



The Axumites – Who were they? Where are they?

A tale whose origin was perhaps Arabian or European that many of us grew up familiar with goes somewhat like this:

'A clever thief came to an emperor who loved elegance and persuaded him that he could weave a new cloth so fine and exquisite that it would appear invisible to the unsophisticated sensibilities while its beauty appeals greatly to the refined and noble eyes. Impressed by the description of the new cloth, the emperor commissioned his new wardrobe. After some days the clever thief appeared to the emperor and announced the completion of it. The emperor tried on his new outfit. Although the emperor stood naked before the mirror, he could not think of himself as too unrefined to see the cloth. Instead, he perceived as he had been conditioned to perceive; he saw the finest clothing in all the land and the thief admired it. The emperor complimented the thief on his extraordinary work and he showed off his clothing to the dignitaries too. The dignitaries also marveled at the emperor's new cloth fearful that they would be seen as lacking sophistication if they admitted they didn't see any cloth on the emperor. A grand parade was then held in the city to display the emperor's new cloth and the people in the city did not want to say they did not see the cloth as their character would be judged by it, but a child in the arms of a spectator cried, "the emperor is naked" and in a moment the illusion of the emperor's new cloth dissolved and everyone could see the simple truth'.

Obviously many would say the above story is "a fairytale suitable only for the amusement of children," but few know that it is the story of the Ethiopians that imbibed the western modernity indoctrination. The Arabs first and then, learning from the Arabs, the Europeans came to Ethiopia and imbued the mind of the Ethiopians with enchanting ideological outlooks blinding them to all that is beneficial and robbing them of all their natural wealth until they are naked to their barebones. Here I will discuss the historical events that happened and the route which the Arabs and later the westerners took to subdue the Ethiopian. In the discussion of the account of events, a substance of prominent importance are the Axumites - who they were, and the discussion will include the extent of their identity and the values that marked them.

Who were the Axumites?

Axum is neither a Ge'ez word nor Tigrigna nor an Amharic one. Like many other cities, there is no written record of why and how it was named. The book of Axum states that Axum's old name was Azeba, which means south, maybe south of the Red Sea for good reason. There is oral tradition which does not appear to be of folk etymological construct that informs us that Axum is an Agew term: 'Aak-shum', which means the principal for the water (the sea). We find similar appellative titles in Agew speaking areas such as Wag in Wollo. The term 'Wag-shum' (principal of Wag) has for example a similar connotation as Ak-Shum. A question may arise then that Agew is a Kushitic language and the Axumites were Semitic? The answer is the Axumites were Kushitic as well as



Semitic people. To understand their background it is important to note their history as written in the Ethiopian Orthodox Tewahdo Chronicles.

The Tewahdo chronicle, particularly the chronicle of descent to Ethiopia (Yemen and Sudan included) informs us of the origin of the Ethiopian man. It states that geographic Axum with all its reach in Ethiopia and in Yemen was first settled by Kushites. The sons of Kush namely the clans of Saba, Eulat, Sabtah, Raamah, Sabecata as well as Saba and Dedan or Reda who were the sons of Raamah lived there. On the other hand, the descendants of Yoqtan, the great, great, great grandson of Shem, unable to live with their brethren in Sena'or, the city of Ashur¹, came to dwell with the sons of Kush to Yemen and to mainland Ethiopia of today and Midre Bahri and settled there and submitted to the kings of Kush. The kings of Kush ruled over them. The sons of Yoqtan spoke Ge'ez and their migration from the city of Ashur to join the sons of Kush took perhaps few centuries. It is possible that the sons of Kush also spoke Geez after the settlement of the sons of Yoqtan as it is equally possible that the sons of Yoqtan picked up the Kushite script, Sabean, which later was named the Ge'ez script. The descendants of Yoqtan intermarried with the Kushites and we have the Ethiopians as we see them now as their descendants. Their names were Almodad, Salef, Hasarmaut, Yarah, Hadoram, Auzal, Diklah, Obal, Abimael, Saba, Ophir, aeulah, and Yobab. There are areas and names in Yemen, Midre Bahri and Ethiopia that still carry their names. The Kushites made kings over each clan and there were kings of Reda (Dedan), kings of Saba, kings of Selehanu etc.

There is biblical prophecy by the Prophet Ezekiel² that the descendants of Kush, particularly Saba and Reda (Dedan) will hold the biblical covenant at the end of days against which many from the north quarters would come. In the same prophecy Ezekiel tells us that the sons of Kush who would forsake the covenant will be used by the people of the north quarters (Europe) in the siege against the people of the covenant (children of Kush still in covenant). This is consistent with the Book of Enoch which states that those who would renounce their glory³ would be used by the beasts that devour to subdue and trample those who would maintain the glory.

So, on both sides of the Red Sea lived the Ethiopians. They had kings and king of kings. They had area kings or kings for some clans. For example there were kings of Saba, kings of Reda, kings of Humera and kings of Qataban but the center where the king of kings resided had always been across the ocean either in Yeha or in Axum or in Meroe. After Europeans developed intense colonial aspirations towards Africa, their European assignees celebrated as "scholars," who write on Ethiopia or Yemen or the Sudan often do their best to describe Humera (which they call Himyar) and Meroe and Axum not only as separate entities but also as entities that knew not each other, because western geopolitical strategies instruct them to discourage the viability of the Ethiopian nation both in the historical expression as well as in futuristic survival. In Lieu of the Ethiopia history they substitute made-up or exaggerated Jewish stories. After the Second World War, those who say they are Jews gained substantial command of world matters and an overwhelming control over the affairs of the Middle East and Africa. Ethiopia in particular is sliced and diced depending on the whims or strategic ambitions of these



people who, by mechanisms as mysterious as demonic operations, wield the power of the United States at their behest. Among the powers these people possess, the crafting of tales as history in exclusive monopoly about Ethiopia and Yemen is the more potent. For example, they fabricate a narrative where "Dhu Newas," the 522 AD Jew rebel in Yemen who massacred twenty thousand Christian Ethiopians in Nagran and Zafar, as the last of a series of "Jewish kings who reined in Yemen" and they write concerning King Kaleb's campaign to subdue the rebel as "a colonial incursion to interrupt Jewish rule." They portray "Dhu Newas" as "an Arab who converted to Judaism along side many Arabs." The extent of falsification and fabrication of stories in order to align them with strategic motives is unprecedented. The word "Dhu Newas" means the 'kinky haired' and it was not his given name but a term Mundhir, the Arab king living in Ramalah at the time, employed to describe the Jew rebel to the clergies from Syria who came to visit him. Dhu Newas' kinky hair description is often suppressed in order to promote him as an Arab. The six century Aramaic document that reserved the conversation regarding the Nagran massacre states that the name of the Jew rebel was Misraq. 'Dhu Newas' described himself in the document as a rebel who took advantage of the rainy season which made it difficult for Kaleb, king of kings at Axum, to set sail and cross the ocean to confer the coronate on the new king of Humera when the previous king, who was Christian, died of illness. Here is how "Dhu Newas" (Misraq) described the event in which was documented and preserved in the Syrian Orthodox Monastery since the six century Anno Domini:

"Let it be known, O my Brother Mundhir the King, that the king whom the Kushites had established in our region died. The winter season came and the Kushites were not able to march out to our region and to establish a Christian king as they were accustomed to do. Therefore, I ruled over the entire territory of the Himyarites. At first, I captured all the Christians who confessed Christ unless they became Jews like us. And I killed two hundred and eighty priests, who were present, along with the Kushites who were guarding the Church, and I turned their Church into a synagogue of ours. Then with an army one hundred and twenty thousand strong I marched to Nagran, their capital. After I besieged it for some days and could not subdue it, I gave them oaths but I decided not to keep my promise to my enemies the Christians. So I detained them and required them to bring in their gold, silver and properties, which they brought to me and I collected. I sought Paul their bishop, and when they told me he was dead, I didn't believe them until they showed me his grave. So I exhumed his bones and burned them. I compelled their priests and all those whom I found taking refuge in their church, and the rest, to renounce Christ and the cross. But they did not want to. Rather, they confessed that he was God and the son of the Blessed One and chose to die for his sake⁴ ..."

The above is part of the document that was preserved in the Syrian monastery and the entire document contains a wealth of information on what Yemen was, who lived in it, what its residents described themselves as. "Dhu Newas" himself testified in that document that Yemenis considered themselves Ethiopians and that the act of conferring the coronate on the kings of Yemen was a customary ritual performed by the King of kings at Axum even before the reign of King Kaleb. The message of "Dhu Newas" to Mundhir, king of the Arabs, was before King Kaleb sailed across the sea to restore order.



The document makes it abundantly clear that Yemen was an Ethiopian district and the people in it were all Ethiopians. Since "Dhu Newas" in his message addressed Mundhir as king of the Arabs, it confirms the fact that Arabs were neighbors living outside Yemen and not in it. Ancient inscriptions in Yemen as well as in Axum and in Yeha also demonstrate that only Ethiopians lived in Yemen. Arabs were neighbors but the Ethiopian kings ruled over the Arabs surrounding them since more ancient times, and this is confirmed by the stone inscriptions the kings and the residents both in Yemen and in Ethiopia left.

After traveling to Yemen and extensively examining inscriptions and himself discovering some of them, the German researcher Dr. Eduard Glaser in 1895 wrote in his book titled "Die Abessinier in Arabien und Afrika" that Yemen was an Ethiopian domicile and he concluded that Ethiopians acquired their name, Ethiopia, while they were in Yemen. In the book he proposed an etymology for the name 'Ethiopia' and he derives it from the word 'Atyub', the plural of 'Taib', which he said meant incense in Mahra, yet another Ethiopian clan in ancient Yemen. It is not clear whether this Mahra was the same word we have today as the Ge'ez name Amhara. He also proposed an etymology for the word he quoted as "Habashat" and he derived it from the same Mahra root, 'Habash', which he said meant 'gatherers'. His book made it clear that the Arabs fabricated legends and tales of their own after they occupied Yemen during the Islamic conquests. Dr. Eduard Glaser discovered that the Hibst, which he called 'Habashat' lived to the east of Hadhramaut in Yemen⁵."

Also, another researcher, J. Theodore Bent who researched in Yemen and in 1896 in his geographical journal wrote: "Saphar seems to mean no more than capital or 'royal residence', so that the true name of the ancient city is unknown. Ptolemy calls it Abissa Polls, 'City of the Habashat'⁶. "

Further, Bent added:

"Near Hafa are the ruins of the ancient capital, by the sea, around an acropolis some 100 feet in height, encircled by a moat still full of water; and in the center, still connected with the sea, but almost silted up, is a tiny harbor. The ground is covered with the remains of ancient temples, the architecture of which at once connects them with that of the columns at Adulis, Coloe and Axum - after seeing which no doubt can be entertained that the same people built them all...

" ... a large tract of country was still 'covered with frankincense trees, with their bright green leaves like ash trees, their small green flowers, and their insignificant fruit... This plain, with its ancient capital, Saphar, was the center of the ancient Cushite empire⁷..."

The Scottish "Orientalist" Col. Henry Yule in his book wrote in 1871: "To the 10th century at least, the whole coast-country of the Red Sea, from near Berbera [Somalia] to Suakin [port city in north east Sudan], was still subject to Abyssinia. At this time we hear only of 'Alusalman families' residing in Zeila and the other ports and tributary to the Christians⁸."



The Roman celebrated historian and writer and assistant of General Belisarius under Emperor Justinian, Procopius, after accompanying Belisarius in his Africa expedition in the year 533 AD, wrote his observation concerning the Ethiopians. He wrote: "about opposite the Homeritae on the opposite mainland dwell the Aethiopiens who are called Auxomitae, because their king resides in the city of Auxomis. And the expanse of sea which lies between is crossed in a voyage of five days and nights, when a moderately favouring wind blows. For here they are accustomed to navigate by night also, since there are no shoals at all in these parts; this portion of the sea has been called the Red Sea by some. For the sea which one traverses beyond this point as far as the shore and the city of Aelas has received the name of the Arabian Gulf, inasmuch as the country which extends from here to the limits of the city of Gaza used to be called in olden times Arabia, since the king of the Arabs had his palace in early times in the city of Petrae. Now the harbour of the Homeritae from which they are accustomed to put to sea for the voyage to Aethiopia is called Bulicas; and at the end of the sail across the sea they always put in at the harbour of the Adulitae. But the city of Adulis is removed from the harbour a distance of twenty stades (for it lacks only so much of being on the sea), while from the city of Auxomis it is a journey of twelve days⁹."

The Adulis throne inscription the copy of which Cosmas Indicopleustes, the Greek Merchant who visited Ethiopia in early 520 AD, took to the king at Axum at the request of the Adulis governor, also shows that Yemen and Sudan were both Ethiopian abodes since at least the seventh century BC. Also another testimony is the first century inscription that Dr. Eduard Glaser discovered in Yemen which depicts a period of separation (due to some event) of Axum from its motherland, the Habash or Kush of Yemen that occurred in the first century.

The bible also describes Yemen as the place where the Ethiopians live. In Second Chronicles it goes: "Then the Lord stirred up the Philistines and the Arabs, who lived near the Ethiopians, to attack Jehoram¹⁰". Nether Sudan nor current Ethiopia border the Arabs. The description is consistent with how the ancient inscriptions in Ethiopia as well as in Yemen describe the matter. The Ethiopians lived in Yemen and the Arabs lived right next to them. The title of Ethiopian kings that are found in stone inscriptions such as King Abraha of Yemen state that the kings were king for Saba, Reda, Humera, Hasarmaut and the Arabs who live near by. The title is similar for the king of kings at Axum too except the king of kings titles included Ethiopia and the Sudan too.

The late Munro-Hay, a celebrated western "scholar" who was a western political appointee as an academic studying Ethiopia particularly to find ways to swindle the Ark of the Covenant out of Ethiopia, wrote: "The monarchy named 'D'amat and Saba' on its own royal inscriptions consolidated its power in northern Tigray and Eritrea from perhaps 800 BC for a few hundred years. Its surviving monuments indicate strong associations with South Arabia, where similar material has been discovered. At Yeha in Tigray a large temple still stands in an area where a palace and tombs with rich grave goods have also been found. This may have been the central place of the polity. Particularly fascinating for our story is the name Saba, appearing so early in Ethiopian history¹¹."



This hostile witness provided data that are useful. Western “scholars” appointed politically to do research in Ethiopia often withhold or hide factual evidences but provide their own politically crafted analyses of the evidences. The analyses are often faulty and reflect their motives. Munro-Hay was no different. It is clear he wanted to limit the extent of Ethiopia and he stresses northern Tigray excluding even the south of it. While he is liberal with the extent of Damat and Saba covering Eritrea without limits and Yemen without limits, he was desirous to minimize the extent of Ethiopia because his mission in the book is not to tell the truth but to arrive at a preconceived conclusion that enables strategic access to the Ark of the Covenant by denying its existence. Nonetheless, in his clumsy maneuvers he inadvertently left many raw data that can be used without the need for his analyses. The inscriptions he exposed provide evidence that at 800 years before Christ, Ethiopia and Yemen were populated by exactly the same people: the Ethiopians. While focused on conjuring up a false theory on the presence of the Ark, this same “scholar” also in his book unraveled the Yeha inscriptions written slightly over a century after King Solomon’s rein in Judea, that describe queens of Saba, ‘rkt, and the inscriptions reveal, and Mr. Munro-Hay admitted it, that Yeha was the center of rule for both Yemen and Ethiopia at least 800 years before the Christ.

After more than a century of distortion and misinformation in the name of scholarship that started with the Italian Orientalist Conti Rossini who first proposed “a superior Arab colonist crossed the ocean from Yemen and mingled up with and civilized savage Africans,” today these western political “scholars” are tied hand and foot by overwhelming evidentiary trap. Arabs were neither in Yemen nor in Ethiopia. The entire western adventure to define and ridicule Ethiopians has come full circle and now what crystalizes as the only true story accepted even by these western scholars is that both Yemen and Ethiopia, exactly as chronicled by the Ethiopian Tewahdo Church, were populated by the same Ethiopians - Kushites joined by the children of Yoqtan - on both sides of the Red Sea since at least 1800 BC until the rise of Arabian Islam.

Judaism and Ethiopia

As described in the bible and as detailed in the Kibre Negest, the Queen of Saba came to Judea after she heard of the fame of Solomon concerning the name of the Lord. She wanted to prove him with hard questions, and she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart¹².

The Queen of Saba returned to Ethiopia with the Lord in her heart (note that as we have seen above with many evidences, Ethiopia at that time meant both Yemen and Ethiopia and such questions as whether she was from Yemen or Ethiopia are wrong, and even dishonest when the question is raised especially by "scholars").

As detailed in the Kibre Negest, the son of Solomon and the Queen of Saba, whose first name was Dawit, who is mostly known as Menelik I, went to visit his father, and at the command of his father was coroneted and anointed as king of Ethiopia by Leviticus ritual



in Judea just like his father was at the command of King David. Menelik I returned to Ethiopia with the first born of all the tribes of Israel and with a large entourage of assistants, military and advisors. The first born of the Levites carried the Ark of the Covenant with them. Ethiopia then became the new repository of Judaism and the Ark of the Covenant. However, despite the presence of the Ark of the Covenant, the kings and the population many times drifted to Greek and other idolatry until the Christ was born.

Christianity in Ethiopia

As William Leo Hansberry in his book "African History Notebook" regarding Christianity in Ethiopia noted: "the Ethiopians received the doctrine of Holiness as the dry earth receives rain from heaven." Also, in the book "Travels into Several Parts of the World" printed in 1711 AD for F. Knapton, Andrew Bell, D. Midwinter, Will Taylor, A. Collins and F. Baker, the writers used similar expression to show how Christianity found its home in Ethiopia and how the Ethiopians found what they longed for in Christianity.

The Lord Jesus Christ also described how Christianity prospers in a place like Ethiopia in parables. He said:

"Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who has ears to hear, let him hear¹³."

Also, concerning the fertile soil for Christianity being Ethiopia was written in King Davis's prophetic Psalms. The Psalmist wrote appealing to God:

"You brought a vine out of Egypt: you cast out the heathen, and planted it. Thou prepared room before it, and caused it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why have you then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood wastes it, and the wild beast of the field devours it. Return, we beseech you, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which your right hand planted, and the branch that you made strong for yourself. It is burned with fire, it is cut down: they perish at the rebuke of your countenance. Let your hand be upon the man of your right hand, upon the son of man whom you made strong for yourself. So will not we go back from you: quicken us, and we will call upon your name. Turn us again, O LORD God of hosts, cause your face to shine; and we shall be saved¹⁴."

So, concerning the vine the right hand of God planted, no other place can be sighted on earth since the right hand of God is the Christ and the vine is the Christian Church. In no



other territory is the Christian Church brought out of Egypt and planted by the Christ except in Ethiopia. Here again we see another scriptural confirmation describing the Lord's parable of the fertile soil in a different format and European researchers testified to it long before colonial objectives took full-blown shape.

Christianity bloomed in Ethiopia like lush vegetation and vigorous trees burgeon along perennial river banks. Ethiopia found itself in Christianity and Christianity built Ethiopia like no other. In Christianity Ethiopia peaked to the pinnacle of its glory and those who watched from a distance envied the material and took steps to take slices of it by attacking the spiritual that allowed the cohesive bond. Despite unbearable torrents thrown at their faith from many places, the Ethiopians defended the spiritual at any cost. As the not so friendly Edward Gibbon summarized it: "encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world by whom they were forgotten."

Axumite Ethiopia is therefore the story of Christian Ethiopia at the peak of its glory. The Axumites spoke Ge'ez, their geographic span was wide, cohesion was at the heart of the Axumite motto and the spiritual came first. The praising of the Lord God in all expressions of matter was the hallmark of the Axumite culture. To shrink down to a small geographic enclave and acts of exclusion and social repulsion were not items in the Axumites do list. Although serious antagonism towards its Christianity started from within it, in Yemen by the rebellion of Misraq the Jew, the more potent and debilitating malice came by way of a peaceful request for refugee from outside Ethiopia - from Arabia.

Arabian Islam

Before Islam the Arabs lived in Arab places called Mecca, Ramalah, Katura, Sata, Cabana etc. They had no meaningful administrative systems, nor legal or social structures. Before Islam the Arabs worshipped many different idols that included Hubal, Manaf, Isaf, Naila as well as Allah, Allat, al-Uzza and Manat¹⁵. They worshipped the Kaaba. They had many different clans warring each other such as the Quraysh, Banu Hashim, Banu Umayya etc¹⁶. The Arabs refer to this pre-Islamic life of feuding tribes as a period of Jahiliyya, meaning the age of ignorance. Until about the sixth century AD the Arabs did not have their own script with which to write what they spoke. Despite lacking a writing script system, they enjoyed competing in oral poems¹⁷. He who excelled at it was praised as Majnoon, for being crazily talented at the celebrated art. Although a couple of inscriptions mentioned Arabs in the late six century, Arabs did not live in Yemen and did not speak Yemen's languages. There was no "south Arabia" for Arabs because Yemen was a land of the Ethiopians and the languages in Yemen were either Cushitic or Ge'ez and were not related to Arabic though similarities appear in some words. According to the Oxford handbook of late antiquity, the Arabic script was a variety of the Aramean script that borrowed letters from the late Nabatean alphabet. It was combined in the manner of the Syriac script and was developed by Christians to facilitate the teaching of Christianity to the Arabs of the desert¹⁸.



While living as quarrelling tribes robbing each other and each tribe denying the other tribe access to its area, or while living in what they call Jahiliyya, a man named Muhammed said he had a revelation while he was in a cave on Mount Hira. Through the encouragement of his wife Kadijah he came to believe that he was called on by God to be a prophet and teacher of a new faith, Islam. Muhammad's new faith, Islam, incorporated teachings of Christianity. It mentions Abraham, Moses, Jesus, Mary, and many others. Muhammad referred to Abraham as God's friend and as Islam's ancient patriarch. Islam proclaims its heritage through Abraham's older son Ishmael and not through his younger son Yishaq.

A closer look at Islam shows that Muhammed took the idea of Islam from Christianity, and it is not difficult to show that he picked it up particularly from Ethiopian Christianity. Allusions by some to provide link that Muhammed got the idea of Islam from Jews does not have logical credibility. Jews do not accept the Lord Jesus Christ nor do they recognize the Blessed Virgin Mary, about whom Muhammed had stories. From the inscriptions in Yemen we know that Ethiopians in Yemen were reaching out to the Arabs to teach them the Gospel and to convert them to Christianity. From the Syriac documents we also know that Syrian Christians who were in communion with the Ethiopian Church were also reaching out to facilitate the conversion of Arabs to Christianity. The question is, who specifically reached out to Muhammed, the Syrians or the Ethiopians?

Muhammed used Christian terminologies and names which are very close to Aramaic and to Ge'ez words as the foundation of his new doctrine of Islam. He used the term Nabi for prophet and Nabi is both an Aramaic and a Ge'ez word. He also used the words: Ādam (Adam), Idrīs (Enoch), Nūḥ (Noah), Hūd (Eber), Ṣāliḥ (Salah), Ibrāhīm (Abraham), Lūṭ (Lot), Ismā'īl (Ishmael), Ishāq (Isaac), Yaqūb (Jacob), Yūsuf (Joseph), Ayūb (Job), Dhul-Kifl (Ezekiel), Shu'ayb (Jethro), Mūsā (Moses), Hārūn (Aaron), Dāūd (David), Sulaymān (Solomon), Yūnus (Jonah), Ilyās (Elijah), Alyasa (Elisha), Zakarīya (Zechariah), Yaḥyā (John), Īsā (Jesus). The word Īsā which Muhammed used to describe Jesus Christ could have come from either the Aramaic or the Ge'ez words. The Aramaic or Syriac word for Jesus is Eesho. The Ge'ez word is Iyesus. Aramaic and Ge'ez are similar in many words and for the names above assigning origin can lack clarity. However, Muhammed used the word mus'haf to describe the Qur'an in written form (the term "Qur'an" refers to the specific "revelation" that Muhammed claimed to have been read to him by the Angel Gabriel, whereas the term "mus'haf" is used to describe the "written form" of the Qur'an). Mus'haf is a Ge'ez word and not an Aramaic one. Mus'haf is not an Arabic word either. So here we get the first clarity as to who had been in touch with Muhammed.

Also, the Qur'an refers to itself as "kitab" and kitab is a Ge'ez word for loose leaflets of either skin or papyri on which spiritual letters are written. Arabic did not have a writing script until the six century AD and so Arabs could not have produced an expression for something they didn't know or didn't do. So the Ethiopic word 'kitab' predates the Arabic since the Ethiopians used their script centuries before the Arabs did. It follows logically then that Muhammed picked up the word kitab from Ethiopian Christians. Muhammed also picked up the words "selah" and "Qiblah" from the Ge'ez prayer and dedication tradition.



At the outset of the practice of his doctrine in Arabia Muhammed and his followers, the Sahabah, confronted persecution from the then ruling Quraysh tribe of Mecca. Then Muhammed communicated a curious message to his followers telling them to go to the “Habesha nation and seek refuge with the king of the Habesha for the king is a just man and will not tolerate injustice and his is a friendly country.” As instructed by Muhammed his followers went to Ethiopia and sought refuge in the Christian Kingdom. Now the question is, how did Muhammed know the Christian king of Ethiopia was a just man who was kind and did not tolerate injustice? The Syrians could not have told him that. It could only be from the Ethiopians. Clearly Muhammed was intimately in touch with Ethiopian Christians in Yemen who went to Arabia to preach the Gospel to the Arabs.

The Ethiopians preached the Gospel to Muhammed. He knew it. Why did he not stick to Christianity then? What prompted him to twist the Christian narrative and to come up with his own doctrine? It is not difficult to answer this question. Muhammed was an Arab, a descendant of Ishmael. In the Christian narrative Ishmael was the first born of Abraham but not the chosen son. The chosen son from whose seed the Christ would be born is Yisshaq, Abraham’s second son. Muhammed, being a descendant of Ishmael, would be troubled to hear that his personhood is excluded from the chosen line. This would set off the beginning of his imaginings of a narrative where Ishmael rather than Yisshaq took primacy to provide the Arabs with their own glory. Thus, modifying the Christian story in his own way, Muhammed came up with the doctrine of Islam.

How the Arab Topped the Habesha

At and before the onset of Muhammed’s doctrine of Islam, Ethiopians lived tranquil and united life only desirous to share the good news, the Gospel, to their neighbors. Ethiopia at that time was a vast country which covered from Somalia to Sudan to Yemen. As the recorded document in the biography of Egyptian Patriarch Kosmas III (923 – 934 AD) testifies, “al-Habasha...is a vast country, namely the kingdom of Saba from which the queen of the South came to Solomon, the son of David the king.”

Then Muhammed and his Arab followers went out seeking dominion, lands, resources and amenities. They took away Yemen from the Ethiopians and destroyed the Ethiopian Churches in Sana’a, Zafar, Nagran and many other places. They displaced Ethiopians and made many in Yemen slaves. They proceeded to mainland Africa and from the Africans they took away Libya, Tunisia, Algeria, Morocco, Mauritania, Egypt, Western Sahara and many pockets of land and treasure and the Arabs engaged in ruthless slave trade disposing the African as a commodity. The Arabs went out beyond Africa and sought dominion and subdued kingdoms. They conquered Iraq, Iran, Judea, Constantinople, Syria, Jordan, Qatar, Bahrain, Kuwait, Afghanistan, parts of India, Azerbaijan and Spain. The journey of the Arab from ethnic feuding petty nomadic life in the desert to lording over nations across vast regions of land was an extraordinary one which cannot be imagined to have taken place with the simple help of swords and horses. This



inconceivable feat can only be understood by looking at the biblical assurance of dominion promised to the ancestor of the Arabs: to Ishmael.

It is written that the angel of the Lord said to Hagar, the mother of Ishmael:

“I will multiply your seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, you are with child and shalt bear a son, and shall call his name Ishmael; because the Lord has heard your affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren¹⁹.”

Although the Ethiopians, the ‘Habesha’, were versed in scriptural and divine matters centuries before the Arabs learned anything, the ‘Habesha’ did not escape being hypnotized by the insipid doctrine of Islam. The Arabs advanced towards the Ethiopians and who they found they converted into Muslims. Upon becoming a Muslim the Habesha ceased to be thinking human and immediately transformed into an object, like a cupboard or a storage room or a weapon or an instrument useful only to the Arab. The Arab gave him a name, an Arab one, and told him from that day on that he would be a Hassan or a Mustafa, or a Mansour, or an Ahmed and told him to recite in Arabic and to submit to the Arab and to his faith by proclaiming “Lā ilāha illā l-Lāh, Muhammedun Rasūlu l-Lāh.” The ‘Habesha’ at this point became, to his posterity, a mere zombie whose life was dedicated to serving the Arab. He recited words in Arabic, a language his ancestors knew not, and engaged in duas and to him there was no more person worthy of serving than the Arab. The degree of zombiness the ‘Habesha’ stooped to is best seen when the ‘Habesha’, upon becoming a Muslim, starts to pronounce his own native word “negus” in the faulty accent of the Arab “nejash.” That is a clear demonstration of a person factually becoming a non-thinking object. The clever Arabs were busy and they quickly set up Islamic institutions churning out fatwas in Saudi Arabia and in Egypt and they started giving all sorts of instructions to the ‘Habesha’ Muslim that they deemed beneficial to the wellbeing of the Arab. The fatwas instruct the Muslim ‘Habesha’ to reject other languages and stick to Arabic, to disassociate himself from non-Muslim ‘Habeshas’, to dress differently, to despise non-Muslim rule and to rebel and to take up arms and to fight and to break up his country and to make life miserable to those who looked like him but who didn’t share his faith. For over a millennium now Arabian Islam distressed the Axumites relentlessly and the damage was too severe. It was written in scripture that the spirit that rides the Arabs was given power to take peace away from the earth, and that it would cause the killing of one another; and there was given to him a great sword²⁰. It was so written and the Arab carried out precisely to the letter.

The West

Despite the horrifying devastation it visited upon the ‘Habesha’, the Axumites never seriously feared Arabian Islam. What they feared was a far greater devastation foretold in scriptures that would start showing up in Ethiopia around the year 1500 AD. They called it the 8th millennium event and they were preparing for it for centuries and especially since the twelfth century. 1500AD was the beginning of the eight thousand millennium



since Adam and Eve walked out of the Garden of Eden, and it was the year when the Gog and Magog from the North Country would show up and would desecrate all that was holy. It was written in scriptural prophecy that strange people from the North Country would come and devour not just the land but the whole earth, and would tread it down, and break it in pieces. These strange people would devise craft and perform astonishing feat and would speak great insults against God, and would wear out Christians and overcome them, and would replace laws with their own. They would come in the name of Christianity and would beguile many and would seek lands and resources. Many would follow them and Christianity would be in great peril and the strangers would take the fruit of the land while the Ethiopians watched. The strangers would besiege the country and would break it down and would scatter its saints. The Axumites prepared for the strangers from the North Country in many ways. They hid many books and secreted centuries before 1500AD. Since the strangers would insult God and many people would follow them, the Axumites, particularly the clergy and the nobles, ensured that the strangers would not use the sacred language of Ge'ez to insult God, so they started altering Ge'ez words and sentences for the explicit utility of avoiding Ge'ez as a spoken language and encouraged the general populace to instead use newly forged languages such as Amharic. One of the more widely known stories concerning the eight millennium event was the prayer of Hatse Naod (king Naod) beseeching God to not make him see the advent of the horrible eighth millennium scene. The king's prayers were heard, he died twenty two days before the year 1500AD (Ethiopian Calendar).

The Europeans Showed Up

Reading their scriptures the Axumites prepared and were waiting to see strange and cruel people from yonder seas coming to disband them and to ruin their faith. After 1500AD the Europeans showed up, but they were not cruel, they were friendly. They were not against Christianity because they were Christians. They didn't fight against the Ethiopians, they defended the Ethiopians from Islamic onslaught. The Ethiopians didn't see the Europeans as the strange wicked people foretold in scriptures because Europeans did not exhibit the wicked demeanor described in the prophecies, so for this reason there are no verbal or written records after 1500 AD where any of the scribes in any of the chronicles stated that "the Gog and Magog are here."

As time went on however, the Europeans in public view displayed who they were and what they were looking for. As their presence and intervention in Ethiopia increased the wellbeing and entity of Ethiopia exponentially decreased. The Europeans made it clear that they were not moral people but people seeking natural resources and they would use anything, including the cover of Christianity, to secure it. They started colonialism and laid heavy yokes on Africans and they made them slaves. The Europeans conjured up philosophies and ideologies and challenged the Christian doctrine. They started schools for their philosophies and vied to defeat Christianity early in a child's mindset. The Europeans sowed discord among brothers and sisters in many places around the world, and they did so more vehemently in Africa and particularly in Ethiopia. They concocted ideologies particularly tailored at inspiring people to kill one another and at breaking up societies and separating brethren. They provided the guns for the civil wars they incited.



The Europeans, led by their new leader, the USA, fashioned many tricks to access resources freely in Africa. They employed local agents to do their bidding. Using their local agents, they took the diamond, the gold, the coffee, the cattle, the honey, the grain, the metal, the skin and all other resources for free while the Africans they starved watched. They turned the blessings of countries endowed with natural resources such as Ethiopia into curse and they blamed it on corruption while they themselves setup the corruption to disable the country from using its own resources. The West setup a massive scheme around the world and plundered resources with unprecedented greed. The world worships the West for how wonderfully it plunders, and marvels at how mighty it is. By the ruthlessness of the degree of resource extraction the oceans and the rivers of the world are poisoned. Pacific Ocean is dying. The earth's air is so polluted that it is becoming increasingly unbreathable, the waters undrinkable. Arabian Islam pales compared to this ferocious new predator. This was the predator the Axumites feared and most of them passed before they confronted the disturbing man of sin they foresaw.

In the New Testament Book of Matthew Tirguame of the Ethiopian Orthodox Church it was written that 'the new latter-day Romans (the Americans) will court those who will call themselves Jews and will make them flourish and bloom like flowers and they will bring them over to lord over and subdue Christians exactly as the Christ was crucified by the Romans at the behest of the Pharisees'. This Tirguame was written before any such thing as the Jewish state was formed. Today the Americans groomed those who call themselves Jews and they made them boss over Ethiopia. The TPLF is the local agent of the West in Ethiopia. The MOSSAD is the deep state and the senior partner while the CIA is the junior partner. The Arabs have joint partnership with those who call themselves Jews and with the Americans to undermine the wellbeing of Ethiopia. The Arabs who were in the dark ages of feuding clans before Islam, managed, through their partnership with the West which installed the TPLF, to turn around events and place Ethiopians three thousand years back to the age of darkness of feuding ethnic entities. Everything that happens in Ethiopia happens at the command of the MOSSAD and so Ethiopia currently has no freedom, no dignity and no pathway to liberty except of course by the miracle of God.

Conclusion

Documents from the fourteenth and fifteenth centuries show the transition from Ge'ez to Amharic and therefore it is clear that the Amharic speaking Ethiopians were the Ge'ez speaking Axumites. The same people also possess the Axumite qualities in the integrity of their faith, in the organization of their household, in the crop cycling of their agriculture, in their paintings, in their liturgy, in the maintenance of their tradition and in the masterful skill of their Quenies. With clarity they understand what it means to have a peaceful large country replete with resources and how useful it is for the maintenance of life. The Axumite quality in every Ethiopian encompasses a deep felt sense of spiritual power that overcomes any adversity. The Axumite ancestors relied on it and all an Ethiopian needs to do is call on it. Although the language Tigrigna appeared sometime in the thirteenth century AD, there is no record of Ge'ez transitioning to Tigrigna. The House of Ewostatewos in Eritrea who pretty much established the entire Tewahdo



Orthodoxy in Ethiopia spoke Ge'ez, not Tigrigna. The 'liberators' that we see today such as TPLF, EPLF, who work at the initiative of the West and the Arabs speak Tigrigna and they do not have one iota of the Axumite qualities. They continue to dismantle the beautiful society assembled by Axumites and they express great pleasure being puppets of the West to befoul their own abode. Where did they come from?

By the Intercession of the Blessed Virgin Mary and by the Prayer of the Saints, May the Lord God Look Down from Heaven and Visit His Vine: Ethiopia.

Mulugeta

¹ Book of Jubilee

² Ezekiel 38: 11-23

³ Book of Enoch

⁴ The Chronicle of Zuqnān, Parts III and IV: A.D. 488-775 ..., Parts 488-775, translated from the Aramaic to English by Amir Harrak

⁵ Glaser, Eduard. Die Abessinier in Arabien und Afrika. München, H. Lukaschik. 1895

⁶ Quoted in 1912 by Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia

⁷ Ibid.

⁸ Yule, Colonel Henry. "The Book of Ser Marco Polo" (Vol. II, p. 434). London. John Murrat. 1871

⁹ Procopius of Caesarea, History of the Wars, Vol. I. xix. p.184.

¹⁰ 2 Chronicles 21:16

¹¹ Munro-Hay, Stuart. "The Quest for the Ark of the Covenant" (p11). 2005

¹² 1 Kings 10

¹³ Matthew 13: 3:9; Mark 4:1-9; Luke 8:4-15

¹⁴ Psalm 80: 8-19

¹⁵ Geographies and Peoples. The Oxford Handbook of Late Antiquity. (P.304). OUP 2012

¹⁶ Grunebaum, G. E.: Classical Islam - A History 600-1258 - 1970

¹⁷ Margoliouth, D.S.: Mohammed and the Rise of Islam, 1931

¹⁸ Geographies and Peoples. The Oxford Handbook of Late Antiquity. (P.307). OUP 2012

¹⁹ Genesis 16: 10-12

²⁰ Revelation 6:4