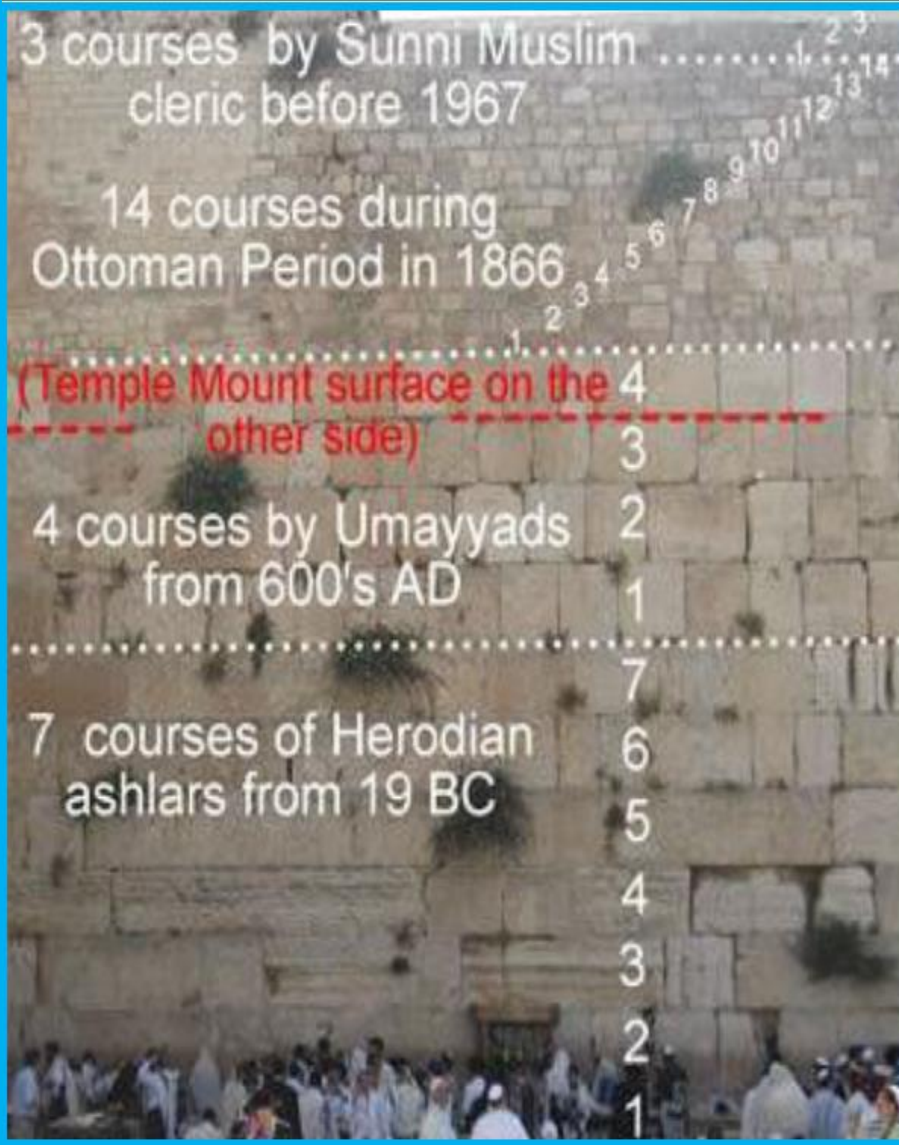


JERUSALEM: THE CHRONOLOGY OF THE WESTERN WALL OF THE TEMPLE MOUNT

[<https://pl.pinterest.com/pin/432908582903815546/>]



The sophisticated technology of Roman stone masonry is lost for good at the end of the 1st millennium (*Tenth Century Collapse* of 930s CE; <https://q-mag.org/gunnar-heinsohn-tenth-century-collapse.html>) up to the 18th/19th century.

2nd c. AD Hadrian was expected to have built upon the Herodian ruins of 70s/130s CE. Yet, 8th/9th c. CE Arabs build in Hadrian's 2nd c. AD technology because, after the killing and expulsion of Jews, Arabs are the remaining natives of Hadrian's wrongly dated era. What in Latin was remembered as *Jupiter Capitolinum* was Allah for the locals.

It seems that scholars believe that Arabs (not distant Italians etc.) of the 1st/2nd century AD built the "judenreine" Jerusalem from the 70s AD onwards in Roman technology and style, of which hardly anything can be found.

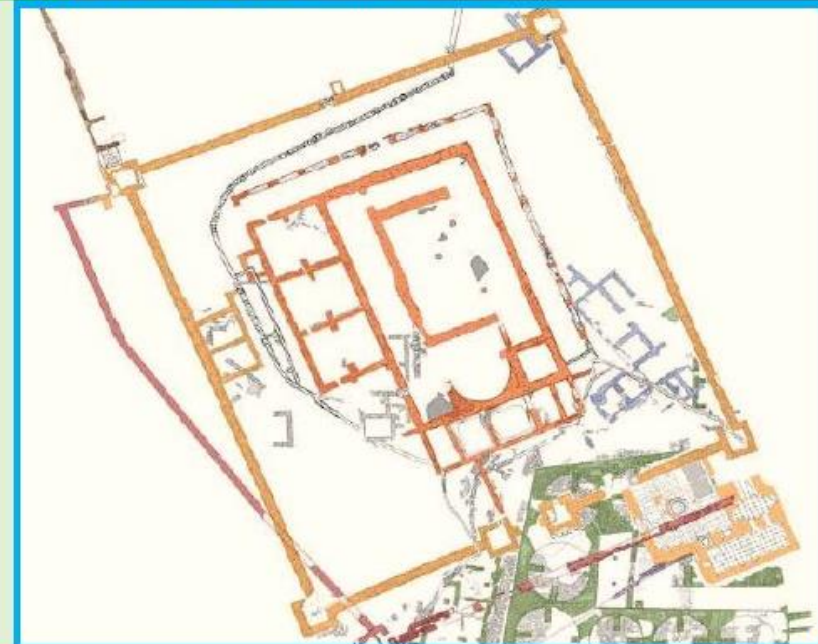
Like in Jerusalem, e.g., 8th c. CE Umayyad Arabs of Beth Yerah (on Israel's Lake Kinnereth) also follow directly after Hellenism (ending in 1st c. BC/AD of Herodian dynasty). Imperial Antiquity and Early Middle Ages run parallel. Umayyad and early Abbasid Arabs are, thus, much closer to the stratigraphically required date than Romans.

cont.: After that Arabs would have built Justinian's 6th c. Jerusalem in the same Roman technology and style, much of which has been found. Eventually, this Arabic Jerusalem, built in Roman technology and style, was partially removed. This, too, can only have been done by locals, i. e. Arabs. On this *tabula rasa*, finally, Arabs from the 7th/8th century onwards would have built the Umayyad Jerusalem, using precisely the Roman technology and style they had just removed. Such madness, however, was not the work of people of the first millennium, but of scholars of the third.

ABOVE left: BETH YERAH ON LAKE KINNERETH/ISRAEL [Rasmussen/Zondervan, *Atlas of the Bible*, 2010].

Right: Umayyad 8th c. fortification (yellow) with **1st/2nd c.** Roman style aula-basilica (orange) cuts through Hellenistic walls (reddish brown) right underneath with **nothing to show for the 700 years in between** [Da'adli 2017b, 135].

BELOW: Stratigraphies at different locations of Bet Yerah. Hellenistic remains (ending 1st c. BCE/CE of the Herodian era) sit, **as in Jerusalem**, right below Umayyad remains (beginning 7th/8th c. CE) (Greenberg/Tal/Da'adli 2017, 3).



Area	DK (Church)	GB	SA	AC + BH	UN	MS/EY	BS	MK/GE	BF
Bet Yerah Period ^l									
H (Hellenistic)	?	2-3	2	2-3	Pits	2	2	1	Re-use of Wall C
J (Byzantine)	1					Coins			
K (Early Islamic)	2	2	2			1 (?)	Burials?		

Late Antiquity's Temple Mount of Jerusalem. The massive Umayyad buildings are left out because they are believed to have been erected centuries later during the Early Middle Ages (albeit in the style and technology of the 2nd century). *Cardo Maximus* with *NEA-Basilica* (right; textbook date ca. 540 CE), the *Holy Sepulcher* (upper left with dome; ca. 335 CE), *Holy Zion* (bottom; 2nd c. Roman structure topped by an 11th c. crusader building). [<http://blog.bibleplaces.com/2007/09/mount-zion-new-excavations.html>].



EARLY MEDIEVAL JERUSALEM. The Umayyad Temple Mount with *Al-Aqsa* and rectangular palaces is built in Roman construction technology of the 2nd/3rd century CE. Justinian's *NEA* (2nd/3rd c. style and technology, too) is in the background (right). The *Al Aqsa Mosque* (on the Mount) had been, textbook-dated to 1035 CE, newly built because the original Umayyad basilica in Roman style had been destroyed. [http://www.ust.ucla.edu/ustweb/Projects/Israel/Umayyad5_1025.htm.]



JERUSALEM'S EARLY MEDIEVAL Temple Mount with (*Dome of the Rock* and *Al-Aqsa Basilica*). The Umayyad palace and administration complex is built in Roman construction technology of the 2nd/3rd century CE.

[http://www.ust.ucla.edu/ustweb/Projects/Israel/Umayyad6_1025.htm.]

A text dated to 1033 CE lists the *Al Aqsa Mosque* (on the Mount; right) as ruined. Rebuilding is dated to 1035 CE.

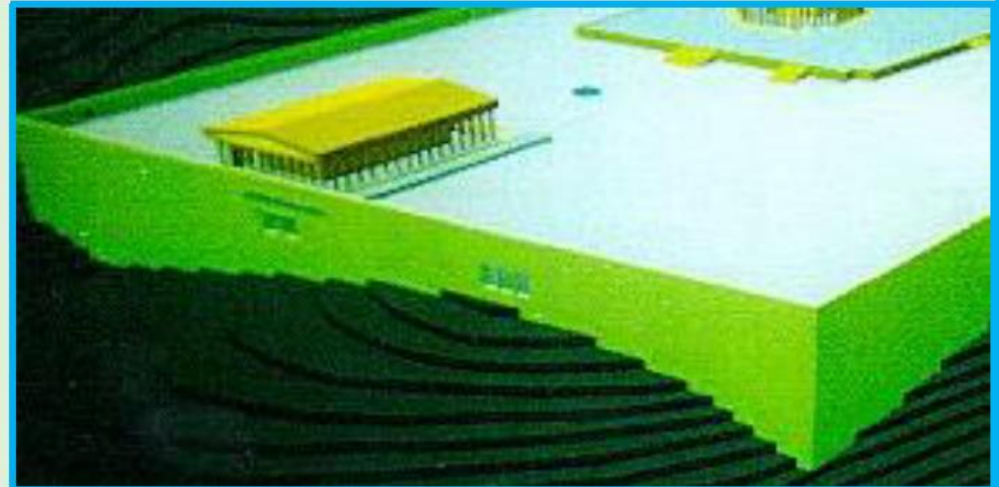
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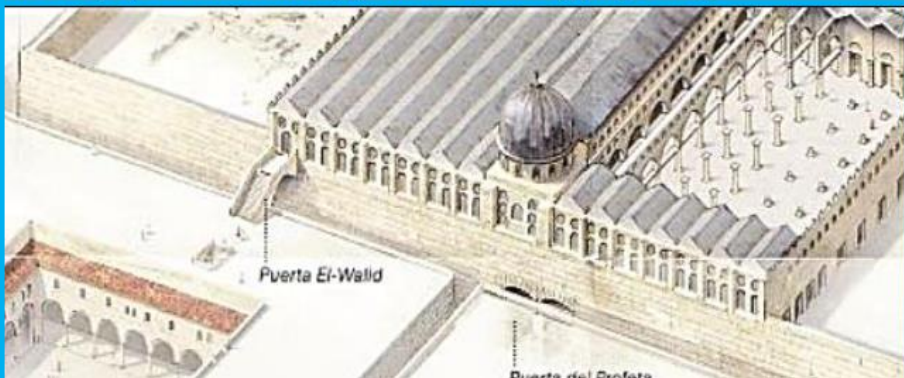
SOUTHERN PART of Jerusalem's Temple Mount in the conception of Herod, which probably has been replaced ca. **130 CE under Hadrian** [<http://www.centuryone.com/Jerusalem/temple.html>].



Tuvia Sagiv's idea of the Temple Mount with **Hadrian's Jupiter temple** of the **2nd c. CE** that was supposedly built over by **8th c. CE** Umayyads [**no traces of two such buildings in 1st mill.**; <http://www.templemount.org/mtmoriah.html>].



Speculation (in reality more classical) on Umayyad **8th c.** structure in ILIYA (Arabic; Latin: Aelia-Jerusalem). It was built in **2nd c.** **Hadrianic technology**. A **geometric floor mosaic** was found in the **1930s** [http://siramuharafa.blogspot.com/2015/06/blog-post_3.html].



Al-Aqsa-Mosque (started in **1035 CE**). A **Roman centaur slab** used in the pavement may have come from the Umayyad building smashed in an early medieval catastrophe [http://cdn.sci-news.com/images/enlarge/image_1369_4e-Ophel.jpg].



“Tile in the floor of **Al-Aqsa Mosque** in Jerusalem thought to be from the Roman Period (**135 - 325 CE**). Presumably related to pagan religious construction on the Temple Mount at that time. Discovered by Robert Hamilton (1905-1995) during renovations to Al-Aqsa Mosque in the 1930s. This image is held in the archives of the Rockefeller Museum in Jerusalem“ [https://commons.wikimedia.org/wiki/File:Roman_Centaur_Tile_of_Al-Aqsa_Mosque.jpg].



Arabs of Nabataean/UMAYYAD origin do not sink into silence for about 700 years, but seem petrified for many centuries because they have submitted to an erroneous chronology.

[For an earlier version of the table see: <http://www.q-mag.org/arabs-of-the-8th-century-cultural-imitators-or-original-creators.html>.]

11 th cent.	WESTERN ARABIA ABDUL QAYS are powerful in Arabia and Bahrein.	NORTHERN ARABIA Equation of JEDUR with ITUR aeans is commonly accepted.	SOUTHEAST ARABIA
10 th cent.	Arabic texts and coins	Arabic texts and coins	1 st text mentioning HIMYAR
9 th cent.	Arabic texts and coins	Almagest is regarded as a contemporary text.	Arabic texts and coins
8 th cent.	Arab millefiori glass UMAYYADS continue Nabataean art.	NORTHERN ARABIC „all of a sudden“ appears as sophisticated idiom of Qasida (=poems)	Arabic texts and coins
Conv. 622	No Arabic texts or coins	No Arabic texts or coins 624 Mohammed in Hejaz-war with QURAISH	No Arabic texts or coins
Early 7 th cent.	No Arabic texts or coins	No Arabic texts or coins (maybe pre-Islamic N.-Arabic Qasida [=poems] verbally transmitted)	No Arabic texts or coins
6 th cent.	No Arabic texts or coins	No Arabic texts or coins (maybe pre-Islamic N.-Arabic Qasida [=poems] verbally transmitted)	No Arabic texts or coins
5 th cent.	No Arabic texts or coins	No Arabic texts or coins	No Arabic texts or coins
4 th cent.	No Arabic texts or coins	No Arabic texts or coins	"Ilān, Heaven's Lord (only HIMYAR-Jewish text); no other texts
3 rd cent.	No Arabic texts or coins	No Arabic texts or coins	No Arabic texts or coins
2 nd cent.	No Arabic texts or coins	Almagest is unknown. No Arabic texts or coins	No Arabic texts or coins
1 st cent. CE	No Arabic texts or coins	No Arabic texts or coins	No Arabic texts or coins
Late 1 st cent. BCE	25/24 BCE campaign of 10,000 Romans against Western Arabia (<i>Arabia deserta</i>).	"Eastern Mediterranean millefiori glass"	HIMYAR (Yemen; Sabaeen script) rule Southeast Arabia (<i>Arabia Felix</i>).
Early 1 st cent. BCE	Strabo (-63/+24) has the ABDUL QAYS as ABUCAEL .	Strabo (-63/+24) knows Arabic BANU TAHIM from QURAISH tribe as THAEMI .	
2 nd cent. BCE	Late Hellenism (2 nd +1 st cent. BCE) produces several thousand "PROTO ARABIC" MONUMENTAL TEXTS (Hejaz, Asir, Sinai, Israel-Palestine, Jordan in DEDANIC-LIHYANIC SCRIPT (Winnet 1937; Winnet/Reed 1970; Lozachmeur 1995), + THAMUDIC SCRIPT . Both are PRE-CURSORS OF NORTHERN ARABIC SCRIPT OF THE 8th CENT. CE . W.-ARAB NABATAEANS anticipate UMAYYAD art + WRITE ARABIC IN ARAMAIC SCRIPT . Against Seleucid Hellenism Arab ITUR aeans (Strabo) conquer parts of Lebanon and Galilee.		

Arabs of Nabataean/**UMAYYAD** origin are said to be about **700 years without any tangible culture** and afterwards only capable of imitating the 700 year old style. They only appear petrified for so many centuries because they have submitted to an erroneous chronology.

Arab-Nabataean Female from *Khirbat et Tannur*: **1st c. CE**

(https://upload.wikimedia.org/wikipedia/commons/8/8c/Atargatis%2C_Nabatean%2C_c.100_AD%2C_Jordan_Archaeological_Museum.jpg)



Arab-Umayyad Female from *Khirbat al-Mafjar*:

8th c. CE (<https://www.pinterest.co.uk/pin/523473156669816787/>)



The 700/800 years that are fictitious between the Herodian dynasty and the Umayyads/Abbasids in Jerusalem are also fictitious for Judaism. **THE PEOPLE OF THE BOOK IS NOT 700 YEARS WITHOUT BIBLE.**

It only appears to have fallen silent because it has subjected itself to an erroneous chronology.

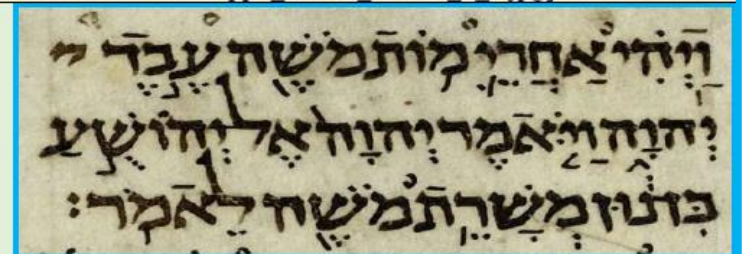
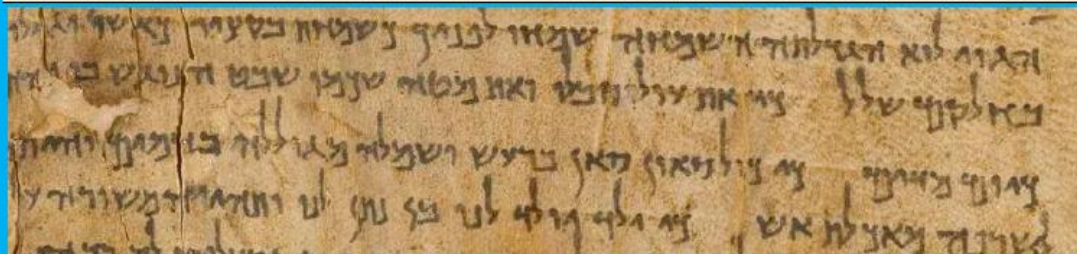
(Photo M.M. Vogt; ISRAEL MUSEUM /Jerusalem.)

Some eight hundred years separate the last of the Dead Sea Scrolls, copied in the 2nd century CE, and the writing of the Aleppo Codex in the 10th century. Almost no manuscripts of the Hebrew Bible survive from this "Silent Period," as it is known to scholars. Of the very few exceptions, most were found in the Cairo Genizah.

DEAD SEA SCROLL (1st century BCE/CE). BOOK OF ISAIAH (9: 6). The Hebrew is written without vowel points but otherwise very close to the Hebrew used in the 9th/10th c. CE codices (<http://redclaytheology.files.wordpress.com/2013/03/isaiah.jpg>)

Section of **ALEPPO CODEX (920-930 CE)** with vowel points of Tanakh (Joshua 1:1) codified already in **100/135 CE.**

[http://en.wikipedia.org/wiki/Aleppo_Codex#mediaviewer/File:Aleppo_Codex_Joshua_1_1.jpg]



GREEK and LATIN of 2nd century CE like GREEK and LATIN of 9th century CE.

Enigmatic interruption of linguistic evolution for some 700 years.

GREEK and LATIN of 9th century CE like GREEK and LATIN of 2nd century CE.

Judaism in the first millennium is said to be not only 700 years without texts, but in the best stratigraphy of the City of David also without building layers. These hiatus periods are by no means mysterious, but result from the adoption of an erroneous chronology.

ROMAN MANSION IN JERUSALEM'S CITY OF DAVID (Givati parking lot excavation)

[Quotations from: (A) https://www.researchgate.net/publication/290162847_A_Roman_Mansion_Found_in_the_City_of_David; (B) <https://www.biblewalks.com/givati>;

(C) https://www.academia.edu/40063768/D_Ben_Ami_and_Y_Tchekhanovets_The_Givati_Excavations_Project_2007_2015_From_the_Iron_Age_to_the_Early_Islamic_Period]

TEXTBOOK CHRONOLOGY	MANSION STRATIGRAPHY	POST-MANSION 1 st MILLENNIUM HOUSES	STRATIGRAPHY DATES
Differing dates		DESTRUCTION of the "Byzantine building"	930s CE
6 th /7 th to 10 th century	Hiatus of up to 400 years up to Islamic period.	"No buildings of any kind" for Arab period (C).	NO HIATUS
Late 4 th /5 th century CE	"The north-western part of the building has not yet been excavated, since a Byzantine building was constructed directly over it." (A)	Coins for 6 th /7 th c.; no houses, latrines.	890s – 930s CE
363 CE	"A large crack cuts through the stone slabs covering the underground water systems." (A) -"IMMENSE CATASTROPHE" destroys the mansion. (A)		890s CE
	"Over 100 tiles (one complete), bearing the Tenth Roman Legion's [took Jerusalem in 70 CE, Masada in 74 CE; GH] stamp impression, have been found" (A)		770s CE
280s CE ff. Construction of the mansion. -"Noteworthy among the coins uncovered within the building's walls are the provincial Roman coins, the latest of which is a relatively rare coin from the days of Diocletian (Alexandria mint; 285 CE) providing a terminus post quem for the building's construction." (A) HELLENISM MYSTERIOUSLY REAPPEARS.	"Similar peristyle gardens were discovered in many Pompeian houses, including the House of Vettii, the House of Sallust and the House of Dioscuri." (A) [Augustus time of 20s BCE; GH]. -"Hellenistic house plan" (A) [ending at BCE/CE turn; GH]. -"The Hellenistic construction style and plan had a significant influence on the Latin architecture of the third-fourth centuries CE. The traditional plan of the Latin house [up to 230s CE; GH] was gradually abandoned in favour of the rich peristyle mansion" (A) [in fashion in the 1 st c. BCE/CE; GH]. -"Geometric designs typical of the Hellenistic [ending at BCE/CE turn; GH] and Roman Periods." (A)		Late 600s-770s CE Diocletian's swords baffle researchers with a "renaissance of Hellenistic forms" ending 300 years earlier in the late 1 st century BCE (C. Miks, <i>Studien zur römischen Schwertbewaffnung in der Kaiserzeit, Bd. 1: Text, Bd. 2, Katalog und Tafeln</i> , Rahden: Marie Leidor, I, p. 211).
1 st c. BCE to 3 rd century CE	Hiatus from 70 AD.		NO HIATUS
2 nd /1 st century BCE HELLENISM ENDS AS EXPECTED.	The Roman mansion was built directly upon a 64 sq. m. Seleucid period house that "was erected in the early second century BC and continued into the Hasmonean period [ending 116 BCE; GH], during which time significant changes were made inside it." (B)		600s CE

8th or 9th c. early medieval **UMAYYADS** in Israel and **CAROLINGIANS** in Germany use 2nd c. technology and architecture of Roman Imperial Antiquity because both periods run parallel. In Jerusalem and Aachen, however, it was not Italians who built in classical style, but Arabs and Franks. They belonged to Roman civilization, but were not part of the Italic ethnic group.

1st/2nd c. AD architecture in Germany and Europe

8th/9th c. AD Carolingian architecture in Germany



COLOGNE aula



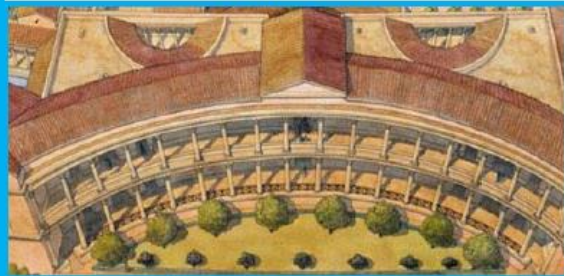
REGENSBURG gate



AACHEN aula



INGELHEIM gate



ROME Palatine: Exedra of Domitian



HADRIANUS AUGUSTUS



INGELHEIM: Exedra of Charlemagne



KAROLUS IMP AUG



BONN wall paint



Roman CORDUBA (Spain)
Opus sectile floor tiles



INGELHEIM wall paint



AACHEN
Opus sectile floor tiles

Not only JERUSALEM has empty periods of many centuries in the first millennium CE. ROME suffers from the same problem, because its history has been fitted to the same erroneous chronology.

No residential quarters, latrines, aqueducts, sewers, roads, ports, bakeries, etc. were found in ROME from the 230s CE to the 930s CE.

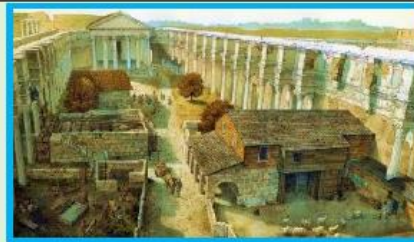
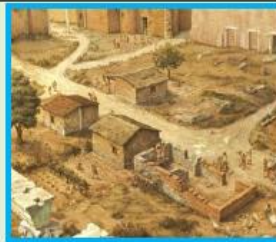
HIGH MIDDLE AGES

11th c. CE

to

930s CE

Ruins of 10th c. Collapse



EARLY MIDDLE AGES

to 930s CE

7th/8th c. AD

“Nothing is known of the shape of the residential houses.”

(R. Krautheimer, *Rom: Schicksal einer Stadt, 312-1308*, Leipzig: Koehler & Amelang, 1987, 126).

LATE ANTIQUITY

6th/7th c. CE

to

230s CE

230s-930s chronology error

The **EMPERORS did not build** because “it was enough to reflect themselves in the monumental buildings of the developed Principate [of the 1st/2nd c. AD].”

The **SENATORIAL CLASS did not build** because “a return to a generous building policy would not have turned a profit.” (From R. Behrwald, *Die Stadt als Museum?*, Berlin: Akademie Verlag, 2009, 281).

The **ARISTOCRACY did not build** “because impressive buildings [of the 1st/2nd c. AD] were probably still in use.” (R. Behrwald, C. Witschel, eds., *Rom in der Spätantike*, Stuttgart: Franz Steiner, 111-138 / 130f.).

IMPERIAL ANTIQUITY

230s CE

to

1 CE



Gunnar Heinsohn (28 September 2020)

BIRTH OF THE QUR'AN FOR THE SALVATION OF JUDAISM: A STRATIGAPHY-BASED SPECULATION

Strategic passages of the original texts, from which the codified version of the Qur'an was produced in the 10th/11th century CE, were created as a shortened emergency Bible. This new scripture became necessary after the Roman destruction of Jerusalem, which is textbook dated to the 70s to 130s AD, i.e. to the pre-stratigraphy created Christian chronology also adopted by Jews. **Stratigraphically**, however, we find ourselves in the 8th/9th century CE.

Moses, with about 135 mentions, becomes the main figure of the Qur'an, where he encourages and inspires displaced persons. Thus Qur'an 5:20/21 promises: "And [remember] when Musa [Moses] said to his people: 'O my people! Remember the Favor of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamin [mankind and jinns, in the past]. O my people! Enter the holy land which Allah has assigned to you, and do not turn back [from fighting in Allah's cause] and thus become losers'."

In the Roman period from Titus to Hadrian (70-130 AD), countless Jewish writings were burned and scribes were killed. In the vicinity of Jerusalem, however, the life of Arab Nabataeans continued. Some of them had been Hellenized and, as Umayyads, they built the supposedly untraceable Hadrian Jerusalem in the technology and style of the 1st/2nd century AD (stratigraphically 8th/9th century CE).

But there were also Mosaic Nabataeans whom the Roman onslaught had left without a religious center. For their religious benefit, the prophet wrote an excerpt from the Hebrew Bible. It became a handy spiritual reference for fugitives from the Roman oppression in the territories around Jerusalem. This explains why about twenty percent of the 6000 Qur'anic verses are originally written in Aramaic from the 1st/2nd century AD (Puin, G.-R., "Observations on Early Qur'an Manuscripts in San 'ā'", in S. Wild, ed., *The Qur'an as Text*, Leiden: Brill, 1996, 107 ff.). Stratigraphically, this belongs to the 8th/9th century CE. Aramaic was the language of Jesus, but also of Simon bar Kokhba (+135 AD), the vanquished Jewish hero of Hadrian's time (130s AD; stratigraphically 9th c. CE).

Since the Mosaic Qur'an was written to provide scriptural enlightenment for survivors of the Roman campaign of eradication, it is not surprising that Qur'anic geography is better suited to Nabataean Petra than to Mecca and Medina (Gibson, D., *Qur'ānic Geography*, Vancouver: Independent Scholar's Press, 2011).

The fact that Jerusalem became the first Qibla (prayer direction) of Islam also shows that the Mosaic Qur'an was designed for survivors who wanted to return to Jerusalem. Thus, the Qur'anic Bible extract wants to save Judaism as an intellectual edifice after the Romans had exterminated its leading representatives.

Obviously, the Mosaic Qur'an proves its worth after the flight – glorified as a nightly miracle ride of the prophet from Jerusalem – also with non-Jews: "When the Quraish disbelieved me (concerning my night journey), I stood up in Al-Hijr and Allah displayed Jerusalem before me, and I started to inform them (Quraish) about its sights while looking at it. The passage is from Sahih Bukhari (5, 58, No. 226). This Hadith collection of Muhammad al-Bukhari (+256 AH/870 AD) is considered to be a testimony of highest authenticity for the *Sunnah* of the Prophet.

However, Jews also live in the Hijr region. They do not need a condensed version of the Torah. The competition with them leads to the separation of Mosaic Jews from Mosaic Arabs. An appeal from the stratigraphic 8th or 9th century CE, attributed to Rabbi Shimon bar Yochai (died around 160 AD), cannot turn the tide. He sees the Heros of Islam as a Messiah-like "prophet sent to Ishmael according to God's will" (Prawer, J., Ben-Shammai, H., *The History of Jerusalem: The Early Muslim Period*, New York: NYU Press, 1994, 304). Military conflicts occur, at the end of which the direction of prayer changes from Jerusalem to Mecca.

The emergency operation to save Judaism as a religion eventually turned into a new religion.