

**A proposed suggestion that Ramesses VI (died 1136 BC) is the pharaoh of the exodus, and Ramesses III (died 1155 BC) is the pharaoh of the oppression.**

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I have written about this subject in an Arabic book with the same title, and this article is just an abbreviation. Before we start, I need to point that the word “Israel” mentioned in Merneptah Stele is still disputed, and many have proposed a different plausible translation for it. This matter will be discussed in full details at the end of this article.

Now ... I do truly believe in the exodus, but I cannot include it in the “scientific historical analysis” as this analysis cannot accept metaphysical inputs.

In “Scientific History” we only select records that don’t contradict with the scientific laws of nature and draw the conclusions accordingly. Then we analyze the gaps between the metaphysics and these conclusions. This approach can really help in solving many issues and answering many questions. See book #54.02 in my library site: The general methodology for analyzing metaphysical subjects.

So, let us just extract the “Viable Data” (VD) from the Quran and the Old Testament (OT) that doesn’t contradict with science (and normality). This can start as: The Israelite tribe were oppressed in Egypt, and managed (gradually or swiftly) to immigrate to the Jordanian desert under the leadership of Moses.

We will use here the “Atlantis approach” which can be illustrated as the following: Plato has mentioned in one of his books that there was an advanced civilization about 9 thousand years before his time. So, some Scholars asked the following question: Just suppose that Plato was accurate about the general details related to Atlantis, then where could it be?

The answer for this question can now be conducted regardless of the beliefs of the researchers. So, even if the researchers didn’t believe in the existence of Atlantis, but still, they are able to research the above question.

So, the question in this article: Just suppose that the VD in the Quran and OT about the exodus story were generally accurate, then when could this have happened?

Therefore, the analysis in this article can be viewed and conducted by both believers and non-believers.

In Quran 26:52-59 (Translated by quran.ksu.edu.sa):

(52) And We inspired to Moses, Travel by night with My servants; indeed, you will be pursued (53) Then Pharaoh sent among the cities gatherers (54) [And said], Indeed, those are but a small band (55) And indeed, they are enraging us, (56) And

indeed, we are a cautious society (57) So We removed them from gardens and springs (58) And treasures and honorable station (59) Thus. And We caused to inherit it the Children of Israel.

The Israelites didn't return back to Egypt, but they went later to Palestine. Therefore, these cities, gardens, springs, treasures and stations (which the Israelites have later inherited) are in Palestine. Therefore, the above verses indicate that the Pharaoh had control over Palestine. This can be reinforced by clarifying the word "gatherers" which means: army call-up officials and army recruiters.

To summaries the Quranic verses: The Pharaoh of the exodus had control over Palestine, and he summoned his army from Palestine to intercept the Israelites, and this army left Palestine and didn't return back there.

This only can happen at the reign of RamessesVI as he was the last Egyptian ruler of Palestine, and his troops permanently left Palestine at the end of his reign or shortly afterwards (1136 BC), and the reason for leaving Palestine is still historically unknown:

"RamessesVI is the last attested king at Serabit el-Khadim in the western Sinai and is also the final king of the dynasty recorded anywhere in the Levant, with an undated statue base of his from Megiddo, suggesting that it was during his reign, or shortly afterwards, that the Egyptian imperial possessions in that region began to be lost" (Ref: Cole p.59. See also Weinstein p.23, Wiki-RVI).

This conclusion can be supported by OT as the Israelites never encountered the Egyptian in Palestine (until many decades after the death of Solomon). Therefore, the Israelites couldn't have entered Palestine before RamessesVI. Therefore, the Israelites couldn't have entered Palestine before 1136 BC.

Therefore, the Israelites couldn't have left Egypt before 1203 BC; because if they did then then they would have entered Palestine at about 1158 BC, and Palestine at that time was under the full control of the Egyptian army. Therefore, the name in the Merneptah Stele couldn't be "Israel" (as we will discuss later).

Also, there is a point that needs to be clarified in Kings 6.1:

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the LORD".

But this cannot be true: Solomon reigned about 950 BC. If the time from the Exodus to his reign is 480 years, then the Israelites have left Egypt at about 1430 BC. Therefore, they would have entered Palestine about 1376 BC at the reign of AmenhotepIII. In this reign, Palestine and most of Levant including the Jordanian desert were under the firm control of the Egyptian army. This doesn't fit with the chronological data in the OT.

I would conclude here that “numbers and arithmetic” in the OT are not necessarily accurate, and the verse in Kings 6.1 is not an exception.

It should be noted here that RamessesVI was the last great Pharaoh in Egypt. After him the Egyptians lost their possessions in Palestine and Sinai about 1136 BC. Then about 1090 BC the kingdom was divided into two parts: Northern Egypt which was ruled by the Pharaoh, and Southern Egypt which was controlled by the Priests. Then foreign families managed to take the throne of the Northern Egypt about 920 BC. Then the Nubian took Egypt in 744 BC. Then came the Persian in 525 BC. Then the Greek in 332 BC, then the Roman in 30 BC, and then the Muslims in 641 AD.

Taking all of the above into account, then we can conclude that the Pharaoh of the oppression is RamessesIII, and we have here a logical explanation for the oppression:

RamessesIII was illegitimate ruler. So, in order to legitimize his rule in the eyes of the Egyptians, he needed to create constructions (including the expansion of the city of Rameses) that is equivalent to the constructions of RamessesII. But his treasury was almost empty due to the “Late Bronze Age catastrophe”. So, probably the best solution for RamessesIII was to viciously increase the tax on the non-Egyptian people (including the Israelites), which would force these people into becoming “slave labors”.

Let us discuss here a bit of history:

After the death of Merneptah (the fourth pharaoh of the 19<sup>th</sup> Dynasty) at 1203 BC, the family went into internal struggles that lasted for about 14 years. These struggles froze the country and it seems that an Asiatic man with the name “Irsu” managed to have control over Egypt for two years:

Asiatics is an Egyptian name means the People of Asia. At that time, there were three names that represent the mass lands that people knew: Libya (which is now called Africa), Asia which is the land east of Biao (the Sinai Peninsula), and Europe which is the land north of the White Sea (the Mediterranean). However, the Canaanite were clear ethnic group that the Egyptians recognized, therefore, I am assuming here that the Asiatics represents the Bedouin that lived in the desert of the Arabian Peninsula.

We know nothing about Irsu. He has only been mentioned in the “Papyrus Harris I” which was authored by RamessesIII. We don’t know if Irsu was a true ruler of Egypt for two years or if he was a gang leader that managed to control the roads in Egypt. However, an Egyptian military leader with the name Setnakhte took the power and established the 20<sup>th</sup> Dynasty. He freed the country from Irsu and managed to restore stability. He passed away after three years (1186 BC) and was succeeded by his son RamessesIII.

Short after the death of Merneptah (1203 BC) a catastrophic drought hit across the world. This event has been named the “Late Bronze Age collapse”. The scientific reasons for this drought haven’t been clearly identified, but the consequences were

devastating as it caused the collapse of so many great civilizations including the Greek and Hittites. Also, this catastrophe was the cause for the mysterious “Sea People” to raid and destroy most of the rich cities in the Mediterranean. One of the few countries that managed to survive this catastrophe was Egypt under the leadership of RamessesIII who was in constant battles with these people until the mid of his reign.

In about 1198 BC, RamessesIII managed to have a peace accord with some fractions of these mysterious people which they called themselves the “Palestinians”. The word “Palestine” that represents a specific geographical land has been derived from their name. In this peace accord, RamessesIII allowed the Palestinians to settle down in the southern part of the Canaanite coast (in and around Gaza), but under the rule and administration of the Egyptian authority. This peace accord had ended the war between Egypt and the “Sea People”.

Now ... RamessesIII wasn't the legitimate ruler. The legitimate rulers were the family of RamessesII, and RamessesII was the national hero at that time. Just to put things into perspective: RamessesII died just 40 years before this point. So, the memory and achievements of RamessesII along with the high economy of the land at his time was still fresh in the mind of the people. Therefore, it was important for RamessesIII to support his legitimacy by initiating projects and constructions equal to RamessesII.

However, RamessesIII had a very serious problem: the treasury was empty. The economy of Egypt at the 19<sup>th</sup> Dynasty (the family of RamessesII) was booming as the trade was great and the land was fertile. This was inverted in the 20<sup>th</sup> Dynasty (the family of RamessesIII) as the trade stopped due to the “Late Bronze Age collapse” and the land wasn't fertile (as before) due to the drought that hit the world at that time. So, practically the treasury was empty.

As there was a vital need to initiate constructions, and the treasury was empty, then it is logical to conclude that the best pragmatic solution for RamessesIII was to “labor enslave” the none-Egyptians specially the Asiatics. This can be enforced by substantial tax increase on the Asiatics (probably on the excuse that the Asiatics need to pay for the damage that was done by Irso), and I would assume here that the Israelites were regarded among the Asiatics.

So, the “Viable Data” can now be possibly aligned with the historical records through the following narrative:

1. RamessesIII could have oppressed the non-Egyptian people.
2. A mysterious unknown event forced RamessesVI to call his army from Palestine, and the Egyptian army never returned back there.
3. This unknown event made sufficient chaos that allowed many of the non-Egyptian people to immigrate outside Egypt, including the Israelites.

There is still a gap between the metaphysics and this narrative. But this gap is not very large, and this narrative can be a good starting point for in-depth historical research and analysis.

**Now ... let us discuss the word mentioned in Merneptah Stele** (constructed about 1203 BC):










The words in the Stele are: The X people is laid waste and his seed is not. Where X represents the disputed word. There are two interpretations for “his seed is not”:

- The grain-stores of these people were destroyed.
- The offspring of these people are no longer.

Some Western Egyptologists and many Egyptian Egyptologists think that the word X is not Yisrael (the original pronounced name of Israel), but Yezra’el (Ref: Wiki-Stele, Eissfeldt Page14), which is the Canaanite name for the fertile valley of Jezreel in northern Palestine. This understanding is not based on political reasons, but in the contrary, the Egyptian Egyptologists have a very strong logic for their understanding.

Looking at the name in the figure below and using the standard hieroglyph alphabets (which is represented by 26 pictures) then we can decipher the sounds in this name. The pictures in the name are: Two reed-flowers, bolt, two slashes, mouth, one reed-flower, eagle, mouth, stick.

The stick is just a space filler. Therefore, the name as written is: Y.S/Z.Y.R.E.A.R. It should be noted here that the hieroglyph writings don’t include any vowels.

 <p>Reading start here from left to right and from Up to Down.</p>	Picture	Sound	Picture	Sound
		Y		A
		S or Z		R
		Y		Filler
		R		
		E		

This name doesn’t make sense. However, there are different styles of writing in every era in the ancient Egyptian history. The style in the 19<sup>th</sup> dynasty includes the following (Ref: Ar-1):

- The two reed-flowers can represent the sound A (similar to the Eagle).
- The mouth can represent the sound L (similar to the Lion).

- The one reed-flower and the eagle can both represent the 19<sup>th</sup> letter in the Arabic alphabet (similar to the hand and arm picture) which doesn't have an equivalent in English, and the best equivalent is "hard A" (A').

Also, the two slashes can be regarded as a space filler. From these notes, then the name of the word will be Y.Z.R.A'.L, which is exactly the Canaanite name for the valley of Jezreel. As the hieroglyph text doesn't include any vowels, then the name in English style would be: YEZ-RA'-EL.

The words Yisra-el (the original name of Israel) and Yezra'-el do seem similar. The meaning of Yisra in the first word is not very clear, but it goes around "winning", so we could say that the first name means: El (God) Win. The second has a clear meaning: El (God) Plant. The "S" and "Z" sounds have the same sign in hieroglyphs.

The name Yisrael without vowels is Y.S.R.E.L (or Y.S.R.L), while the name Yezra'el without vowels is Y.Z.R.A'.L. So, the Egyptian word Y.S/Z.Y.R.E.A.R could be the name Y.Z.R.A'.L as explained before, or it might not. But it is unlikely for the Egyptian word to be the name "Y.S.R.E.L" because there are missing characters (specially the eagle) in this name that need to be accounted for before accepting the possible fit between the Egyptian word and this name.

Furthermore, the Israelites couldn't have immigrated from Egypt before 1203 BC (as we have discussed previously) otherwise they would have encountered the Egyptian army in Palestine, which doesn't follow the chronological data in the OT.

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