin of the word Arabi might be Aberi as well as the word Hebrew, as often mentioned word (Aberun) or (Aberu). All were referring to the Al Aberu people who participated in the construction of the Pyramids of Giza as we will see next.

2.2) Idris (p)

He has been mentioned in the Holy Quran in two places:

1) In Surat Maryam (#19) verse 56 and 57: **((And mention in the Book (the Quran) Idris. Verily he was a man of truth, (and) a Prophet (56).And we raised him to a high station (57).))**

2) In Surat Al Anbiya (#21) verse 85 and 86: **((And (remember) Isma'il (Ishmael) and Idris and Thul-Kifl: all were from the patient (85). And we admitted them to our Mercy. Verily, they were of the righteous (86).))**

But he was not mentioned in the Bible. Only Sabians (Mandaeans) from the non-Muslims mentioned him, because they consider him one of their Prophets, and they call him Dananachet Idris. They consider him from the first people who built pyramids, and they go to pilgrimage to them. To them, he is (Enoch) himself, who is mentioned in the Bible (the second grandfather of Prophet Noah (p)).

I think it becomes ambiguous to them as it becomes ambiguous to some Muslims, those who reported from them or from the Bible in the issue of Idris (p).

There are two persons mentioned in the Bible that they were raised to the Heaven before death, they are Enoch and Elijah/Elias (p), and I don't think that Idris (p) was one of them.

Some Muslims thought that Elias (p) was Idris (p) because he is not available in the lineage of Prophet Muhammad (p) tree, as Enoch is available in it, and because of what was mentioned in Al Israa miracle tradition in the description of Idris (p) to Prophet Muhammad as a righteous brother and not a righteous son, as Ibrahim (p) described him.

Yes Idris (p) was raised as mentioned in the Quran ((we raised him to a high station)), raising here may be in life, by making him a king, or he was raised from the earth to the Heaven, or both possibilities in sequence.

Surat Taha confused me with its (1335) words too much in the beginning. It concerns Moses/Musa (p) with no doubt in that. It refers to the time difference between Moses (p) and another person or a comprehensive incident (before or after Moses (p)). Before Moses (p) I found that the birth of Saleh (p) approximately fulfills the gap. On the opposite side, I didn't find anything mentioned, may be Adam (p) story at the end of the Surah indicating to the right direction. All what I found was the word which Aaron/Harun(p) said (O son of my mother) in verse (94) Surat Taha .It is mentioned in Surat Al A`raf verse (150) (without a calling letter), and it was written (son of mother) as two separate words, Allah has a wisdom in that. The time difference between Saleh (p) birth and Musa (p) birth was (1337)years.

$2830 \text{ BC} - 1493 \text{ BC} = 1337 \text{ years.}$

As you see, if the error in counting is rejected, the Surah must indicate to a person other than Saleh (p). The equation then becomes:

$1493 \text{ BC} + 1335 \text{ years} = 2828 \text{ BC}$

And in searching in the issue of Idris (p) and his raising, which is mentioned in verse 57 in surat Maryam, the only person who was mentioned that he was raised

was Jesus/Issa, son of Maryam (p), in addition to Idris (p). I don't think that mentioning the only information about Idris (p) in surat Maryam in verse 57 is without an aim. May be his age was 57 years when he was raised.

If we assume that his birth was in 2828 BC. (The date which surat Taha indicated to) then the date of his raising was:

$$2828 \text{ BC} - 57 \text{ years} = 2771 \text{ BC}$$

This is the surprise. Surat Al Maidah (the table spread with food), which was after Allah sent down the table to Jesus/Isa (p) and his Hawariyyun (Disciples), dated to him. Whether sending down the table spread with food or raising of Jesus/Isa (p), it was done in the last year of his life, which was in 33 A.D. This Surah with its (2804 words) equals the time difference between Idris (p) raising and Jesus (p) raising.

$$2771 \text{ BC} + 33 \text{ AD} = 2804 \text{ years.}$$

What assures the truth of the theory above was the birth of Idris (p), which was two years after the birth of Saleh (p), and this rejected that Idris (p) was in the lineage tree of Prophet Muhammad (p). So Saleh (p) is considered the seventh grandfather of Abraham/Ibrahim (p). Also the ancient pyramid discovered in Egypt up to now was the StepPyramid which king Djoser built around 2700 BC in Saqqara in the southern of Cairo. This rejects the idea that Enoch was one of those who built the pyramids, because he lived 4700 years before that, but the pyramids preceded Elijah/Elias (p) about by 1800 years. He lived his life in the Levant/Syrian Land in the ninth century BC.

But for whom I thought to be Prophet Idris (p), he was king Djoser, the builder of the StepPyramid. His name was written in English (Djoser) and said that its meaning is sacred, and they said that he ruled 29 years, as the historian Manetho said. But according to what was available in Turin Papyrus, which was written in

the era of Ramses II, he ruled 19 years and one month, and they said that he lived for 86 years, may be that was according to the ruling period. If you drop 29 to 19, his age will drop from 86 to 76 years.

King Djoser was the first king of the third pharaoh Dynasty. Historians differ in his period between the twenty ninth and the twenty seventh century BC, and they didn't find his corpse in his tomb under his step pyramid. His nickname was Djoser, but his name was (Nathry Chet). Notice the second part of his name is the same of what Sabians have (Idris Dananachet).

He was famous for his many construction projects and good administration and organization. Historians consider him the greatest king of the Old Kingdom. Also Sabians say that Idris (p) has built 88 cities.

What interests us is his ruling period, the (19) years. When considering him Idris (p) and God made him a king in his life, when he was 57 years, for a period of 19 years before he raised him to the Heaven, he was 76 years when the death angel took his soul in the fourth sky, according to what is narrated in the traditions.

From the previously mentioned, we summarize that Idris (p) was born in 2828 BC, and became a king in 2771 BC, and he died in 2752 BC.

What enhances these dates is the following:

1) The words of Surat Sad (#38) are 733 words, equivalent to the time interval between the death of Idris (p) and the birth of Ibrahim/Abraham (p)

$2752 \text{ BC} - 2019 \text{ BC} = 733 \text{ years.}$

2) The letters of Surat Al Shams (#91) are 250 letters, equivalent to the time interval between Idris start ruling and sending of the she-camel to Thamud

$2771 \text{ BC} - 2521 \text{ BC} = 250 \text{ years.}$

3) The words of Surat Al Furqan (#25) are 893 words, equivalent to the time interval between the death of Idris (p) and the birth of Ya'qub/Jacob (p)

2752 BC – 1859 BC = 893 years.

4) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the death of Idris (p) and the birth of Thutmose III (Pharaoh of Moses)

2752 BC – 1488 BC = 1264 years.

5) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161 times, equivalent to the time interval between the birth of Idris (p) and the start of Hyksos state

2828 BC – 1667 BC = 1161 years.

6) The repetition of the letter lam (l) in Surat Yunus (#10) is 909 times, equivalent to the time interval between the birth of Idris (p) and the birth of Isaac

2828 BC – 1919 BC = 909 years.

7) The words of Surat Al Ahzab (#33) are 1287 words, equivalent to the time interval between the death of Idris (p) and Moses' refuge to Median

2752 BC – 1465 BC = 1287 years.

8) The letters of Surat Al Tahrim (#66) are 1074 letters, equivalent to the time interval between the start of Idris ruling and the death of Manasseh

2771 BC – 1697 BC = 1074 years,

9) The words of Surat Al Saffat (#37) are 861 words, equivalent to the time interval between the death of Idris (p) and the death of Lot (p)

2752 BC – 1891 BC = 861 years.

10) The words of Surat Saba' (#34) are 883 words, equivalent to the time interval between the birth of Idris (p) and the death of Azar/Terah

2828 BC – 1945 BC = 883 years.

11) The words of Surat Al Sajdah (#32) are 372 words, equivalent to the time interval between the start of Idris ruling and the death of Saleh (p)

2771 BC – 2399 BC = 372 years.

12) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the start of Idris ruling and destruction of Thamud

2771 BC – 2498 BC = 273 years.

2.3) Aber, son of Saleh

The words of Saleh (p) story in Surat Hud (#11) are 136 words, may tell us about the age of Saleh (p) when his son Aber/Eber was born, that means:

2830 BC – 136 years = 2694 BC (birth date of Aber/Eber)

His age was probably about 458 years, equivalent to the repetition of the letter alef (a) in Surat Al Hijr(#15) which is 458 times (In the Bible his age was 464 years).

So we will get his death in 2236 BC

$2694 \text{ BC} - 458 \text{ years} = 2236 \text{ BC}$

What confirms the above mentioned dates is the following:

1) The repetition of the letter lam (l) in Surat Al Baqarah (#2) is 3198 times, equivalent to the time interval between the Flood of Noah(p) and the death of Aber

$5434 \text{ BC} - 2236 \text{ BC} = 3198 \text{ years.}$

2) The words of Surat Al Ma'arij (#70) are 217 words, equivalent to the time interval between the death of Aber and the birth of Ibrahim (p)

$2236 \text{ BC} - 2019 \text{ BC} = 217 \text{ years.}$

3) The repetition of the letter alef (a) in Surat Yunus (#10) is 1224 times, equivalent to the time interval between the birth of Aber and the birth of Joshua Ben Noon

$2694 \text{ BC} - 1470 \text{ BC} = 1224 \text{ years.}$

4) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the birth of Aber and drowning of the Pharaoh of Moses

$2694 \text{ BC} - 1430 \text{ BC} = 1264 \text{ years.}$

5) The words of Surat Al Zumar (#39) are 1172 words, equivalent to the time interval between the birth of Aber and the birth of Pharaoh Hatshepsut

$2694 \text{ BC} - 1522 \text{ BC} = 1172 \text{ years.}$

6) The repetition of the letter meem (m) in Surat Ghafir (#40) is 377 times,

equivalent to the time interval between the death of Aber and the birth of Jacob (p)

2236 BC – 1859 BC = 377 years.

7) The repetition of the letter alef (a) in Surat Al Rum (#30) is 493 times, equivalent to the time interval between the death of Aber and the birth of Manasseh

2236 BC – 1743 BC = 493 years.

8) The repetition of the letter alef (a) in Surat Yusuf (#12) is 1234 times, equivalent to the time interval between the death of Aber and the death of Talut/Saul

2236 BC – 1002 BC = 1234 years.

The words of Surat Al Anfal (#8) are also 1234 words.

9) The words of Surat Muhammad (#47) are 539 words, equivalent to the time interval between the death of Aber and the death of Manasseh

2236 BC – 1697 BC = 539 years.

10) The letters of Surat Nuh (#71) are 953 letters, equivalent to the time interval between the birth of Aber and the birth of Ephraim

2694 BC – 1741 BC = 953 years.

11) The letters of Surat Al Ma'arij (#70) are 951 letters, equivalent to the time interval between the birth of Aber and the birth of Manasseh

2694 BC – 1743 BC = 951 years.

12) The letters of Surat Al Muzzammil(#73) are 850 letters, equivalent to the time interval between the birth of Aber and the death of Ibrahim (p)

2694 BC – 1844 BC = 850 years.

13) The words of Surat Fatir(#35)are 775 words, equivalent to the time interval between the birth of Aber and the birth of Isaac (p)

2694 BC – 1919 BC = 775 years.

14) The letters of Surat Al Humazah (#104) are 134 letters, equivalent to the time interval between the birth of Idris (p) and the birth of Aber

2828 BC – 2694 BC = 134 years.

15) The letters of Saleh’s story in Surat Al A’raf (#7) are 535 letters, equivalent to the time interval between Idris’ start ruling Egypt and the death of Aber

2771 BC – 2236 BC = 535 years.

16) The words of Saleh’s story in Surat Al Qamar (#54) are 58 words, equivalent to the time interval between the death of Idris (p) and the birth of Aber

2752 BC – 2694 BC = 58 years.

17) The words of Surat Al Naba’(#78) are 173 words, equivalent to the time interval between the birth of Aber and sending the she-camel to Thamud

2694 BC – 2521 BC = 173 years.

18) The words of Surat Al Jinn (#72) are 285 words, equivalent to the time interval between sending the she-camel to Thamoud and the death of Aber

2521 BC – 2236 BC = 285 years.

2.4) Building of the Pyramids of Giza

(About 2620 BC to 2500 BC)

In a study by Dr. Petra Andrassy of Humboldt University in Berlin on the organizing and financing the construction of the Temples in Ancient Egypt, she mentioned that there were graphics and sometimes carvings on some stones of the Pyramids (especially the Pyramids of Giza), that all referred to the (Aberu) troupe (or Alaberu) who participated in the building of the Pyramids of Giza and formed the largest laborer gathering participated in the construction of the Pyramids. They divide themselves into tribes and subtribes. This tribal system was also known during the construction of the Ancient Temples in the ancient state. They were also bearing titles such the nobility \ or the known \ or the friends \ or the loved by the King who used to reward them with gold.

The most important of their teams was the Royal Band of ships that was in charge of the transport operations. Since this name (Aberu) was repeated as a name by several kings of the Old Kingdom, one might conclude that they were forming the traditional band of difficult tasks, especially transferring from the quarries to the scene of the Pyramid. The copper ax bearing their name that was traced in the cedar forests in Lebanon shows that various kinds of missions were among their tasks.

However, as a result of such information, some ignorant or pretended to be ignorant claimed that the Children of Israel were the builders of the Pyramids. They had forgotten or pretended to forget that Pyramids of Giza were built before the birth of Israel (Jacob) (p) and about 700 years before they enter into Egypt.

The Pyramids of Giza is distinct from other Pyramids that they were built by huge heavy stones (about 2.5 tons weight). Therefore, scientists were puzzled at how they were built. I think that those Aberu (attributed to Aber, the son of Saleh (p)) probably were the remains of a generation of the Giants as their ages indicate that, as Saleh (p) lived 431 years, as well as his son Aber (nearly the same according to the narration of the People of the Book).

There is another notice that says the building of the Pyramids had stopped after the year 2500 BC using the huge stones and continued using small stones and bricks. This date is the date of the destruction of Thamud, People of Saleh (p), as previously mentioned in the year 2498 BC. There is a related hint in the Holy Quran, as Almighty Allah says: [89–9]((And Thamud, who hewed out the rocks of the valley)). Almighty Allah might have meant by the Valley, the Nile Valley.

2.5) Ibrahim /(Abraham) (p)

He was born in 2019 BC and died in 1844 BC. Ibrahim (Abraham) (p) has been titled the Father of the Prophets who came after him. Most of the prophets are his descendants, so he was a landmark of history. He was born in 2019 BC in Ur city in southern Iraq, and left it migrating to Harran (its remnants in southeast of Turkey) near the city of Edessa (Al Raha currently Orfali), where he stayed for a period of time and emigrated again towards the Levant, then to Egypt and returned to the Levant, navigate between them and the Hijaz. Ultimately after having lived for 175 years, he passed away and was buried in a city that later on took his name; the city of Hebron (Al Khalil) in the south of Palestine.

2.5.1) Ibrahim's(Abraham) Father:

According to the Hebrew Bible, his father's age was 130 years when Ibrahim (p) was born. There is a controversy over his name. Whereas in the Holy Quran his name is ((Azar)), it is ((Terah)) according to the Bible. Probably his name in his

native place was (Terah), and (Azar) has acquired at a later stage of his age after he had left his native place and departed with Abraham and Lot (peace be upon them) despite his lack of faith in their preaching. He might have arrived into Egypt where he had acquired the name (Azar) during his stay there. Azar is the actual name of the ancient Egyptian god that was called in Greek Osiris. It was the traditions of the Ancient Egyptians to usually give the strangers Egyptian names as happened with Joseph (p) by the testimony of the Torah (perhaps for facilitating the process of integration in the community).

According to the People of the Book he was statues maker (a sculptor) and also he was a senior officer in the Nimrud Army, before Ibrahim (p) spoilt his affairs and destroyed the idols.

His name has been mentioned only one time in the Holy Quran, in Verse #74 in Surat Al An'am (#6). It might be that this number refer to the years he lived after the birth of Ibrahim(in the Bible they were 75).

So that his death was in 1945 BC

2019 BC – 74 years = 1945 BC

His birth could be in year 2158 BC (the letters of the verse mentioned above are 58 letters).

What confirm these dates is:

1) Surat Al Ghashiyah (#88), it includes 26 verses, 92 words and 380 letters. Its 26 verses are equivalent to the time interval between the death of Azar and the birth of Isaac (p)

1945 BC – 1919 BC = 26 years.

Its 92 words are equivalent to the time interval between the birth of Lot (p) (in

2025 BC) and the birth of Ishmael (p) (in 1933 BC)

$2025 \text{ BC} - 1933 \text{ BC} = 92 \text{ years.}$

Its 380 letters are equivalent to the time interval between the death of Saleh (p) and the birth of Ibrahim (p)

$2399 \text{ BC} - 2019 \text{ BC} = 380 \text{ years.}$

Also the sum of Azar's and Ishmael's ages is 380 years:

$213 \text{ years} + 167 \text{ years} = 380 \text{ years}$

2) The words of Surat Al Taghabun (#64) are 241 words, equivalent to the time interval between the death of Saleh (p) and the birth of Azar

$2399 \text{ BC} - 2158 \text{ BC} = 241 \text{ years.}$

3) The repetition sum of both letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between sending the she-camel to Thamud and the birth of Azar

$2521 \text{ BC} - 2158 \text{ BC} = 363 \text{ years.}$

4) The words of Surat Saba' (#34) are 883 words, equivalent to the time interval between the birth of Idris (p) and the death of Azar

$2828 \text{ BC} - 1945 \text{ BC} = 883 \text{ years.}$

5) The repetition sum of the letters alef, lam and meem in Surat Al 'Ankabut (#29) is 1603 times, equivalent to the time interval between the birth of Hud (p) and the birth of Azar

3761 BC – 2158 BC = 1603 years.

6) The letters of Surat Al Mumtahanah (#60) are 1542 letters, equivalent to the time interval between the birth of Azar and the death of Yunus (p)

2158 BC – 616 BC = 1542 years.

7) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the birth of Azar and the death of Dawud/ David (p)

2158 BC – 961 BC = 1197 years.

8) The repetition sum of the letters alef, lam and ra in Surat Ibrahim (#14) is 1156 times, equivalent to the time interval between the birth of Azar and the death of Talut/ Saul

2158 BC – 1002 BC = 1156 years.

9) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times, equivalent to the time interval between the death of Azar and the birth of Thutmose III (Pharaoh of Moses)

1945 BC – 1488 BC = 457 years.

10) The repetition of the letter ya in Surat Maryam (#19) is 342 times, equivalent to the time interval between the death of Azar and the birth of Shu'ayb (p)

1945 BC – 1603 BC = 342 years

11) The repetition of the letter meem (m) in Surat Al Rum (#30) is 314 times,

equivalent to the time interval between the birth of Azar and the death of Ibrahim (p)

2158 BC – 1844 BC = 314 years.

12) The repetition of the letter sin (s) in Surat Al Qasas(#28) is 101 times, equivalent to the time interval between the death of Azar and the death of Ibrahim (p)

1945 BC – 1844 BC = 101 years.

2.5.2) Nimrud

It is mentioned in the Bible that Abraham (Ibrahim) (p) was born in the city of Ur in south Iraq. It is revealed that he lived while a child at the days of a king called by historians as (Ur–Nammu). Who was this King?

The historians said that he was the founder of the third dynasty in Ur, and during his reign he was capable of controlling more than 23 cities in south and middle of Iraq. His son Sholgi continued after him, so his conquests reached to the eastern coasts of the Mediterranean. What is significant here is that, this king Ur–nammu is himself the Nimrud that has been mentioned in the Bible. Someone might ask: How can that be?

I would simply say that if we invert the first syllable of his name (ur→ru) and place it at the end of his name, we shall get (Nammu–ru) while the letter D at the end of his name, perhaps symbolizing the name of the god in the Sumerian language (Dingir) that was added to his name.

What was famous about this king is his laws that had preceded the laws of Hammurabi by about three centuries, as well as his construction of the temples

(ziggurats). Though the period of his rule was short (according to the sequence of the short history), he ruled from 2047 BC to 2030 BC. Some historians prefer to adopt the sequence of the very short history, thus his period of rule extended from 2015 BC to 1998 BC which covered the youth period of Abraham (p), who was born in the year 2019 BC. I believe that his first probation was when they wanted to set fire for him that had happened in the year 2000 BC, that is, when he was 19 years of age:

[21–69] ((O Fire, 'We said,' be coolness and safety for Abraham))

The order of this verse in the context of the story of Abraham in Surat Al Anbiya' (#21) is 19.

However, Nimrud was succeeded in power by his son Sholgi whose rule had extended for 48 years. In the year 23 he claimed divinity. Perhaps he was the king who had been mentioned in the Holy Quran in Surat Al Baqara (#2) verse 258:

[2–258]((Have you not seen he who argued with Abraham about his Lord that Allah had given him the kingship! When Abraham said: 'My Lord is He who revives, and causes to die.' He said: 'I revive, and cause to die.' Abraham said: 'Allah brings up the sun from the east; so you bring it from the west!' Then he who disbelieved became pale. Allah does not guide the nation, the harm doers)).

2.5.3) Abraham in Egypt

As for Abraham's (p) stay in Egypt, some of the old historians said that he stayed there for 10 years. According to his dates he had witnessed the early kings of the Twelfth Dynasty (Amenemhat I + Senusret I + Amenemhat II). Abraham had married an Egyptian woman. She is our mother Hajer, the mother of Ismael (p). (According to the Bible, Hajer was a servant given by the Pharaoh to Sarah the

wife of Ibrahim (p)).

Probably she took this name (Hajer) due to her migration (Hijra), and her real Egyptian name might be (Baqqa) that was distorted to (Bakkah) and then to Mecca; which was given to the place where she was the first to dwell and live in.

In the tombs of Bani Hassan in Egypt, this name (Baqat/Baqah) was frequently mentioned as it is used by women and men (Bani Hassan is a small village located 20 km south of Alminya in Egypt). The most famous of these tombs is BH3 to its owner (Khnem Hotep II) who was the mayor of (Menat–Chufo) municipality and was in charge of the eastern desert; the name of his father was Neheri. Was this man (Nahor) the brother of Ibrahim (p)?

The most significant drawings of this (Tomb) graveyard are portrait for a group of Asians; which is still concealing its secrets within itself, and requires more examination and details. Artabanos (one of the ancient historians) said that most of those who were with Abraham (p), had favored the luxurious life and the stay in Egypt rather than going back to Palestine.

2.5.4) Dates of Abraham (p)

Now, let's discuss some of the dates that locate the march of Abraham (p):

1) Surat Al A'la (#87) as have been mentioned earlier has 296 letters. These letters tell us about the total life of Abraham (p) and Moses (p)

$$175 + 121 = 296 \text{ years}$$

As for the Surat 72 words, they indicate the date of the death of Moses (p) in 1372 BC. Its 19 verses refer to the birth date of Abraham (p) in 2019 BC.

2) Surat Al Nahl (#16) (where only Abraham name was mentioned in it). Its 1844 words were dating for his death in 1844 BC.

I think its 128 verses refer to his age when he built the Ka'ba, and called for the Hajj in 1891 BC

$$2019 \text{ BC} - 128 = 1891 \text{ BC}$$

As well as the order of the word (Bayt) house in the verse [3–96] (**The first House ever to be built for people was that at Bakkah (Mecca) blessed and a guidance for the worlds**)) is 1626, converting this number into years we find that it is the time interval between the building of the Ka'ba and the awakening of the People of the Cave in 265 BC.

$$1891 - 265 \text{ BC} = 1626 \text{ years}$$

3) As for the 175 words of Surat Al Jumu'ah (#62); they probably refer to the age he lived (175 years).

4) The words of Surat Hud (#11) are 1917 words, equivalent to 1917 years; the time difference between the birth of Hud (p) and the death of Abraham (p).

$$3761 \text{ BC} - 1844 \text{ BC} = 1917 \text{ years}$$

5) The words of Surat Al Hijr (#15) are 654 words; they are equivalent to 654 years; the time difference between the death of Abraham (p) and the destruction of Thamud in 2498 BC

$$2498 \text{ BC} - 1844 \text{ BC} = 654 \text{ years}$$

6) The words of Surat Al Hajj (#22) are 1274 words; this number is equivalent to the time difference between the death of Abraham (p) and perhaps the building of

the Ka'ba by Hud in 3118 BC for the first time.

$3118 \text{ BC} - 1844 \text{ BC} = 1274 \text{ years}$

7) The words of Surat Al Rahman (#55) are 351 words are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the birth of Moses (p) in 1493 BC.

$1844 \text{ BC} - 1493 \text{ BC} = 351 \text{ years}$

8) The repetition of the letter alef (a) in Surat Al Sajdah (#32) is 242 times; equivalent to the time difference between the birth of Abraham (p) in 2019 BC and the birth of Joseph (p) in the year 1777 BC

$2019 \text{ BC} - 1777 \text{ BC} = 242 \text{ years}$

9) The verses of Surat Al Baqarah (#2) are 286. This number is the sum total of the ages of Abraham (p) and Joseph (p)

$175 + 111 = 286 \text{ years}$

10) The words of Surat Ibrahim (#14) are 830 words equivalent to the time difference between the death of Abraham (p) and killing of Goliath by David (p) in the year 1014 BC.

$1844 \text{ BC} - 1014 \text{ BC} = 830 \text{ years}$

Where the number of its 52 verses might be equal to the age of Abraham (p) when he left his native place (Ur) heading northwest to Harran.

11) As for the 416 letters in the story of Abraham (p) in Surat Ibrahim (#14), they are equivalent to the time difference between the birth of Abraham and the birth of

Shu'ayb (peace be upon them) in the year 1603 BC.

$2019 - 1603 = 416$ years

12) The words of Surat Al Taghabun (#64) are 241 words; they are equivalent to the time difference between the death of Abraham and the birth of Shu'ayb (peace be upon them)

$1844 \text{ BC} - 1603 \text{ BC} = 241$ years

13) The words of Surat Saba' (#34) are 883 words; they are equivalent to the time interval between the death of Abraham (p) and the death of David (p)

$1844 \text{ BC} - 961 \text{ BC} = 883$ years.

14) The words of Surat Al Kahf (the Cave) (#18) are (1579) words; they are equivalent to the time difference between the death of Abraham and the awakening of the People of the Cave in (265) BC

$1844 \text{ BC} - 265 \text{ BC} = 1579$ years

15) The words of Surat Al Mujadela (#58) are 472 words; they are equivalent to the time interval between the death of Abraham (p) and the death of Moses (p) in the year 1372 BC.

$1844 \text{ BC} - 1372 \text{ BC} = 472$ years

16) The words of Surat Al Mumtahanah (#60) are 348 words; they are equivalent to the time interval between the death of Abraham (p) and the birth of Aaron (p) in the year 1496 BC

1844 BC – 1496 BC = 348 years

17) The words of Surat Al Nur (#24) are 1316 words; they are equivalent to the time interval between the death of Abraham (p) and the death of Ezra/Uzayr (first death) in the year 528BC

1844 BC – 528 BC = 1316 years

18) The words of Surat Al Waqi'ah (#56) are 379 words; they are equivalent to the time interval between the death of Abraham (p) and the date of the refuge of Moses (p) to Median in the year 1465 BC.

1844 BC – 1465 BC = 379 years.

19) The letters of Surat Al Jinn (#72) are 1096 letters, equivalent to the time interval between the birth of Ibrahim (p) and the death of Sulayman/ Solomon (p)

2019 BC – 923 BC = 1096 years.

20) The verses of Surat Al Hajj (#22) are 78 verses, equivalent to the time interval between the death of Ibrahim (p) and the death of his son Ismael (p)

1844 BC – 1766 BC = 78 years.

21) The words of Surat Al Shura (#42) are 860 words, equivalent to the time interval between the construction of Ka'ba by Ibrahim (p) and the birth of Dawud/ David (p)

1891 BC – 1031 BC = 860 years.

22) The letters of Surat Al Muzzammil (# 73) are 850 letters, equivalent to the time interval between the construction of Ka'ba by Ibrahim (p) and the start of Saul

kingdom

1891 BC – 1041 BC = 850 years.

23) The words of Surat Ibrahim (#14) = the words of Surat Al Zukhruf (#43) = 830 words, equivalent to the time interval between the construction of Ka'ba and the death of Judge Eli

1891 BC – 1061 BC = 830 years.

24) The words of Surat Al Shura (#42) are 860 words, equivalent to the time interval between the birth of Ibrahim (p) and the birth of the Judge Eli

2019 BC – 1159 BC = 860 years.

25) The repetition sum of the letters alef, lam and meem in Surat Luqman (#31) is 800 times, equivalent to the time interval between the birth of Ibrahim (p) and the death of Pharaoh Ramses II

2019 BC – 1219 BC = 800 years.

26) The repetition of the letter alef (a) in Surat Al Ra'd (#13) is 557 times, equivalent to the time interval between the birth of Ibrahim (p) and the death of Pharaoh Hatshepsut

2019 BC – 1462 BC = 557 years.

27) The letters of Surat Al Buruj (#85) are 463 letters, equivalent to the time interval between the birth of Ibrahim (p) and the end of the Hyksos state

2019 BC – 1556 BC = 463 years.

28) The letters of Surat Al Tin (#95) are 157 letters, equivalent to the time interval between the death of Ibrahim (p) and the death of Ephraim

1844 BC – 1687 BC = 157 years.

29) The repetition of the letter meem (m) in Surat Al Dukhan (#44) is 147 times, equivalent to the time interval between the death of Ibrahim (p) and the death of Manasseh

1844 BC – 1697 BC = 147 years.

30) The letters of Surat Al Fatihah (#1) are 139 letters, equivalent to the time interval between the birth of Azar and the birth of Ibrahim (p)

2158 BC – 2019 BC = 139 years.

31) The repetition of the letter meem (m) in Surat Al Rum (#30) is 314 times, equivalent to the time interval between the birth of Azar and the death of Ibrahim (p)

2158 BC – 1844 BC = 314 years.

32) The words of Surat Al Ma'arij (#70) are 217 words, equivalent to the time interval between the death of Aber and the birth of Ibrahim (p)

2236 BC – 2019 BC = 217 years.

33) The repetition sum of the letters ta, seen and meem in Surat Al Shoa'ra (# 26) is 607 times, equivalent to the time interval between the destruction of Thamoud and the construction of Ka'ba by Ibrahim (p)

2498 BC – 1891 BC = 607 years.

34) The letters of Surat Al Muzzammil (#73) are 850 letters, equivalent to the time interval between the birth of Ader and the death of Ibrahim (p)

2694 BC – 1844 BC = 850 years.

35) The words of Surat Sad (#38) are 733 words, equivalent to the time interval between the death of Idris (p) and the birth of Ibrahim (p)

2752 BC – 2019 BC = 733 years.

36) The letters of Surat Al Tahrim (#66) are 1074 letters, equivalent to the time interval between the death of Hud (p) and the construction of Ka'ba by Ibrahim (p)

2965 BC – 1891 BC = 1074 years.

37) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the destruction of Aad people of Hud (p) and the construction of Ka'ba by Ibrahim (p)

3088 BC – 1891 BC = 1197 years.

After mentioning all these dates related to Abraham (p), there are still a lot of Questions

[16–120] ((Abraham was (equal to) a nation, obedient to Allah, of pure faith and was not among the idolaters.))

[2–124] ((And when Abraham was tested by His Lord with certain words and he fulfilled them, He said: 'I have appointed you as a leader for the nation.' (Abraham) asked: 'And of my descendants?' 'My covenant,' said He, 'the harm doers shall not receive it.))

An idea I have, is that he was one of the greatest teachers of humanity, and that he who had put the first alphabet (Phoenician Alphabet); what the historians call the Sinai alphabet (relative to the Sinai), from which, at a later time all the world's alphabets, including Greek and Latin, had been derived. There is no evidence on that, but the Apostles were always the teachers of mankind. I believe that he was contemporary with the birth of the first alphabet on the Sinai Peninsula, and that he was a connection between the civilization of the Nile Valley and the civilization of Mesopotamia. I think that the graves of the Twelfth Dynasty in Lisht (a small village 40 miles south of Cairo) embody lots of secrets, especially about Abraham (p).

2.6) Lot (p)

His father, according to the Torah, is the brother of Abraham (p). Lot (p) was probably born in theyear 2025 BC. The destruction of his people might be in 1920 BC, and his death in 1891 BC.

These dates are indicated by:

1) The letters of Lot's story in Surat Al Saffat (#37) are 106 letters, equivalent to the time interval between the birth of Lot (p) and the birth of Isaac (p)

2025 BC – 1919 BC = 106 years.

2) The letters of Lot's story in Surat Al Naml (#27) are 211 letters, equivalent to the time interval between the death of Aber and the birth of Lot (p)

2236 BC – 2025 BC = 211 years.

3) The letters of Lot's story in Surat Al Shu'ara (#26) are 359 letters, equivalent to the time interval between the birth of Lot (p) and the death of Yusuf/ Joseph (p)

2025 BC – 1666 BC = 359 years,

4) The letters of Lot's story in Surat Al A'raf (#7) are 224 letters, equivalent to the time interval between the death of Lot (p) and the start of Hyksos state

1891 BC – 1667 BC = 224 years.

5) The verses of Surat Al Nahl (#16) are 128 verses, equivalent to the time interval between the birth of Ibrahim (p) and the death of Lot (p)

2019 BC – 1891 BC = 128 years.

6) The words of Lot's story in Surat Al Qamar (#54) are 42 words, equivalent to the time interval between the birth of Ismael (p) and the death of Lot (p)

1933 BC – 1891 BC = 42 years.

7) The words of Surat Al Qasas (#28) are 1430 words, equivalent to the time interval between the birth of Lot (p) and the birth of Ezra/Uzayr

2025 BC – 595 BC = 1430 years.

8) The words of Surat Al Fath (#48) are 560 words, equivalent to the time interval between the birth of Lot (p) and Moses' refuge to Median

2025 BC – 1465 BC = 560 years

9) The letters of Surat Al Balad (#90) are 338 letters, equivalent to the time interval between the birth of Lot (p) and the death of Ephraim

2025 BC – 1687 BC = 338 years.

10) The words of Surat Al Mursalat (#77) are 181 words, equivalent to the time interval between the birth of Lot (p) and the death of Ibrahim (p)

2025 BC – 1844 BC = 181 years.

11) The letters of Surat Al Duha (#93) are 166 letters, equivalent to the time interval between the birth of Lot (p) and the birth of Jacob (p)

2025 BC – 1859 BC = 166 years.

12) The words of Surat Al Ghashiyah (#88) are 92 words, equivalent to the time interval between the birth of Lot (p) and the birth of Ismael (p)

2025 BC – 1933 BC = 92 years.

13) The words of Surat Abasa (#80) are 133 words, equivalent to the time interval between the birth of Azar/Terah and the birth of Lot (p)

2158 BC – 2025 BC = 133 years.

14) The words of Surat Yunus (#10) are 1833 words, equivalent to the time interval between the destruction of Lot's people and the birth of Zechariah (p)

1920 BC – 87 BC = 1833 years.

15) The letters of Surat Al Muddaththir (#74) are 1024 letters, equivalent to the time interval between the destruction of Lot's people and the birth of Elijah/Elias (p)

1920 BC – 896 BC = 1024 years.

Chapter III

From Ishmael/Ismael (p) to Hatshepsut

1933 BC	Birth of Ismael/Ishmael (p)
1920 BC	Destruction of Lot's people
1919 BC	Birth of Isaac (p)
1891 BC	Construction of Holy Ka'ba by Ibrahim (p)
1891 BC	Death of Lot (p)
1859 BC	Birth of Jacob/Ya'qub (p)
1844 BC	Death of Ibrahim/Abraham (p)
1777 BC	Birth of Yusuf/Joseph (p)
1772 BC	Death of Isaac/Ishaq (p)
1766 BC	Death of Ismael/Ishmael (p)
1743 BC	Birth of older grandson Manasseh
1741 BC	Birth of younger grandson Ephraim
1712 BC	Death of Jacob (p)
1697 BC	Death of older grandson Manasseh
1687 BC	Death of younger grandson Ephraim
1667 BC	Start of Hyksos state (children of Israel)
1666 BC	Death of Yusuf/Joseph (p)
1603 BC	Birth of Shu'ayb (p)
1556 BC	End of Hyksos state
1522 BC	Birth of Pharaoh Hatshepsut

Chronology Table 3

3.1) Ismael/Ishmael (p)

Ishmael (p) was born in 1933 BC, and as mentioned in the Bible the age of his father Abraham (Ibrahim) when Ishmael was born was 86 years.

$$2019 \text{ BC} - 86 = 1933 \text{ BC}$$

His death might be in 1766 BC, 78 years after the death of his father, equivalent to the number of verses of Surat Al Hajj(#22)

$$1844 \text{ BC} - 78 \text{ years} = 1766 \text{ BC}$$

What confirms the validity of these dates is:

1) The letters of Surat Al Hadid (#57) are 2505 letters; they are equivalent to the time difference between the birth of Ishmael (p) in 1933 BC and the birth of Muhammad (p) in 572 AD

$$1933 + 572 \text{ AD} = 2505 \text{ years.}$$

2) The words of Surat Sad (#38) are 733. They are equivalent to the time difference between the birth of Ishmael (p) and the birth of Ayyub/Job in 1200 BC

$$1933 - 1200 \text{ BC} = 733 \text{ years.}$$

3) The 14 repetition times of the letter (Ha) in Surat Al Dukhan (#44) are equivalent to the time difference between the birth of Ishmael (p) and the birth of Isaac (p) in 1919 BC

1933 BC - 1919 BC = 14 years, (this is in conformity with what has been stated in the Torah).

4) As for his death, perhaps it was in the year 1766 BC. The 2389 letters of Surat Muhammad (#47) are equivalent to the time difference between the death of Ishmael (p) and the Hijra of Muhammad (p) in 623 AD.

$1766 \text{ BC} + 623 \text{ AD} = 2389 \text{ years.}$

5) The repetition of the letter sin (s) in Surat Al Shu'ara(#26) is 93 times, equivalent to the time interval between the birth of Jacob (p) and the death of Ishmael (p)

$1859 \text{ BC} - 1766 \text{ BC} = 93 \text{ years.}$

6) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the death of Ishmael (p) and the birth of Moses (p)

$1766 \text{ BC} - 1493 \text{ BC} = 273 \text{ years.}$

7) The words of Surat Al Hashr (#59) are 445 words, equivalent to the time interval between the birth of Ishmael (p) and the birth of Thutmose III (Moses' Pharaoh)

$1933 \text{ BC} - 1488 \text{ BC} = 445 \text{ years.}$

8)The letters of Surat Al Inshiqaq (#84) are 440 letters, equivalent to the time interval between the birth of Ishmael (p) and the birth of Moses (p)

$1933 \text{ BC} - 1493 \text{ BC} = 440 \text{ years.}$

9) The repetition of the letter meem (m) in Surat Ghafir (#40) is 377 times, equivalent to the time interval between the birth of Ishmael (p) and the end of the Hyksos state

1933 BC – 1556 BC = 377 years.

10) The words of Surat Al Saff (#61) are 221 words, equivalent to the time interval between the birth of Ishmael (p) and the death of Jacob (p)

1933 BC – 1712 BC = 221 years.

11) The letters of Surat Al Zalzalah (#99) are 156 letters, equivalent to the time interval between the birth of Ishmael (p) and the birth of Joseph (p)

1933 BC – 1777 BC = 156 years.

12) The letters of Surat Al Ahqaf (#46) are 2627 letters, equivalent to the time interval between the death of Noah (p) and the birth of Ishmael (p)

4560 BC – 1933BC = 2627 years.

3.2) Isaac (p)

Isaac (p) was born after his father had become one hundred years old, as stated in the Torah, after the birth of his brother Ishmael (p) by fourteen years, so he was born in 1919 BC. This is confirmed by the repetition of the letter (Ha) in Surat Al Dukhan (#44) which is 14 times. His death might be in the year 1772 BC. That means he lived 147 years, indicating a repetition of the letter m (meem) in Surat Al Dukhan (147 times).

What confirms these dates is:

1) Repeat of the letter alef (a) in Surat Al A'raf (#7) (2344 times) is equivalent to the time difference between the death of Isaac (p) in 1772 BC and the birth of

Muhammad (p)

$1772 + 572 \text{ AD} = 2344 \text{ years.}$

2) The words of Surat Al Mutaffifin (#83) are 169; they are equivalent to the time interval between the death of Isaac (p) in 1772BC and the birth of Shu'ayb (p) in 1603 BC. Al Mutaffifin means defrauders, and defrauding was folk Shu'ayb feature.

$1772 \text{ BC} - 1603 \text{ BC} = 169 \text{ years.}$

3) Repeat of the letter meem (m) in Surat Al Ahqaf (#46) is 222 times, which is equivalent to the time interval between the birth of Isaac (p) in 1919 BC and the death of Jacob's grandson (Manasseh) in 1697 BC

$1919 \text{ BC} - 1697 \text{ BC} = 222 \text{ years.}$

4) The repetition sum of the letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the birth of Isaac (p) and the end of the Hyksos state

$1919 \text{ BC} - 1556 \text{ BC} = 363 \text{ years.}$

5) The words of Moses' story in Surat Al Kahf (#18) are 302 words, equivalent to the time interval between the death of Isaac (p) and the birth of Joshua Ben Noon (Moses' assisting youth, who was mentioned in Quran only one time and it was in Surat Al Kahf)

$1772 \text{ BC} - 1470 \text{ BC} = 302 \text{ years.}$

6) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times, equivalent to the time interval between the birth of Isaac (p) and the death of the

Pharaoh Hatshepsut

1919 BC – 1462 BC = 457 years.

7) The repetition of the letter alef (a) in Surat Al Hijr (#15) is 458 times, equivalent to the time interval between the death of Isaac (p) and the end of the Second state (Moses' state)

1772 BC – 1314 BC = 458 years.

8) The repetition of the letter ya in Surat Maryam (#19) is 342 times, equivalent to the time interval between the death of Isaac (p) and drowning of Thutmose III (Moses' Pharaoh)

1772 BC – 1430 BC = 342 years.

9) The repetition of the letter lam (l) in Surat Yunus (#10) is 909 times, equivalent to the time interval between the birth of Idris (p) and the birth of Isaac

2828 BC – 1918 BC = 909 years.

10) The repetition sum of the letters alef, lam and ra (a, l, r) in Surat Ibrahim (#14) is 1156 times, equivalent to the time interval between the death of Isaac (p) and the death of Yunus/Jonah (p)

1772 BC – 616 BC = 1156 years.

11) The repetition of the letter ha in Surat Al Jathiyah (#45) is 29 times, equivalent to the time interval between the death of Isaac (p) and the birth of Manasseh

1772 BC – 1743 BC = 29 years.

12) The words of Surat Al 'Ankabut (#29) are 976 words, equivalent to the time interval between the death of Isaac (p) and the death of Elisha/Elyasa'(p)

1772 BC – 796 BC = 976 years.

13) The repetition of the letter meem (m) in Surat Al 'Ankabut (#29) is 341 times, equivalent to the time interval between the death of Isaac (p) and the death of Korah/Qarun

1772 BC – 1431 BC = 341 years.

14) The words of Surat Al Furqan (#25) are 893 words, equivalent to the time interval between the death of Isaac (p) and the birth of Elisha/Elyasa' (p)

1772 BC – 879 BC = 893 years.

15) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the birth of Isaac (p) and the birth of Thutmose III (Moses' Pharaoh)

1919 BC – 1488 BC = 431 years.

16) The letters of Surat Al Bayyinah (#98) are 397 letters, equivalent to the time interval between the birth of Isaac (p) and the birth of Hatshepsut

1919 BC – 1522 BC = 397 years.

17) The repetition sum of the letters ha and meem in Surat Al Dukhan (#44) is 161 times, equivalent to the time interval between the birth of Ishmael (p) and the death of Isaac (p)

1933 BC – 1772 BC = 161 years.

18) The words of Surat Fatir (#35) are 775 words, equivalent to the time interval between the birth of Ader and the birth of Isaac (p)

2694 BC – 1919 BC = 775 years.

19) The words of Surat Al Anbiya' (#21) are 1169 words, equivalent to the time interval between the destruction of Aad people of Hud and the birth of Isaac (p)

3088 BC – 1919 BC = 1169 years.

20) The words of Surat Al Nur (#24) are 1316 words, equivalent to the time interval between the destruction of Aad and the death of Isaac (p)

3088 BC -1772 BC = 1316 years.

3.3) Destruction of Lots' people in 1920BC

(See Lot in the previous chapter)

3.4) Building of the Ka'ba in 1891 BC.

(See Abraham in the previous chapter.)

3.5) Death of Abraham in 1844 BC

(See Abraham in the previous chapter.)

3.6) Jacob /Ya'qub (p)

According to the Torah, Jacob was born fifteen years before the death of his grandfather Abraham (p) and had lived 147 years, that means he was born in 1859 BC and died in 1712 BC

$$1844 \text{ BC} + 15 = 1859 \text{ BC}$$

$$1859 \text{ BC} - 147 = 1712 \text{ BC}$$

What enhances these dates is:

1) The words of Surat Al Saff (#61) are (221) words; that is equivalent to the time interval between the death of Jacob (p) in 1712 BC and the death of Shu'ayb (p) in 1491 BC

$$1712 \text{ BC} - 1491 \text{ BC} = 221 \text{ years}$$

2) The repetition of the letter meem (m) in Surat Al Dukhan (#44) is 147 times, equivalent to the age of Jacob (p)

3) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the birth of Jacob (p) and the birth of Ezra

$$1859 - 595 \text{ BC} = 1264 \text{ years.}$$

4) The total repetition of the letters ha and meem in Surat Al Zukhruf (#43) (h = 42 times, m = 321 times) is equivalent to the time difference between the birth of Jacob (p) in 1859 BC and the birth of Aaron/Harun (p) in 1496 BC.

$$1859 - 1496 \text{ BC} = 363 \text{ years.}$$

5) The total repetition of the ha and meem letters in Surat Al Ahqaf (#46) (h = 34 times, m = 222 times) is equivalent to the time difference between the birth of Jacob (p) in 1859 BC and the birth of Shu'ayb (p) in 1603 BC

1859 BC – 1603 BC = 256 years.

6) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the death of Jacob (p) and the death of Ezra (first time)

1712 BC – 528 BC = 1184 years.

7) The letters of Surat Al Jinn (#72) are 1096 letters, equivalent to the time interval between the death of Jacob (p) and the death of Yunus/Jonah (p)

1712 BC – 616 BC = 1096 years.

8) The repetition of the letter alef (a) in Surat Al Sajdah (#32) is 242 times, equivalent to the time interval between the death of Jacob (p) and the birth of Joshua Ben Noon

1712 BC – 1470 BC = 242 years.

9) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the birth of Jacob (p) and the birth of Pharaoh Hatshepsut

1859 BC – 1522 BC = 337 years.

10) The words of Surat Al Balad (#90) are 82 words, equivalent to the time interval between the birth of Jacob (p) and the birth of Joseph (p)

1859 BC – 1777 BC = 82 years,

The dates related to Jacob's Grandsons (Joseph's children) are all referenced to the dates of the death of Jacob (p), as we shall see later.

3.7) Joseph/Yusuf (p)

The best evidence dating to Joseph (p), is the Surah given by his name; Surat Yusuf (#12). Its 1777 words are equivalent to the time difference between his birth and the birth of Jesus Christ (p), that is, he was born in the year 1777 BC, while the number of verses 111 tells us his age which is 111 years. Thus the date of his death is the year 1666 BC (in the Bible his age reached 110 years, but there are many differences in their interpretations for his birth and death time).

What enhances these dates mentioned above is:

1) The words of Surat Al Hujurat (#49) are 347 words; equivalent to the time difference between the Joseph's birth (p) in 1777 BC and the Exodus of the Children of Israel out of Egypt in 1430 BC.

$$1777 \text{ BC} - 1430 \text{ BC} = 347 \text{ years}$$

People of the Book stated that their stay in Egypt was 430 years. Whether we count the years from the date that Joseph (about 1760 BC) or Jacob (about 1730 BC) entered into Egypt, there is a large gap (100 – 130 years) in estimating the length of this time period.

2) The letter ya in Surat Yasin (#36) is repeated 236 times; that is equivalent to the time difference between the death of Joseph (p) in 1666 BC and the date of the Exodus from Egypt in 1430 BC.

$$1666 - 1430 \text{ BC} = 236 \text{ years}$$

3) The letter sin (s) in Surat Yasin (#36) is repeated 47 times; that is equivalent to 47 years, which is the time difference between the birth of Joseph (p) and entry of the Children of (Bani) Israel with their father Jacob (p) to Egypt in 1730 BC.

$1777 \text{ BC} - 1730 \text{ BC} = 47 \text{ years.}$

Glory to God the Knowing, the Wise, later on we will see how this repetition of the two letters (ya and sin) is also dating for Yunus(p). Is this coincidence or is it a book its verses tightened by the Wisest and Most Expert. Both two names begin with the letter ya and contain the letter sin.

4) The fall of the Hyksos State (which is the first State of the Children of Israel) was in the year 1556 BC. It is as the words number of Surat Al Isra' (#17) (also called Surat Bani Israel). Between this fall and the birth of Joseph (p) is 221 years equivalent to the number of the words of Surat Al Saff (#61) 221 words.

$1777 - 1556 \text{ BC} = 221 \text{ years.}$

5) The death of Saleh (p) is linked with the death of Joseph with the words of Surat Sad (#38) (733 words).

$2399 - 1666 \text{ BC} = 733 \text{ years.}$

6) As for the People of the Cave, the difference between the date of their awakening in the year 265 BC and the date of the death of Joseph (p) in the year 1666 BC is 1401 years, which is equivalent to the 1401 letters of the story of the People of the Cave in Surat Al Kahf (#18).

$1666 - 265 \text{ BC} = 1401 \text{ years.}$

7) The repetition of the letter alef (a) in Surat Al Sajda (#32) is 242 times, which is

equivalent to the time difference between the birth of Abraham (p) in 2019 BC and the birth of Joseph(p) in 1777 BC

$2019 \text{ BC} - 1777 \text{ BC} = 242 \text{ years.}$

8) The words of Surat Al Ra'd (#13) are 854 words, which are equivalent to the time difference between the birth of Joseph (p) in 1777 BC and the death of Solomon (p) in 923 BC

$1777 - 923 \text{ BC} = 854 \text{ years.}$

9) The number of verses of Surat Al Baqara (#2) is 286 verses. This number gives us the total age of Abraham (p) and Joseph (p)

$175 \text{ years} + 111 \text{ years} = 286 \text{ years}$

10) The difference between the death of Jacob (p) and the death of Joseph (p) is 46 years, which is equivalent to the repetition of the letter (ha) in Surat Fussilat (#41).

$1712 \text{ BC} - 1666 \text{ BC} = 46 \text{ years.}$

12) The number of letters of Surat Al Dukhan (#44) are 1455 letters; they are equivalent to the time difference between the birth of Joseph (p) and the death of Alexander the Great (Thul Qarnayn)

$1777 \text{ BC} - 322 \text{ BC} = 1455 \text{ years.}$

13) The total repetition of the letters (a, l and m) in Surat Luqman (#31) is 800 times. It is equivalent to the time difference between the birth of Joseph (p) and the birth of Solomon (p), (a = 337, l = 293, m = 170).

$1777 \text{ BC} - 977 \text{ BC} = 800 \text{ years.}$

14) The repetition of the letter m in Surat Luqman (#31) is 170 times, equivalent to the time difference between the death of Joseph (p) and the birth of Aaron (p).

1666 BC – 1496 BC = 170 years.

15) The difference between the death of Joseph (p) and the birth of Moses (p) is 173 years. It is equivalent to the 173 words of the Surah Al Naba' (#78).

1666 BC – 1493 BC = 173 years.

16) The words of Surat Al Kahf (#18) are 1579 words, equivalent to the time interval between the death of Joseph (p) and the birth of Zechariah (p)

1666 BC – 87 BC = 1579 years.

17) The repetition of the letter ha in Surat Al Ahqaf (#46) is 34 times, equivalent to the time interval between the birth of Joseph (p) and the birth of his son Manasseh

1777 BC – 1743BC = 34 years.

18) The letters of Surat Al Najm (#53) are 1422 letters, equivalent to the time interval between the birth of Joseph (p) and the birth of Alexander the Great (Thul Qarnayn)

1777 BC – 355BC = 1422 years.

19) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161 times, equivalent to the time interval between the birth of Joseph (p) and the death of Yunus (p)

1777 BC – 616 BC = 1161 years.

20) The repetition of the letter ha (h) in Surat Maryam (#19) is 174 times, equivalent to the time interval between the birth of Joseph (p) and the birth of Shu'ayb (p)

1777 BC – 1603 BC = 174 years.

21) The words of Surat Al Mu'minun (#23) are 1050 words, equivalent to the time interval between the death of Joseph (p) and the death of Yunus (p)

1666 BC – 616 BC = 1050 years.

22) The words of Surat Fatir (#35) are 775 words, equivalent to the time interval between the birth of Joseph (p) and the death of Talut/Saul

1777 BC – 1002 BC = 775 years.

23) The repetition of the letter ra in Surat Yusuf (#12) is 255 times, equivalent to the time interval between the birth of Joseph (p) and the birth of Pharaoh Hatshepsut

1777 BC – 1522 BC = 255 years.

Sometimes ago, TV series was broadcasted on the television screen bearing the name of Joseph. They tried to symbolized scenes from the Holy Quran in Surat Yusuf (#12), but they did so much wrong to history when they considered that Akhenaten was the king, who during his time Joseph (p) had lived. They had shortened the history by about four centuries.

Some of them went into the opposite direction, considering that the Pharaoh of Moses is one of the Hyksos, in order to free his people from the characteristic of injustice that the Pharaoh was characterized with (as the Hyksos were strangers to

Egypt).

3.8) Grandsons of Jacob (Al Asbat, the sons of Joseph)

They are mentioned in the Holy Quran in five places; four of them with definite article (Al) and combined with the name of Jacob (p), while the fifth is mentioned without definite article and without mentioning Jacob (p) along with them. By this it was meant the Twelve Tribes of the sons of Jacob who numbered twelve sons.

Following are the places where they are mentioned in:

1) [2–136] ((Say: 'We believe in Allah and that which is sent down to us, and in what was sent down to Abraham, Ishmael, Isaac, Jacob, and Al Asbat; to Moses and Jesus and the Prophets from their Lord. We do not differentiate between any of them, and to Him we are submissive (Muslims).))

2) [2–140] ((Or do you say that Abraham, Ishmael, Isaac, Jacob, and Al Asbat, were Jews or Nazarenes! Say: 'Who knows better, you or Allah? Who is more unjust than he who hides a testimony received from Allah? And Allah is not inattentive of what you do.))

3) [3–84]((Say: We believe in Allah and in what is sent down to us and in that which was sent down to Abraham, Ishmael, Isaac, Jacob and Al Asbat, and in that which was given to (Prophets) Moses and Jesus, and the Prophets from their Lord. We do not differentiate between any of them. To Him we are submitters (Muslims).))

4) [4–163] ((LO! We inspire thee as we inspired Noah and the prophets after him, as we inspired Abraham and Ishmael and Isaac and Jacob and Al Asbat, and Jesus and Job and Jonah and Aaron and Solomon, and as we

imparted unto David the Psalms.))

5) [7–160] ((We divided them into twelve Asbat(tribes), each a nation. And when his people demanded drink, we revealed to Moses: 'Strike the rock with your staff. 'Thereupon twelve springs gushed from the rock and each tribe knew its drinking place. We caused the clouds to cast their shadow over them, and sent down for them manna and quails, saying: 'Eat of the good things we have provided for you. 'Indeed, they did us no wrong, but they wronged themselves.))

In the Church Forum, it has been said on the word Sabt/Asbat:

“It is a noun from the word (Shebt) that means stick or a group led by a headman with a stick, that the sons of Joseph (p), Manasseh and Ephraim, were called out with.”

Jacob had grandsons from all his twelve sons, but who were especially mentioned in the Torah were the sons of Joseph (p), Manasseh and Ephraim, and those, according to the Torah, are who were blessed by Jacob (p).

According to the Torah Yusuf (Joseph) (p) was released from jail at the age of thirty years, that is, he was released in 1747 BC and married after his release

1777 BC – 30 years = 1747 BC

It is not surprising that his children might have been born in the years 1743BC and 1741BC. I have concluded this from the numbers of the aforementioned verses. Their lineage to Jacob has made the calculation process easier:

1) The words of the first verse #136 of Surat Al Baqara are 31 words; they are equivalent to the time difference between the birth of the first grandson (Manasseh) and the death of Jacob (p) in 1712 BC

1712 BC + 31 = 1743 BC, (the birth of the first grandson (Manasseh))

2) The words of the second verse #140 of Surat Al Baqara are 30 words; they are equivalent to the time difference between the death of the first grandson (the elder) Manasseh in 1697 BC and the beginning of the Hyksos rule (what remained from Jacob grandsons) in 1667 BC.

1697 BC – 1667 BC = 30 years

3) The words of the third verse #84 of Surat Aal Imran are 29 words; they are equivalent to the time difference between the death of Jacob and the birth of the second grandson Ephraim (the younger)

1712 BC + 29 = 1741 BC, (the birth of the second grandson (Ephraim))

4) The words of the fourth verse #163 of Surat Al Nisa' are 25 words; these words could give us the date of the second grandson death. It has come after 25 years of the death of Jacob (p)

1712 BC – 25 = 1687 BC,(the death of the second grandson Ephraim)

I believe that those grandsons had become kings in Egypt, and perhaps they were involved in verse 20 of Surat Al Maidah (#5) (in addition to the kings of the Hyksos state).

[5–20] ((And when Moses said unto his people: O my people! Remember Allah's favor unto you, how He placed among you prophets, and He made you kings, and gave you that which He gave not to any other of his creatures)).

The verse came in the words uttered by Moses (p), which means that those kings had preceded Moses. The Sons of Israel entered into Egypt, accompanied by their

father Jacob (p) (Israel) in the year 1730 BC, and left Egypt accompanied by Moses and Aaron in the year 1430 BC, this means that they became kings during the period of their stay in Egypt (between 1730 BC and 1430 BC).

As for Joseph (p), it has not been mentioned that he became a king, neither in the Holy Quran nor in the Torah.

Yes; they are the sons of Joseph (p); they are the grandsons of Jacob (p); they were among the most famous kings of the thirteenth Egyptian Dynasty.

Now let us set their dates before looking at the validity of this theory. As we will see later, the grandsons took over the rule in Egypt; the older grandson (Manasseh) during the period from 1708 BC to 1697 BC, then followed by the younger grandson (Ephraim) during the period from 1697 BC to 1687.

Accordingly Manasseh lived from 1743 BC to 1697 BC and Ephraim from 1741 BC to 1687 BC. However, the above mentioned data are presumptive. But as the references are numerous, the presumptions are considerably lessened and the chances of their validity increase. The following support their validity:

1) The time difference between the birth of the first grandson (Manasseh) in 1743 and the beginning of the sleep of the People of the Cave in 574 BC is 1169 years, which are equivalent to the number of the words of Surat Al Anbiya' (#21) (1169 words).

$1743 \text{ BC} - 574 \text{ BC} = 1169 \text{ years.}$

2) The death of the younger grandson (Ephraim) in 1687 BC is far away in years from the mission of the Prophet Muhammad (p) in 610 AD by about the 2297 years, which is equivalent to the total repetition of the letters (a, l, and r) in Surat Yusuf (#12) (a = 1234, l = 808, r = 255)

1687 BC + 610 AD = 2297 years.

3) The death of the younger grandson (Ephraim) in 1687 BC is separated from the date of the Flood of Prophet Noah (p) in 5434 BC by 3747 years; this is equal to the number of words in Surat Al Nisa' (#4) (3747 words).

5434 BC – 1687 BC = 3747 years.

4) The repetition of the letter alef (a) in Surat Aal Imran (#3) is 2351 times, equivalent to the time interval between the birth of Ephraim and the mission of prophet Mohammad (p)

1741 BC + 610 BC = 2351 years.

5) The Repetition of the letter (ha) in Surat Taha (#20) is 250 times, equivalent to the time interval between the birth of Manasseh and the birth of Moses (p)

1743 BC – 1493 BC = 250 years.

The time interval between the birth of Ephraim and the death of Shu'ayb (p) is also 250 years

1741 BC – 1491 BC = 250 years.

Someone who has no knowledge of the Holy Quran combinations might say: why did you choose the letter (ha) from the other letters of the Arabic alphabets, they are all repeated in all the Holy Quran Surahs? For those I would like to say that I did not choose, but it is God who chooses and put it at the beginnings of 29 Surahs of the Holy Quran. The Muslims called them the scanned letters or initials of Surahs

6) The repetition of the letter sin (s) in Surat Al Qasas (#28) is 101 times; it is equivalent to the time difference between the death of Abraham (p) and the birth of Manasseh

1844 BC – 1743 BC = 101 years.

7) The repetition sum of the letters ha and meem in Surat Ghafir (#40) is 439 times, equivalent to the time interval between the birth of Manasseh and the birth of Ramses II

1743 BC – 1304 BC = 439 years.

8) The repetition of the letter (r) in Surat Yusuf (#12) is 255 times; it is equivalent to the time interval between the birth of Manasseh in 1743 BC and the birth of Thutmose III in 1488 BC.

1743 BC – 1488 BC = 255 years.

9) The words of Surat Al Muzzammil (#73) are 199 words; they are equivalent to the time difference between the death of Ephraim in 1687 BC and the birth of Thutmose III in 1488 BC.

1687 BC – 1488 BC = 199 years.

10) The age of Manasseh was 46 years, which are equivalent to the repetition of the letter ha (46 times) in Surat Fussilat (#41).

11) The repetition of the letter n in Surat Al Qalam (#68) is 131 times, equivalent to the time difference between the death of Ephraim in 1687 BC and the end of the Hyksos state in 1556 BC.

1687 BC – 1556 BC = 131 years.

12) The letters of Surat Al Najm (#53) are 1422 letters, equivalent to the time difference between the death of Ephraim and awakening of the Cave People

1687 BC – 265 BC = 1422 years.

13) The words of Surat Qaf (#50) are 373 words; equivalent to the time difference between the death of Ephraim in 1687 BC and the fall of the Second State (Moses State) in 1314 BC.

1687 BC – 1314 BC = 373 years

14) The repetition of the letter m in Surat Al Ahqaf (#46) is 222 times, equivalent to the time difference between the birth of Isaac (p) in (1919 BC) and the death of Manasseh in (1697 BC)

1919 BC – 1697 BC = 222 years.

15) As for the repetition of the letter (a) in Surat Al ‘Ankabut (#29) is 712 times, equivalent to the time difference between the birth of the oldest grandson (Manasseh) in 1743 BC and the birth of David (p) in 1031 BC.

1743 BC – 1 031 BC = 712 years.

16) The letters of Surat Al Haqqah (#69) are 1113 letters, equivalent to the time interval between the death of Ephraim and the start sleeping of the Cave People

1687 BC – 574 BC = 1113 years.

17) The letters of Surat Al Insan (#76) are 1078 letters, equivalent to the time interval between the birth of Manasseh and Yunus (p) being swallowed by the whale

1743 BC – 665 BC = 1078 years.

18) The letters of Surat Al Saff (#61) are 945 letters, equivalent to the time interval between the birth of Ephraim and the death of Elisha/Elyasa' (p)

1741 BC – 796 BC = 945 years.

19) The repetition of the letter lam (l) in Surat Yusuf (#12) is 808 times, equivalent to the time interval between the death of Ephraim and the birth of Elisha (p)

1687 BC – 879 BC = 808 years.

20) The repetition of the letter lam (l) in Surat Hud (#11) is 791 times, equivalent to the time interval between the death of Ephraim and the birth of Elijah/Elias (p)

1687 BC – 896 BC = 791 years.

21) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the death of Manasseh and the death of Joshua Ben Noon

1697 BC – 1360 BC = 337 years.

22) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the birth of Ephraim and the death of Aaron (p)

1741 BC – 1390 BC = 351 years.

23) The repetition of the letter meem (m) in Surat Al Shura (#42) is 297 times, equivalent to the time interval between the death of Ephraim and the death of Aaron (p)

1687 BC – 1390 BC = 297 years.

24) The repetition of the letter meem (m) in Surat Al Ra'd (#13) is 257 times, equivalent to the time interval between the death of Ephraim and the drowning of Thutmose III

1687 BC – 1430 BC = 257 years.

25) The repetition sum of both letters ta and ha in Surat Taha (#20) is 278 times, equivalent to the time interval between the birth of Manasseh and Moses' refuge to Median

1743 BC – 1465 BC = 278 years.

26) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Manasseh and the birth of Joshua Ben Noon

1743 BC – 1470 BC = 273 years.

27) The letters of Surat Al Tariq (#86) are 253 letters, equivalent to the time interval between the birth of Ephraim and the birth of Moses' Pharaoh Thutmose III

1741 BC – 1488 BC = 253 years.

28) The words of Surat Al Saff (#61) are 221 words, equivalent to the time interval between the birth of Manasseh and the birth of Pharaoh Hatshepsut

1743 BC – 1522 BC = 221 years.

29) The repetition of the letter ra in Surat Al Hijr (#15) is 94 times, equivalent to the time interval between the death of Manasseh and the birth of Shu'ayb (p)

1697 BC – 1603 BC = 94 years.

30) The repetition of the letter meem (m) in Surat Al Dukhan (#44) is 147 times, equivalent to the time interval between the death of Ibrahim (p) and the death of Manasseh

1844 BC – 1697 BC = 147 years.

31) The repetition sum of the letters ta and ha in Surat Taha (#20) is 278 times, equivalent to the time interval between the birth of Ibrahim (p) and the birth of Ephraim

2019 BC – 1741 BC = 278 years.

32) The repetition of the letter alef (a) in Surat Al Rum(#30) is 493 times, equivalent to the time interval between the death of Aber and the birth of Manasseh

2236 BC – 1743 BC = 493 years.

33) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the death of Saleh (p) and the death of Ephraim

2399 BC – 1687 BC = 712 years.

34) The letters of Surat Al Jumu'ah (#62) are 755 letters, equivalent to the time interval between the destruction of Thamud (people of Saleh (p)) and the birth of Manasseh

2498 BC – 1743 BC = 755 years.

35) The letters of Surat Al Ma'arij (#70) are 951 letters, equivalent to the time interval between the birth of Aber and the birth of Manasseh

2694 BC – 1743 BC = 951 years.

36) The letters of Surat Nuh (#71) are 953 letters, equivalent to the time interval between the birth of Aber and the birth of Ephraim

2694 BC – 1741 BC = 953 years.

37) The letters of Surat Al Tahrim (#66) are 1074 letters, equivalent to the time interval between the start of Idris' ruling and the death of Manasseh

2771 BC – 1697 BC = 1074 years.

38) The repetition of the letter alef (a) in Surat Yunus (#10) is 1224 times, equivalent to the time interval between the death of Hud(p) and the birth of Ephraim

2965 BC – 1741 BC = 1224 years.

39) The words of Surat Al Haqqah (#69) are 258 words, equivalent to the time interval between the death of Azar/Terah and the death of Ephraim

1945 BC – 1687 BC = 258 years.

40) The letters of Surat Al Balad (#90) are 338 letters, equivalent to the time interval between the birth of Lot (p) and the death of Ephraim

2025 BC – 1687 BC = 338 years.

3.9) Joseph (p) in Egypt (his life and his death)

When Joseph's brothers plotted against him in envy of him and threw him in the well, some passing people picked him up out of the well and sold him in Egypt. It is believed that he was sold in the city of Armant, (20 km south of Luxor); it is the same city where Moses (p) was born. He entered into Egypt at the age of about 17 years. He stayed in Egypt for a long time of about 94 years. He died in 1666 BC and was buried in Egypt.

Later on, he was transferred by Moses (p) to Palestine. There in Egypt he got senior positions (whether according to the Holy Quran or the Torah). He must have left a trace as an evidence of him:

1) It is stated in the Torah, Genesis (41–41) “Then Pharaoh said to Joseph, See, I have set thee over all the land of Egypt” (i.e. responsible for all of the land of Egypt) and in the same Genesis (41–45) Pharaoh called Joseph's name Zaphenath–Paneah and gave him Asenath daughter of Potipherah the priest of Own as a wife. He gathered the outlying areas of the land of Egypt. In the Genesis 41–41 Joseph was thirty years old when he stood before the Pharaoh King of Egypt. Joseph went out from Pharaoh, and went throughout all the land of Egypt.

2) It is stated in the Holy Quran in Surat Yusuf (Joseph):

[12–21]((The Egyptian that bought him said to his wife: 'Make his stay honorable. He may benefit us, or take him for our son. 'As such we established Joseph in the land, so that we might teach him the interpretation of visions. Allah prevails in His affairs, though most people do not know)).

[12–22]((And when he reached maturity, we bestowed on him wisdom and

knowledge. As such we recompense those who do good.))

And after the interpretation of the king's vision:

[12–54]((The king said: 'Bring him before me. I will assign him to myself. 'And when he had spoken with him he said: 'Today, you are firmly established in both our favor and trust)).

[12–55]((He (Joseph) said: 'Give me charge of the storehouses of the land, I am a knowledgeable guardian)).

[12–56] ((And as such we established Joseph in the land to live wherever he liked. We bestow Our Mercy on whom we will, and we never waste the wage of the righteous)).

3) From the above mentioned it is clear that the Holy Quran and the Bible in agreement that the job of Joseph (p) was land administrator, or what we call now Minister of Agriculture, but because of the state's reliance on agricultural economy, the land administrator had especial importance.

4) From the dates derived from the Holy Quran we know that Yusuf (Joseph) (p) had lived during the period from 1777 BC to 1666 BC. This period of the ancient history of Egypt is period of the rule of the 13th Dynasty, which historians estimated by about 154 years, that stretched from about 1803 BC until about 1650 BC. During this period, more than fifty kings ruled for short periods as is stated in the history of Manetho (the Egyptian historian and priest who was contemporary to the Ptolemaic in the third century BC).

The Torah states that Joseph (p) was thirty years old when he appeared before the king, this means that he received his new job in 1747 BC

1777 BC – 30 years = 1747 BC

And he married the daughter of the priest of Own. Then let us look for the land administrator on that date. Indeed, there was someone (whose name was Haanchef) in about 1750 BC. He was contemporary to King Sobekhotep II, and his name was mentioned in Papyrus Boulaq 18, that was found in the tomb of one of the scribes (clerks). It stated the regulations (lists) of what had been received and disbursed from the food rations at the Royal Court and the affiliates that were at that time in the city of Thebes (Luxor now) for special reasons, as the capital was in (Altawi) near Lisht south of Cairo. In this document, the name of the famous minister (Ankhu) and Queen Aya the wife of Sobekhotep II, were also mentioned.

Now let us look at the name of Joseph (p) mentioned in the Torah; it is (Paneah) given to him by King Sobekhotep II. It is inverted name of the land official (Ha/anch/ef), the first & the last syllables were inverted but middle syllable was left as it was, as it consisted of one form that cannot be read inverted, perhaps the Kha and the Ha were merged to make it easier for them to pronounce, so they became (Paneah). I can sense the smell of Ibrahim's Hanafiat, in Joseph's name. Perhaps the name was Hanif. (In Hebrew P = F)

I am wondering if the original version of the Torah was written in Hieroglyphs, so for that reason the people were compelled to read it inverted as the distance had become wide between them and the Egyptian civilization, or that the historians and Egyptologists who inverted it.

What captured my attention was, the name of the person who bought Joseph (p), as well as the name of his father in law the Priest of Own. Both of their names, according to the Torah, begin with the word ((Poti)), and I think it is only an inverted word of ((hotep)), especially as the letter ((p) is pronounced in Hebrew as ((ph)). In that historical period of time this name was widely spread, as seven of the kings of this Thirteenth Dynasty bore the name of (Sobekhotep).

Now let us look for the person who was called (Haanchef), and was the lands

official (administrator) in the era of Sobekhotep II. It is mentioned that one person only who was called by that name enjoyed a lot of importance, especially his sons who were the most important kings of the Thirteenth Dynasty. The name of this man was Haanchef and the name of his wife was Kemit, which means the Egyptian. It is said that she was the daughter of Amenhotep IV (of the late kings of the Twelfth Dynasty). His father was named Nehy. I think this means the worshiper and His mother was named Senebtisi.

As for his title, it was the title of who did not bear royal origins but common origins. He was nicknamed as the father of kings or the Lord of lords, he and his sons were boasting by their folk origins (perhaps it was humility of prophets). His sons were the two brothers Neferhotep I (ruled Egypt around 1708 until 1697 BC) and Sobekhotep IV (ruled Egypt between 1697 BC and 1687 BC). Between them a third person appeared, named Sihathor. Certain historians said that he was the son of Neferhotep I, and some said that he was his brother who ruled for months while some said that he was only a prince and did not assume power.

But who succeeded both of them in power was Sobekhotep V (ruled Egypt from 1687 BC to 1683 BC). The historians presume that he was one of Sobekhotep IV sons, who were separated from the state of the Hyksos by a short period of time (16 years). Very little has been known about rulers of this short period till the power has been transferred to the east of Delta (State of the Hyksos).

I think that the royal family of (Haanchef) is the same family of the lands administrator (Haanchef/Yusuf/Joseph) (p). What enhances my belief is:

1) There is no doubt in what Almighty God says:

[5–20](((Remember) when Moses said to his people. 'Remember, my people, the favors which Allah has bestowed upon you. He has raised up Prophets among you, made you kings, and given you that which He has not given to any one of the worlds)).

The talk about Bani Israel (the Sons of Israel) and their history began when Israel (Jacob) (p) have sought refuge in Egypt in the last years of famine that devastated the region (around 1730 BC). According to the story of the Torah they were 70. They left the region under the leadership of Moses (p), where the verse addressed to them in the words of Moses (p) after 300 years of their entry into Egypt in 1430 BC (It is the date of their Exodus as we will see later on).

2) The Interrelating of events for the historians is often done in the context of civilization and concepts prevailing at the time (civilization polytheism) and (rulers' apotheosis).

The problems of language have not been fully controlled. There are still a lot of differences about their interpretation, as all of them need further research and scrutiny, especially as regard to the two brothers Neferhotep I and Sobekhotep IV.

3) The name of their grandfather was Nehy, (I think he was Jacob). His title was "the soldier protector of the city". Perhaps he was appointed by the King as the head of the garrison city in which they settled down in the East of the Delta, which was called in the Torah as (Goshen), and perhaps it is a weak translation for the word (Israel). I found out that the word Israel means the fighter, or warrior or Mujahid in Allah's path.

4) Historians say, probably they reached to the power through a coup d'etat, but it has never been said that any of them was previously influential or senior officer or commander in the army.

What made them think so is that it was not clear that any of them had any relations with those kings who preceded them. They said, most likely this NeferhotepI had come to power through a military coup.

But I think it is different than that; the king who preceded them in the rule of Egypt

was named Sobekhotep III. The historians said that he was the commander of the Royal Guard before becoming the king.

The Torah has mentioned in the Genesis (39–1) “But Joseph was sent to Egypt and was bought by Putiphar, eunuch of Pharaoh, the chief of the police”.

The Holy Quran says in Surat Yusuf [12–21] (**The Egyptian that bought him said to his wife: 'Make his stay honorable. He may benefit us, or take him for our son. 'As such we established Joseph in the land, so that we might teach him the interpretation of visions. Allah prevails in His affairs, though most people do not know.'**)

I do not think that the police are much differing from the Royal Guard at that time. Both were one, but the translators differed on the names. I do not believe that he was eunuch (as stated in some Bible translations), because the Holy Quran states that he had a wife, and also historians say that Sobekhotep III had two wives; the first was named (Nene) of whom he had two daughters, and a second was named (Seneb–Henas) from whom he did not have any children. I think the later was the woman who attempted to seduce Yusuf (Joseph) (p) (remark: her second name was Henas, it is read inverted (this time by the Egyptologists), but originally it was (Senah = Senat = Asenath)).The latest contest is what has been stated in the Torah, a name for Joseph's wife, (p).

Let us return back to Sobekhotep III. Perhaps he was who bought Joseph (p) and adopted him, and thus the throne moved to the sons of Joseph as he did not have a baby male to inherit the throne of Egypt.

5) What drew the attention of the historians that those two kings (Neferhotep I and Sobekhotep IV) were too much careless to protect the eastern borders of Egypt, and they allowed the Bedouins of Asian to enter into Egypt (according to historians) till became stronger and established the state of the Hyksos later on, while those kings who ruled before them were very careful that no one could be

able to enter into Egypt from the eastern side except those whom they wanted. They built the separation barrier to limit the migration of nomads and their raids.

6) They used to say that their origins are from the north. The historians interpreted it as the Nile Delta, but it could also be interpreted the north of Egypt; the home of their parents; the south of Palestine.

7) Senebe (may be driven from Seneb) was the treasurer of the finance house during the reign of the two kings, the brothers Neferhotep I and Sobekhotep IV. It is said that he was among the influential people in the royal court, and had close relations with the two mentioned kings, and his father was bearing the same title as the grandfather of the two kings (city garrison soldier). His name only was different; he was called Nebo (may be other name of Jacob). It is also said that he occupied his post because of his personal knowledge of the king Nefer-hotep I. It is said that: his death and his grave were unknown in time and place despite of his fame and his position.

I have some doubt that this Senebe is himself Haanchef, and he himself is Joseph (p). His name that is mentioned in the Torah as Sefinat probably had been modulated a little bit but its origin is Senebe. The name of Haanchef mother was Senebtisi, and perhaps the name of the woman who tried to seduce Joseph (p) was Senebhenas the wife of Sobekhotep III.

What has raised these doubts is that, what was well known to the historians about the 13th Dynasty, is that popular figures of this Dynasty had held more than one name, sometimes two names and sometimes three. This had increased the difficulty of tracing their history in a proper way.

8) The Genealogists of ancient history of Egypt have estimated the birth of the Haanchef in about 1770 BC, which roughly corresponds to what has been prescribed by the Holy Quran for the birth of Joseph (p) in 1777 BC. As for his wife Kemit, they said that she was the daughter of Amenhotep IV (the last king of

the 12th Dynasty). They might have wrongly stated this figure because Amenhotep IV died tens of years before the birth of Joseph (p). The figure might probably have been the V or the VI instead of the IV. There were others who had bore this name (Amenhotep V and VI) from the kings of the 13th Dynasty and perhaps her two sons inherited the throne through her.

It has been stated in the Torah that the name of Joseph's wife was Asenath and she was the daughter of the high priest of Own (Hiliobolis = Ain Shams). Her father might have become a king later on, as often the senior priests became kings, and thus the throne was transferred through her to her two sons.

As for the birth dates of the two brothers Neferhotep I and Sobekhotep IV, and their middle brother (if he existed), the Genealogist Bernd Yosef Jansin site (www.berndjosefjansen.de), mentioned that:

Neferhotep I was born in 1745 BC

Sihathur was born in 1743 BC

Sobekhotep IV was born in 1740 BC

This is approximately in line with what has been defined by the Holy Quran regarding the dates of Jacob's grandsons, the date 1743 BC is for the elder one and the date 1741 BC is for the younger one. But as regard for the middle grandson, perhaps he did not exist as there is a dispute among historians. There might be a third grandson in the middle between Manasseh and Ephraim but has been forgotten by Bani Israel (Children of Israel), because he did not leave any offspring to remind others of him, God only knows best.

In his book "The chronology of Manetho", Georg Friedrich Unger tells that Neferhotep I is the son of the Prophet Haanchef and that the origin of the family is from Armant (the city in which Joseph (p) was sold), which was before the capital

of the province before Thebes (Luxor) has become its capital. The most famous who was born in Armant was Moses (p), in addition to Sheikh Abdul Basit Abdul Samad (God bless his soul) in modern history. The dates of the Haanchefs deaths, I presume, correspond with the dates of the grandsons' death.

9) Now to the most important point in the topic; the similarity of Joseph's sons (Grandsons of Jacob) and what they had of children (male), with Haanchef two sons and what they had of children.

In the Torah, it is stated that Joseph had two sons; the elder was called Manasseh, who had two boys: Machir who was the great grandfather of all the branch of Manasseh; and the second boy was named Yesriel/Asriel who did not leave behind any of the male successors.

The younger son of Joseph was called Ephraim, who had four boys Shuthelah, Eser, Elead, Beriah (see www.stammbaum-der-bibel.de)

What was reported by the historians about Haanchef sons: the two kings Neferhotep I and Sobekhotep IV, is that Neferhotep I had two sons (Haanchef and Wahneferhotep), and that he had ruled eleven years, from 1708 BC to 1697 BC.

The younger son of Haanchef was Sobekhotep IV who had four children, (Haanchef, Sihathor, Sobekhotep V (perhaps he succeeded his father in power) and Sobekhotep-djaja). But as for his rule, it was for ten years from 1697 BC to 1687 BC.

Scholars differed over one of the figures called Sihathor. Some say that he had ruled for several months in the later days of King Neferhotep I, where he was their middle brother. Some say that he was just a prince, did not rule and did not leave any male after him.

Are these just coincidences or Manasseh was himself King Neferhotep I, Ephraim

was Sobekhotep IV, Haanchef was Joseph (p), his father Nehy was Jacob (p) and Senebitisi was his mother Rachel? Despite what was said about her, that she was buried in Bethlehem (Ephrata). She might have been another Rachel.

[12–99]((And when they entered before Joseph, he took his father and mother into his arms and said: 'Welcome to Egypt, safe, if Allah wills!))

I have some doubt (just a doubt) on one of the tombs that had been found near the Pyramid of Amenemhat I (the founder of the Twelfth Dynasty). In the Mastaba No. 758 near the above mentioned Pyramid, which was for the minister Senosert, 16 secondary tombs were found mostly exhumed (perhaps) by cemetery graves thieves, except for one grave that was for a lady from the elite (because of the nature of jewelry that was found along with her). Her name is in agreement with the name of Joseph's (Haanchef =Yusuf) mother that was Senebtisi. Initially they referred her to the period of the 12th Dynasty and then they referred her to the period of the 13th Dynast, and gave her grave the No. 763. Currently its mummy is in the Metropolitan Museum in New York. What has increased my doubts is that the mummy was faced towards Jerusalem (northeast). However, the archaeologists had justified that because of space limitations. Can the (DNA) biologists prove or negate this suspicion? Can the archaeologists exhume the 16 secondary graves, as there might have been the graves of Yusuf (p) and his sons among them?

What had drawn the attention of the Egyptologists that those three kings, the two brothers Neferhotep I and Sobekhotep IV in addition to King Sobekhotep III (whom they succeeded to the throne) were proud of their modest origins (non-royal), contrary to what has been the practice of the kings of Egypt, who were keen to show their royal origins, even if they have to impersonate false figures to prove their right to the throne.

One final note: It has been mentioned in Papyrus Boulaq 18 that the king (Sobekhotep II) met a delegation of Nubians (Nubian was at that time the most important sources of slavery in Egypt). I think this delegation were Jacob and his

sons who came with Joseph to meet the king (according to Torah). Might be Egyptologists got confused especially that Jacob Egyptian name (Nehy) was related to slavery and servitude.

3.10) State of the Hyksos

The Hyksos state began with the end of the 13th Dynasty, and the best to date them in the holy Quran is Surat Al Isra' (#17) (other name: Surat Bani Israel). The words of this Surah are 1556 words; they are equivalent to the date of their fall (1556 BC). According to the historians their state had fallen in about 1550 BC, after having ruled the northern and central Egypt about 110 years.

The number of verses in Surat Al Isra' are 111 verses; equivalent to the years of the rule of this state. If the end of this state was in 1556 BC, then the beginning will be:

$$1556 \text{ BC} + 111 \text{ years} = 1667 \text{ BC}$$

That is before the death of Joseph (p) in 1666 BC by one year, and this might have been the engine that had transferred the power to the east of the Delta where his brothers and their children lived when they came to Egypt in 1730 BC.

[17–1]((Exalted is He who carried His worshiper (Prophet Muhammad) to travel in the night from the Sacred Mosque to the Furthest Mosque which we have blessed around it so that we might show him some of our signs. He is the Hearer, the Seer.))[17–2] We gave Moses the Book and made it a guide for the Children of Israel. ‘Take no guardian other than Me. [17–3] (You are) the descendants of those whom we carried (in the Ark) with Noah. He was a truly thankful worshiper.’ [17–4]And we decreed for the Children of Israel in the Book: ‘You shall corrupt the land twice, and you shall ascend exceedingly high.’ [17–5] And when the promise of the first came, we sent against you our

worshippers, those of great might, and they went through the habitations, and the promise was accomplished. [17–6] Then, we gave the turn back to you to prevail over them, and we helped you with wealth and children, and made you the greater host. [17–7] (We said): 'If you do good; it shall be for your own souls; but if you do evil it is likewise. 'And when the second promise came (We sent them against you), to sadden your faces and to enter the Mosque as they entered it the first time, they utterly destroyed whatever they came across. [17–8] Perhaps Allah will have mercy on you. But if you return, we will return. We have made Gehennam (Hell) a prison for the unbelievers. [17–9] This Koran guides to the straightest way. It gives glad tidings of a great wage to the believers, who do good deeds,

Historians called them the shepherd kings, and some had called them the stranger kings. Both descriptions apply on Bani Israel (the children of Israel). Some of ancient historians said that they were the children of Israel (the Jewish historian Josephus), but current Historians are unanimous that they were of Asian origin (so, they called the peoples dwelling east of the delta).

According to ancient Egyptians, they were of bad reputation. Their capital was Ovaris (Zwaan/ soan), located close to the (Tel Dab'a) east of the delta that many archaeologists frequently worked in it. The latest of them that is still excavating is the Austrian Mission. Tel Dab'a is located 8 km north Faqqous and 140 kilometers northeast of Cairo. In old days it was located on the distant branch of the Nile from the east (Albiloosy Branch).

In the Torah, it was said that Joseph accommodated his father and brothers in the east of the delta, in a city or region called Goshen. However, the two cities, that were built by the Children of Israel for Ramses II are the (Pithom and Ramses). They are not far away from Tel Dab'a; they are in Quentir. The Hyksos were defeated by the founder of the 18th Dynasty (that was stationed in Thebes (Luxor)), Ahmose I, in 1556 BC. Ovaris city was completely destroyed so as not to resurrect once again, and the people of the city fled away with their families, and

those who could not leave were captured and deported to the capital Thebes, where the journey of slavery began to the children of Israel in 1556 BC and was only ended at the hands of Moses (p) in 1430 BC.

Those who fled to the north had holed up in a city called (Sharoheen) (Tel Al Ujool in the south of Palestine), where Ahmose I besieged them three years before he entered the city. Historian Manetho says that they were besieged in Jerusalem.

[17–5] ((And when the promise of the first came, we sent against you our worshipers, those of great might, and they went through the habitations, and the promise was accomplished.))

The name of the habitations place in the English Bible is Goshen and in the Arabic Version it is Jasan. If we want to derive the verb from "Jasan" (in Arabic) we say: jas, which means "went through" (see above verse).

In the Book of Genesis (47–5/6) Pharaoh spoke to Joseph: your father and your brothers have come to you, the land of Egypt is before you, settle your father and your brothers in the best part of the land, let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock.

They said that this land of Goshen lies east of the Delta, and were (wrongly) made their start of Exodus from there, when they went out of Egypt under the leadership of Moses (p).

What enhances the dates of the Hyksos' state is the following:

1) The words of Surat Al Anfal (#8) are 1234 words = the repetition of the letter alef (a) in Surat Yusuf (#12) which is 1234 times, equivalent to the time interval between the end of the Hyksos' state and the death of Alexander the Great (Thul Qarnayn)

1556 BC – 322 BC = 1234 years.

2) The repetition sum of the letters alef, lam and ra in Surat Al Hijr (#15) is 871 times, equivalent to the time interval between the start of the Hyksos' state and the death of Elisha (p)

1667 BC – 796 BC = 871 years.

3) The letters of Surat Al Taghabun (#64) are 1072 letters, equivalent to the time interval between the start of the Hyksos' state and the birth of Ezra

1667 BC – 595 BC = 1072 years.

4) The letters of Surat Al Mutaffifin (#83) are 744 letters, equivalent to the time interval between the start of the Hyksos' state and the death of Solomon (p)

1667 BC – 923 BC = 744 years.

5) The repetition of the letter alef (a) in Surat Al Sajdah (#32) is 242 times, equivalent to the time interval between the end of the Hyksos' state and the end of the Second State

1556 BC – 1314 BC = 242 years.

6) The words of Surat Al Saff (#61) are 221 words, equivalent to the time interval between the birth of Joseph (p) and the end of the Hyksos' state

1777 BC – 1556 BC = 221 years.

7) The repetition sum of the two letters ta and ha in Surat Taha (#20) are 278 times, equivalent to the time interval between the death of Azar/Terah and the start of the Hyksos' state

1945 BC – 1667 BC = 278 years.

8) The repetition sum of the two letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the birth of Isaac (p) and the end of the Hyksos' state

1919 BC – 1556 BC = 363 years.

9) The letters of Surat Al Buruj (#85) are 463 letters, equivalent to the time interval between the birth of Ibrahim (p) and the end of the Hyksos' state

2019 BC – 1556 BC = 463 years.

10) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161 times, equivalent to the time interval between the birth of Idris (p) and the start of the Hyksos' state

2828 BC – 1667 BC = 1161 years.

3.11) Shu'ayb (p)

(1603 BC – 1491 BC)

There are several indications for the date of his birth as well as the date of his death:

1) The words of Surat Al Anbiya' (#21) are 1169 words; equivalent to the time difference between the death of Shu'ayb (p) and the death of Alexander the Great

1491 BC – 322 BC = 1169 years.

2) Total repetition of the letters (a, l, and m) in Surat Al ‘Ankabut (#29) indicates the date of his birth (p); 712 repetition of the letter (a) + 550 repetition of the letter (l) + 341 repetition of the letter (m) = 1603, equivalent to the time interval between the birth of Shu’ayb (p) and the birth of Jesus (p)

1603 BC – 0 BC = 1603 years.

3) The letters number of Shu’ayb story in Surat Al A’raf (#7) is 796 letters; they are equivalent to the time difference between the death of Saleh (p) in 2399 BC and the birth of Shu’ayb (p) in 1603 BC

2399 BC – 1603 BC = 796 years.

4) The letters number of Shu’ayb story in Surat Hud (#11) is 895 letters. They indicate the time difference between the destruction of Thamud in 2498 BC and the birth of Shu’ayb (p)

2498 BC – 1603 BC = 895 years.

5) The words of Surat Al Taghabun (#64) are 241 words; they are equivalent to the time interval between the death of Abraham (p) and the birth of Shu’ayb (p)

1844 BC – 1603 BC = 241 years.

6) The words of Surat Al Mutaffifin (#83) (which means the defrauders) are 169 words, (defrauding was a common feature of his people). They are equivalent to the time difference between the death of Isaac (p) in 1772 BC and the birth of Shu’ayb (p) in 1603 BC

1772 BC – 1603 BC = 169 years

7) The story of Abraham (p) in Surat Ibrahim (#14) is 416 letters; they are equivalent to the time difference between the birth of Abraham (p) and the birth of Shu'ayb (p)

2019 BC – 1603 BC = 416 years.

8) The words of Surat Al Saff (#61) are 221 words; they are equivalent to the time difference between the death of Jacob(p) and the death of Shu'ayb (p)

1712 BC – 1491 BC = 221 years.

9) Total repetition of the two letters (h and m) in Surat Al Ahqaf (#46) is 34 + 222 = 256 times; this is equivalent to the time interval between the birth of Jacob (p) and the birth of Shu'ayb (p)

1859 BC – 1603 BC = 256 years.

10) The repetition of the letter noon (n) in Surat Al Qalam (#68) is 131 times, equivalent to the time interval between the death of Shu'ayb (p) and the death of Joshua Ben Noon

1491 BC – 1360 BC = 131 years.

11) The words of Surat Al Naba' (#78) are 173 words, equivalent to the time interval between the birth of Shu'ayb (p) and drowning of Moses' Pharaoh (Thutmose III)

1603 BC – 1430 BC = 173 years.

12) The repetition of the letter ha in Surat Taha (#20) is 250 times, equivalent to the time interval between the birth of Ephraim and the death of Shu'ayb (p)

1741 BC – 1491 BC = 250 years.

13) The repetition of the letter ha in Surat Maryam (#19) is 174 times, equivalent to the time interval between the birth of Joseph (p) and the birth of Shu'ayb (p)

1777 BC – 1603 BC = 174 years.

14) The repetition of the letter ya in Surat Maryam (#19) is 342 times, equivalent to the time interval between the death of Azar /Terah and the birth of Shu'ayb (p)

1945 BC – 1603 BC = 342 years.

15) The story of Shu'ayb (p) in Surat Al Shua'ra' (#26) contains 15 verses, 97 words and 413 letters, tells about the torment, which seized the people of Shu'ayb. It might be in the year 1506 BC, 15 years before his death (equivalent to 15 verses of the story)

1491 BC +15 years = 1506 BC

His age was at that time 97 years equivalent to the words of the story

1603 BC – 1506 BC = 97 years

The 413 letters of story are equivalent to the time interval between the birth of Isaac and the torment of Shu'ayb's people

1919 BC – 1506 BC = 413 years.

16) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the torment of Shu'ayb's people and the death of Alexander the Great

1506 BC – 322 BC = 1184 years.

17) The letters of Surat Al Insan (#76) are 1078 letters, equivalent to the time interval between the torment of Shu'ayb's people and revival of Ezra

1506 BC – 428 BC = 1078 years.

18) The words of Surat Al Hashr (#59) are 445 words, equivalent to the time interval between the torment of Shu'ayb's people and the death of Judge Eli

1506 BC – 1061 BC = 445 years.

19) The letters of Surat Al Balad (#90) are 338 letters, equivalent to the time interval between the death of Ibrahim (p) and the torment of Shu'ayb's people

1844 BC – 1506 BC = 338 years.

20) The repetition sum of the two letters ha and meem in Surat Ghafir (#40) is 439 times, equivalent to the time interval between the death of Azar/Terah and the torment of Shu'ayb's people

1945 BC – 1506 BC = 439 years.

21) The words of Surat Al Furqan (#25) are 893 words, equivalent to the time interval between the death of Saleh (p) and the torment of Shu'ayb's people

2399 BC – 1506 BC = 893 years.

22) The repetition of the letter meem (m) in Surat Aal Imran (#3) is 1246 times, equivalent to the time interval between the death of Idris (p) and the torment of Shu'ayb's people

2752 BC – 1506 BC = 1246 years.

Some people thought that Shu'ayb (p) was the good Sheikh in Median, who harbored Moses (p), and then Moses married one of his two daughters and raised his sheep for 10 years; but as we have seen Shu'ayb (p) died while Moses (p) was only two years old. Moses (p) was born in 1493 BC, and then Shu'ayb (p) died in 1491 BC.

If the above mentioned Sheikh was really Shu'ayb (p) in his older age, I don't think his daughters would have to wait for water, as all who were around him would be eager to serve him and his daughters. I think this Sheikh was one of those who lived at the time of Shu'ayb (p) and believed in him.

3.12) Pharaoh Hatshepsut (born 1522 BC and died in 1462 BC)

((Pharaoh's wife said to him: He will be a comfort to me and you. Do not slay him (Moses), perhaps he may benefit us, or we will take him for our son. But they were unaware)). Surat Al Qasas (#28), verse 9

I think she was the one meant in the above mentioned verse. At that time (1493 BC) she was the wife of her step brother Pharaoh Thutmose II. She was the one who adopted the child Moses.

Her father was Pharaoh Thutmose I, her step son was Moses' Pharaoh Thutmose III (he was born in 1488 BC). Thutmose II died after 13 years in 1484 BC, since his son Thutmose III was too young (4 years) to assume the throne unaided. Hatshepsut served as his regent. Initially, she bore this role traditionally until, for reasons that are unclear, she claimed the role of pharaoh. Technically, she did not usurp the crown, as Thutmose III was never deposed and was considered co-ruler through out her life, but it is clear that she was the principal ruler in power.

One of her most important advisors was Senenmut (Moses (p)), who built her the famous temple Djoser-Djeseru (Holy of Holies), located at Deir el Bahri in Luxor.

What enhances the dates of Hatshepsut is following:

1) The words of Surat Al Hajj (#22) are 1274 words, equivalent to the time interval between the birth of Hatshepsut and buildup of Mosque over the cave of the Cave People

1522 BC – 248 BC = 1274 years.

2) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the death of Hatshepsut and awakening of the Cave People

1462 BC – 265 BC = 1197 years.

3) The words of Surat Al Ahqaf (#46) are 643 words, equivalent to the time interval between the birth of Hatshepsut and the birth of Elisha (p)

1522 BC – 879 BC = 643 years.

4) The words of Surat Luqman (#31) are 546 words, equivalent to the time interval between the birth of Hatshepsut and the birth of the Queen of Saba'

1522 BC – 976 BC = 546 years.

5) The words of Surat Muhammad (#47) are 539 words, equivalent to the time interval between the death of Hatshepsut and the death of Solomon (p)

1462 BC – 923 BC = 539 years.

6) The repetition of the letter meem (m) in Surat Al Shu'ara (#26) is 481 times, equivalent to the time interval between the birth of Hatshepsut and start of Saul's kingdom

1522 BC – 1041 BC = 481 years.

7) The repetition of the letter lam (l) in Surat Ibrahim (#14) is 448 times, equivalent to the time interval between the death of Hatshepsut and killing Goliath by David (p)

1462 BC – 1014 BC = 448 years.

8) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the death of Hatshepsut and the birth of David (p)

1462 BC – 1031 BC = 431 years.

9) The repetition of the letter ha (h) in Surat Taha (#20) is 250 times, equivalent to the time interval between the death of Jacob (p) and the death of Hatshepsut

1712 BC – 1462 BC = 250 years

10) The words of Surat Al Saff (#61) are 221 words, equivalent to the time interval between the birth of Manasseh and the birth of Hatshepsut

1743 BC – 1522 BC = 221 years.

11) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the birth of Jacob (p) and the birth of Hatshepsut

1859 BC – 1522 BC = 337 years.

12) The letters of Surat Al Bayyinah (#98) are 397 letters, equivalent to the time interval between the birth of Isaac (p) and the birth of Hatshepsut

1919 BC – 1522 BC = 397 years.

13) The words of Surat Al Muddaththir (#74) are 255 words, equivalent to the time interval between the birth of Joseph (p) and the birth of Hatshepsut

1777 BC – 1522 BC = 255 years.

The repetition of the letter ra in Surat Yusuf (#12) is also 255 times. As well the repetition of the letter ra in Surat Yunus (#10) is 255 times.

14) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times, equivalent to the time interval between the birth of Isaac (p) and the death of Hatshepsut

1919 BC – 1462 BC = 457 years.

15) The repetition of the letter alef (a) in Surat Al Hijr (#15) is 458 times, equivalent to the time interval between the destruction of Lot's People and the death of Hatshepsut

1920 BC – 1462 BC = 458 years.

16) The repetition of the letter alef (a) in Surat Al Ra'd (#13) is 557 times, equivalent to the time interval between the birth of Ibrahim (p) and the death of Hatshepsut

2019 BC – 1462 BC = 557 years.

17) The words of Surat Al ‘Ankabut (#29) are 976 words, equivalent to the time interval between the destruction of Thamud and the birth of Hatshepsut

2498 BC – 1522BC = 976 years.

18) The words of Surat Al Zumar (#39) are 1172 words, equivalent to the time interval between the birth of Aber/Eber and the birth of Hatshepsut

2694 BC – 1522 BC = 1172 years.

Chapter IV

From 1500 BC to 1000 BC

1496 BC	Birth of Aaron (p)
1493 BC	Birth of Moses (p)
1491 BC	Death of Shu'ayb (p)
1488 BC	Birth of Thutmose III (Moses' Pharaoh)
1488 BC	Birth of Qarun (Korah)
1470 BC	Birth of Joshua Ben Noon
1465 BC	Moses' refuge to Median
1451 BC	Death of Satiah /Asia (wife of Thutmose III)
1431 BC	Subsiding of Qarun
1430 BC	Drowning of Moses' Pharaoh and Exodus
1390 BC	Death of Aaron (p)
1372 BC	Death of Moses (p)
1360 BC	Death of Joshua Ben Noon
1314 BC	End of the Israeli Second State
1304 BC	Birth of Ramses II
1219 BC	Death of Ramses II
1200 BC	Birth of Ayyub/Job
1172 BC	Descent of Sea People on the southern Levant coast
1159 BC	Birth of Judge Eli (about)
1096 BC	Birth of Samuel the Prophet (about)
1092 BC	Death of Ayyub/Job (about)
1071 BC	Birth of Talut/Saul (about)
1061 BC	Death of Judge Eli
1058 BC	Birth of Goliath (about)
1031 BC	Birth of David (p)
1008 BC	Death of Samuel the Prophet
1002 BC	Death of Talut/Saul

Chronology Table 4

4.1) Aaron/Harun (p)

He lived from 1496 BC to 1390 BC, which means he lived 106 years. He was born three years before his brother Moses (p) and died at the end of the wandering stage.

What supports these dates is:

1) The words of Surat Al Mumtahanah (#60) are 348 words; they are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the birth of Aaron (p) in 1496

$1844 \text{ BC} - 1496 \text{ BC} = 348 \text{ years.}$

As well the repetition sum of the two letters ha and meem in Surat Al Shura (#42) is 348 times.

2) The Repetition sum of the two letters ha and meem in Surat Fussilat (#41) is $(46 + 273 = 319)$; it is equivalent to the time difference between the death of Aaron (p) in 1390 BC and the birth of Talut/Saul in 1071 BC.

$1390 \text{ BC} - 1071 \text{ BC} = 319 \text{ years.}$

3) The repetition of the letter meem (m) in Surat Luqman (#31) is 170 times, equivalent to the time interval between the death of Joseph (p) and the birth of Aaron

$1666 \text{ BC} - 1496 \text{ BC} = 170 \text{ years.}$

4) The verses of Surat Al Shu'ara (#26) are 227 verses, equivalent to the sum of Aaron's age and Moses' age

$106 \text{ years} + 121 \text{ years} = 227 \text{ years}$

5) The words of the story of David (p) and Solomon (p) in Surat Al Naml (#27) are 413 words; they are equivalent to the time difference between the death of Aaron (p) in 1390 and the birth of Solomon (p) in 977 BC

1390 BC – 977 BC = 413 years.

6) The words of Surat Yasin (#36) are 725 words, equivalent to the time interval between the death of Aaron (p) and Yunus (p) being swallowed by the whale

1390 BC – 665 BC = 725 years.

7) The letters of Surat Al Infitar (#82) are 329 letters, equivalent to the time interval between the death of Aaron (p) and the death of the Judge Eli

1390 BC – 1061 BC = 329 years.

8) The words of Surat Al Inshiqaq (#84) are 107 words, equivalent to the time interval between the birth of Shu'ayb (p) and the birth of Aaron (p)

1603 BC – 1496 BC = 107 years.

9) The letters of Surat Al Duha (#93) are 166 letters, equivalent to the time interval between the end of Hyksos' state and the death of Aaron (p)

1556 BC – 1390 BC = 166 years.

10) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the birth of Ephraim and the death of Aaron (p)

1741 BC – 1390 BC = 351 years.

11) The repetition sum of the two letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the birth of Jacob (p) and the birth of Aaron (p)

1859 BC – 1496 BC = 363 years.

Let us anticipate the events and recall what Aaron (p) was before the mission? (His and Moses mission to Pharaoh). In the two tombs of Senenmut (The Egyptian name for Moses before the mission), it was mentioned that he had only one brother who worked as a priest in the Egyptian temples. After Moses (p) had appointed his brother as a minister, he remained exercising priesthood, but polytheism was replaced by faith, the priesthood remained in his descendants till today.

But the words of the Torah, that Aaron (p) was the maker of the Golden Calf, is a slur on the messengers of God, and as Aaron was temporarily silent about them until the return of Moses (p), did not mean that he was pleased with their actions.

4.2) Moses (p)

He was born in 1493 BC and died in 1372 BC; he lived 121 years. As was Abraham (p), Moses (p) was great figure and historic reference. As the Holy Quran determines the exact date of his birth and his death, it was easy to trace his movements and his character; and before we move on to define his history let's prove the validity of the dates:

1) In Surat Al A'la (#87), only Abraham and Moses are mentioned, but despite of its shortness, its 19 verses could indicate the birth of Abraham (p) in 2019. Its 72 words indicate the death of Moses (p) in 1372, and its 296 letters are equivalent to the total ages of Abraham (p) and Moses (p).

175 years + 121 years = 296 years

2) The repetition of the letter alef (a) in Surat Al Rum (#30) is 493 times. This may indicate Moses' birth date in 1493 BC. It is also equivalent to the time difference between the birth of Moses in 1493 BC and David (p)'s assumption of power in 1000 BC

1493 BC – 1000 BC = 493 years.

As well, it is equivalent to the time interval between the death of Moses (p) and the birth of Elisha (p)

1372 BC – 879 BC = 493 years.

3) The letters of Surat Muhammad (#47) are 2389 letters, equivalent to the time interval between the birth of Hud (p) and the death of Moses (p)

3761 BC – 1372 BC = 2389 years.

4) The number of letters in the story of Moses (p) in Surat Al Shu'ara (#26) are 1625 letters; they might be equivalent to the time difference between the construction of the Ka'ba by Hud (p) in 3118 BC and the birth of Moses (p) in 1493 BC

3118 BC – 1493 BC = 1625 years.

((Verily, the first house (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al 'Alamin (mankind and jinn).)) Verse 96 of Surat Aal Imran (#3)

It has been mentioned before that the order of the word "first" (awwal) in Surat Aal Imran is 1625.

5) In Surat Al Nazi'at (#79), only Moses (p) and Pharaoh are mentioned; and the

order of the word Pharaoh in this Surah is 54. It is probably a sign to the years of the reign of Pharaoh Thutmose III (Moses' Pharaoh). Its 179 words are equivalent to the total age of Moses and his Pharaoh Thutmose III:

121 years + 58 years = 179 years

6) As we have mentioned earlier the 173 words of Surat Al Naba'(#78), are equivalent to the time difference between the death of Joseph (p) and the birth of Moses (p)

1666 BC – 1493 BC = 173 years.

As well it is equivalent to the time interval between the birth of Shu'ayb (p) and Exodus

1603 BC – 1430 BC = 173 years.

7) Surat Al Naml (#27), and what do we know about Surat Al Naml (the ants)? It has numerous secrets; it is numerous as the wonders of the ants. It is the only Surah that embodies second Basmalah (In the name of Allah, the Entirely Merciful, the Especially Merciful) within it; the location of this second Basmalah has a particular significance as it has come to confirm the validity of the theory in question (historical theory of the Quran code).

It begins with a brief story of the Messenger of God, Moses (p), and then follows the longest story of the Prophet Solomon (p), and the aforesaid Basmalah divides Surat AlNaml into two parts:

a) The part that precedes the Basmalah is 349 words; they are equivalent to the time difference between the death of Solomon (p) in 923 BC and the beginning of the sleep of the People of the Cave in 574 BC

923 BC – 574 BC = 349 years.

b) The second part that follows the Basmalah is 798 words; they are equivalent to the time difference between the death of Moses (p) in 1372 BC and also the beginning of the sleep of the People of the Cave in 574 BC

1372 BC – 574 BC = 798 years.

After these perfections, is there any chance for the coincidences of numbers?

The letters of Moses story at the beginning of the Surah are 422 letters; they are equivalent to the time difference between the death of Moses (p) in 1372 BC and the construction of the Temple of Solomon (completed) in 950 BC

1372 BC – 950 BC = 422 years.

Also the repetitions of the two letters ta and sin (in the same Surah) have their indications to Solomon and Moses peace be upon them. The letter Ta is repeated 27 times which is equivalent to the age of Solomon (p) when he completed the construction of the Temple in 950 BC

977 BC – 950 BC = 27 years.

While the repetition of the letter (S) is 93 times, is also equal to the number of Surat Al Naml verses, and it might have been an indication to the birth date of Moses (p) in 1493 BC and it might have also pointed to other things yet to be discovered.

8) The number of the letters of the story of Moses (p) in Surat Ibrahim (#14) is 301 letters; they are equivalent to the time difference between the death of Moses (p) in 1372 BC and the birth of Talut (Saul) in 1071 BC

1372 BC – 1071 BC = 301 years.

9) The story of David and Solomon in Surat Saba (#34) is composed of 399 letters; equivalent to the time difference between the birth of David in 1031 BC and the date of the Exodus in 1430 BC

1430 BC – 1031 BC = 399 years.

10) The words of Surat Al Waqi'ah (#56) are 379; they are equivalent to the time difference between the death of Abraham (p) and the date of Moses' asylum to Median in 1465 BC.

1844 BC – 1465 BC = 379 years.

11) The words of Surat Al A'raf (#7) are 3320 words; they are equivalent to the time difference between the death of Moses (P) and the date of the discovery of the Scrolls of Qumran that are containing some parts of the Torah among the other things.

1372 BC + 1948 AD = 3320 years.

Someone will say, but the scrolls of Qumran (near the Dead Sea, 20 km east of Jerusalem) began to be discovered in 1947? This is true according to the date which we were familiar with, but there is (as I mentioned before) simple mistake happened at the start of calculating the birth date of Jesus Christ (p). According to the calculation of the Holy Quran, it seems that Jesus (p) was born before the historians start dating for him by one year, which is the year 1 BC.

I think the Ark of Covenant could be embedded there in Qumran along with the Tablets of Moses inside it (they were mentioned only in this Surat Al A'raf).

12) The words of Surat Al Hujurat (#49) are 347 words; they are equivalent to the

time difference between the birth of Joseph (p) in 1777 BC and the date of the Exodus from Egypt in 1430 BC

$1777 \text{ BC} - 1430 \text{ BC} = 347 \text{ years.}$

13) The repetition of the letter ta in Surat Taha (#20) is 28 times; they indicate the age of Moses (p) when he sought asylum to Median. While the repetition of the letter ha is 250 times; it is equivalent to the time interval between the birth of Jacobs older Grandson (Manasseh) in 1743 BC and the birth of Moses (p) in 1493 BC.

$1743 \text{ BC} - 1493 \text{ BC} = 250 \text{ years.}$

14) The repetition of the letter ya in Surat Yasin (#36) is 236 times; equivalent to the time interval between the death of Yusuf (p) in 1666 BC and the date of the Exodus from Egypt in 1430 BC

$1666 \text{ BC} - 1430 \text{ BC} = 236 \text{ years.}$

15) The repetition of the letter lam (l) in Surat Luqman (#31) is 293 times; they are equivalent to the time difference between the birth of Moses (p) in 1493 BC and the birth of Ayyub (p) in 1200 BC

$1493 \text{ BC} - 1200 \text{ BC} = 293 \text{ years.}$

16) The repetition of the letter meem (m) in Surat Al Ankabout (#29) is 341 times, they are equivalent to the time difference between the death of Moses (p) in 1372 BC and the birth of David (p) in 1031 BC

$1372 \text{ BC} - 1031 \text{ BC} = 341 \text{ years.}$

17) The repetition of the letter lam (l) in Surat Al Sajda (#32) is 151 times. They

are equivalent to the time difference between the date of Moses' (p) asylum to Median in 1465 BC and the date of the end of the Second State of the Sons of Israel in 1314 BC

$1465 \text{ BC} - 1314 \text{ BC} = 151 \text{ years.}$

18) The repetition sum of the letters alef, lam and meem in Surat Luqman (#31) is 800 times, equivalent to the time interval between the Moses' refuge to Median and Yunus (p) being swallowed by the whale

$1465 \text{ BC} - 665 \text{ BC} = 800 \text{ years.}$

19) The verses of Surat Al Saffat (#37) are 182 verse; they are the total of the two ages Moses (p) and Muhammad (p)

$121 \text{ years} + 61 \text{ years} = 182 \text{ years}$

20) The words of Surat Al Baqara (#2) are 6117 words; they are equivalent to the time difference (as was mentioned earlier with Adam (p)) between the creation of Adam (p) in 7610 BC and the birth of Moses (p) in 1493

$7610 \text{ BC} - 1493 \text{ BC} = 6117 \text{ years.}$

21) The words of Surat Al mujadilah (#58) are 472 words; they are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the death of Moses (p) in the year 1372

$1844 \text{ BC} - 1372 \text{ BC} = 472 \text{ years.}$

22) The words of Surat Al Sajda (#32) are 372 words; they are equivalent to the time interval between the death of Moses (p) in 1372 BC and the assumption of David (p) the rule in 1000 BC

1372 BC – 1000 BC = 372 years

23) The words of Surat Al Mu'minun (#23) are 1050 words; they are equivalent to the time difference between the death of Moses (p) in 1372 BC and the death of Alexander the Great in 322 BC

1372 BC – 322 BC = 1050 years.

24) The words of Surat Al Rahman (#55) are 351 words. As mentioned earlier, they are equivalent to the time difference between the death of Ibrahim (p) and the birth of Moses (p)

1844 BC – 1493 BC = 351 years.

25) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273times, equivalent to the time interval between the death of Ishmael (p) and the birth of Moses (p)

1766 BC – 1493 BC = 273 years.

26) The repetition of the letter lam (l) in Surat Al A'raf (#7) is 1526 times, equivalent to the time interval between the birth of Moses (p) and the death of Jesus (p)

1493 BC + 33 AD = 1526 years.

27) The words of Surat Abasa (#80) are 133 words, equivalent to the time interval between the birth of Moses (p) and the death of Joshua Ben Noon

1493 BC – 1360 BC = 133 years.

28) The words of Surat Al Jathiyah (#45) are 488 words, equivalent to the time interval between the refuge of Moses (p) to Median and the birth of Solomon (p)

1465 BC – 977 BC = 488 years.

29) The repetition of the letter meem (m) in Surat Al Ra'd (#13) is 257 times, equivalent to the time interval between the death of Ephraim and Exodus

1687 BC – 1430 BC = 257 years.

30) The repetition sum of the letters alef, lam and meem in Surat Al Sajdah (#32) is 548 times, equivalent to the time interval between the destruction of Lot's People and the death of Moses (p)

1920 BC – 1372 BC = 548 years.

31) The words of Surat Al Fath (#48) are 560 words, equivalent to the time interval between the birth of Lot (p) and Moses' refuge to Median

2025 BC – 1465 BC = 560 years.

32) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the birth of Aber/Eber and Exodus

2694 BC – 1430 BC = 1264 years.

4.3) Pharaoh of Moses

Before we go on to determine the dates of the Pharaoh of Moses, let's take a look at the calendars used at that time, which is still used till this day (with some minor

amendment)

4.3.1) Calendar

Man has known the solar and the lunar calendars since ancient days. The solar calendar is constant throughout the seasons but the lunar is retreating backward because the lunar year decreases by about eleven days every year. The solar calendar is often used in all transactions, such as the administrative, commercial, agricultural and industrial. The lunar calendar was often used in religious worship and rituals.

As for the Sons of Israel, they took the names of the months of their lunar calendar from the civilization of Mesopotamia: Nisan, Iyyar, ..., Shvat and Adar. However, they wanted to fix the Lunar Year so they compensated the shortness by adding an extra month every three years (almost)

They exactly added 7 months through every 19 years, and the year to which they add the thirteenth month is called a leap year; the years they add to are the years number 3, 6, 8, 11, 14, 17, and 19, then they restart a new cycle.

If we assume that Ashura = the 10th of Muharram for the Muslims = the 10th of Nisan for the Jews, corresponds to 03/20/2015 AD, it will happen again after 19 years; that is in 03/20/2034 AD.

For them the beginning of the creation is in the year 3761 BC, it is very much abbreviated, (as in the Holy Quran it is 7610 BC) and the archaeologists have transgressed it in their discoveries.

It is a strange coincidence that this zero year (year 3761 BC), according to the Holy Quran it is the birth year of Hud (p).

4.3.2) People of Pharaoh (Aal Pharaoh =Family of Pharaoh = Dynasty of Pharaoh)

Pharaoh is mentioned in the Holy Quran (74) times including:

54 times the word Pharaoh was not preceded by anything.

18 times the word Pharaoh was preceded by Aal or People.

2 times the word Pharaoh was preceded by "woman of"

Pharaohs were accustomed to date for the years of their rule. It seems that the first 54 times points out the years of Pharaoh's rule. Indeed this is the years of Thutmose III rule period as we will shortly see (Ramses II ruled 67 years). The 18 times could be an index to the Eighteenth Dynasty, where the historians (the most ancient of them is Manetho: An Egyptian priest and historian who lived in the Ptolemaic era) have divided the history of Egypt into thirty dynasties. Thutmose III was the most famous Pharaoh of the 18th dynasty, while Ramses II was the most famous Pharaoh of the 19th dynasty.

The 2 times refers to the woman of Pharaoh, and they are two different women. The first who had picked up Moses from the water and took him as a son; she was Hatshepsut, the wife of Thutmose II at that time, who (Hatshepsut) later on became a Pharaoh. As for Pharaoh's woman who believed in Moses (p) and in his message, she was the wife of Pharaoh Thutmose III and her name was Satiah.

Now let's have a look at the Eighteenth Dynasty to which both Thutmose II and III belong.

The first pharaoh of the Eighteenth Dynasty is Ahmose I, started in about 1550 BC, and if we want to be more precise, the Holy Quran gives us the date of its

inception in 1556 BC. This date is equivalent to the 1556 words of Surat Al Isra' (#17), which at the same time, is the date of the fall of the Hyksos state (the first height of the Children of Israel, and the date of being taken as prisoners and slaves to the capital, Thebes, in Upper Egypt).

As they have been described by the Holy Quran they were (of a great might). They were the most powerful pharaohs of Egypt, so that the historians had nicknamed Thutmose III (Moses' Pharaoh) as the Napoleon of Egypt. The Egyptian Empire reached its zenith during their reign.

Surat Al Anfal (#8) (other name: Surat Al Qital (fighting)) has been allocated to them in order to indicate their actions.

However, no one was mentioned directly in this Surah except the people of Pharaoh (Aal Phir'own). The words of the Surah are 1234 words; they are equivalent to the time difference between the date of the establishing of their state in 1556 BC and the death of Alexander the Great in 322 BC.

1556 BC – 322 BC = 1234 years

Also, if we look at verse 54 of the same Surah:

[8-54] ((Like Pharaoh's family and those who have gone before them, they belied the signs of their Lord, and so we destroyed them for their sins and drowned Pharaoh's family. They were all harm doers)).

This is a second indication (number of the verse) that the drowning was in the fifty fourth year of the reign of Thutmose III. If we count the letters from the beginning of this verse until the word (and drowned), we will find that they are 54 letters (this is the third indication) that are equivalent to 54 years, the duration of his reign, which ended by him being drowned.

4.3.3) Thutmose III (Pharaoh of Moses)

He lived from 1488 BC to 1430 BC. He was one of the most popular Pharaohs of Egypt. He was the sixth Pharaoh of the Eighteenth Dynasty rulers. He is best known for his military campaigns that were about 17 campaigns. His state stretched from northern Syria to the fourth waterfall in Sudan in the south. His reign lasted for 54 years. In one of the campaigns, he crossed the Euphrates on ships (boats) he brought with him from Egypt; perhaps this is indicated in verse 79 of Surat Al Kahf (#18):

[18–79] ((As for the ship, it belonged to poor people working on the sea. I rendered it imperfect because behind them there was a king who was taking every ship by brutal force)).

According to historians, he was born in about 1486 BC and died in about 03/11/1425 BC. But according to the Holy Quran dates he was born in 1488 BC and assumed power at the age of 4 years (trusteeship of his father's wife Hatshepsut). He ruled for 54 years and died drowned in 1430 BC.

However, the best to date for him is Surat Al Qasas (#28). It is the most comprehensive Surah of the story of Pharaoh and Moses (p). Its 1430 words correspond to the date of his being drowned in 1430 BC, that also corresponds to the date of the Exodus of the Children (Sons) of Israel out of Egypt.

If we look at the Hebrew calendar, which starts from the creation of Adam (p), thus Jesus Christ (p) as they believe, was born after Adam by 3761 years. If we want to know the Hebrew dating which corresponds to the year 1430 BC, (the year of their Exodus), it would be 2331 Hebrew.

3761 BC – 1430 BC = 2331 Hebrew

While the month and the day was the day of Ashura according to the Hadith of the Messenger of Allah, Muhammad (p), when he ordered the Muslims to fast Ashura, by saying we are more deserving of Moses from them. The day of Ashura is the 10th of Muharram (the first month of the lunar year) corresponds with what was stated in the Torah the 10th of Nisan (the first month of the Hebrew lunar year).

In case we ask someone to convert the Hebrew date into Gregorian and give him/her the figure (Nisan-10-2331 Hebrew), he/she will give us that it corresponds with (March-11-1430 BC). As we mentioned earlier, this correspondence is not repeated but only every 19 years.

When we go through the English Wikipedia, we find that the death of Thutmose III was on March/11/1425 BC. They may be right in determining the day and the month, but not the year, as regard to the location of the astronomical observer in ancient Egypt, whether it is in the south, middle, or north of Egypt. But if we follow the correspondence of 11/3 solar with 10/1 at that period, we will find that it had happened in the year 1430 BC as well as in 1449 BC, in 1468 BC and 1487 BCetc., or in other direction in 1411 BC, 1392 BC, 1373 BC.....etc. Therefore, the closer and the most right date to 03/11/1425 is 03/11/1430 BC. This is the date set by the Holy Quran.

According to the Bible there are some (nearly) correct dates that can be adopted, such as the 480 years, that separates the start of Solomon (p) building of the Temple, and the Exodus from Egypt, which needs some adjustment, where it should be the date Solomon (p) completed building the Temple.

David (p) died, according to the Holy Quran, in 961 BC. Four years later according to the Bible, Solomon began building the Temple. He continued building it for seven years, that is, he had finished its construction in 950 BC. Thus, the date of their Exodus (or the drowning of Thutmose III and his death) is:

$$950 \text{ BC} + 480 \text{ years} = 1430 \text{ BC}$$

Some say that Ramses II might have been the Pharaoh of Moses. They mentioned in the Bible that, during the period of their enslavement, they had built two cities for Ramses, in the East of the Delta (Pithom and Ramses), but which period of enslavement was that? There is the first slavery period began with the fall of their first state, the State of the Hyksos in 1556 BC, that had ended with their departure under the leadership of Moses and Aaron (p) in the year 1430 BC, where they wandered in the desert for forty years as a punishment for failing to fight with Moses (p). They entered into the Holy Land under the leadership of Moses (p) in the year 1390 BC, and founded their Second State there that lasted for 76 years till the year 1314 BC. After that the Pharaohs of the Nineteenth Dynasty (the Ramsis) began to take them as prisoners and slaves to carry out their construction projects, including the above mentioned two cities. This period can be called the period of the second enslavement period. The time difference between the two periods is at least 116 years:

1430 BC – 1314 BC = 116 years.

As we may observe, it is impossible that Ramses II be the Pharaoh of Moses. After Moses (p) had lived 121 years, he passed away in the year 1372 BC, that is, before the birth of Ramses II in 1304 BC by about 68 years.

As for what some people say that the Pharaoh of Moses probably was one of the Hyksos kings, we have seen that the Hyksos were the Sons of Israel who were enslaved by the Egyptians, killing their sons and sparing their women, fearing to return the ball to them. They were kings and perhaps enslaved Egyptians at that time.

[3-140] ((and we bring these days (happy and sad) to men by turns,))

The only trace that had been found by the archaeologists, in which the Children of Israel were mentioned, was what they call the Stele of Merenptah (Israel–Stele).

He was the son of Ramses II and his successor to the throne. In this Stele, he stated down his victories, including that his uprooting of the seeds of Israel. This act is normal as his father (Ramses II), his grandfather (Seti I), his father grandfather (Ramses I) and before them Horemheb, the last pharaoh of the 18th Dynasty; all had made military campaigns to the Levant countries and returned loaded with captives and plunders.

As for Akhenaten and his call for the unification of the gods, I think it was an echo to the message of Moses (p), as Akhenaten did not turn away from the sun worship, but wanted to renew and unify the gods so that he could get rid of the influence of the priests of Amon. He moved the capital to Tel El Amarna instead of Thebes (Luxor). There, the exterior state archive was discovered (Tel El Amarna Letters) on clay tablets written in the cuneiform, including some of the messages from their governors (Walis) in the Levant, especially from the governor of Jerusalem, seeking help from the pharaoh to save them from the danger of Al Abieru (Children of Israel) as they completed a period of 40 years wandering. However, nobody had listened to them. Akhenaten and his successors bulk of attention was their new religion until the military commander Horemheb was able to restore things to the state it was before Akhenaten, and declared himself a new pharaoh. He adopted external invasion policy that had been frozen for a period of time, during which the children of Israel were able to enter the Holy Land and establish their entity over there. However, this entity did not last more than 76 years under the leadership of Moses (p), then under his assistant Joshua Ben Noon after him.

When the Pharaoh of Moses (Thutmose III) was drowned into the Nile, many of the elites sank with him, except one of his sons who had succeeded him to the throne. He was Amenophis II (probably he was at the head of a campaign outside Egypt). He shared the authority with his father in the last 3 years of his rule. The historians noticed that this Amenophis II had replaced most (if not all) of his government staff. Such act drew their attention but they did not have in their minds that the old staff had died drowning with his father. They interpreted the matter as

a process of pumping fresh blood.

The Pharaohs, usually, as is the case with all tyrant rulers, did not write down any of their incriminating defects. They were all proud of their good deeds. Therefore, no one could dare to codify the drowning of the Pharaoh and his people, as this was considered a demerit for the Pharaoh and their gods that they worship.

As for determining the birth of Thutmose III, I guess that Surat Al Nazi'at (#79) meets that. Its words as had been mentioned earlier are 179 words; they are equivalent to 179 years, which are the total sum of the ages of Moses (p) and his Pharaoh.

179 years – 121 years = 58 years (the age of Thutmose III)

Thus his birth is in:

1430 BC + 58 years = 1488 BC

As for why is Surat Al Naziat, it is because no one is mentioned in it but Moses and Pharaoh; and even the order of the word Pharaoh in this Surah is 54 which refers to the years of his rule.

[79–1/5] ((By the pluckers (the angels of death), violently plucking (the souls of the unbelievers), by the drawers (the angels of death), gently drawing (the souls of the believers), by the swimmers (angels) swimming gently, and the outstrippers (angels) outstripping, by the managers (angels) managing affair)).

In addition to its interpretation by scholars of interpretation, I glance in the Surah the sight of Pharaoh and his people while striving against the angels not to sink them, the angels refuse but to, because the Divine order has been issued.

[2–50] ((We parted the sea for you, and, taking you to safety, drowned the people of Pharaoh before your eyes)).

In the Arabic lexicon, it is said that every great river is a sea as the Nile Sea. From this verse it may be concluded that their drowning was in the Nile River, not as some people said, in the Gulf of Suez or the Gulf of Aqaba, because the width of the later is not less than 15 km at its narrowest point. How could they been seen drowning? As well as the verse 61 of Surat AlShu'ara (#26):

[26–61] ((And when the two hosts came in view of each other, Moses companions said: 'We have been reached)).

This means that the distance between them has become within the limit of one or two km.

[26–63] ((Then we revealed to Moses: 'Strike the sea with your staff', so it divided and each part was as a mighty mount)).

If the width of the sea was greater, the Children of Israel would not have been able to cross it without being caught by Pharaoh and his soldiers following them on their carts and horses, while the other party (the Children of Israel) was loaded by their luggage, their animals and their families.

In Upper Egypt, there is a small town on the east bank of the Nile River, 20 km south of Luxor, named Al Tod (which means mighty mount) opposite of the city of Armant, (the city of Moses (p)), might have a link with the subject. It was named (Al Salamiyah), its name Al Tod was returned to it in 1904 AD.

What enhances the dates of Thutmose III is the following:

1) The words of Surat Al Sajdah (#32) are 372 words, equivalent to the time interval between the drowning of Thutmose III and (maybe) the birth of Goliath

1430 BC – 1058 BC = 372 years.

2) The words of Surat Al Furqan (#25) are 893 words, equivalent to the time interval between the birth of Thutmose III and the birth of Ezra

1488 BC – 595 BC = 893 years.

3) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times, equivalent to the time interval between the birth of Thutmose III and the birth of David (p)

1488 BC – 1031 BC = 457 years.

4) The repetition of the letter ha in Surat Maryam (#19) is 174 times, equivalent to time interval between the birth of Thutmose III and the end of the Israel Second State

1488 BC – 1314 BC = 174 years.

5) The words of Surat Al Nazia't (#79) are 179 words, equivalent to the time interval between the start of Hyksos state and the birth of Thutmose III

1667 BC – 1488 BC = 179 years.

6) The words of Surat Al Muzzammil (#73) are 199 words, equivalent to the time interval between the death of Ephraim and the birth of Thutmose III

1687 BC – 1488 BC = 199 years.

7) The repetition of the letter ra in Surat Yusuf (#12) is 255times = the repetition of the letter ra in Surat Yunus (#10) = the words of Surat Al Muddathther (#74) 255

words, equivalent to the time interval between the birth of Manasseh and the birth of Thutmose III

1743 BC – 1488 BC = 255 years.

8) The repetition sum of the two letters ta and ha in Surat Taha (#20) is 278 times, equivalent to the time interval between the death of Ishmael (p) and the birth of Thutmose III

1766 BC -1488 BC = 278 years.

9) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the birth of Isaac (p) and the birth of Thutmose III

1919 BC – 1488 BC = 431 years.

10) The words of Surat Al Hashr (#59) are 445 words, equivalent to the time interval between the birth of Ishmael (p) and the birth of Thutmose III

1933 BC – 1488 BC = 445 years.

11) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the death of Idris (p) and the birth of Thutmose III

2752 BC – 1488 BC = 1264 years.

4.4) Senenmut (Moses (p))

[28–9] ((Pharaoh's wife said to him: 'He will be a comfort to me and you. Do not slay him, perhaps he may benefit us, or we will take him for our son. 'But they were unaware)).

What is important here is who the Pharaoh was at that date? (Moses' birth in 1493 BC) Searching in the history books we'll find him Thutmose II, and his wife was his ambitious stepsister (half-sister) Hatshepsut who became the guardian of her husband's son after the death of his father, who was at that time (1484 BC) not exceeding four years of age. It did not take her long to share him in the rule and crowned herself as absolute Pharaoh and ruled about 22 years, from the year 1484 BC to the date of her death in 1462 BC.

The historians said that Thutmose II ruled either three years or thirteen years. I think the 13 years is true because his son Thutmose III was born to him after the birth of Moses (p) by five years from a second wife. He had a daughter or two from Hatshepsut, who were very much younger than Moses (p), as one of them appear with Senenmut (Moses (p)) in one of the statues as if he were playing the role of her educator and steward. Perhaps he was older than her by about ten years, so some accused him saying that he might have been her father.

The story of Senenmut with Hatshepsut puzzled the historians. He was of many capabilities, characteristics and positions.

[28–14] ((And when he (Moses) was full grown, and reached the perfection of his strength, we gave him judgment and knowledge. As such we recompense the good doers)). He has authorities in almost all fields of the state, and she might have been preparing him to inherit her to the throne. He built her the Temple of Deir el Bahri that was famous for its art of architecture; it is named the (Holy of Holies).

The English Egyptologist Dorman counted nearly 87 titles for Senenmut, whether a functional or an honorary one, latest of which was the adoptive son of Pharaoh. As for the Statues, approximately 25 Statues were found for him.

His rise as well as his fall had puzzled the scientists, as his origins were very

modest, where the grave of his parents were found next to his first cemetery bearing the number (TT71) under the right side of the entrance.

His mother was a (housewife) and his father was (the Worthy). These were their titles and what had puzzled the historians is how he so soon reached the highest positions in the State, without functional gradation though he was not from a significant family.

It was said about his parents, that he had prepared his mother's funeral in most luxurious way than the funeral of his father. This was attributed to the fact that his father probably died before his mother, while the son was, at the time of his father's death, still a junior official, but upon the death of his mother he was a top ranking official.

However, what did not come to their minds that, this Senenmut himself was Moses (p) and that Divine Providence had sponsored him.

[20–38/39] ((When we revealed what was to be made known to your mother, saying: "Put him in the box and cast it into the river. The river will cast him onto the bank, and he shall be taken up by an enemy of mine and enemy of his." I lavished my love on you, and to be formed in my sight)).

They did not know the fact that his mother was his breastfeeding mother in the eyes of Hatshepsut, (the Egyptian Pharaoh), and that his father was only the husband of the breastfeeding mother of her adoptive son. Therefore, Hatshepsut focused on the processing of his mother more than his father; that's why a ring was found in the hand of his mother on which was printed the Queen Mother name (the mother of Hatshepsut), Thutmose I wife.

The Pharaohs traditions were that, they were preparing their graves during their lives, before their death. That is why the Pyramids were built for this purpose. Senenmut also had reserved two cemeteries for himself (as was the tradition of the

elites at that time). One of them is in the Qurna cemetery (west of Luxor) bearing the number (TT71) and the other bearing the number (TT353), that had been dug under the Temple of Hatshepsut in Deir el Bahri (west of Luxor too), but was not prepared or buried in either of them. His name disappeared from the scene of events in the nineteenth year of the rule of Hatshepsut in 1465 BC.

As his rise was a mystery, his decline (disappearance) as well was a greater mystery.

You may note that the year in which Senenmut disappeared, was the same year in which Moses (p) sought refuge to Median, after he had unintentionally killed the Egyptian by a blow with his fist, this incident had a significant impact on the history of Moses (p) and the world.

There was implicit indication in the beginning of Surat Al Waqi'ah (#56), which its 379 words are equivalent to the time difference between the death of Abraham (p) and this incident

1844 BC – 379 years = 1465 BC

[56–1/3] ((When the Event (the resurrection) comes there is no denying its coming (it will) abase (some) and exalt (others))).

He was fallen down in rank from the position of First Minister in the Greater State at that time, to a shepherd grazing sheep on the outskirts of the desert. Then he was raised from insignificant and afraid man to the messenger of the Lord of the Universe

Moses (p) had gone to Median at the age of 28 years, then after ten years, when he was 38 years old, he returned to call Pharaoh to the worship of God

[28–27] ((He said: 'I will let you marry one of these two daughters of mine on

condition that you hire yourself to me for eight years. If you complete ten that is of your own accord; I shall not press you. Surely, you will find me, if Allah wills, one of the righteous.))

I think he fulfilled it and returned to Egypt around the year 1455 BC, and when he presented the miracles of God in front of the Pharaoh, he was accused of witchcraft. All the Magicians of Egypt were gathered by the Pharaoh who told him to compete with the Magicians on the day of decorations (festival day).

I believe that the day of decorations was the Thirtieth Festival (the Sed Festival) of Thutmose III. He officially assumed the throne in 1484 BC and after thirty years of his rule there was his Thirtieth Festival in the year 1454 BC.

As for the People of the Book, Moses (p) was 38 years old when he sought refuge to Median, and when he turned back from Median he was at the age of eighty years; this means that there was no time left for Moses (p) to negotiate with Pharaoh, to call him and to present him the wonders of the Mighty God (the ten Plagues according to the Bible). Where are their places in time, as each Plague required time to spread among people and land, another time for people to comprehend, and another time until the Pharaoh yields begging Moses (p) to request his Lord to uplift this punishment, and another time for the Pharaoh and his people to procrastinate?

But the Holy Quran has another say in Surat Al Aaraf (#7)

[7–133] ((So we sent upon them floods, locusts, lice, frogs, and blood. (All these were) clear (separated) signs, yet they were proud against them, for they were wicked people.))

Moses (p) continued calling the Pharaoh for about 25 years from 1455 BC to the years of the Exodus in 1430 BC.

The death of Satiah (Pharaoh's wife) in the year 1451, who believed in Moses'

message after he came back in 1455 BC, is an indication of early coming back of Moses.

4.5) Wife of Pharaoh (Satiah)

[66–11] ((But to those who believe Allah has given as an example Pharaoh's wife, who said: 'My Lord, build me a house before You in Paradise and save me from Pharaoh and his work, and save me from a harm doing nation.))

Pharaoh's woman is mentioned in the Holy Quran twice: The first time when she picked up Moses (p). At that time she was Hatshepsut wife of the Pharaoh Thutmose II (father of Thutmose III). She died after Moses left (p) to Median by three years in 1462 BC. The analysis made on its mummy revealed that she was suffering of diabetes. She might have died of her grief on Moses (p).

She died before the Mission of Moses (p) and his returning back from Median.

The second time of mentioning the Pharaoh's wife was in the above verse [66–11], which indicates that she believed in Moses' message. She might be one of the wives of the pharaoh Thutmose III, as he was the Pharaoh to whom Moses (p) was sent.

If we take a glance at the words (wife of Pharaoh) and their order in Surat Al Tahrim (#66) we will find them (214/215), and even if we consider that it refers to the date of her death and that these figures are equivalent to the time difference between the death of Joseph (p) and her death; we will get:

$$1666 \text{ BC} - 214/215 = 1452/1451 \text{ BC}$$

If we search in the wives of Thutmose III, we will find that his first wife, whom the historians named Satiah (Asia) died on this date, as her name had disappeared from

the murals of the Pharaoh after 1451 BC. She was the daughter of his wet nurse. Other indication is the number of the verse, which is 11, equivalent to the time interval between the death of Hatshepsut and the death of Satiah

1462 BC – 1451 BC = 11 years.

4.6) Qarun , Haman and the Magicians

4.6.1) Qarun/Korah

The People of the Book call him (Korah), while in the Egyptian history; I think he was called by the historians and Egyptologists as (Reck–mi–re). It is said that this name means (wise/knowing as the worshipped Re). What is important for us is the first syllable of his name (Reck); I think it was read reversed, perhaps its origin was (Kharo, or Caro, or Qaru). The ancient Egyptian language was only written in consonant letters, so it did not contain vowel letters. The scientists added it, in order to make its pronunciation and writing easier, it was a presumptive and speculative language. I do not know what the secret was behind the disappearing of the letter N from the following names:

The word "Pharaoh" came without the letter N at the end.

The word "Qaru" came without the letter N and inverted into "Reck"

The word "Hama" came without the letter N and they inverted it to "Maho"

But they inverted the word "Musa" to "Senemu" and added two 'N' in the middle of it.

The saying that this "Rekhmire" might have been Qarun is for the following reasons:

1) The Holy Quran describes him as one of the Children of Israel but he tyrannized them. This means that it had happened before the Exodus and the drowning of Pharaoh, because the power on the Children of Israel after the Exodus was to Moses and Aaron, peace be upon them. This means that the aggression on them was before their Exodus, and that he was of those in power so he could aggress, this applies to Rekhmire who was a minister in the last 19 years of Thutmose III rule.

2) One of his highlighting features was his huge fortune, as was described by the Holy Quran:

[28–76] ((Korah was one of Moses' people. But he was insolent and aggressive to them, for we had given him such treasures that their very keys were too heavy a burden for even the strong. His people said to him: 'Do exult; Allah does not love the boastful)).

If we cast a glance at the tomb of (Rekhmire) this is (TT100) in the western of Luxor city in the Qurna cemetery, we will find him was competing the Pharaohs in the extravagance and found that his economic activity covered all kinds of economic fields such as the trade, the agriculture and the industry.

3) His claim of cognizance and knowledge till he named himself the knowledgeable as the worshipped (Ra'). The Holy Quran describes him in:

[28–78] ((But he replied: 'What was given to me is only because of the knowledge I possess.))

Let's read what (Rekhmire) wrote in his tomb: (There is nothing in heaven or on earth or in any corner on earth is beyond my knowledge).

4) There is no evidence that he was prepared inside his tomb No.TT100, and also

no corpse (body) for him was found. Where is his corpse to be prepared?
[28–81]((We caused the earth to swallow him, together with his dwelling))

5) If the Pharaohs were offended by someone, they used to delete any trace of him, especially from the walls of his tomb, removing everything that is connected to him even if he was dead or non-existing. That what had happened with the tomb of Senenmut (Moses (p)) as well as with the tomb of Rekhmire despite his complete loyalty to the Pharaoh, but (maybe) as he was of Israelite origin he was added to the list of the disliked by the Pharaoh Amenophis II after seeing the drowning that had happened to his father and his people because of the Sons of Israel.

6) As for the date of Rift, I think it had happened before the drowning of Pharaoh by one year, which was in the year 1431 BC. If we have a look at the verses (38–41) from Surat Al ‘Ankabut (#29):

[29–38] ((Aad and Thamud, it has become clear to you from their dwellings; satan made their works seem fair to them and barred them from the Path, although they saw clearly)).

[29–39] ((And Korah, Pharaoh, and Haman; Moses came to them with clear signs, but they became very insolent in the earth, yet they did not outstrip us)).

[29–40]((Each of them we seized for his sin. On some we loosed a squall of pebbles, and others were seized by the Cry. Some we caused to be swallowed up by the earth, and some we drowned. Allah would never wrong them but they wronged themselves)).

[29–41] ((The likeness of those who have taken guardians, other than Allah, is as the likeness of the spider that takes to itself a house; surely the spider's house is the weakest house if they but knew)).

The verse 38 and verse 39 sort them out according to the chronology of the

punishment that happened to them, and verse 40 states the punishment that happened to them, according to the sequence of the previous two verses: Aad people ((**We loosed asquall of pebbles**)) and Thamud people ((**were seized by the Cry**)) whereas Korah ((**We caused to be swallowed up by the earth**)) and Pharaoh and Haman ((**We drowned**)).

It is noticed here that God has mentioned Korah before the Pharaoh to indicate that the subsiding had happened before drowning. Usually the Holy Quran introduces the Pharaoh before Haman and Korah, in sequence according to their importance. In these verses the opposite has happened.

I think that the subsiding had happened shortly before the drowning because (Rekhmire/Korah) had mentioned in his tomb that he served Amenophis II (who shared the rule with his father for three years before the drowning).

According to the historians, (Rekhmire) had resumed his ministerial post in the year thirty fourth of the reign of Thutmose III, that is, in the year 1450 BC. If we consider that the verse 41 (see above) of Surat Al 'Ankabut refers to him, then its 19 words may equal the number of years he became minister from 1450 BC to 1431 BC. The letters of this verse are 88; they may refer to the birth date of Qarun/Korah in 1488 BC, which is the same birth date of Thutmose III.

The dates above are supported by:

1) The repetition of the letter meem (m) in Surat Al 'Ankabut (#29) is 341 times, which is equivalent to the time difference between the death of Isaac (p) in 1772 BC and the date of the Rift

$1772 \text{ BC} - 1431 \text{ BC} = 341 \text{ years.}$

2) The number of letters in the story of Lot in Surat Al 'Ankabut (#29) is 489 letters; they are equivalent to the time difference between the destruction of the

People of Lot in 1920 BC and the destruction of Qarun in 1431 BC

1920 BC – 1431 BC = 489 years.

3) The repetition of the letter qaf (q) in Surat Qaf (#50) is 57 times, which is equivalent to his age:

1488 BC – 1431 BC = 57 years.

4) The repetition of the letter lam (l) in Surat Al Rum (#30) is 390 times, equivalent to the time interval between the destruction of Qarun and the start of Saul kingdom

1431 BC – 1041 BC = 390 years.

5) The words of Surat Al Dhariyat (#51) = the words of Surat Al Najm (#53) = 360 words, equivalent to the time interval between the destruction of Qarun and the birth of Saul

1431 BC – 1071 BC = 360 years.

6) The repetition of the letter ain (a') in Surat Maryam (#19) is 117 times, equivalent to the time interval between the destruction of Qarun and the end of the Israel Second State

1431 BC – 1314 BC = 117 years.

7) The words of Surat Al Tur (#52) are 312 words, equivalent to the time interval between the birth of Manasseh and the destruction of Qarun

1743 BC – 1431 BC = 312 years.

8) The words of Surat Al Dukhan (#44) are 346 words, equivalent to the time

interval between the birth of Joseph (p) and destruction of Qarun

1777 BC – 1431 BC = 346 years.

9) The letters of Surat Al Rahman (#55) are 1657 letters, equivalent to the time interval between the destruction of Aad and the destruction of Qarun

3088 BC – 1431 BC = 1657 years.

I think his home was in the east bank of the Nile River in city of Luxor (Thebes)

4.6.2) Haman

[28–6] ((And to establish them in the land; and to show Pharaoh and Haman, and their soldiers, the very thing they dreaded.))

No doubt that Haman was the commander of the soldiers in the days of the Pharaoh Thutmose III, as the soldiers were referring to both of them.

It is not difficult to find the commander of the army in the days of Thutmose III. He was called Amenemhab or the popularity name General Mahu. I think they read it upside down. His grave bears the number (TT85) in the cemetery of Qurna to the west of Luxor, and his wife was the wet nurse for Amenophes II, the son of Thutmose III.

He was appointed to perform some of the obelisks, and I think he himself who was mentioned by the Egyptian archeologist (Labib Habashi), where he mentioned in his study the construction of six obelisks under the supervision of Al Thebi (in relation to Thebes (Luxor)) "Human" in the reign of Thutmose III. (L. HABASHI in JEA.36, 1950, 5.13)

4.6.3) Magicians of Pharaoh

In the year 1923, an excavation team of the Metropolitan Museum of Art led by Herbert E. Winlock, discovered a mass grave with about 60 individuals (MMA-507), not far from king Mentuhotep II temple in Deir El-Bahri (west of Luxor).

The corpses showed evidence of violence. The dead were interpreted as soldiers of the victorious Theban army of Mentuhotep II slain during the storming of the fortress of Herakleopolis about 2000 BC.

Carola Vogel, a German Egyptologist from Mainz University, wrote an article in the Journal of Egyptian Archaeology Vol.89 (2003) pp.239-245, calling for review Winlock's arguments and presenting a new interpretation of the evidences. (see: Fallen heroes/Winlock's slain soldiers reconsidered).

The story of the Magicians is detailed mostly in Surat Taha (#20) in the Holy Quran. It tells how they believed in the Lord of Aaron and Moses and how the response of the Pharaoh (Thutmose III) was: (cutting off hand and foot on opposite sides, and then crucifying on the trunks of palm trees).

Winlock identified only **fifty-nine** skulls in the mass grave, and if we count all the words of the verses in which the Magicians were mentioned in the Holy Quran, we will find them exactly **fifty-nine**.

I think with C-14 test method, one can decide if they were slain soldiers of Mentuhotep II (about 2000BC), or the Magicians killed by Thutmose III in the year 1454BC.

Next are the eight verses of the holy Quran in which the word Magicians was mentioned:

1) Verse 113 of Surat Al A'raf (#7) includes 11 words.

- 2) Verse 120 of Surat Al A'raf (#7) includes 3 words.
- 3) Verse 80 of Surat Yunus (#10) includes 10 words.
- 4) Verse 70 of Surat Taha (#20) includes 8 words.
- 5) Verse 38 of Surat Al Shu'ara (#26) includes 5 words.
- 6) Verse 40 of Surat Al Shu'ara (#26) includes 7 words.
- 7) Verse 41 of Surat Al Shu'ara (#26) includes 12 words.
- 8) Verse 46 of Surat Al Shu'ara (#26) includes 3 words.

Total sum of the words is 59

4.7) Joshua Ben Noon

He was the assisting youth of Moses (p), who accompanied him during his tour, mentioned only in Surat Al Kahf (#18). Its 110 verses may be equivalent to the 110 years of his life, that match what has stated by the People of the Book.

As for the number of the verses of his story with Moses (p) and Al Khadir, they are 23 verses that are probably equivalent to the time difference between the birth of Moses (p) and the birth of Joshua

1493 BC – 23 years = 1470 BC (birth date of Joshua)

And so his death was in 1360 BC. The words of his story with Moses (p) in Surat Al Kahf (#18) are 302 words, equivalent to the time interval between the death of Isaac (p) and the birth of Joshua

1772 BC – 1470 BC = 302 years.

The number of letters of the same story is 1205 letters, equivalent to the time interval between the birth of Joshua and awakening of the People of the Cave in 265 BC

1470 BC – 265 BC = 1205 years.

What enhances the dates mentioned above is the following:

1) The words of Surat Al Ra'd (#13) are 854 words, equivalent to the time interval between the birth of Joshua and the death of Yunus (p)

1470 BC – 616 BC = 854 years.

2) The letters of Surat Al Mutaffifin (#83) are 744 letters equivalent to the time interval between the death of Joshua and the death of Yunus (p)

1360 BC – 616 BC = 744 years.

3) The repetition of the letter meem (m) in Surat Al Shu'ara (#26) is 481 times, equivalent to the time interval between the death of Joshua and the birth of Elisha (p)

1360 BC – 879 BC = 481 years.

4) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time interval between the birth of Joshua and the birth of Elijah

1470 BC – 896 BC = 574 years.

5) The repetition of the letter alef (a) in Surat Al Rum (#30) is 493 times, equivalent to the time interval between the birth of Joshua and the birth of Solomon (p)

1470 BC – 977 BC = 493 years.

6) The repetition of the letter lam (l) in Surat Al Hijr 319 times, equivalent to the

time interval between the death of Joshua and the start of Saul kingdom

1360 BC – 1041 BC = 319 years.

7) The words of Surat Al Insan (#76) are 243 words, equivalent to the time interval between the birth of Shu'ayb (p) and the death of Joshua

1603 BC – 1360 BC = 243 years.

8) The repetition of the letter meem (m) in Surat Al Jathiyah (#45) is 197 times, equivalent to the time interval between the start of the Hyksos state and the birth of Joshua

1667 BC – 1470 BC = 197 years.

9) The words of Surat Al Ma'arij (#70) are 217 words, equivalent to the time interval between the death of Ephraim and the birth of Joshua

1687 BC – 1470 BC = 217 years.

10) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the death of Manasseh and the death of Joshua

1697 BC – 1360 BC = 337 years.

11) The repetition of the letter alef (a) in Surat Al Sajdah (#32) is 242 times, equivalent to the time interval between the death of Jacob (p) and the birth of Joshua

1712 BC – 1470 BC = 242 years.

12) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Manasseh and the birth of Joshua

1743 BC – 1470 BC = 273 years.

13) The repetition of the letter alef (a) in Surat Yunus (#10) is 1224times, equivalent to the time interval between the birth of Aber/Eber and the birth of Joshua

2694 BC – 1470 BC = 1224 years.

14) The repetition of the letter nun (n) in Surat Al Qalam (#68) is 131 times, equivalent to the time interval between the death of Shu'ayb (p) and the death of Joshua

1491 BC – 1360 BC = 131years.

4.8) End of Israel Second State

Aaron (p) died after the end of the wandering period in the year 1390 BC. It is said that he was buried in Southern of Jordan. But Moses (p) had lived eighteen years after the end of the wandering period (from 1390 BC to his death in 1372 BC). I think he was able, during this period, to enter the Holy Land and to establish a political entity for his folk, after the Egyptian foreign policy had cooled down as verse 6 of Surat Al Esra' (#17) says:[17–6] (**Then, we gave the turn back to you to prevail over them, and we helped you with wealth and children, and made you the greater host**)). It addresses the Children of Israel. I think thesecond party were the Egyptians, as the Levant (especially the south region of it) was their areas of influence, where they retained garrisons in the big cities, and it was Thutmose III policies (Pharaoh of Moses) to take the sons of princes who overcomes them as

hostages with him to Egypt to be raised up in his palace to ensure their loyalty in the future.

But after the drowning of the Pharaoh Thutmose III, they probably retreated back, and no longer became interested in the Levant. Then came the call of Akhenaten to refresh the blood in the veins, but this was confronted with fierce resistance from the priests and supporters of Amon. Akhenaten fled with his capital to Tel El Amarna in the north, but to no avail. However, when the opportunity came to the commander of the army (Horemheb), he returned the power to Thebes; to Amon and his priests and began to look outside again, after appointing himself the new Pharaoh (he was the last Pharaoh of the Eighteenth Dynasty). In about 1314 BC he launched a military campaigns to the Levant in which he terminated the political entity of the Sons of Israel, then the rule of the nineteenth Dynasty (the Ramses) came after him, who most of them went to the Levant in military campaigns, returning loaded with booty and prisoners (most of them were the Children of Israel). Merenptah (son of Ramses II) codifies on his famous stela that he had cut off the seed of Israel, that is, he killed and captured what he could kill and capture, and according to him, none had remained of them.

What is important is that Moses (p) had laid the foundation for them, and his assistant Joshua Ben Noon after him, and their state continued till it was wiped out by Horemheb in 1314 BC. If we presume that the beginning of their state was at end of the wandering in 1390 BC, then their state lasted for 76 years. This might be the second rise of the Sons of Israel. The first rise was the State of the Hyksos that lasted 111 years, equivalent to the number of Surat Al Isra' (#17) verses. The second rise is also equivalent to Surat Al Isra' verses after deleting the verses with repeated ends, (as the last word in each verse is sometimes repeated at the end of other verses). When the repetitions are omitted, the figure is equivalent to 76; the years of the second height.

As for David (p) and Solomon (p) and before them Talut (Saul), and many Kings after them, I presume this fall under **((if you returned we will return))**. When

they returned worshipping the Baal and offering sacrifices to other than God, then God empowered the Assyrians and Babylon who captivated them and destroyed everything related to them. As for their current state, I think it will be the final state which is mentioned in verse 104 of Surat Al Isra': [17–104] **((And thereafter we said to the children of Israel: 'Dwell in the land. When the promise of the Everlasting life comes we shall bring you all together'.))**

Let us go back to the State of Moses (p) and Joshua. The best evidence for the verse **(we gave you the overwhelming on them)**, for Sons of Israel on the Egyptians, is Tel El Amarna letters, which is the archive of the Akhenatonian period of the foreign correspondence, which they wrote on clay tablets in cuneiform letters. Some of those messages were directed to the Pharaoh from his governors in the Levant calling upon him to rescue them from the evils Al Abieru (Sons of Israel), but nobody listened.

The following emphasize the date of the fall of their state in 1314 BC:

1) The repetition of the letter meem (m) in Surat Al Rum (#30) is 314 times, which is probably equal to the time difference between the fall of state of Moses (p) in 1314 BC and establishment of State of David (p) in 1000 BC

$1314 \text{ BC} - 1000 \text{ BC} = 314 \text{ years.}$

2) The repetition of the letter alef (a) in Surat Al Sajda (#32) is 242 times; they are equivalent to the time difference between the fall of the first state of the Sons of Israel (State of the Hyksos) in the year 1556 BC and the fall of their Second State (state of Moses (p)) in 1314 BC

$1556 \text{ BC} - 1314 \text{ BC} = 242 \text{ years.}$

3) The number of the words of Surat Al Qalam (#68) are 300 words; they are equivalent to the time difference between the end of the Second State in 1314 BC

and killing Goliath by David (p) in 1014 BC

$1314 \text{ BC} - 1014 \text{ BC} = 300 \text{ years.}$

4) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, which are equivalent to the time difference between the end of the Second State in 1314 BC and the birth of Solomon (p) in 977 BC

$1314 \text{ BC} - 977 \text{ BC} = 337 \text{ years.}$

5) The total repetition of the two letters ya and sin in Surat Yasin (#36) is $236 + 47 = 283$ times. They are equivalent to the time difference between the end of the Second State in 1314 BC and the birth of David (p) in 1031 BC

$1314 \text{ BC} - 1031 \text{ BC} = 283 \text{ years.}$

6) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the end of the Second State and the start of Saul kingdom

$1314 \text{ BC} - 1041 \text{ BC} = 273 \text{ years.}$

7) The letters of Surat Al Buruj (#85) are 463 letters, equivalent to the time interval between the birth of Joseph (p) and the end of the Second State

$1777 \text{ BC} - 1314 \text{ BC} = 463 \text{ years.}$

8) The repetition sum of the letters ta, sin and meem in Surat Al Qasas (#28) is 577 times, equivalent to the time interval between the death of Lot (p) and the end of the Second State

$1891 \text{ BC} - 1314 \text{ BC} = 577 \text{ years.}$

9) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the destruction of Thamud and the end of the Second State

2498 BC – 1314 BC = 1184 years.

4.9) Pharaoh Ramses II

Born in 1304 BC, and died in 1219 BC. He ruled 67 years from 1286 BC to 1219 BC. He is the third Pharaoh of the Nineteenth Dynasty. He lived 85 years. He had 96 boys and 60 girls.

Most of the people wrongly believed that he was the Pharaoh of Moses, because of what was mentioned about him by the People of the Book, for his enslavement to the children of Israel, and exploiting them in the construction of the two cities (Pethom and Ramses) in the east of the delta. This is not correct as Moses (p) had died before the birth of Ramses II by 68 years.

However, it might have been true that the children of Israel had built Ramses these two cities in the east of the delta, but when was that?

After the Exodus accompanied with Moses (p) in the year 1430 BC, they wandered 40 years, and then established their own state for 76 years in the Holy Land. Ramses II came thirty years after this state was destroyed by Horemheb in 1314 BC, bringing with him the Children of Israel and forced them to labor in building his construction projects among the above mentioned two cities.

What dates to Ramses II in the Holy Quran is Surat Ghafir (#40). Its 1219 words may refer to the date of his death while its 85 verses might equal the years of his age, as he lived 85 years.

The repetition of the Ha and the Meem letters, by which the Surah begins, if added to each other ($62 + 377 = 439$), are equivalent to the time difference between the birth of Jacob's Older Grandson (Manasseh) in 1743 BC and the birth of Ramses II in 1304 BC

$$1743 \text{ BC} - 1304 \text{ BC} = 439 \text{ BC}$$

The Older Grandson is Manasseh or King (Neferhotep I) as we stated before. There is a significant matter that has drawn my attention but I was unable to confirm its authenticity; that some people who call themselves scientists of Egyptology, link the lineage of (the Ramses) to (the Thutmoses) and the lineage of (the Thutmoses) to the two brothers (Neferhotep I) and (Sobekhotep IV) and thus to Haanchef (Joseph (p)), God knows best.

The following confirm the dates of Ramses II:

1) The repetition of the letter lam (l) in Surat Hud (#11) is 791 times, equivalent to the time interval between the death of Ramses II and revival of Ezra

$$1219 \text{ BC} - 428 \text{ BC} = 791 \text{ years.}$$

2) The repetition of the letter ra in Surat Hud (#11) is 323 times, equivalent to the time interval between the death of Ramses II and the birth of Elijah

$$1219 \text{ BC} - 896 \text{ BC} = 323 \text{ years.}$$

3) The words of Surat Al Haqqah (#69) are 258 words, equivalent to the time interval between the death of Ramses II and the death of David (p)

$$1219 \text{ BC} - 961 \text{ BC} = 258 \text{ years.}$$

4) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Ramses II and the birth of

David (p)

1304 BC – 1031 BC = 273 years.

5) The words of Surat Al Insan (#76) are 243 words, equivalent to the time interval between the death of Hatshepsut and the death of Ramses II

1462 BC – 1219 BC = 243 years.

6) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the end of Hyksos state and the death of Ramses II

1556 BC – 1219 BC = 337 years.

7) The repetition sum of the two letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the start of the Hyksos state and the birth of Ramses II

1667 BC – 1304 BC = 363 years.

8) The repetition of the letter lam (l) in Surat Ibrahim (#14) is 448 times, equivalent to the time interval between the start of the Hyksos state and the death of Ramses II

1667 BC – 1219 BC = 448 years.

9) The repetition of the letter alef (a) in Surat Al Rum (#30) is 493 times, equivalent to the time interval between the death of Jacob (p) and the death of Ramses II

1712 BC – 1219 BC = 493 years.

10) The repetition of the letter lam (l) in Surat Al A'raf (#7) is 1526 times, equivalent to the time interval between the birth of Saleh (p) and the birth of Ramses II

2830 BC – 1304 BC = 1526 years.

11) The words of Surat Al Ra'd (#13) are 854 words, equivalent to the time interval between the birth of Azar/Terah and the birth of Ramses II

2158 BC – 1304 BC = 854 years.

4.10) Ayyub/Job (p)

He was born in 1200 BC, and died in 1092 BC. Surat Sad (#38) is one of the most detailing Surah for the story of Ayyub (p):

[38–41] ((Also, remember our worshiper Job. He called out to his Lord, (saying): 'satan has afflicted me with harm and pain.))

[38–42] (((We said): 'Stamp your foot on the ground, here is cool water with which to wash and a drink.))

[38–43] ((We restored to him to his family and like those with them, a mercy from us and a reminder to a nation that understand))

[38–44] (((We said to him): 'Take a bundle of rushes and strike with it; and do not break your oath. 'We found him to be patient, a good worshiper and he was penitent.))

The words of these verses are 41 words. Perhaps they indicate the time difference

between the birth of Ayyub (p) and the birth of the Judge Eli

$1200 \text{ BC} - 1159 \text{ BC} = 41 \text{ years.}$

As for the letters of these verses, they are 169 letters, equivalent to the time difference between the birth of Ayyub (p) and the birth of David (p)

$1200 \text{ BC} - 1031 \text{ BC} = 169 \text{ years.}$

As well they are equivalent to the time difference between the death of Ayyub (p) and the death of Solomon (p)

$1092 \text{ BC} - 923 \text{ BC} = 169 \text{ years.}$

As for the letters of Ayyoub story in Surat Al Anbiya' (#21), they are 108 letters, may be indicate his age (108 years).

$1200 \text{ BC} - 1092 \text{ BC} = 108 \text{ years.}$

What confirms the validity of these dates is:

1) The words of Surat Sad are 733 words, they are equivalent to the time difference between the birth of Ishmael and the birth of Ayyub peace be upon them

$1933 \text{ BC} - 1200 \text{ BC} = 733 \text{ years.}$

2) The words of Surat Yunus (#10) are 1833 words, equivalent to the time interval between the birth of Ayyub (p) and the death of Muhammad (p)

$1200 \text{ BC} + 633 \text{ AD} = 1833 \text{ years.}$

3) The repetition of the letter lam (l) in Surat Luqman (#31) is 293 times; they are

equivalent to the time difference between the birth of Moses (p) and the birth of Ayyub (p)

1493 BC – 1200 BC = 293 years.

4) The letters of Surat Al Haqqah (#69) are 1113 letters, equivalent to the time interval between the birth of Ayyub (p) and the birth of Zechariah (p)

1200 BC – 87 BC = 1113 years.

5) The words of Surat Al Ra'd (#13) are 854 words, equivalent to the time interval between the birth of Ayyub (p) and the final death of Ezra

1200 BC – 346 BC = 854 years.

6) The repetition of the letter meem (m) in Surat Al Zukhruf (#43) is 321 times, equivalent to the time interval between the birth of Ayyub (p) and the birth of Elisha (p)

1200 BC – 879 BC = 321 years.

7) The words of Surat Al Dukhan (#44) are 346 words, equivalent to the time interval between the birth of Ayyub (p) and the challenge of Elijah/Elias

1200 BC – 854 BC = 346 years.

8) The repetition sum of the letters ta, sin and meem in Surat Al Qasas (#28) is 577 times, equivalent to the time interval between the birth of Joseph (p) and the birth of Ayyub (p)

1777 BC – 1200 BC = 577 years.

9) The repetition of the letter lam (l) in Surat Aal Imran (#3) is 1888 times, equivalent to the time interval between the destruction of Aad people of Hud and the birth of Ayyub (p)

3088 BC – 1200 BC = 1888years.

10) The repetition of the letter lam (l) in Surat Al Ra'd (#13) is 476 times, equivalent to the time interval between the death of Ayyub (p) and the death of Yunus (p)

1092 BC – 616 BC = 476 years.

11) The repetition of the letter nun (n) in Surat Al Qalam (#68) is 131 times, equivalent to the time interval between the death of Ayyub (p) and the death of David (p)

1092 BC – 961 BC = 131 years.

12) The letters of Surat Al Balad (#90) are 338 letters, equivalent to the time interval between the Exodus and the death of Ayyub (p)

1430 BC – 1092 BC = 338 years.

13) The words of Surat Qaf (#50) are 373 words, equivalent to the time interval between the Moses' refuge to Median and the death of Ayyub (p)

1465 BC – 1092 BC = 373 years.

14) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time interval between the death of Joseph (p) and the death of Ayyub (p)

1666 BC – 1092 BC = 574 years.

4.11) Descending of the Sea Peoples on the Southern Levant Coast (about 1172 BC)

Surat Al Zumar (#39) with its 1172 words may indicate their descending, which was about the year 1172 BC.

They were called (the Palestinians) at that time, and from them Palestine took its name. They attempted before that to disembark on the Nile Delta region, but Ramses III fought them and rebelled them from entering into Egypt. Then they disembarked on the southern Levant coast where they founded their entity, by the union of the five cities (Gaza, Ashkelon, Ashdod, Gat, and Akron). At the beginning they were able to defeat the Sons of Israel. In one of the fierce battles (near Apehek Castle / Ras Al Ain), according to the story of the Bible, the Sons of Israel lost 30,000 warriors in addition to the Ark of Covenant, with which they wanted to gain victory over their enemy. But after hearing the bad news, the Judge Eli fell down unconscious as he was their mastermind. He was succeeded by his disciple the prophet Samuel. He was the prophet who is mentioned in Surat Al Baqara (#2) when Talut (Saul) was crowned as a king for them.

As for their origins, most of the opinions say that they were from the Aegean Islands (possibly from the island of Crete, or from the west coast of Asia Minor). The Trojan War preceded their migration by about 10 years, may be they had some relation with it.

One of their leaders was Goliath, the large warrior defeated by the young David (p). This was mentioned in the Holy Quran in Surat Al Baqarah (#2) in verse 251 (which includes 27 words, equivalent (maybe) to the time interval between the birth of Goliath and the birth of David (p))

1031 BC + 27 years = 1058 BC (may be the birth date of Goliath).

The following indicate for their dates:

1) The letters of Surat Al Muzzammil (#73) are 850 letters, equivalent to the time interval between the descent and the death of Alexander the Great

1172 BC – 322 BC = 850 years.

2) The words of Surat Al Rum (#30) are 817 words, equivalent to the time interval between the descent and the birth of Alexander the Great

1172 BC – 355 BC = 817 years.

3) The repetition of the letter meem (m) in Surat Al Zukhruf (#43) is 321 times, equivalent to the time interval between the birth of Moses (p) and the descent

1493 BC – 1172 BC = 321 years.

4) The letters of Surat Al Mutaffifin (#83) are 744 letters, equivalent to the time interval between the descent and the revival of Ezra

1172 BC – 428 BC = 744 years.

5) The repetition sum of the letters ta, seen and meem in Surat Al Qasas (#28) is 577 times, equivalent to the time interval between their descent and the birth of Ezra

1172 BC – 595 BC = 577 years.

6) The repetition sum of the letters ha, meem, ain, seen and qaf in Surat Al Shura (#42) is 556 times, equivalent to the time interval between their descent and the death of Yunus

1172 BC – 616 BC = 556 years.

7) The repetition of the letter lam (l) in Surat Luqman (#31) is 293 times, equivalent to the time interval between their descent and the birth of Elisha

1172 BC – 879 BC = 293 years.

8) The words of Surat Al Tahrim (#66) are 249 words, equivalent to the time interval between their descent and the death of Solomon (p)

1172 BC – 923 BC = 249 years.

9) The repetition of the letter meem (m) in Surat Luqman (#31) is 170 times, equivalent to the time interval between their descent and the death of Saul

1172 BC – 1002 BC = 170 years.

10) The repetition of the letter ra in Surat Ibrahim (#14) is 158 times, equivalent to the time interval between their descent and killing Goliath by David (p)

1172 BC – 1014 BC = 158 years.

11) The repetition of the letter nun (n) in Surat Al Qalam (#68) is 131 times, equivalent to the time interval between their descent and the start of Saul Kingdom

1172 BC – 1041 BC = 131 years.

12) The repetition sum of the letters ha and meem in Surat Fussilat (#41) is 319 times, equivalent to the time interval between the death of Shu'ayb (p) and their descent

1491 BC – 1172 BC = 319 years.

13) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the birth of Shu'ayb (p) and their descent

1603 BC – 1172 BC = 431 years.

14) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the birth of Goliath and the final death of Ezra

1058 BC – 346 BC = 712 years.

15) The letters of Surat Al Buruj (#85) are 463 letters, equivalent to the time interval between the birth of Goliath and the birth of Ezra

1058 BC – 595 BC = 463 years.

16) The repetition of the letter meem (m) in Surat Al Rum (#30) is 314 times, equivalent to the time interval between the death of Moses (p) and the birth of Goliath

1372 BC – 1058 BC = 314 years.

17) The words of Surat Al Hijr(#15) are 654 words, equivalent to the time interval between the death of Jacob (p) and the birth of Goliath

1712 BC – 1058 BC = 654 years.

18) The words of Surat Al Saffat (#37) are 861 words, equivalent to the time interval between the birth of Isaac (p) and the birth of Goliath

1919 BC – 1058 BC = 861 years.

19) The words of Surat Maryam (#19) are 961 words, equivalent to the time interval between the birth of Ibrahim (p) and the birth of Goliath

2019 BC – 1058 BC = 961 years.

4.12) Judge Eli

Born in 1159 BC and died in 1061 BC.

He might be was Thul Kifl, who has been mentioned in the holy Quran in Surat Al Anbiya' (#21) in verses 85/86; and in Surat Sad (#38) in verse 48. If we count the letters of these three verses, we will get 98 letters, which are equivalent to 98 years (may be the age of Thul Kifl, which is similar to the age of Judge Eli). Both of them judged in Israel for long time.

It has been said that Thul Kifl was the son of Ayyub/Job; this will match with the dates of Ayyub (1200 BC to 1092 BC), if we consider him Judge Eli.

What enhances the above dates is the following:

1) The letters of Surat Al Taghabun (#64) are 1072 letters, equivalent to the time interval between the birth of Judge Eli and the birth of Zechariah

1159 BC – 87 BC = 1072 years.

2) The repetition sum of the letters kaf, ha, ya, ain and sad in Surat Maryam (#19) is 796 times, equivalent to the time interval between the death of Judge Eli and awakening of the People of the Cave

1061 BC – 265 BC = 796 years.

3) The repetition sum of the letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the birth of Judge Eli and the death of Elisha

1159 BC – 796 BC = 363 years.

4) The repetition of the letter ya in Surat Yasin (#36) is 236 times, equivalent to the time interval between the birth of Judge Eli and the death of Solomon (p)

1159 BC – 923 BC = 236 years.

5) The verses of Surat Al Saffat (#37) are 182 verses, equivalent to the time interval between the birth of Judge Eli and the birth of Solomon (p)

1159 BC – 977 BC = 182 years.

6) The letters of Surat Al Infitar (#82) are 329 letters, equivalent to the time interval between the death of Aaron (p) and the death of Judge Eli

1390 BC – 1061 BC = 329 years.

7) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the birth of Aaron (p) and the birth of Judge Eli

1496 BC – 1159 BC = 337 years.

8) The repetition sum of the letters ha and meem in Surat Al Zukhruf (#43) is 363 times, equivalent to the time interval between the birth of Hatshepsut and the birth of Judge Eli

1522 BC – 1159 BC = 363 years.

9) The letters of Surat Al Bayyinah (#98) are 397 letters, equivalent to the time interval between the end of Hyksos state and the birth of Judge Eli

1556 BC – 1159 BC = 397 years.

10) The words of Surat Al Shura (#42) are 860 words, equivalent to the time interval between the birth of Ibrahim (p) and the birth of Judge Eli

2019 BC – 1159 BC = 860 years.

4.13) Luqman, Sheba and Tubba

I think they mixed Luqman the Wise with Luqman the King through many legends.

As for the kings of Sheba, at the beginning they called them Tubbas and later they denied this and said the Tubbas differ from the kings of Sheba. It is better to delay this matter until more information is available.

4.14) Prophet Samuel (p)

He was mentioned in Surat Al Baqarah (#2) in verses 246, 247 and 248:

((Have you not thought about the group of the Children of Israel after the time of Musa (Moses)? When they said to a Prophet of their: “Appoint for us a king and we will fight in Allah’s Way.” He said, “Would you then refrain from fighting, if fighting was prescribed for you?” They said, “Why should we not fight in Allah’s Way while we have been driven out of our homes and our children?” But when fighting was ordered for them, they turned away, all

except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers.))(246)

((And their Prophet (Samuel (p)) said to them, “Indeed Allah has appointed Talut (Saul) as a king over you.” They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said: “Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.”))(247)

((And their Prophet said to them: Verily! The sign of his kingdom is that there shall come to you At-Tabut (Ark of covenant), wherein is Sakinah(peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels.Verily, in this a sign for you if you are indeed believers))(248)

He was the successor and disciple of Judge Eli; he was Prophet and last Judge of Israel, before he appointed Saul as a king for them.

He lived (maybe) 88 years, equivalent to the number of verses of Surat Sad (#38) in the 11th century BC.

The words of Surat Sad (#38) are 733 words, equivalent to the time interval between the birth of Ephraim and the death of Samuel (p)

1741 BC – 733 years = 1008 BC (death of Samuel (p))

1008 BC + 88 years = 1096 BC (birth Of Samuel (p))

What enhances the above dates is the following:

1) The letters of the verse 246 (mentioned above) of Surat Al Baqarah (#2) are 211 letters, equivalent to the time interval between the death of Ramses II and the death

of Samuel (p)

$1219 \text{ BC} - 1008 \text{ BC} = 211 \text{ years.}$

2) The letters of the next verse 247 are 164 letters, equivalent to the time interval between the death of Prophet Samuel and the death of Prophet Elijah (peace be upon them)

$1008 \text{ BC} - 844 \text{ BC} = 164 \text{ years.}$

3) The letters of Surat Al Waqi'ah (#56) are 1719 letters, equivalent to the time interval between the birth of Samuel (p) and migration of Muhammad (p)

$1096 \text{ BC} + 623 \text{ AD} = 1719 \text{ years.}$

4) The letters of Surat Al Qiyamah (#75) are 668 letters, equivalent to the time interval between the birth of Samuel (p) and revival of Ezra

$1096 \text{ BC} - 428 \text{ BC} = 668 \text{ years.}$

5) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the birth of Samuel (p) and Yunus (p) being swallowed by the whale

$1096 \text{ BC} - 665 \text{ BC} = 431 \text{ years.}$

6) The repetition sum of the letters ya and sin in Surat Yasin (#36) is 283, equivalent to the time interval between the death of Samuel (p) and the birth of Yunus (p)

$1008 \text{ BC} - 725 \text{ BC} = 283 \text{ years.}$

7) The words of Surat Al Qalam (#68) are 300 words, equivalent to the time interval between the birth of Samuel (p) and the death of Elisha (p)

$1096 \text{ BC} - 796 \text{ BC} = 300 \text{ years.}$

8) The letters of Surat Al Tariq (#86) are 252 letters, equivalent to the time interval between the birth of Samuel (p) and the death of Elijah (p)

$1096 \text{ BC} - 844 \text{ BC} = 252 \text{ years.}$

9) The words of Surat Al Naba' (#78) are 173 words, equivalent to the time interval between the birth of Samuel (p) and the death of Solomon (p)

$1096 \text{ BC} - 923 \text{ BC} = 173 \text{ years.}$

10) The letters of Surat Al Bayyinah (#98) are 397 letters, equivalent to the time interval between the birth of Moses (p) and the birth of Samuel (p)

$1493 \text{ BC} - 1096 \text{ BC} = 397 \text{ years.}$

11) The words of Surat Al Jathiyah (#45) are 488 words, equivalent to the time interval between the birth of Aaron (p) and the death of Samuel (p)

$1496 \text{ BC} - 1008 \text{ BC} = 488 \text{ years.}$

12) The repetition sum of the letters alef, lam and meem in Surat Al Sajdah (#32) is 548 times, equivalent to the time interval between the end of Hyksos state and the death of Samuel (p)

$1556 \text{ BC} - 1008 \text{ BC} = 548 \text{ years.}$

4.15) Talut/Saul

Born in 1071 BC and died in 1002 BC. The Bible calls him Shaul/Saul. They said that he lived 69 years, but they differed on the duration of his reign, which, I think it was 39 years. The following confirm these dates:

1) The letters of the story of Moses (p) in Surat Ibrahim (#14) are 301 letters; they are equivalent to the time difference between the death of Moses (p) in 1372 BC and the birth of Talout/Saul in 1071 BC.

$1372 \text{ BC} - 1071 \text{ BC} = 301 \text{ years.}$

2) As for his age, this might have been referred to in Surat Al 'Ankabut (#29). The verses of this Surah are 69 verses, which are equivalent to his age. The People of the Book said that his age was 69 years, and thus his death is in:

$1071 \text{ BC} - 69 \text{ years} = 1002 \text{ BC}$

His son took over the power after him, where he ruled for two years before David (p) took over the power in the year 1000 BC

3) As for him taking the rule, this is perhaps indicated by verse

248 of Surat Al Baqara (#2):

[2–248] ((Their Prophet (Samuel) said to them: 'The sign of his kingship (Saul) is the coming of the Ark of Covenant to you, therein shall be tranquility from your Lord, and a remnant which the House of Moses and the House of Aaron left behind. It will be borne by the angels. That will be a sign for you if you are believers.'))

The words of this verse are 30 words; this might be his age when he resumed

power, which means that he started his reign in the year 1041 BC.

1071 BC – 30 years = 1041 BC

This verse has another matter, perhaps in locating the place of the Ark of the Covenant, whom they are looking for since 2500 years but they did not find it so far, and we'll come to this matter in the topic of the People of the Cave

4) As for the verse 251 of Surat Al Baqara (#2):

[2–251] ((By the permission of Allah, they routed them. David slew Goliath, and Allah bestowed on him the kingship and wisdom, and taught him from that He willed. Had Allah not pushed the people, some by the other, the earth would have been corrupted. But Allah is Bountiful to the worlds.))

The words of this verse are 27 words; indicating that in the twenty seventh year of the reign of Talut/Saul, David killed Goliath.

1041 BC – 27 years = 1014 BC

5) Whereas, the repetition of the two letters ha and meem in Surat Fussilat (#41) is (46 + 273 = 319) times. They are equivalent to the time difference between the death of Aaron(p) in 1390 BC and the birth of Talut/Saul in 1071 BC.

1390 BC – 1071 BC = 319 years.

6) The repetition of the letter L in Surat Al Ra'd (#13) is 476 times, which are equivalent to the time difference between the birth of Talut/Saul in 1071 BC and the birth of Uzayr/Ezra.

1071 BC – 595 BC = 476 years.

7) The letters of Surat Al Tahrim (#66) are 1074 letters, equivalent to the time interval between the death of Jesus (p) and the start of Saul reign

$1041 \text{ BC} + 33 \text{ AD} = 1074 \text{ years.}$

8) The words of Surat Yasin (#36) are 725 words, equivalent to the time interval between the birth of Saul and the final death of Ezra

$1071 \text{ BC} - 346 \text{ BC} = 725 \text{ years.}$

9) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the death of Saul and Yunus being swallowed by the whale

$1002 \text{ BC} - 665 \text{ BC} = 337 \text{ years.}$

10) The words of Surat Al Jumu'ah (#62) are 175 words, equivalent to the time interval between the birth of Saul and the birth of Elijah (p)

$1071 \text{ BC} - 896 \text{ BC} = 175 \text{ years.}$

11) The repetition of the letter meem (m) in Surat Al Shu'ara (#26) is 481 times, equivalent to the time interval between the birth of Hatshepsut and the start of Saul reign

$1522 \text{ BC} - 1041 \text{ BC} = 481 \text{ years.}$

12) The words of Surat Al Tur (#52) are 312 words, equivalent to the time interval between the end of the Second State and the death of Saul

$1314 \text{ BC} - 1002 \text{ BC} = 312 \text{ years.}$

13) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the end of the Second State and the start of Saul reign

1314 BC – 1041 BC = 273 years.

14) The letters of Surat Al Buruj (#85) are 463 letters, equivalent to the time interval between Moses' refuge to Median and the death of Saul

1465 BC – 1002 BC = 463 years.

15) The words of Surat Fatir (#35) are 775 words, equivalent to the time interval between the birth of Joseph (p) and the death of Saul

1777 BC – 1002 BC = 775 years.

16) The repetition of the letter ra in Surat Ibrahim (#14) is 158 times, equivalent to the time interval between the death of Saul and the death of Elijah (p)

1002 BC – 844 BC = 158 years.

17) The letters of Surat Al Muzzammil (#73) are 850 letters, equivalent to the time interval between the death of Lot (p) and the start of Saul reign

1891 BC – 1041 BC = 850 years.

18) The repetition sum of the letters alef, lam and ra in Surat Ibrahim (#14) is 1156 times, equivalent to the time interval between the birth of Azer/Terah and the death of Saul

2158 BC – 1002 BC = 1156 years.

19) The repetition of the letter ra in Surat Yusuf (#12) is 1234 times, equivalent to the time interval between the death of Aber and the death of Saul

$2236 \text{ BC} - 1002 \text{ BC} = 1234 \text{ years.}$

4.16) David (p)

Born in 1031 BC and died in 961 BC. He lived seventy years. The following shows and confirms these dates:

1) The words of Surat Maryam (#19) are 961 words; they are equivalent to the time difference between the death of David (p) and the birth of Jesus (p).

$961 \text{ BC} - 0 = 961 \text{ years.}$

2) The words of Surat Saba' (#34) are 883 words; they are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the death of David (p) in 961 BC

$1844 \text{ BC} - 961 \text{ BC} = 883 \text{ years.}$

The verses of same Surah are 54, may be an indicator for the age of Solomon. (Only David and Solomon mentioned in this Surah)

3) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, which are equivalent to the time difference between the birth of the first Grandson (Manasseh) in 1743 BC and the birth of David (p) in 1031 BC

$1743 \text{ BC} - 1031 \text{ BC} = 712 \text{ years.}$

4) The repetition of the letter meem(m) in Surat Al 'Ankabut (#29) is 341 times;

they are equivalent to the time difference between the death of Moses (p) in 1372 and the birth of David (p) in 1031 BC

$1372 \text{ BC} - 1031 \text{ BC} = 341 \text{ years.}$

5) The letters of the story of Ayyub in Surat Sad (#38) are 169; they are equivalent to the time difference between the birth of Ayyub/Job (p) in 1200 BC and the birth of David (p) in 1031 BC.

$1200 \text{ BC} - 1031 \text{ BC} = 169 \text{ years.}$

6) The letters of the story of David (p) and Solomon (p) in Surat Saba' (#34) are 399 letters; they are equivalent to the time difference between the Exodus from Egypt in 1430 BC and the birth of David (p) in 1031 BC.

$1430 \text{ BC} - 1031 \text{ BC} = 399 \text{ years.}$

7) The total repetition of the letters alef, lam and meem in Surat Al 'Ankabut (#29) are $712 + 550 + 341 = 1603$ times. In addition of being dating to the birth of Shu'ayb, also equivalent to the time difference between the birth of David (p) and the birth of Muhammad (p)

$1031 \text{ BC} + 572 \text{ BC} = 1603 \text{ years.}$

8) The repetition of the letter ya in Surat Yasin (#36) is 236 times; they are equivalent to the time difference between the death of David (p) in 961 BC and the birth of Yunus (p) in 725 BC.

$961 \text{ BC} - 725 \text{ BC} = 236 \text{ years.}$

9) The total repetition of the two letters ya and sin in Surat Yasin (#36) is $(236 + 47 = 283)$ times). They are equivalent to the time difference between the end of the

Second State of the Sons of Israel in 1314 BC and the birth of David (p).

1314 BC – 1031 BC = 283 years.

10) The words of Surat Ibrahim (#14) are 830 words; they are equivalent to the time difference between the death of Ibrahim (p) in 1844 BC and the date of David (p) killing Goliath in 1014 BC

1844 BC – 1014 BC = 830 years.

11) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times. They are equivalent to the time difference between the birth of David (p) and the beginning of sleep of the People of the Cave in 574 BC

1031 BC – 574 BC = 457 years.

They are also equivalent to the time difference between the birth of Thutmose III in 1488 BC and the birth of David (p)

1488 BC – 1031 BC = 457 years.

12) The letters of Surat Al Qiyamah (#75) are 668 letters, equivalent to the time interval between the date of David (p) killing Goliath and the final death of Ezra

1014 BC – 346 BC = 668 years.

13) The letters of Surat Al A'la (#87) are 296 letters, equivalent to the time interval between the death of David (p) and Yunus (p) being swallowed by the whale

961 BC – 665 BC = 296 years.

14) The letters of Surat Al Infitar (#82) are 329 letters, equivalent to the time

interval between the death of Joshua Ben Noon and the birth of David (p)

1360 BC – 1031 BC = 329 years.

15) The words of Surat Al Dukhan (#44) are 346 words, equivalent to the time interval between the death of Joshua Ben Noon and the date David (p) killing Goliath

1360 BC – 1014 BC = 346 years.

16) The words of Surat Al Sajdah (#32) are 372 words, equivalent to the time interval between the death of Moses (p) and the beginning of David reign

1372 BC – 1000 BC = 372 years.

17) The repetition of the letter lam (l) in Surat Al Rum (#30) is 390 times, equivalent to the time interval between the death of Aaron (p) and the beginning of David reign

1390 BC – 1000 BC = 390 years.

18) The letters of Surat Al Takwir (#81) are 431 letters, equivalent to the time interval between the destruction of Qarun/Korah and the beginning of David reign

1431 BC – 1000 BC = 431 years.

As well they are equivalent to the time interval between the death of Hatshepsut and the birth of David (p)

1462 BC – 1031 BC = 431 years.

19) The repetition sum of the letters ha and meem in Surat Ghafir (#40) is 439

times, equivalent to the time interval between the birth of Joshua Ben Noon and the birth of David (p)

1470 BC – 1031 BC = 439 years.

20) The words of Surat Al Haqqah (#69) are 258 words, equivalent to the time interval between the death of Ramses II and the death of David (p)

1219 BC – 961 BC = 258 years.

21) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Ramses II and the birth of David (p)

1304 BC – 1031 BC = 273 years.

22) The words of Surat Al Shura (#42) are 860 words, equivalent to the time interval between the death of Lot (p) and the birth of David (p)

1891 BC – 1031 BC = 860 years.

23) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the birth of Azar/Terah and the death of David (p)

2158 BC – 961 BC = 1197 years.

Chapter V

From Solomon (p) to Mohammad (p)

977 BC	Birth of Solomon/Sulayman (p)
961 BC	Death of David (p)
923 BC	Death of Solomon (p)
896 BC	Birth of Elias/Elijah (p)
879 BC	Birth of Elyasa'/Elisha (p)
844 BC	Death of Elias/Elijah (p)
796 BC	Death of Elyasa'/Elisha (p)
725 BC	Birth of Yunus/Jona (p)
665 BC	Swallowing of Yunus (p) by the whale
616 BC	Death of Yunus (p)
595 BC	Birth of Uzair/Ezra
574 BC	Start sleep of the People of the Cave
528 BC	Death of Ezra (first time)
428 BC	Revival of Ezra
355 BC	Birth of Alexander the Great (Thul Qarnayn)
346 BC	Death of Ezra (second time)
322BC	Death of Alexander the Great (Thul Qarnayn)
265 BC	Awakening of the People of the Cave
0 BC	Birth of Jesus Christ (p)
572 AD	Birth of Muhammad (p)
633 AD	Death of Muhammad (p)

Chronology Table 5

5.1) Solomon/Sulayman (p)

He was born in 977 BC, he lived 54 years, he ruled with his father David for a period of two years and ruled alone for a period of 38 years after the death of his father in the year 961 BC. What support this are the following dates:

1) Surat Al Isra' (#17). In addition to its reference to the first rise of the Sons of Israel (the State of the Hyksos), it also dates to Solomon (p). Its 1556 words are equivalent to the time difference between the death of Solomon in 923 BC and the death Muhammad (p) in 633 AD.

$923 \text{ BC} + 633 \text{ AD} = 1556 \text{ years.}$

2) The words of Solomon story in Surat Al Naml (#27) are 413 words; they are equivalent to the time interval between the death of Aaron (p) in 1390 BC and the birth of Solomon (p) in 977 BC

$1390 \text{ BC} - 977 \text{ BC} = 413 \text{ years.}$

3) The repetition of the letter (A) in Surat Luqman (#31) is 337 times, which is equivalent to the time interval between the end of the Second State of the Sons of Israel in 1314 BC and the birth of Solomon (p) in 977 BC

$1314 \text{ BC} - 977 \text{ BC} = 337 \text{ years.}$

4) The letters (a, l and m) total repetition in Surat Luqman (#31) is $(337 + 293 + 170 = 800)$; this is equivalent to the time interval between the birth of Joseph (Yusuf) (p) in 1777 BC and the birth of Solomon (p) in 977 BC

$1777 \text{ BC} - 977 \text{ BC} = 800 \text{ years.}$

5) The construction of the Temple began in the fourth year of the sole rule of

Solomon (p) and ended after seven years, which is in the year 950 BC. Surat Al Jinn (#72) indicates that by the number of its words which are 285, which are equivalent to the time interval between the construction of the Temple in 950BC (probably by the help of the Jinns/Demons as Almighty God forced them to serve Solomon) and the whale swallowed Yunus (p) in 665 BC.

$950 \text{ BC} - 665 \text{ BC} = 285 \text{ years.}$

6) The letters of Moses story in Surat Al Naml (#27) are 422 letters which are equivalent to the time interval between the death of Moses (p) in 1372 and the construction of the Temple in 950 BC

$1372 \text{ BC} - 950 \text{ BC} = 422 \text{ years.}$

7) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the birth of Solomon (p) and awakening of the People of the Cave

$977 \text{ BC} - 265 \text{ BC} = 712 \text{ years.}$

8) The number of words that precede the Basmala in Surat Al Naml (#27) is 349 words; they are equivalent to the time interval between the death of Solomon (p) in 923 BC and the beginning of Sleep of the People of the Cave in 574 BC

$923 \text{ BC} - 574 \text{ BC} = 349 \text{ years.}$

9) Surat Al Ra'd (#13) words are 854 words; they are equivalent to the time interval between the birth of Joseph (p) in 1777 BC and the death of Solomon (p) in 923 BC

$1777 \text{ BC} - 923 \text{ BC} = 854 \text{ years.}$

10) The repetition sum of the letters ta, sin and meem in Surat Al Qasas (#28) is 577 times, equivalent to the time interval between the death of Solomon (p) and the death of Ezra second time

923 BC – 346 BC = 577 years.

11) The words of Surat Al Haqqah (#69) are 258 words, equivalent to the time interval between the death of Solomon (p) and Yunus (p) being swallowed by the whale

923 BC – 665 BC = 258 years.

12) The words of Surat Al Tur (#52) are 312 words, equivalent to the time interval between the birth of Solomon (p) and Yunus (p) being swallowed by the whale

977 BC – 665 BC = 312 years,

13) The words of Surat Al Mursalat (#77) are 181 words, equivalent to the time interval between the birth of Solomon (p) and the death of Elisha (p)

977 BC – 796 BC = 181 years.

14) The letters of Surat Al Jin (#72) are 1096 letters, equivalent to the time interval between the birth of Ibrahim (p) and the death of Solomon (p)

2019 BC – 923 BC = 1096 years.

15) The letters of Surat Al Najm (#53) are 1422 letters, equivalent to the time interval between the death of Saleh (p) and the birth of Solomon (p)

2399 BC – 977 BC = 1422 years.

16) The repetition of the letter alef (a) in Surat Al Sajdah (#32) is 242 times, equivalent to the time interval between the death of Ramses II and the birth of Solomon (p)

1219 BC – 977 BC = 242 years.

5.2) Death of David (p) in 961 BC

See previous section 4.16

5.3) Elias/Elijah (p)

[6-85] ((And Zakariya (Zechariah) and Yahya (John the Baptist) and Isa (Jesus) and Elias (Elijah), each one of them was of the righteous.))

[37-123] ((And verily, Elias (Elijah) was one of the Messengers.))

Elias (p) is one of the prophets of Bani Israel. He was born in (about) 896 BC and died in (about) 844 BC. He resisted the worshipping of the Baal that was at that time widely spread in Israel and Almighty God had supported him by plenty of the Miracles.

What supports his above mentioned dates is the following:

1) The letters of the two above mentioned verses are 52 letters, equivalent to the age of Elias (p)

896 BC – 844 BC = 52 years.

2) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time

interval between the birth of Elias (p) and the death of Alexander the Great (Thul Qarnayn)

896 BC – 322 BC = 574 years.

3) The repetition of the letter alef (a) in Surat Ibrahim (#14) is 550 times = the repetition of the letter lam (l) in Surat Al 'Ankabut (#29) , which is equivalent to the time interval between the birth of Elias (p) and the final death of Ezra

896 BC – 346 BC = 550 years.

4) The words of Surat Al Tahrim (#66) are 249 words, equivalent to the time interval between the death of Elias (p) and the birth of Ezra

844BC – 595 BC = 249 years.

5) The words of Surat Al Ra'd (#13) are 854 words, perhaps they date (854 BC) to the challenge that took place between Prophet Elias (p) and the priests of Baal in presenting of the offerings. The winner was whom the fire burns his offering. Elias (p) was the winner, and then the people revolted against the priests of Baal and they assaulted them (as stated in the Bible).

6) The words of Surat Al Nazi'at (#79) are 179 words, equivalent to the time interval between the death of Elias (p) and Yunus (p) being swallowed by the whale

844 BC – 665 BC = 179 years.

7) The words of Surat Abasa (#80) are 133 words, equivalent to the time interval between the birth of Solomon (p) and the death of Elias (p)

977 BC – 844 BC = 133 years.

8) The repetition of the letter ra in Surat Ibrahim (#14) is 158 times, equivalent to the time interval between the death of Saul and the death of Elias (p)

1002 BC – 844 BC = 158 years.

9) The verses of Surat Al Mu'minun (#23) are 118 verses, equivalent to the time interval between the death of Goliath and the birth of Elias (p)

1014 BC – 896 BC = 118 years.

10) The words of Surat Al Ma'arij (#70) are 217 words, equivalent to the time interval between the death of Judge Eli and the death of Elias (p)

1061 BC – 844 BC = 217 years.

11) The words of Surat Al Dukhan (#44) are 346 words, equivalent to the time interval between the birth of Ayyub/Job and Elias' challenge the priests of Baal

1200 BC – 854 BC = 346 years.

12) The repetition of the letter ra in Surat Hud (#11) is 323 times, equivalent to the time interval between the death of Ramses II and the birth of Elias (p)

1219 BC – 896 BC = 323 years.

13) The repetition of the letter lam (l) in Surat Al Ra'd (#13) is 476 times, equivalent to the time interval between the death of Moses (p) and the birth of Elias (p)

1372 BC – 896 BC = 476 years.

14) The words of Surat Luqman (#31) are 546 words, equivalent to the time interval between the death of Aaron (p) and the death of Elias (p)

$1390 \text{ BC} - 844 = 546 \text{ years.}$

15) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the end of the Hyksos state and the death of Elias (p)

$1556 \text{ BC} - 844 \text{ BC} = 712 \text{ years,}$

16) The repetition of the letter lam (l) in Surat Hud (#11) is 791 times, equivalent to the time interval between the death of Ephraim and the birth of Elias (p)

$1687 \text{ BC} - 896 \text{ BC} = 791 \text{ years.}$

17) The letters of Surat Al Muddaththir (#74) are 1024 letters, equivalent to the time interval between the destruction of Lot's people and the birth of Elias (p)

$1920 \text{ BC} - 896 \text{ BC} = 1024 \text{ years,}$

18) The repetition of the letter meem (m) in Surat Al Baqarah (#2) is 2192 times, equivalent to the time interval between the destruction of Aad (Hud's People) and the birth of Elias (p)

$3088 \text{ BC} - 896 \text{ BC} = 2192 \text{ years.}$

5.4) Elyasa'/Elisha (p)

Elisha (p) was born (maybe) in 879 BC and died in 796 BC. He lived 83 years, equivalent to the number of verses (83) of Surat Yasin (#36). He is also one of the

prophets of Bani Israel, and was the successor and disciple of Elias.

The following confirm the above dates:

1) The repetition of the letter alef (a) in Surat Al Ra'd (#13) is 557 times, which are equivalent to the time difference between the birth of Elisha (p) in 879 BC and the death of Alexander the Great in 322 BC

$879 \text{ BC} - 322 \text{ BC} = 557 \text{ years.}$

2) The repetition of the letter nun (n) in Surat Al Qalam (#68) is 131 times, equivalent to the time interval between the death of Elisha (p) and the swallowing of Yunus (p) by the whale

$796 \text{ BC} - 665 \text{ BC} = 131 \text{ years.}$

3) The repetition of the letter ra in Surat Al Ra'd (#13) is 135 times, which is equivalent to time interval between the date on which David (p) killed Goliath in 1014 BC and the birth of Elisha (p) in 879 BC

$1014 \text{ BC} - 879 \text{ BC} = 135 \text{ years.}$

4) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the birth of Elisha (p) and the death of Ezra (first time)

$879 \text{ BC} - 528 \text{ BC} = 351 \text{ years.}$

5) The repetition of the letter meem (m) in Surat Al Zukhruf (#43) is 321 times, equivalent to the time interval between the birth of Ayyub and the birth of Elisha (p)

$1200 \text{ BC} - 879 \text{ BC} = 321 \text{ years.}$

6) The repetition of the letter meem (m) in Surat Al Shu'ara (#26) is 481 times, equivalent to the time interval between the death of Joshua Ben Noon and the birth of Elisha (p)

1360 BC – 879 BC = 481 years.

7) The repetition of the letter alef (a) in Surat Al Rum (#30) is 493 times, equivalent to the time interval between the death of Moses (p) and the birth of Elisha (p)

8) The words of Surat Al Ahqaf (#46) are 643 words, equivalent to the time interval between the birth of Hatshepsut and the birth of Elisha (p)

1522 BC – 879 BC = 643 years.

9) The letters of Surat Al Munafiqun (#63) are 787 letters, equivalent to the time interval between the death of Joseph (p) and the birth of Elisha (p)

1666 BC – 879 BC = 787 years.

10) The repetition of the letter lam (l) in Surat Yusuf (#12) is 808 times, equivalent to the time interval between the death of Ephraim and the birth of Elisha (p)

1687 BC – 879 BC = 808 years.

11) The words of Surat Al Furqan (#25) are 893 words, equivalent to the time interval between the death of Isaac (p) and the birth of Elisha (p)

1772 BC – 879 BC = 893 years.

12) The repetition of the letter meem (m) in Surat Al Ahqaf (#46) is 222 times,

equivalent to the time interval between the death of Elisha (p) and start sleep of the People of the Cave

796 BC – 574 BC = 222 years.

13) The verses of Surat Al An'am (#6) are 165 verses, equivalent to the time interval between the death of David (p) and the death of Elisha (p)

961 BC – 796 BC = 165 years.

14) The words of Surat Al Mursalat (#77) are 181 words, equivalent to the time interval between the birth of Solomon (p) and the death of Elisha (p)

977 BC – 796 = 181 years.

15) The verses of Surat Al A'raf (#7) are 206 verses, equivalent to the time interval between the death of Saul and the death of Elisha (p)

1002 BC – 796 BC = 206 years.

16) The repetition sum of the letters alef, lam and ra in Surat Al Hijr (#15) is 871 times, equivalent to the time interval between the start of Hyksos state and the death of Elisha

1667 BC – 796 BC = 871 years.

17) The words of Surat Al 'Ankabut (#29) are 976 words, equivalent to the time interval between the death of Isaac (p) and the death of Elisha

1772 BC – 796 BC = 976 years.

18) The repletion sum of the letters alef, lam and meem in Surat Al 'Ankabut (#29)

is 1603 times, equivalent to the time interval between the death of Saleh (p) and the death of Elisha (p)

$2399 \text{ BC} - 796 \text{ BC} = 1603 \text{ years.}$

5.5) Yunus/Jonah (p)

The most prominent event in his life was his being swallowed by the whale in year 665 BC. This is indicated by the Surah given his name (Surat Yunus (#10)), with 1833 words are equivalent to the time interval between the destruction of the People of Thamud in the year 2498 BC and Yunus (p) being swallowed by the whale.

$2489 \text{ BC} - 665 \text{ BC} = 1833 \text{ years.}$

The number of its verses is 109, which is an indicator of his age. He lived 109 years, and his birth (maybe) was in 725 BC, which is equivalent to the 725 words of Surat Yasin (#36), and thus his death was in the year 616 BC

$725 \text{ BC} - 109 \text{ years} = 616 \text{ BC}$

The number of verses of Surat Yasin is 83, which are referring to his age (maybe) when he was sent to the People of Nineveh (near Mosul in Iraq, which was the capital of the Assyrians at that time). That means he was sent in 642 BC when he was 83 years old.

$725 \text{ BC} - 83 \text{ years} = 642 \text{ BC}$

As stated by the Historians, the city of Nineveh was completely destroyed and burned, around the year 613 BC, after the whale swallowed Yunus (p) by 52 years, which are equivalent to the number of verses (52) of Surat Al Qalam (#68).

What strengthen these dates is the following:

1) Yunus (p) was mentioned in Surat Yunus in verse 98, where the number of its words is 21 words; they are equivalent to the time interval between the death of Yunus (p) in the year 616 BC and the birth of Uzayr/Ezra in the year 595 BC.

616 BC – 595 BC = 21 years.

2) As for his story in Surat Al Qalam (#68), it consists of 26 words that are equivalent to the years he lived after his mission.

642 BC – 616 BC = 26 years.

3) The repetition of the letter ya in Surat Yasin (#36) is 236 times, which are equivalent to the time interval between the death of David (p) and the birth of Yunus (p).

961 BC – 725 BC = 236 years.

4) The repetition of the letter sin (s) in Surat Yasin (#36) is 47 times, equivalent to the time interval between the birth of Uzayr/Ezra (p) and Yunus (p) mission in 642 BC.

642 BC – 595 BC = 47 years.

It is equivalent as well to the words number of the story of Yunus (p) in Surat Al Saffat (#37), which are 47 words.

5) The repetition of the letter nun (n) in Surat Al Qalam is 131 times, which are equivalent to the time interval between the death of Elisha (p) and Yunus (p) being swallowed by the whale.

796 BC – 665 BC = 131 years.

6) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the death of Yunus (p) and awakening of the People of the Cave

616 BC – 265 BC = 351 years.

7) The words of Surat Al Waqi'ah (#56) are 379 words, equivalent to the time interval between the birth of Yunus (p) and the second death of Ezra

725 BC – 346 BC = 379 years.

8) The repetition sum of the letters ha and meem in Surat Fussilat (#41) is 319 times,(as well equal to the repetition of the letter lam (l) in Surat Al Hijr (#15)), equivalent to the time interval between the swallowing of Yunus (p) and the second death of Ezra

665 BC – 346 BC = 319 years.

9) The repetition of the letter meem (m) in Surat Al Shura (#42) is 297 times, equivalent to the time interval between the birth of Yunus (p) and revival of Ezra after he died first time

725 BC – 428 BC = 297 years.

10) The repetition of the letter meem (m) in Surat Ghafir (#40) is 377 times, equivalent to the time interval between the mission of Yunus (p) and awakening of the People of the Cave

642 BC – 265 BC = 377 years.

11) The serial number of Surat Al Qalam (which belongs to Yunus (p)) is 68, equivalent to the time interval between the mission of Yunus (p) and start sleep of the Cave People

642 BC – 574 BC = 68 years.

12) The repetition of the letter meem (m) in Surat Al Jathiah (#45) is 197 times, equivalent to the time interval between the birth of Yunus (p) and the first death of Ezra

725 BC – 528 BC = 197 years.

13) The repetition of the letter lam (l) in Surat Al Sajdah (#32) is 151 times, equivalent to the time interval between the birth of Yunus (p) and start sleep of the Cave People

725 BC – 574 BC = 151 years.

14) The words of Surat Al Jinn (#72) are 285 words, equivalent to the time interval between the construction of the first Temple and Yunus (p) being swallowed by the whale

950 BC – 665 BC = 285 years.

15) The words of Surat Al Tur (#52) are 312 words, equivalent to the time interval between the birth of Solomon (p) and Yunus (p) being swallowed by the whale

977 BC – 665 BC = 312 years.

16) The repetition of the letter alef (a) in Surat Luqman (#31) is 337 times, equivalent to the time interval between the death of Saul and Yunus being swallowed by the whale

1002 BC – 665 BC = 337 years.

17) The words of Surat Al Sajdah (#32) are 372 words, equivalent to the time interval between the death of Goliath and the mission of Yunus (p)

1014 BC – 642 BC = 372 years.

18) The words of Surat Al Dukhan (#44) are 346 words, equivalent to the time interval between the birth of Saul and the birth of Yunus (p)

1071 BC – 725 BC = 346 years.

19) The repetition sum of the letters ta, sin and meem in Surat Al Qasas (#28) is 577 times, equivalent to the time interval between the death of Ramses II and the mission of Yunus (p)

1219 BC – 642 BC = 577 years.

20) The words of Surat Al Mu'minin (#23) are 1050 words, equivalent to the time interval between the death of Joseph (p) and the death of Yunus (p)

1666 BC – 616 BC = 1050 years.

21) The letters of Surat Al Jinn (#72) are 1096 letters, equivalent to the time interval between the death of Jacob (p) and the death of Yunus (p)

1712 BC – 616 BC = 1096 years.

22) The repetition sum of the letters alef, lam and ra in Surat Ibrahim (#14) is 1156 times, equivalent to the time interval between the death of Isaac (p) and the death of Yunus (p)

1772 BC – 616 BC = 1156 years.

23) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161 times, equivalent to the time interval between the birth of Joseph (p) and the death of Yunus (p)

1777 BC – 616 BC = 1161 years,

24) The repetition of the letter alef (a) in Surat Hud (#11) is 1277 times, equivalent to the time interval between the birth of Isaac (p) and the mission of Yunus (p)

1919 BC – 642 BC = 1277 years.

25) The letters of Surat Al Sajdah (#32) are 1542 letters, equivalent to the time interval between the birth of Azar/Terah and the death of Yunus (p)

2158 BC – 616 BC = 1542 years.

5.6) Uzayr/Ezra

The People of the Book call him Ezra Ben Seraiah (the High Priest) and his father Seraiah was killed upon an order from Nebuchadnezzar before 585 BC (the date of the destruction of Jerusalem, including the Temple). The Jews and the Christians refer to him as the teacher of the Torah, in addition to his Book. Some think that he was the author of the first and second Book of Chronicles, and Moses Pentateuch (Torah) which he recited on the hearings of the Sons of Israel after he returned from the Babylonian captivity in 428 BC. So let's say, captivity had returned about a hundred years from this date, led by Zerubbabel, according to views of some people of the Book, Uzayr returned in the year thirty seven of the rule of the Persian king Artaxerxes I, (he ruled from 465 BC to 425 BC)

[2–259] ((Or of him, who, when passing by the ruined village that was fallen on its roofs, remarked: 'How can Allah give life to this after its death? 'Thereupon Allah caused him to die, and after a hundred years He revived him. He asked: 'How long have you remained?', 'A day,' he replied, 'or part of a day.' Allah said: 'Rather, you have remained a hundred years. Look at your food and drink; they have not rotted. And look at your donkey (that had died). We will make you a sign to the people. And look at the bones (of your donkey) how we shall revive them and clothe them with flesh.' And when it had all become clear to him, he said: 'I know that Allah has power over all things.'))

The People of the Book were puzzled about him because they have forgotten that God had deadened him a hundred years and then revived him once again. According to their dates he might have been born before the year 585 BC and died after 428 BC probably by a relatively long period, because he had practiced many activities as he lived for more than 160 years, which was not normal for the people of that era. I think that his dates are as follows:

1) The 1316 words of Surat Al Noor (#24) are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the first death of Uzayr/Ezra in 528 BC.

$1844 \text{ BC} - 528 \text{ BC} = 1316 \text{ years}$

2) As for his birth; I think he was born (maybe) in 595 BC. What confirm that are the words of the above mentioned verse #259 of Surat Al Baqara (#2). They are 67 words equivalent to 67 years that were his age when Almighty God deadened him the first death.

$528 \text{ BC} + 67 \text{ years} = 595 \text{ BC}$

I think his first death was in the south of Iraq as there is a shrine for him at that place (north of Basrah), as the Jews still hallow it. Even some Muslims from the surrounding areas made it a shrine for them. As well the verses before and after the above mentioned verse are referring to south Iraq as a place for the events.

3) In the Persian Court, Uzayr/Ezra was responsible for the Jewish affairs, as the Jews were gathered in and around Babylon. This post required him moving between Babylon and the capital (which was to the south east of Babylon). On his way, there were many of wiped out Sumerian cities, and Ur the city of Abraham (p) was among them. He said 'How God will revive this village/town after it has been dead'; God put him to death a hundred years to show him His power over all things. Perhaps, Uzayr was then the coordinator to the return campaign that was led by Zerubbabel and Uzayr's nephew priest Joshua but death prevented Uzayr to join the return campaign that suddenly pit him and delayed his return for one hundred years. He returned after God revived him again in 428 BC, which was in the thirty seven year of the reign of Artaxerxes I.

As for how many years did he live after God had revived him, most probably the letters of the verse #259 of Surat Al Baqarah(#2) are 249 letters, equivalent to the time interval between his birth and his final second death

$595 \text{ BC} - 249 \text{ years} = 346 \text{ BC}$ (final death of Ezra)

That means he lived 82 years after revival

$428 \text{ BC} - 346 \text{ BC} = 82 \text{ years}$.

What confirms the above stated figures is:

1) The repetition of the letter kaf (k) in Surat Maryam (#19) is 137 times, which is equivalent to the time interval between the date the whale swallowed Yunus (p) in 665 BC and the first death of Uzayr in 528BC

665 BC – 528 BC = 137 BC.

2) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Ezra and the death of Alexander the Great (Thul Qarnayn)

595 BC – 322 BC = 273 years.

3) The verses of Surat Al A'raf (#7) are 206 verses, equivalent to the time interval between the first death of Ezra and the death of Alexander the Great

528 BC – 322 BC = 206 years.

4) The repetition of the letter lam (l) in Surat Al Hijr (#15) is 319 times, equivalent to the time interval between Yunus being swallowed by the whale and the final death of Ezra

665 BC – 346 BC = 319 years.

5) The repetition of the letter meem (m) in Surat Al Shura (#42) is 297 times, equivalent to the time interval between the birth of Yunus (p) and revival of Ezra

725 BC – 428 BC = 297 years.

6) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the birth of Elisha (p) and the first death of Ezra

879 BC – 528 BC = 351 years.

7) The repetition of the letter alef (a) in Surat Ibrahim (#14) is 550 times (= the repetition of the letter lam (l) in Surat Al 'Ankabut (#29)), equivalent to the time

interval between the birth of Elijah (p) and the final death of Ezra

896 BC – 346 BC = 550 years.

8) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time interval between the death of Saul and revival of Ezra

1002 BC – 428 BC = 574 years.

9) The repetition of the letter lam (l) in Surat Al Ra'd (#13) is 476 times, equivalent to the time interval between the birth of Saul and the birth of Ezra

1071 BC – 595 = 476 years.

10) The words of Surat Al Ra'd (#13) are 854 words, equivalent to the time interval between the birth of Ayyub/Job and final death of Ezra

1200 BC – 346 BC = 854 years.

11) The words of Surat Maryam (#19) are 961 words, equivalent to the time interval between the end of the Hyksos state and the birth of Ezra

1556 BC – 595 BC = 961 years.

12) The repetition of the letter lam (l) in Surat Hud (#11) is 791 times, equivalent to the time interval between the death of Ramses II and revival of Ezra

1219 BC–428 BC = 791 years.

13) The words of Surat Al Anbiya' (#21) are 1169 words, equivalent to the time interval between the death of Manasseh and the first death of Ezra

1697 BC – 528 BC = 1169 years.

14) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the death of Jacob (p) and the first death of Ezra

1712 BC – 528 BC = 1184 years.

15) The letters of Surat Al Qalam (#68) are 1264 letters, equivalent to the time interval between the birth of Jacob (p) and the birth of Ezra

1859 BC – 595 BC = 1264 years.

16) The words of Surat Al Qasas (#28) are 1430 words, equivalent to the time interval between the birth of Lot (p) and the birth of Ezra

2025 BC – 595 BC = 1430 years.

17) The repetition of the letter alef (a) in Surat Al Baqarah (#2) is 4214 times, equivalent to the time interval between the death of Noah (p) and the final death of Ezra

4560 BC – 346 BC = 4214 years.

5.7) People of the Cave, Qumran Scrolls, and the Ark of Covenant:

They slept 309 solar years in Qumran from 574 BC to 265 BC. Surat Al Kahf/Cave (#18) is an evidence of them. Its words are 1579 words that are equivalent to the time difference between the death of Abraham (p) in 1844 BC and the end of the sleep of the People of the Cave in 265 BC.

1844 BC – 265 BC = 1579 years.

The beginning of their sleep is indicated by the words of Surat Al Hadid (#57) that bear 574 words. They are equivalent to the time interval between the beginning of their sleep and the birth of Jesus Christ (p).

$574 \text{ BC} - 0 = 574 \text{ years.}$

Thus, the duration of their sleep as mentioned in Surat Al Kahf (Cave) was 309 years.

$574 \text{ BC} - 265 \text{ BC} = 309 \text{ years.}$

In his research, Dr. Bassam Jarrar was right about the duration of their sleep, and also mr. Atiyah Zahidah after him was right to locate their place in Kherbit Qumran to the west of the Dead Sea (20 km east of Jerusalem and 15 km south of Jericho), as the conditions and specifications of the Holy Quran and the Hadiths about the People of the Cave is not found elsewhere.

The first and most important condition is in the first verse of their story:**[18–9]((Or, do you think the companions of the Cave and the inscroll were a wonder among our signs?))** where are the scrolls except in Qumran and its surroundings?

The Jews of Al Madinah Al Munawarah asked Prophet Muhammad (p) about them, and their secret was known to them. They were Jews, they were not oppressed Christians in the first Roman Era (as the case with the people of Al Raqem Cave in the east of Amman or the Cave of Ephesus in Turkey). The most important of all, is that the Holy Quran is dating for them from 574 BC to 265 BC. This is fully compatible with archaeologists analyzes who say ruins of Qumran back for the time period of about (250 BC to 70 AD), which is the period that followed their awakening and the spread of their news. Therefore, people made their place a pilgrimage place and a shrine at that time, so the region witnessed

remarkable activities in most fields, especially in the religious field. They began to copy books and the Torah to sell them or to give as gifts till the Roman (Titus) came and destroyed everything in 70 AD including Jerusalem Temple. Then the Jews dispersed into all directions.

As for the cave of the People of the Cave, I think it has not been discovered yet because its position is under the Mosque (Temple/Synagogue) that they had built over them (the Great Hall).

[18–21] ((And so we made them stumble upon them, so that they might know that the promise of Allah is true and that there is no doubt about the Hour. They argued among themselves over their affair, and then said: Build a building over them (their remains); their Lord knows best who they were. But those who prevailed over the matter said: 'We will build over them a mosque'))

If we look to the word prevailed, we will find that its order number within Surat Al Kahf is 322, (this is the death date of Alexander the great 322 BC), is it by chance or it is a sign referring to the successors of Alexander (Ptolemaic Egypt and Seleucid Mesopotamia), who was combating with each other regarding the Levant. At that time (awakening of the People of the Cave in 265 BC) Ptolemy II had the authority on south of the Levant, where Qumran and the Cave are located. Approximately at the same time he (Ptolemy II) had transferred the corpse of Alexander the great from Memphis to Alexandria (about 250 BC).

I think that the Ark of Covenant, that the People of the Book are looking for, was probably in the custody of the People of the Cave. What made me think so is the following:

a) The People of the Cave began their sleep in 574 BC, which was eleven years after the destruction of Jerusalem and the Temple by Nebuchadnezzar II in 585 BC. The Ark also disappeared after that date. Perhaps those boys carried the Ark

and buried it in the Cave and went to sleep, and by God willing, their sleep was lengthened to 309 years to wake up for short time, so that people who were around knew them and then resumed their sleep or death.

[18–13] ((In truth we tell you their news. They were young men who believed in their Lord, and we increased them in guidance.))

b) The Ark was mentioned in the Holy Quran only one time in verse 248 of Surat Al Baqara (#2):

[2–248] ((Their prophet (Samuel) said to them: 'The sign of his (Saul) kingship is the coming of the Ark to you, therein shall be tranquility from your Lord, and a remnant which the house of Moses and the house of Aaron left behind. It will be borne by the angels. That will be a sign for you if you are believers.')

So they used to seek help by the Ark in their wars. What concerns us in this verse is its number 248 which, I think gives us the date of construction of the Mosque in 248 BC on their cave, and possibly on the Ark too because the verse speaks of the Ark. As I previously mentioned, it is the only verse in the Holy Quran in which the Ark of Covenant is mentioned. Let's go back to the above mentioned verse 21 of Surat Al Kahf (#18). The order of the word Masjid (mosque) from the beginning of the story of the People of the Cave is also 248.

c) For more certainty, let's look at what was said about the Tablets (Alwah) that were sent down to Moses (p). They were reported only three times in Quran, all in Surat Al Araf (#7), they were as follows:

Verse No. 145, its words are 20 words and its letters are 89.

Verse No. 150, its words are 39 words and its letters are 170.

Verse No. 154, its words are 15 words and its letters are 63.

Let's take the total sum of the numbers of the verses ($145 + 150 + 154 = 449$); it is equivalent to the time interval between the birth of Solomon (p) in 977 BC and the first death of Ezra in 528 BC

$977 \text{ BC} - 528 \text{ BC} = 449 \text{ years.}$

The total sum of the words ($20 + 39 + 15 = 74$) are equivalent to the time interval between the death of Alexander the Great (Thul Qarnayn) and the date of constructing the Masjid (Mosque) over them

$322 \text{ BC} - 248 \text{ BC} = 74 \text{ years.}$

Where as the total sum of the letters is $89 + 170 + 63 = 322$ letters. It is equivalent to the death date of Alexander the Macedonian. Did somebody include the corpse of Alexander into their cave? I do not think so, but the date of his death was a dating reference before the birth of Jesus Christ (p). Historically, he was considered as one of their neighbors.

What confirms the dates of the People of the Cave is:

1) The letters of the story of the people of the Cave in Surat Al Kahf (#18) are 1401 letters; they are equivalent to the time interval between the death of Yusuf (p) in 1666 BC and the awakening of the People of the Cave in 265 BC

$1666 \text{ BC} - 265 \text{ BC} = 1401 \text{ years.}$

2) The words of Surat Al Anbiya' (#21) are 1169 words; they are equivalent to the time interval between the birth of the first Grandson (Manasseh) in 1743 BC and the beginning of the sleep of the People of the Cave in 574 BC

$1743 \text{ BC} - 574 \text{ BC} = 1169 \text{ years.}$

3) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times; they are equivalent to the time interval between the birth of David (p) in 1031 BC and the beginning of the sleep of the People of the Cave in 574 BC

$1031 \text{ BC} - 574 \text{ BC} = 457 \text{ years.}$

4) The words of Surat Al A'raf (#7) are 3320 words. It is the only Surah the Tablets were mentioned in (sent down to Moses (p)). They are equivalent to the time interval between the death of Moses (p) in 1372 BC and the beginning of detecting the Qumran Scrolls in 1948 AD

$1372 \text{ BC} - 1948 \text{ AD} = 3320 \text{ years.}$

Someone might say that the detection of the Scrolls of Qumran began in 1947 BC, and that it is known that Alexander the Great has died in the year 323. I would say as I have mentioned earlier that it is apparent from the Holy Quran calculation that Jesus(p) was born before the current date of his birth by one year (1 BC). This means that all current dates are required to be pushed one year forward, that is, according to the historians; one year has to be omitted from the BC dates so that they become accurate, and one year has to be added to the AD dates so that they become accurate.

5) As mentioned earlier about Surat Al Naml (#27), and nothing is wrong to remind once again, the Basmalah that divides the Surah into two parts: a part before and a part after the Basmalah.

The words number that are before the Basmalah are 349 words; they are equivalent to the time difference between the death of Solomon (p) in the year 923 BC and the beginning of the sleep of the People of the Cave

$923 \text{ BC} - 574 \text{ BC} = 349 \text{ years.}$

Whereas the words that come after the Basmalah are 798 words; they are equivalent to the time interval between the death of Moses (p) and beginning of the sleep of the People of the Cave.

$1372 \text{ BC} - 574 \text{ BC} = 798 \text{ years.}$

6) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the mission of Muhammad (in 610 AD) and start sleep of the People of the Cave (in 574 BC)

$610 \text{ AD} + 574 \text{ BC} = 1184 \text{ years.}$

7) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the Hijrah (migration) of Muhammad (p) and start sleep of the People of the Cave

$623 \text{ AD} + 574 \text{ BC} = 1197 \text{ years.}$

8) The repetition sum of the letters alef, lam and ra in Surat Al Hijr (#15) is 871 times, equivalent to the time interval between the Hijrah (migration) of Muhammad (p) and buildup of the Mosque on the Cave People

$623 \text{ AD} + 248 \text{ BC} = 871 \text{ years.}$

9) The repetition sum of the letters ta, sin and meem in Surat Al Shu'ara(#26) is 607 times, equivalent to the time interval between the death of Jesus (p) and start sleep of the People of the Cave

$33 \text{ AD} + 574 \text{ BC} = 607 \text{ years.}$

10) The letters of Surat Al Nazi'at (#79) are 772 letters, equivalent to the time

interval between killing of the Groove People (Christians of Najran) and buildup of the Mosque on the Cave People

$524 \text{ AD} + 248 \text{ BC} = 772 \text{ years.}$

11) The repetition of the letter lam (l) in Surat Al Sajdah (#32) is 151 times, equivalent to the time interval between the birth of Yunus (p) and start sleep of the Cave People

$725 \text{ BC} - 574 \text{ BC} = 151 \text{ years.}$

12) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the death of Yunus (p) and awakening of the Cave People

$616 \text{ BC} - 265 \text{ BC} = 351 \text{ years.}$

13) The repetition of the letter meem (m) in Surat Al Ahqaf (#46) is 222 times, equivalent to the time interval between the death of Elisha (p) and start sleep of the People of the Cave

$796 \text{ BC} - 574 \text{ BC} = 222 \text{ years.}$

14) The letters of Surat 'Abasa (#80) are 548 letters, equivalent to the time interval between the death of Elisha (p) and buildup of the Mosque on the Cave People

$796 \text{ BC} - 248 \text{ BC} = 548 \text{ years.}$

15) The repetition of the letter alef (a) in Surat Al 'Ankabut (#29) is 712 times, equivalent to the time interval between the birth of Solomon (p) and awakening of the Cave People

$977 \text{ BC} - 265 \text{ BC} = 712 \text{ years.}$

16) The letters of Surat Al Ma'arij (#70) are 952 letters, equivalent to the time interval between the birth of Ayyub and buildup of the Mosque on the Cave People

1200 BC – 248 BC = 952 years.

17) The words of Surat Al Hajj (#22) are 1274 words, equivalent to the time interval between the birth of Hatshepsut and buildup of the mosque on the Cave People

1522 BC – 248 BC = 1274 years.

18) The letters of Surat Al Haqqah (#69) are 1113 letters, equivalent to the time interval between the death of Ephraim and start sleep of the Cave People.

1687 BC – 574 BC = 1113 years.

19) The repetition sum of the letters kaf, ha, ya, ain and sad in Surat Maryam (#19) is 796 times, equivalent to the time interval between the death of the Judge Eli and awakening of the Cave People

1061 BC – 265 BC = 796 years.

20) The words of Surat Yusuf (#12) are 1777 words, equivalent to the time interval between the birth of Lot (p) and buildup of the Mosque on the Cave People

2025 BC – 248 BC = 1777 years.

21) The letters of Surat Luqman (#31) are 2134 letters, equivalent to the time interval between the death of Saleh (p) and awakening of the Cave People

2399 BC – 265 BC = 2134 years.

5.8) Alexander the Great (Thul Qarnayn)

Born in 355 BC and died in 322 BC.

Searching the Web for the old Hellenistic Coins from the days of Alexander the Great or the days of his successors (the Ptolemy in Egypt), we are astonished to see the Alexander with two horns of a ram on both sides of his head (refer to in the British Museum, which contains many of these species), or to (Alexander the Great coins rams horns).

What confirms the dates of Alexander the Great is the following:

1) In the Holy Quran, Surat Maryam (#19) follows Surat Al Kahf (#18) and the last story in Surat Al Khaf is the story of Thul Qarnayn (Alexander the Great). Counting the words from the start of the story till the end of Surat Al Khaf, we will find them 322 words; they are the time difference between the death of Alexander the Great in 322 BC and the birth of Jesus Christ.

And when count the words from the start of Surat Maryam to verse 34 of Surat Maryam, we will find the words that precede the word Isa (Jesus) are 322 words; this means that Isa (Jesus) was born after 322 years from the death of Alexander the Great in 322 BC.

2) The words of Surat Al Anbiya' (#21) are 1169 words, equivalent to the time difference between the death of Shu'ayb (p) in 1491 BC and the death of Alexander the Great in 322 BC.

$1491 \text{ BC} - 322 \text{ BC} = 1169 \text{ years.}$

3) The letters of Surat Al Dukhan (#44) are 1455 letters, equivalent to the time

difference between the birth of Joseph (p) in 1777 BC and the death of Alexander the Great in 322 BC

$1777 \text{ BC} - 322 \text{ BC} = 1455 \text{ years.}$

4) The words of Surat Al Mu'minun (#23) are 1050 words, equivalent to the time difference between the death of Moses (p) in 1372 BC and the death of Alexander the Great in 322 BC

$1372 \text{ BC} - 322 \text{ BC} = 1050 \text{ years.}$

5) The letters of Surat Al Saff (#61) are 945 letters, equivalent to the time interval between the migration of Muhammad (p) and the death of Alexander the Great

$623 \text{ AD} + 322 \text{ BC} = 945 \text{ years.}$

6) The repetition of the letter qaf (q) in Surat Qaf (#50) is 57 times, equivalent to the time interval between the death of Alexander the Great in 322 BC and the awakening of the People of the Cave in 265 BC

$322 \text{ BC} - 265 \text{ BC} = 57 \text{ years.}$

As well the verses between the end of Cave People story and the start of Alexander story are 57 verses.

7) The words of Surat Al AnfAl (#8) are 1234 words, equivalent to the time difference between the fall of the Hyksos rule as well as the start of the 18th Dynasty rule in 1556 BC and the death of Alexander the Great in 322 BC

$1556 \text{ BC} - 322 \text{ BC} = 1234 \text{ years.}$

8) The words of Surat Al Mulk (#67) are 333 words, equivalent to the start of

Alexander the Great campaign towards the East, as well refer to the start of his conquests in 333 BC.

The letters of the same Surah are 1330 letters, equivalent to the time interval between the birth of Jacob (p) and the death of Cyrus the Great (who was the founder of the first Persian Empire)

$1859 \text{ BC} - 529 \text{ BC} = 1330 \text{ years.}$

As well the verses of the same Surah; which are 30 verses, refer to the crowning date of Augustus the first Emperor of the Roman Empire in 30 BC.

9) The repetition of the letter alef (a) in Surat Al Ra'd (#13) is 557 times, equivalent to the time interval between the birth of Elisha (p) and the death of Alexander the Great

$879 \text{ BC} - 322 \text{ BC} = 557 \text{ years.}$

10) The letters of Surat Al Inshiqaq (#84) are 441 letters, equivalent to the time interval between the death of Elisha (p) and the birth of Alexander the Great

$796 \text{ BC} - 355 \text{ BC} = 441 \text{ years,}$

11) The words of Surat Al Rum (#30) are 817 words, equivalent to the time interval between the descending of the Sea People and the birth of Alexander the great

$1172 \text{ BC} - 355 \text{ BC} = 817 \text{ years.}$

12) The total sum of the words of the verses, in which Moses' Tablets were mentioned, are 74 words, equivalent to the time interval between the death of Alexander the Great and buildup the Mosque on the Cave

322 BC – 248 BC = 74 years.

13) The verses of Surat Al A'raf are 206 verses, equivalent to the time interval between the first death of Ezra and the death of Alexander the Great

528 BC – 322 BC = 206 years.

14) The repetition of the letter meem (m) in Surat Fussilat (#41) is 273 times, equivalent to the time interval between the birth of Ezra and the death of Alexander the Great

595 BC – 322 BC = 273 years.

15) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time interval between the birth of Elijah (p) and the death of Alexander the Great

896 BC – 322 BC = 574 years.

5.9) Zechariah (p) and his son Yahya/John the Baptist (p)

Zechariah (p) was born (might be) in 87 BC and died (might be) in 20 AD, so he lived 107 years.

As for Yahya (p), he was born (about) 1 BC and died (about) 29 AD, so he lived 30 years.

The total of their ages is: 107 years + 30 years = 137 years, which are equivalent to the number of words of their story in Surat Maryam (#19).

What enhances their dates is the following:

1) The repetition sum of the letters ha and meem in Surat Al Dukhan (#44) is 161 times, equivalent to the time interval between buildup of the Mosque on the Cave People and the birth of Zechariah (p)

$248 \text{ BC} - 87 \text{ BC} = 161 \text{ years.}$

2) The words of Surat Al Jinn (#72) are 285 words, equivalent to the time interval between the awakening of the Cave People and the death of Zechariah (p)

$265 \text{ BC} + 20 \text{ AD} = 285 \text{ years.}$

3) The repetition of the letter ya in Surat Maryam (#19) is 342 times, equivalent to the time interval between the death of Alexander the Great and the death of Zechariah (p)

$322 \text{ BC} + 20 \text{ AD} = 342 \text{ years.}$

4) The repetition of the letter meem (m) in Surat Al Zukhruf (#43) is 321 times, equivalent to the time interval between the death of Alexander the Great and the birth of Yahya/John the Baptist (p)

$322 \text{ BC} - 1 \text{ BC} = 321 \text{ years.}$

5) The words of Surat Al Rahman (#55) are 351 words, equivalent to the time interval between the death of Alexander the Great and the death of Yahya (p)

$322 \text{ BC} + 29 \text{ AD} = 351 \text{ years.}$

6) The repetition of the letter lam (l) in Surat Ibrahim (#14) is 448 times, equivalent to the time interval between the revival of Ezra and the death of Zechariah (p)

428 BC + 20 AD = 448 years.

7) The repetition of the letter meem (m) in Surat Al 'Ankabut (#29) is 341 times, equivalent to the time interval between the revival of Ezra and the birth of Zechariah (p)

428 BC – 87 BC = 341 years.

8) The repetition of the letter meem (m) in Surat Al Qasas (#28) is 457 times, equivalent to the time interval between the revival of Ezra and the death of Yahya (p)

428 BC + 29 AD = 457 years.

9) The repetition sum of the letters alef, lam and meem in Surat Al Sajdah (#32) is 548 times, equivalent to the time interval between the first death of Ezra and the death of Zechariah (p)

528 BC + 20 AD = 548 years.

10) The repetition of the letter alef (a) in Surat Al Ra'd (#13) is 557 times, equivalent to the time interval between the first death of Ezra and the death of Yahya (p)

528 BC + 29 AD = 557 years.

11) The letters of Surat Al Taghabun (#64) are 1072 letters, equivalent to the time interval between the birth of the Judge Eli and the birth of Zechariah (p)

1159 BC – 87 BC = 1072 years.

12) The letters of Surat Al Haqqah (#69) are 1113 letters, equivalent to the time interval between the birth of Ayyub (p) and the birth of Zechariah (p)

1200 BC – 87 BC = 1113 years.

13) The letters of Surat Al Hujurat (#49) are 1508 letters, equivalent to the time interval between the birth of Thutmose III and the death of Zechariah (p)

1488 BC + 20 AD = 1508 years.

14) The letters of Surat Al Sajdah (#32) are 1542 letters (equal to the letters of Surat Al Mumtahanah (#60)), equivalent to the time interval between the birth of Hatshepsut and the death of Zechariah (p)

1522 BC + 20 AD = 1542 years.

15) The words of Surat Al Kahf (#18) are 1579 words, equivalent to the time interval between the death of Joseph (p) and the birth of Zechariah (p)

1666 BC – 87 BC = 1579 years.

16) The words of Surat Saba' (#34) are 883 words, equivalent to the time interval between the challenge of Elijah (p) (against Baal Priests) and the death of Yahya (p)

854 BC + 29 AD = 883 years.

17) The repetition of the lam (l) in Surat Aal 'Imran (#3) is 1888 times, equivalent to the time interval between the birth of Jacob (p) and the death of Yahya (p)

1859 BC + 29 AD = 1888 years.

18) The letters of Surat Al Hijr (#15) are 2829 letters, equivalent to the time interval between the birth of Saleh (p) and the birth of Yahya/John the Baptist (p)

$2830 \text{ BC} - 1 \text{ BC} = 2829 \text{ years}$.

5.10) Jesus Christ (p)

His age will be decided by the verses wherein he was mentioned in the holy Quran. He was named Al Masih (the Messiah), Isa (Jesus) or Ibn Maryam (Son of Mary).

The word “Al Masih” was mentioned 11 times.

The word “Isa” was mentioned 25 times.

The repetition in the same verse happened 5 times, to be deducted.

The word “Ibn Maryam” was mentioned alone 2 times, to be added.

$11 + 25 - 5 + 2 = 33$ (equivalent to 33 years, the age of Jesus Christ (p))

Jesus Christ is greater than to be introduced, and despite the fact that all dates or most of them consider his birth as a reference, but there is a Surah allocated particularly to him in the Holy Quran which is Surat Maryam (#19).

This Surah has 961 words, equivalent to the time difference between the death of David (p) in 961 BC and the birth of Jesus Christ (p), which is possible because his descent from the side of his mother goes back to David (p).

The verses of this Surah are 98, equivalent to the total age of Jesus (p) and the age of his mother Maryam (p)

$33 \text{ years} + 65 \text{ years} = 98 \text{ years}$

I think she was born in 16 BC as her story in Surat Maryam (#19) begins from verse 16 and also the 249 words of Surat Al Tahreem (#66), where God has praised Maryam and Pharaoh’s wife Asia/Satiah. They are equivalent to the time interval

between the awakening of the People of the Cave in 265 BC and the birth of Maryam peace be upon her.

$265 \text{ BC} - 16 \text{ BC} = 249 \text{ years.}$

I think no need to repeat all the dates of Jesus Christ, only I want to remind you of the initial letters mentioned at the beginning of Surat Maryam (#19), which are:

The letter kaf repeated 137 times.

The letter ha repeated 174 times.

The letter ya repeated 342 times.

The letter ain repeated 117 times.

The letter sad repeated 26 times

The total sum of the repetition of the five letters is 796 times, equivalent to the time interval between:

1) The death of the Judge Eli and awakening of the Cave People

$1061 \text{ BC} - 265 \text{ BC} = 796 \text{ years.}$

2) The birth of Hud (p) and his death

$3761 \text{ BC} - 2965 \text{ BC} = 796 \text{ years.}$

3) The birth of Yunus (p) and destruction of Jerusalem by Titus

$725 \text{ BC} + 71 \text{ AD} = 796 \text{ years.}$

4) The death of Elisha (p) and the birth of Jesus Christ (p)

$796 \text{ BC} - 0 \text{ BC} = 796 \text{ years.}$

5) The birth of Saleh (p) and the birth of Shu'ayb (p)

$2399 \text{ BC} - 1603 \text{ BC} = 796 \text{ years.}$

5.11) Muhammad (p)

Muhammad (p) was born in 572 AD and his death was in 633 AD, where he lived 61 solar years. The surah that dates for him is Surat Muhammad (#47). The words of this Surah are 539 words, equivalent to the time difference between the death of Jesus Christ (p) in the year 33 AD and the birth of Muhammad (p) in the year 572 AD.

$572 \text{ AD} - 33 \text{ AD} = 539 \text{ years.}$

As for its verses, they are 38 verses, equivalent to his age (p) at the start of his mission as prophet and Messenger in 610 AD.

$610 \text{ AD} - 572 \text{ AD} = 38 \text{ years.}$

While the letters of this Surah are 2389 letters, equivalent to the time difference between the death of Ishmael (p) in 1766 BC and the Hijrah (Migration) of Muhammad (p) in 623AD.

$1766 \text{ BC} + 623 \text{ AD} = 2389 \text{ years.}$

What confirms and supports these dates is:

1) The repetition of the letter alef (a) in Surat Aal 'Imran (#3) is 2351 times, equivalent to the time difference between the mission of Muhammad (p) and the birth of the Second Grandson (Ephraim) in 1741 BC

1741 BC + 610 AD = 2351 years.

2) The repetition of the letter meem (m) in Surat Aal 'Imran (#3) is 1246 times; they are equivalent to the time difference between the death of Muhammad (p) in 633 AD and the destruction of Nineveh (the city of Yunus(p)) in 613 BC

633 AD + 613 BC = 1246 years.

3) The total repetition of the letters (a = 1234 times, l = 808 times, and r = 255 times) in Surat Yusuf (#12) is 2297 times, equivalent to the time interval between the mission of Muhammad (p) in 610 AD and the death of the second grandson (Ephraim) in 1687 BC.

1687 BC + 610 AD = 2297 years.

4) The total repetition of the letters (a = 712 times, l = 550 times, and m = 341 times) in Surat Al 'Ankabut (#29) is 1603 times. They are equivalent to the time difference between the birth of David (p) and the birth of Muhammad (p)

1031 BC + 572 AD = 1603 years.

5) The words of Surat Al Isra' (#17) are 1556 words. They are equivalent to the time interval between the death of Solomon (p) and the death of Muhammad (p)

923BC + 633AD = 1556 years.

6) The repetition of the letter alef (a) in Surat Al A'raf (#7) is 2344 times. They are equivalent to the time difference between the death of Isaac (p) in 1772 BC and the birth of Muhammad (p) in 572 AD

1772 BC + 572 AD = 2344 years.

7) The words of Surat Al Shura (#42) are 860 words. They are equivalent to the time interval between the start of the Hijrah Calendar in 623 AD and the start of timing in the Leap timing in the Leap Year in 237 BC during the reign of Ptolemy III

$237 \text{ BC} + 623 \text{ AD} = 860 \text{ years.}$

8) The letters of Surat Al Saff (#61) are 945 letters. They are equivalent to the time interval between the start of Hijrah of Muhammad (p) in 623 AD and the death of Alexander the Great in 322 BC.

$322 \text{ BC} + 623 \text{ AD} = 945 \text{ years.}$

9) The words of Surat Al Buruj (#85) are 109 words and the letters are 463 letters; their total is equivalent to the birth year of Prophet Muhammad (p) in 572 AD.

$109 + 463 = 572.$

10) The words of Surat Al Buruj are 109 words. They are equivalent to the time interval between the death of Prophet Muhammad (p) in 633 AD and the killing of the Groove People (Christians of Najran) in 524 BC who were mentioned only in Surat Al Buruj

$633 \text{ AD} - 524 \text{ BC} = 109 \text{ years.}$

11) The letters of Surat Al Hadid (#57) are 2505 letters. They are equivalent to the time interval between the birth of Ishmael (p) and the birth of Prophet Muhammad (p).

$1933 \text{ BC} + 572 \text{ AD} = 2505 \text{ years.}$

12) The words of Surat Al Hadid (#57) are 574 words, equivalent to the time interval between the Hijrah (Migration) of Muhammad (p) and the death of Maryam (Jesus Christ mother)

$623 \text{ AD} - 49 \text{ AD} = 574 \text{ years.}$

13) The words of Surat Al Naml (#27) are 1151 words, equivalent to the time interval between the first death of Ezra and Hijrah of Muhammad (p)

$528 \text{ BC} + 623 \text{ AD} = 1151 \text{ years.}$

14) The repetition of the letter meem (m) in Surat Al A'raf (#7) is 1161 times, equivalent to the time interval between the first death of Ezra and the death of Muhammad (p)

$528 \text{ BC} + 633 \text{ AD} = 1161 \text{ years.}$

15) The repetition sum of the letters alef, lam and ra in Surat Al Hijr (#15) is 871 times, equivalent to the time interval between the buildup of the Mosque on the Cave People and the Hijrah of Muhammad (p)

$248 \text{ BC} + 623 \text{ AD} = 871 \text{ years.}$

16) The letters of Surat Al Talaq (#65) are 1184 letters, equivalent to the time interval between the start sleep of the Cave People and the mission of Muhammad (p)

$574 \text{ BC} + 610 \text{ AD} = 1184 \text{ years.}$

17) The repetition sum of the letters alef, lam and meem in Surat Al Rum (#30) is 1197 times, equivalent to the time interval between the start sleep of the Cave People and Hijrah of Muhammad (p)

574 BC + 623 AD = 1197 years.

18) The words of Surat Taha (#20) are 1335 words, equivalent to the time interval between the birth of Yunus (p) and the mission of Muhammad (p)

725 BC + 610 AD = 1335 years.

19) The words of Surat Yunus (#10) are 1833 words, equivalent to the time interval between the birth of Ayyub and the death of Muhammad (p)

1200 BC + 633 AD = 1833 years.

Conclusion

The Holy Quran Code and the Bible Code:

The Holy Quran Code had come to prove that the Holy Quran is descended from Almighty God, the wise and knowing, and no changes or alterations have occurred to it since its revelation till our time.

[15–9]((It is we who sent down the Quran, and we watch over it.))

[41–42] ((Falsehood does not come to it from before it or from behind it. It is a sending down from the one, the wise, and the praised.))

The style of the Holy Quran Code is very simple that both the scholar and the ignorant can understand it. Each verse, word or letter is equivalent to one year.

The American journalist Michael Drosnin aroused a universal storm because of his book titled (Bible Code). He claimed that Jewish scientists have discovered a Secret Code in the Bible, which could not appear without the computer assistance. He prophesized of the assassination of the former Israel Prime Minister Yitzhak Rabin, the election of Bill Clinton as President of America and the Gulf War.

Two German scientists, Dr. Uwe Glessmer and Alexander Schick, had leapt responding to him, in their book called (the Search for the Original Version of the Bible) refuting his theory in total. Dr. Uwe Glessmer is a member of the world team of Qumran Scrolls, and associated in their publications. Alexander Schick is the Director of Qumran & Bible Exhibition. They traced the allegations came in the book (Bible Code) who claimed that original Hebrew Version of the Bible was used in the work. They found that his version was Hebrew but was not the original and its date goes back to the 15/16 centuries AD, and defers from the style of Hebrew scripts of the ancient texts that were found in Qumran with their date

going deep to the Second (or Third) Century BC. Currently Qumran Scrolls are considered the oldest. However, before the discovery of Qumran, they did not have a version older than that in Leningrad which date goes back to the tenth century AD.

The Code, if was found, has to be in the older version (about 1800 year between the two versions)

Dr. Uwe Glessmer has excreted his examinations by the computer (he is a computer expert in addition to his experience in the Qumran Scrolls) to examine what the author of the Bible Code book claimed, but nothing coded appeared in the oldest copy of the Bible.

Yes, they claim in the Orthodox Judaism and some Christian circles that the Bible written in Hebrew (especially the Torah/ Moses five books) has not been changed for hundreds of years, so the code lies in all of its parts. But it is not that easy, especially because of the development of the Hebrew language; the old Hebrew version of the Bible differs from the Middle Ages version as regard to the letters that constitute this version. This has been proved by the Scrolls of Qumran, in a full chapter of the book of Isaiah (the talk is still for the two authors), which date go back to the Second Century BC, that has not been changed in its meaning from the contemporary version, but if we examine the letters that consist this chapter (ancient Hebrew was written in the consonant letters only). We will find that there are about six thousand differences between the old version and the copy of the Medieval Ages that is accredited by the code theorists. If the code theory is primarily dependent on the order of the letters and their structure, how then it is correct with this large difference between the old and the new.

Appendix: A

The following Table shows the number of the verses, words and letters of the Holy Quran Surahs as well as the repetition of the segmented Letters (initial letters):

#	Surah Name	Verses	Words	Letters	Initial Letters												
1	AlFatihah:	7	29	139													
2	AlBaqarah:	286	6117	25900	A	4214	L	3198	M	2192							
3	AalImran:	200	3481	14762	A	2351	L	1888	M	1246							
4	AlNisa':	176	3747	16085													
5	AlMa'idah:	120	2804	12032													
6	AlAn'am:	165	3050	12571													
7	AlA'raf:	206	3320	14245	A	2344	L	1526	M	1161	Sad	98					
8	AlAnfal:	75	1234	5349													
9	AlTawbah:	129	2498	10954													
10	Yunus:	109	1833	7521	A	1224	L	909	R	255							
11	Hud:	123	1917	7726	A	1277	L	791	R	323							
12	Yusuf:	111	1777	7203	A	1234	L	808	R	255							
13	AlRa'd:	43	854	3500	A	557	L	476	M	257	R	135					
14	Ibrahim:	52	830	3497	A	550	L	448	R	158							
15	AlHijr:	99	654	2829	A	458	L	319	R	94							
16	AlNahl:	128	1844	7723													
17	AlIsra':	111	1556	6565													
18	AlKahf:	110	1579	6488													
19	Maryam:	98	961	3868	K	137	H	174	Ya	342	Ain	117	Sad	26			
20	TaHa:	135	1335	5338	Ta	28	H	250									
21	AlAnbiya':	112	1169	4980													
22	AlHajj:	78	1274	5237													
23	AlMu'minin:	118	1050	4399													
24	AlNur:	64	1316	5664													
25	AlFurqan:	77	893	3825													
26	AlShu'ara:	227	1318	5573	Ta	33	S	93	M	481							
27	AlNaml:	93	1151	4747	Ta	27	S	93									
28	AlQasas:	88	1430	5861	Ta	19	S	101	M	457							
29	Al'Ankabut:	69	976	4256	A	712	L	550	M	341							

30	AlRum:	60	817	3434	A	493	L	390	M	314				
31	Luqman:	34	546	2134	A	337	L	293	M	170				
32	AlSajdah:	30	372	1542	A	242	L	151	M	155				
33	AlAhzab:	73	1287	5675										
34	Saba':	54	883	3549										
35	Fatir:	45	775	3184										
36	YaSin:	83	725	3020	Ya	236	S	47						
37	AlSaffat:	182	861	3828										
38	Sad:	88	733	3018	Sad	29								
39	AlZumar:	75	1172	4786										
40	Ghafir:	85	1219	5041	Ha	62	M	377						
41	Fussilat:	54	794	3336	Ha	46	M	273						
42	AlShura:	53	860	3471	Ha	51	M	297	Ain	98	S	53	Q	57
43	AlZukhruf:	89	830	3553	Ha	42	M	321						
44	AlDukhan:	59	346	1455	Ha	14	M	147						
45	AlJathiyah:	37	488	2050	Ha	29	M	197						
46	AlAhqaf:	35	643	2627	Ha	34	M	222						
47	Muhammad:	38	539	2389										
48	AlFath:	29	560	2479										
49	AlHujurat:	18	347	1508										
50	Qaf:	45	373	1488	Q	57								
51	AlDhariyat:	60	360	1523										
52	AlTur:	49	312	1305										
53	AlNajm:	62	360	1422										
54	AlQamar:	55	342	1461										
55	AlRahman:	78	351	1657										
56	AlWaqi'ah:	96	379	1719										
57	AlHadid:	29	574	2505										
58	AlMujadilah:	22	472	2011										
59	AlHashr:	24	445	1931										
60	AlMumtahanah:	13	348	1542										
61	AlSaff:	14	221	945										
62	AlJumu'ah:	11	175	755										
63	AlMunafiqun:	11	180	787										
64	AlTaghabun:	18	241	1072										

65	Al Talaq:	12	287	1184									
66	Al Tahrim:	12	249	1074									
67	Al Mulk:	30	333	1330									
68	Al Qalam:	52	300	1264	N	131							
69	Al Haqqah:	52	258	1113									
70	Al Ma'arij:	44	217	951									
71	Nuh:	28	226	953									
72	Al Jinn:	28	285	1096									
73	Al Muzzammil:	20	199	850									
74	Al Muddaththir:	56	255	1024									
75	Al Qiyamah:	40	164	668									
76	Al Insan:	31	243	1078									
77	Al Mursalat:	50	181	821									
78	Al Naba':	40	173	778									
79	Al Nazi'at:	46	179	772									
80	'Abasa:	42	133	546									
81	Al Takwir:	29	104	431									
82	Al Infitar:	19	80	329									
83	Al Mutaffifin:	36	169	744									
84	Al Inshiqaq:	25	107	440									
85	Al Buruj:	22	109	463									
86	Al Tariq:	17	61	252									
87	Al A'la:	19	72	296									
88	Al Ghashiyah:	26	92	380									
89	Al Fajr:	30	137	575									
90	Al Balad:	20	82	338									
91	Al Shams:	15	54	250									
92	Al Lail:	21	71	314									
93	Al Duha:	11	40	166									
94	Al Sharh:	8	27	102									
95	Al Tin:	8	34	157									
96	Al Alaq:	19	72	285									
97	Al Qadr:	5	30	112									
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99	Al Zalzalah:	8	36	156									
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