

A Sneaker's
Corner
presentation:
History is Islam's
Kryptonite



Why are you so
afraid of the 7th
century?



Nooooooooooo!!!

- I want to acknowledge of the work of a number of people:
- Murad, who explained to me the significance of the Tayaye and who first proposed his own version of the Iraqi thesis over a year ago.
- Joe & Odin who have each come up with an alternative explanation of how the Quran came about via preachers - an idea that recalled a discarded and forgotten idea I had in early 2018 of monks addressed as Rabbani in the Qur'an, and the clear impression of dialogue between people.
- Prof Peter Von Sivers – regarding the centrality of the Ghassanids & the Lakhmids
- Books by Robert Hoyland and Robert Spencer.

My current view as of December 2020...

- Muhammad's biography is a composite fiction, based on a real historical protagonist (whose story is very different), numerous later figures, and Biblical typologies from that of Jesus and Moses.
- This chief political protagonist on whom Muhammad is based had nothing to do with the formation of the Qur'an. The "qur'an" (a misnomer) was largely the correspondence of preachers in a Judeo-Christian sect and the tafsirs on the qur'an have misinterpreted the meaning of the qur'an.
- The beginnings of "Islam" occurred in the north, mostly in Iraq, Syria and the Jordan area.
- Early sources are not only able to confront that the Standard Islamic Narrative is wrong, but they can identify the evolution from the old (mostly historical) narrative to the new (mostly fictional) narrative.

- Part 1: The Standard Narrative is wrong
- Part 2: Who was the main protagonist for the political genesis of the revolution that later became known as Islam?

Part 1: The Standard Islamic Narrative is wrong

- There were at least two standard Islamic narratives:
 - The northern narrative - most of which has been expunged from the records.
 - The southern narrative. The Standard Islamic Narrative that we have today is essentially the Southern Narrative.

“there was a battle between the Romans and the **Tayaye** of Muḥammad [Syr. tayyāyē d-Mḥmt] in Palestine twelve miles east of Gaza.”

Thomas the Presbyter, 640AD.

- You will hear almost nothing about the Tayaye in the Standard Islamic Narrative. Why?
- Who were they?

Who were the Tayyaye?

- **Tayy** (*Tay'*), also known as **Ṭayyi**, is a large and ancient Arab tribe. The patronymic of Tayy is *aṭ-Ṭā'ī*

- الطَّائِي

When did the Tayaye move north?

- In the 2nd century CE, the Tayaye migrated from Yemen to the northern Arabian mountain ranges of Jabal Shammar. (formerly Jabal Tayy).



Historical Regions of Saudi Arabia

- In the late 6th century, the Fasad War split the Tayaye, with members of its Jadila branch converting to Christianity and migrating to Syria where they became allied with the Ghassanids, and the Ghawth branch remaining in Jabal Tayy. The Tayaye also became well established in the Lakhmid region too.

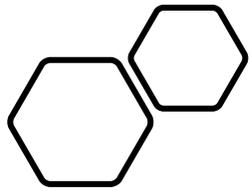


The “Tayaye” identifier became a less useful marker of identity over time as splits increased...

- The Tayaye were split during the First Fitna, with those based in **Arabia and Iraq supporting Ali** as caliph, and **those in Syria supporting Mu'awiyah**.
- Nonetheless, a branch of the Tayy under Qahtaba ibn Shabib were among the leaders of the Abbasid Revolution which toppled the Umayyads in the mid-8th century. The Tayy fared well under the Abbasids, producing military officials.

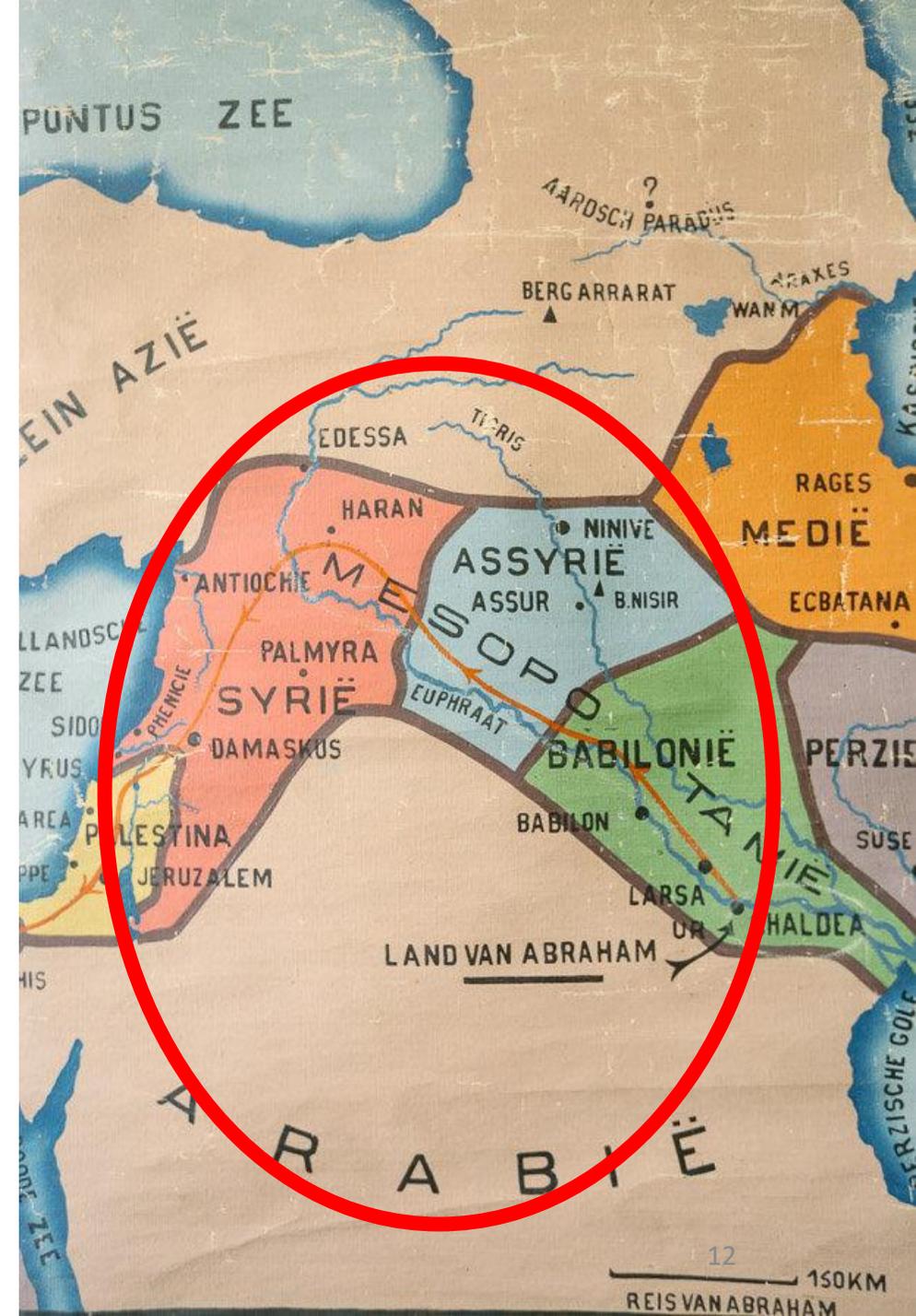


- The Tayaye dominated the Lakhmid region so much that the area of Mesopotamia became known as Tachkastan in the 7th century.
- Tachkastan: “land of the Tayy.”



The Tayaye's sphere of influence in the 7th century

Part 1





The central Hejaz was outside the Tayaye's sphere of influence, ie where the SIN says Muhammad began Islam

Early sources indicate the SIN doesn't square up with what actually happened

The Northern Narrative

- This is the earliest narrative.
- Traces of this earlier narrative survive long after the newer narrative took over.

Thomas the Presbyter, 640 CE (writing in Mesopotamia.)

- AG 945, indiction VII: On Friday, 4 February, [i.e., **634** CE / Dhul Qa'dah 12 AH] at the ninth hour, there was a battle between the Romans and the **Tayaye** of Muḥammad [Syr. tayyāyē d-Mḥmt] in **Palestine twelve miles east of Gaza**.
- Note: the group he is associated with, the location of the event, and to a lesser degree the source of the information (Mesopotamia) ALL indicates the NORTH.
- Note the name/title given MHMT is spelt with a t, which indicates it is a Pahlavi word, the language of Sasanian Persia.

Fragment On The Arab Conquests (Of Syria), written 636 CE

- “and many villages were ruined with killing by [...] Muḥammad and a great number of people were killed and captives [were taken] from Galilee as far as Bēth [...]”
- Why does it mention “Muhammad” in such a northerly location?
- (The later tradition scrubs this from the record: he never enters the promised land. Why remove this?)



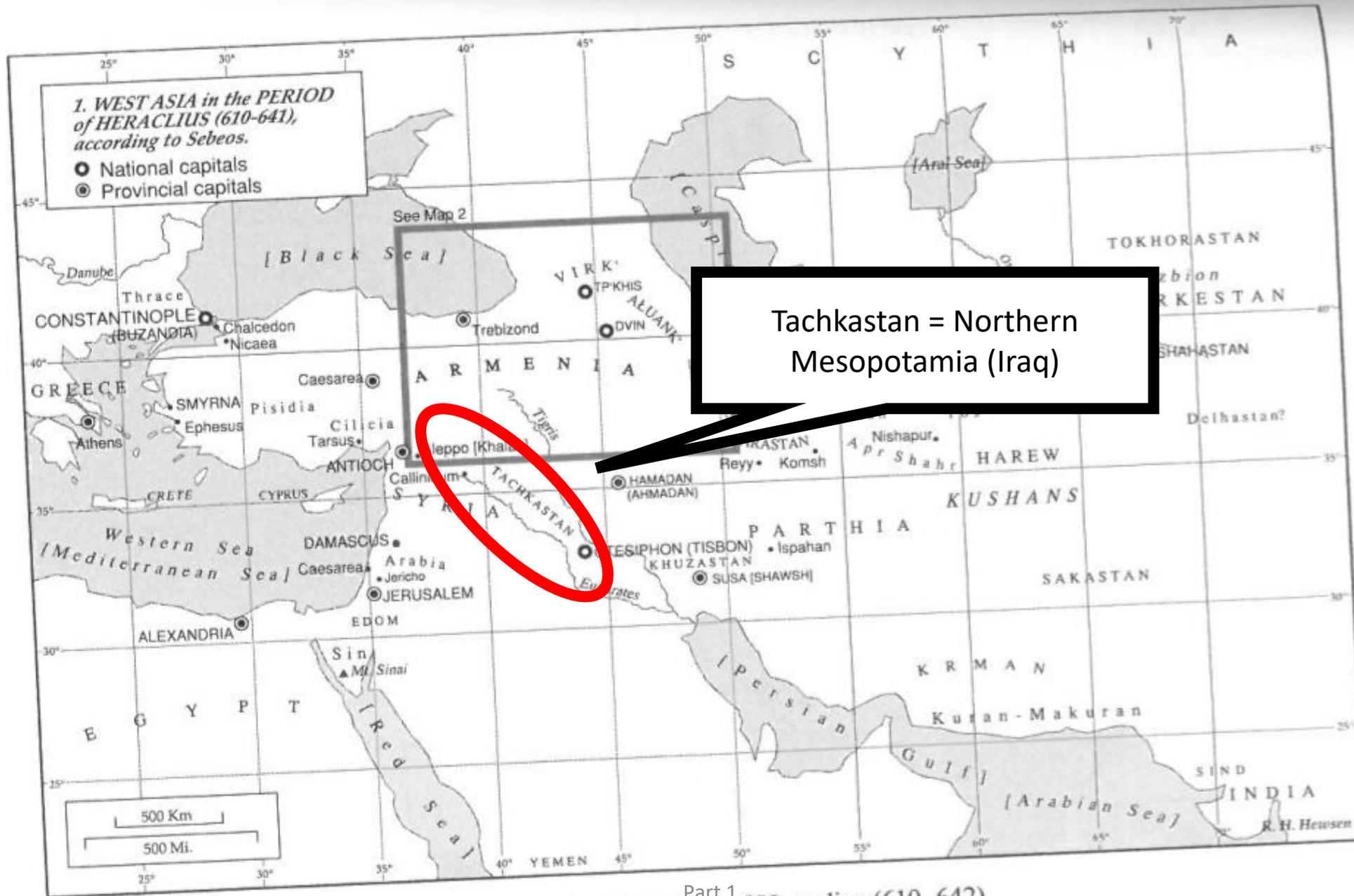
- It might surprise many that an area in northern Iraq and Syria had been referred to as Arabia a long time ago.
- Pliny the Elder (d. 79AD) refers to Osrhoene and Commagene as Arabia. Plutarch (d. 119AD) calls Abgar II "an Arab phylarch" and Tacitus(d. 120 AD) calls Abgar V a "king of the Arabs".

The Hispanic Chronicle of 754

- Due to its distance from events, its report seems to have survived the later changes.
- “The Saracens rebelled in 618, the seventh year of the emperor Heraclius, and appropriated for themselves **Syria, Arabia, and Mesopotamia**, more through trickery than through the power of their leader Muhammad, and they devastated the neighbouring provinces, proceeding not so much by means of open attacks as by secret incursions. Thus by means of cunning and fraud rather than power, they incited all of the frontier cities of the empire and finally rebelled openly, shaking the yoke from their necks.”
- Notice: Syria, Arabia and Mesopotamia are **Tayaye** areas. This confirms again the link between “Muhammad” and the Tayaye.

Sebeos (660s)

- “So they [the Jews expelled from Edessa] departed, taking the road through the desert to **Tachkastan Arabia** to the sons of Ishmael. The Jews called the Arabs to their aid and familiarized them with the relationship they had through the books of the Old Testament... In that period a certain one of them, a man of the sons of Ishmael named Mahmed, became prominent. Mahmed taught them to recognize the God of Abraham, he ordered them all to assemble together and to unite in faith.”
- We see a clear indication that **Muhammad** and the **Tayaye** are linked, and the Tayaye are located in the north, ie **Mesopotamia**. It doesn't make clear if Muhammad was also located there, due to the way it transitions to Muhammad, but it suggests it.



Part 1
1. West Asia in the period of Heraclius (610–642)

We will come back to the most likely candidate for who this “Muhammad” was in part 2

The Byzantine-Arabic Chronicle (741)

- The last vestige of the old northern narrative...
- “Habdemele [Abd al Malik] , assuming the apex of his kingdom, ruled for 20 years. In the first year of his rule, he directed all the experience and virtue of the mind of his army against Habdella [Abdullah al Zubair] (whom his father had attacked so many times in various wars) all the way finally to **Macca- as they consider it, the home of Abraham, which lies in the desert between Ur of the Chaldeans and Carra the city of Mesopotamia.**”

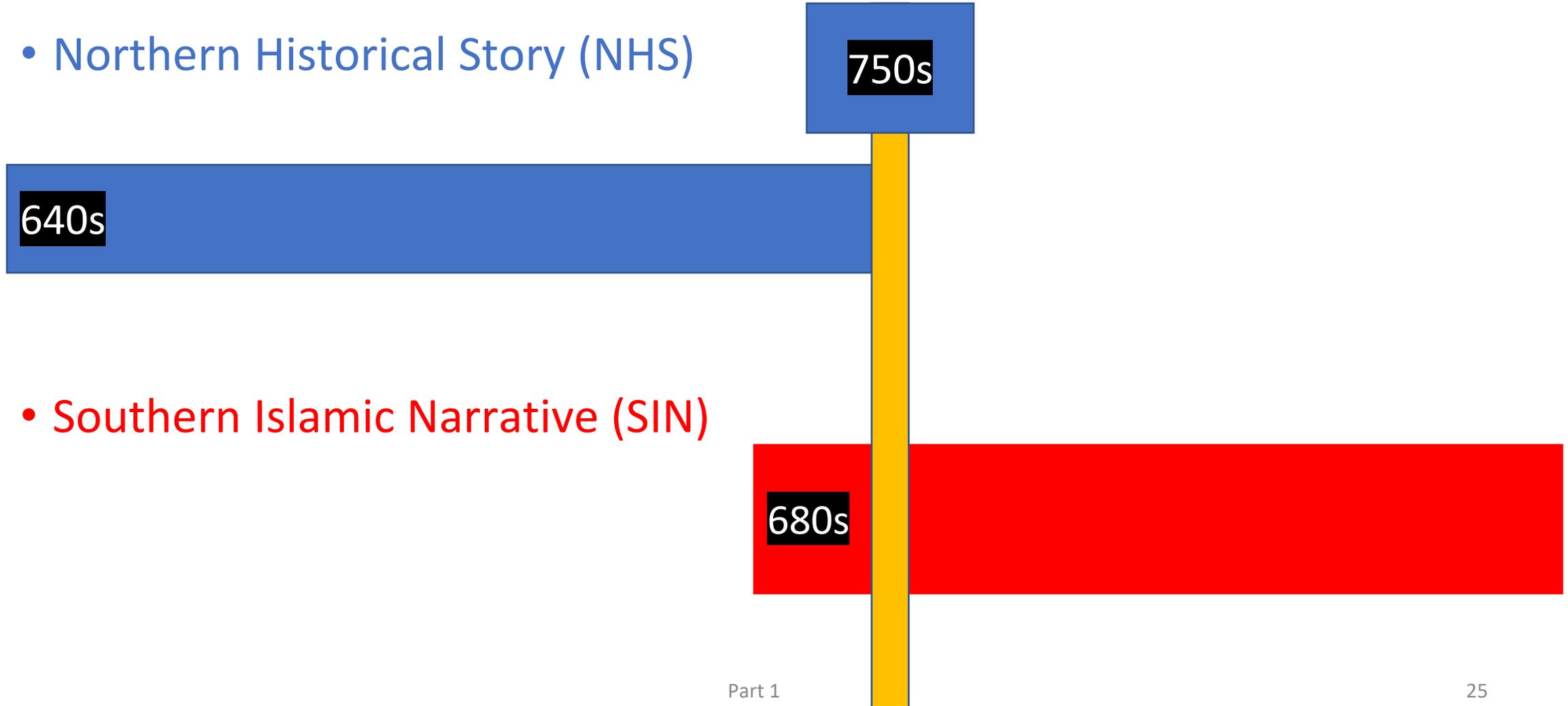
The 741 source suggests Mecca was between Edessa and Carrhae (Harran)!

- Whether we take Ur as Edessa, the location associated with Abraham's birth according to local folklore, or we take Ur to mean the location in southern Iraq, either way Mecca would be somewhere in Syria or Iraq, and not in the South.



The changing of the Guards requires a changing of the Narrative

- Northern Historical Story (NHS)



640s

750s

- Southern Islamic Narrative (SIN)

680s

Some sources suggest the beginnings of the Southern Narrative

John bar Penkaye (687) -a sanctuary in the South?

- “One of the Arabs, by name Zubayr, made his voice heard from a distance. He made it known about himself that he had come out of zeal for the House of God and he was full of threats against the **Westerners**, claiming that they were transgressors of the law. He came to a certain **locality in the south** where their sanctuary was and lived there.”
- It is not clear where in the south he is referring to: was it Petra? That would be south of the Western region.
- Was it Mecca in the Hijaz? If it was, then his contemporary Jacob, bishop of Edessa (684-688) flat out contradicts him.

Jacob, bishop of Edessa (684-688)

(Note: it is referring to praying to the Ka'ba, but doesn't say Mecca.)

- “for it is not to the south that the Jews pray, nor either do the mhaggraye. The Jews who live in Egypt, and also the mhaggraye there, as I saw with my own eyes and will now set out for you, prayed to the east, and still do, both peoples-the Jews towards Jerusalem and the mhaggraye towards the Ka'ba. And those Jews who are to the south of Jerusalem pray to the north; and those in the land of Babel, in Hira and in Basra, pray to the west. And also the mhaggraye who are there pray to the west, towards the Ka'ba; and those who are to the south of the Ka'ba pray to the north, towards that place. So from all this that has been said, it is clear that it is not to the south that the Jews and mhaggraye here in the regions of Syria pray, but towards Jerusalem or the Ka'ba, the patriarchal places of their races.”



Chinese Sources

Dashi 大食, also written 大寔, was the Chinese name for the Arabs and the Muslims in Persia and Central Asia in general. The name first appears in sources of the TANG PERIOD 唐 (618-907) as Duoshi 多食 or 多氏. The word is derived from the designation of one particular Arabian tribe called Ṭayyi' or Tai that was in Middle Persian transformed into Tajik or Tāzī (the origin of the state name Tajikistan). Another explanation of the word Dashi is the Arabian word for merchant, *tājir*.

Perhaps, the idea that Muhammad was a tajir, Pahlavi for a “merchant”, stems from him being a tajir in the sense of being of the Tayy tribe.

A different story appears in the 750s after the takeover of the Abbasids!

- The Da-Shi (Tayaye) sent an envoy to China in 751, with a story of how they came to power!
- After 651, the Da-Shi sent envoys 3 more times: 701-705 (Chang-An), in 711 (Jing-Yun) and 713-741 (Kai-Yun).
- However, the Tang government noticed something odd when they received envoys during the years of Zhi-De (756-758AD): **they were told a completely different story of how the Da-shi were founded.** This time Muhammad's name appears and the story this time is like the SIN we have today. The Chinese were confused so they recorded both story versions!

We still see traces of the old northern narrative but the Quraish and Muhammad are now central...

- “**Another saying** is that the **ruling clan** of the Da-Shi (Tayaye) tribe is called **Gu-Lie** [Quraish] during the year of Kai-Huang (581 AD ~ 600 AD) of Sui Dynasty. There are two families within the Gu-Lie tribe. One family is called Pen-Ni-Xi-Shen [Banu Hashim] and the other is called Pen-Ni-Mo-Huan [Banu Marwan]. There was a man from Pen-Ni-Xi-Shen called Mo-ke-Mo [Muhammad] who was very brave and wise and was **hailed as the king by the tribe people**. The king Mo-Ke-Mo then expanded the kingdom’s territory stretching across 3000 li’s from east to west with his mighty forces. He also conquered the city of Xia-La [Syria] which is called city Shan [Damascus].”

- It goes on to say that the Quraish with its Marwan clan and Hashim clan, were the **white-coated Arabs**.
- “A person from Mu-lu in Khurasan (Hu-lo-shan) [in Persia], called Abu Muslim (Ping Po-si-lin), plotted to overthrow Marwan. **He announced to the people that whoever was on his side should put on black clothes.** He soon collected an army of several thousand men and slew Marwan. Abu al Abbas (A-po-la-pa), of the clan of Hashim, was chosen king, and henceforward they were known as the **black-coated Arabs.**”

- Despite the Chinese sources referring to these key clans as white-dressed Arabs, then black-dressed **Arabs**, it is clear from another Chinese source that these are more precisely to be termed **Persians**.
- This contradiction is due to centuries of border changes: these same people could be termed Tayaye, Mesopotamian, Arab and/or Persian. Border changes meant a fluid sense of identity.

The Gospel Of The Twelve Apostles, 692 - 705 CE

- And there shall rise up from among them a warrior and one whom they call a prophet, and they shall be brought into his hands....**And the South shall prosper**, and by the hooves of the horses of its armies it shall trample down and subdue Persia and devastate Rome.

The Short Syriac Chronicle of 775

- And Muhammad and the Arabs went forth from the south and entered the land and subdued it.

Chronicle of 1234 > The Dionysius Chronicle (845)
> Chronicle of Theophilus of Edessa (cs 750)

- “Therefore this Muhammad, while in the measure and stature of youth, began to go up and come down from his city Yathrib to Palestine for the business of buying and selling.”

- With the rise to power of the Abbasids, the southern narrative was supported and the northern narrative was suppressed.
- Mecca in the Hijaz offered many advantages
 - It was a clean slate on which to write their new story how they liked it.
 - Islam's Persian origins could be erased.
 - The Qur'an's origins as the patched together writings of a Jewish-Christian sect with its Idumean (Petra) links could be hidden and replaced with a tale of an ignorant prophet, who got it all sent down by an angel.
 - Islam's origins as a rags to riches tale was preferable to a Persian Oligarchical power struggle. What better way to stop the Arabs rebelling against the Persians than for the Persians to lead the way and then to re-make their first leader into an Arab! Arabs then think they are in charge when it is still the Persians! 😊

Conclusion: The Standard Islamic Narrative is wrong about where Islam began

- It says Islam began in the Hijaz but that turns out to be false.
- The real story began with the Tayaye way up in the north.

Part 2: Who was the main protagonist for the political genesis of the revolution that later became known as Islam?



1: Clibanarius from the Byzantine Empire
2: Tanukhid auxiliary
3: Lakhmid elite cavalryman

- It has been my contention that the most likely candidate for Muhammad was a king of the Lakhmids called Iyas Ibn Qabisah al Ta'i. He was appointed by the Persians and was likely Persian (possibly of mixed identity, a Persian-Arab.)
- He was the chosen governor of the Lakhmids from 602 until 617, the eve of the rebellion of the Arabs against the Persians.
- It is my contention that he withdrew to Petra in the early 620s after the initial face off against the Persians. (this is not an Arab vs Persian conflict as much as an internecine conflict amongst the Persian elite.)

Chinese Sources: Jiu Tang Shu, compiled in 945, based on a report from an envoy in 651.



Volume 198 Biographies 148: Western Regions, Section Da-Shi [Tayaye]

- In the second year of Yong-Hui (651AD), the Da-Shi (the Tayaye) sent its first envoy with tributes to our Tang royal court. The envoys told us that their king's surname was Da-Shi (Tayaye).

Chinese Sources: Jiu Tang Shu, compiled in 945, based on a report from an envoy in 651.



Volume 198 Biographies 148: Western Regions, Section Da-Shi [Tayaye]

- **Da-Shi situates in the west of Persia.** During the year of Da-ye (605 AD ~ 618 AD) of Sui-Dynasty, there was a **Persian man** herding camels in the mountain Ju-Fen-Mo-Di-Na . One day, a lion-man (a king?) appeared out of nowhere telling him: "There are three caves on the west side of Ju-Fen-Mo-Di-Na mountain. **A large amount of weapons is stored inside the caves and you can go and retrieve them there.** There is also a black stone with texts carved on it. **You will become the king if you read and do what the carved text on the black stone tells you!"**

The Chinese source of 651 continued...

- The Persian then followed the lion-man's words and did find **a large amount of weapons** and the black stone with carved text **telling him how to raise an army and rebel [against] the Persian (Sassanid) dynasty**. The Persian then recruited fugitives and then crossed the River Heng-Ge [Euphrates] to raid the caravans on the trade route. He then claimed himself to be the king and **set up a separatist regime in the western part of Sassanid empires**. The newly founded kingdom(separatist regime) then repelled and defeated numerous subsequent Persian (Sassanid) and Fulin (East Roman Empire) invasion forces.

Sebeos again...

- “At that time a certain man from along those same sons of Ismael, whose name was Mahmet, a merchant.”
- New interpretation:
- “At that time a certain man from along those same sons of Ismael, whose name was **Mahmet**, a tajir/a **Tayy**”.
- Tajik is also the name given to Kurdish-Alevis (Spiritual Shia) by Turks today to distinguish them from Turkic Alevis. Pahlavi is a Judeo-Persian language and it is basically Tajik.

801, Tu Yu presented T'ung tien to the Chinese throne.

- He presents the earlier narrative as he is drawing from the earliest envoy's report.
- “During the Yung-hui reign period (650-56) of the Great T'ang, the Arabs (Ta-shih) sent an embassy to the court to present tribute. It is said that their country is west of Persia (Po-ssu). Some [also] say that in the beginning **there was a Persian** who supposedly had the help of a spirit* [ie a ghost, a “white man”] in obtaining edged weapons [with which] he killed people, subsequently calling for all the Persians to become his followers.”
- *The other Chinese source refers to a Lion man where Lion has imperial connotations in Tang culture. The other word used for the lion man is some kind of **spirit**. Confirmation of which Chinese character needs to be carried out but if the word used to refer to a spirit is 鬼 , then the same has also been used frequently in different ways to refer to **white people**.

The Tayaye told the Chinese that the founders of their Empire were Persians, not Arabs!

- “There were **eleven Persians** who came and, according to their rank as mo-shou, were transformed into kings. After this the masses gradually gave their allegiance, and subsequently Persia was extinguished and Byzantium (Fulin) was crushed, as were also Indian cities; [the Arabs] were everywhere invincible. Their soldiers numbered 420,000 and by this time their state was 34 years old. When the original king had died, his office passed to the first mo-shou, and now the king was the third mo-shou; the royal surname is Ta-shih.

My hunch as to why he became known as Muhammad.
(Thanks to Murad & Joe for different ideas about this title.)

- There were **12 Persians**, Muhammad and the 11 who followed him, who were in power. This clashes with the later southern narrative that removes Muhammad entirely from Persia and places him deep south in Arabia.
- Why didn't he call himself a **Shahanshah** if he was Persian? Too Persian!
- Shahanshah = King of Kings
- Jesus was called "the King of Kings."
- In Aramaic speaking, Christian areas, Jesus was also titled "Muhammad" meaning the Praised One/ Adored One/ Blessed One.
- This fitted with the popular Bismillah idea, being sent "in the name of God", "Blessed is he who comes in the name of the Lord".
- Muhammad was an apt synonym of Shahanshah for a new Persian king to co-opt.

Here is how I see the blasphemous, though logical, synonym coming about...

- “Jesus is the King of Kings!”
- “Muhammad” is the Shahanshah!
- Conversely, if you are the Shahanshah, then you are Muhammad.

Who was the most likely candidate referred to by Sebeos as Mahmed?

- So they [the Jews expelled from Edessa] departed, taking the road through the desert to **Tachkastan Arabia** to the sons of Ishmael.
- In that period a certain one of them, **a man of the sons of Ishmael** named **Mahmed**, became **prominent**.
- Because the command had come from on High, **he ordered them all to assemble together and to unite in faith**.

This was
where Sebeos
suggests
Mahmed was
located.



Some sources:

- **Fragments Of The Chart Of Jacob Of Edessa, 692 CE** refers to “Muhammad, the first king of the Arabs, began to reign” (in the year 932 AG / 622 CE)
- **The Zuqnin Chronicle (ca 775)** says “Their first king was a man from among them whose name was Muhammad.”

If he was a king, then the following has a different meaning to how it is commonly portrayed

- “and Muhammad goes down on commercial businesses to the lands of Palestine and of the Arabias and of Phoenicia of the Tyrians.” [623/624 AD] **Fragments Of The Chart Of Jacob Of Edessa, 692 CE**
- Again, if he was a king then this also has a different meaning: “At the beginnings they kept to the traditions (*mašlmānūtā*) of Muḥammad, who was their instructor (*tā'rā*), to such an extent that they inflicted the death penalty on anyone who was seen to act brazenly against his laws.” ***John bar Penkaye (690)***
- *This could now be interpreted as the death penalty for treason, rather than plain religious fanaticism.*

He was a senior member of the Tayaye too.

- Thomas the Presbyter (writing in 640 approx.) complicates things for us by saying he was the leader of the Tayaye, “AG 945, indiction VII: On Friday, 4 February, [i.e., 634 CE / *Dhul Qa’dah* 12 AH] at the ninth hour, there was a battle between the Romans and the Arabs of Muḥammad [Syr. ***tayyāyē d-Mḥmt***] in Palestine twelve miles east of Gaza.”
- Who does history say was an important leader in the Tayaye tribe at that time?

A member of the elite, not a commoner...

- While it is late, **Byzantine-Arab Chronicle (741-754)** suggests that he was from nobility: “Born of a most noble tribe of that people, he was a very prudent man and a foreseer of very many future events.”

618 is a key year. We are looking for a rebel leader from that year...

- **The Saracens rebelled in 618**, the seventh year of the emperor Heraclius, and appropriated for themselves Syria, Arabia, and Mesopotamia, more through trickery than through the power of their leader Muhammad, and they devastated the neighbouring provinces, proceeding not so much by means of open attacks as by secret incursions. Thus by means of cunning and fraud rather than power, they incited all of the frontier cities of the empire and finally rebelled openly, shaking the yoke from their necks. (**The Hispanic Chronicle of 754**)
- **The other sources we saw say a king among them was selected 4 years later in 622 who united the factions.**

Who are we looking for?

- A Lakhmid king from 618, who became a rebel.
- Ideally, someone who was kicked out of a city (for example Hira) recent to that year (from which to create the “Hijra out of Mecca” legend out of).



Did Muhammad have any nickname to help trace him?

- Let's see if there is an echo in Al Bukhari

Muhammad = Ibn-Abi-Kabsha?

of the court. I told my companions that the question of *Ibn-Abi-Kabsha* (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)." The sub narrator adds, "*Ibn An-Natur* was the Governor

This was a derogatory term for Muhammad

- Kabsha means “sheep for sacrifice.”
- So Abi Kabsha meant “Father of Sheep”!
- The person who I think was him had a son called Farwah, which means Fur – so this would make a good pun.



Our candidate...

- The Sasanian governor of al-Hirah from 602 to 617.
- But in 617, he was deposed and replaced by Azadbeh.
- He had quite an interesting name in light of what Thomas the Presbyter writes:
- “at the ninth hour, there was a battle between the Romans and the Arabs of Muḥammad [Syr. *tayyāyē d-Mḥmt*] in Palestine twelve miles east of Gaza.

- **Iyas ibn Qabisah al-**

- Ta'i**

- **The leader of the Tayaye!**

He also awarded Iyas 30 villages along the Euphrates

After Kisrā had had al-Nu'mān killed, he appointed Iyās b. Qabīṣah al-Ṭā'ī as governor over al-Ḥīrah and the other former territories of al-Nu'mān.⁸⁵⁸ Abū 'Ubaydah related: When Kisrā had fled from Bahrām [Chūbīn], he passed by Iyās b. Qabīṣah, and the latter gave him a horse and slaughtered a camel for him; in this way, Kisrā showed his gratitude.⁸⁵⁹ Kisrā sent a message to Iyās enquiring where al-Nu'mān's deposited possessions were. Iyās replied that al-Nu'mān had found a safe refuge for them among the Bakr b. Wā'il. So Kisrā ordered Iyās to get possession of what al-Nu'mān had left behind and to forward that to him. Iyās sent a

Iyas & Muhammad's career seem to align...

of Hurmuz.⁹¹¹ According to what Hishām b. Muḥammad has asserted, one year and eight months from the beginning of Iyās b. Qabiṣah's tenure of power, the Prophet was sent [by God] on his mission.⁹¹² His successor Āzādhbih, son of [Ādhur] Māhān (?), son of Mihrbundādh, from Hamadhān, held power for seventeen years.

Who is being referred to here? Most would assume it is referring to Muhammad...



Volume 198 Biographies 148: Western Regions, Section Da-Shi [Tayaye]

- **Da-Shi** situates in the west of Persia. During the year of Da-ye (605 AD ~ 618 AD) of Sui-Dynasty, there was a **Persian man** herding camels in the mountain Ju-Fen-Mo-Di-Na . One day, a lion-man (a king?) appeared out of nowhere telling him: **"There are three caves on the west side of Ju-Fen-Mo-Di-Na mountain. A large amount of weapons is stored inside the caves and you can go and retrieve them there. There is also a black stone with texts carved on it. You will become the king if you read and do what the carved text on the black stone tells you!"**

- The Persian then followed the lion-man's words and did find **a large amount of weapon and the black stone with carved text telling him how to raise an army and rebel the Persian (Sassanid) dynasty.** The Persian then recruited fugitives and then crossed the River Heng-Ge to raid the caravans on the trade route. He then claimed himself to be the king and set up a separatist regime in the western part of Sassanid empires. The newly founded kingdom(separatist regime) then repelled and defeated numerous subsequent Persian (Sassanid) and Fulin (East Roman Empire) invasion forces.

Key Elements:

- Early in the 7th century
- The Persian had camels
- A lion-man (ie a king)
- Some weapons dumps
- “Go and retrieve the weapons!”
- A promise to make him king

Let's look at the later Islamic tradition for a similar tale and see who was involved. Maybe they will trip up and reveal something! 😊

Al Tabari: Khusroe fears the weapons of “Fars” destruction in the hands of Nu’mān

Qabiṣah b. Hāni' b. Mas'ūd, and I consider this to be correct.”⁸⁵⁷

After Kisrā had had al-Nu'mān killed, he appointed Iyās b. Qabiṣah al-Ṭā'ī as governor over al-Ḥīrah and the other former territories of al-Nu'mān.⁸⁵⁸ Abū 'Ubaydah related: When Kisrā had fled from Bahrām [Chūbīn], he passed by Iyās b. Qabiṣah, and the latter gave him a horse and slaughtered a camel for him, in this way, Kisrā showed his gratitude.⁸⁵⁹ Kisrā sent a message to Iyās enquiring where al-Nu'mān's deposited possessions were. Iyās replied that al-Nu'mān had found a safe refuge for them among the Bakr b. Wā'il. So Kisrā ordered Iyās to get possession of what al-Nu'mān had left behind and to forward that to him. Iyās sent a message to Hāni', “Send to me the coats of mail and other items al-Nu'mān entrusted to you” (the lowest estimate of these mailed coats was four hundred, and the highest was eight hundred). But Hāni' refused to hand over what he had engaged to protect.⁸⁶⁰

He related: When Hāni' withheld these, Kisrā was filled with anger and gave out that he would extirpate the Bakr b. Wā'il. At that moment, he had at his court al-Nu'mān b. Zur'ah al-Taghlibī,

Introduced as the reason Khusroe appointed Iyas

[1030]

- It is hard not to draw the conclusion that the Chinese source relating the story of the founder of the Tayaye empire was just a different version of the one told by Al Tabari about Iyas.
- It strongly suggests that Iyas ibn Qabisah Al Ta'i was the founder of the Tayaye empire that the envoys to China were talking about in 651 AD, and whom envoys 100 years later explicitly call Muhammad.

How does this link in with Petra and Muhammad fighting in Palestine?

Taken from Robert Hoyland, Seeing Islam as Others See it

- This was likely copied from a much earlier source, as this was a gathering of discourses, not a composition as such.

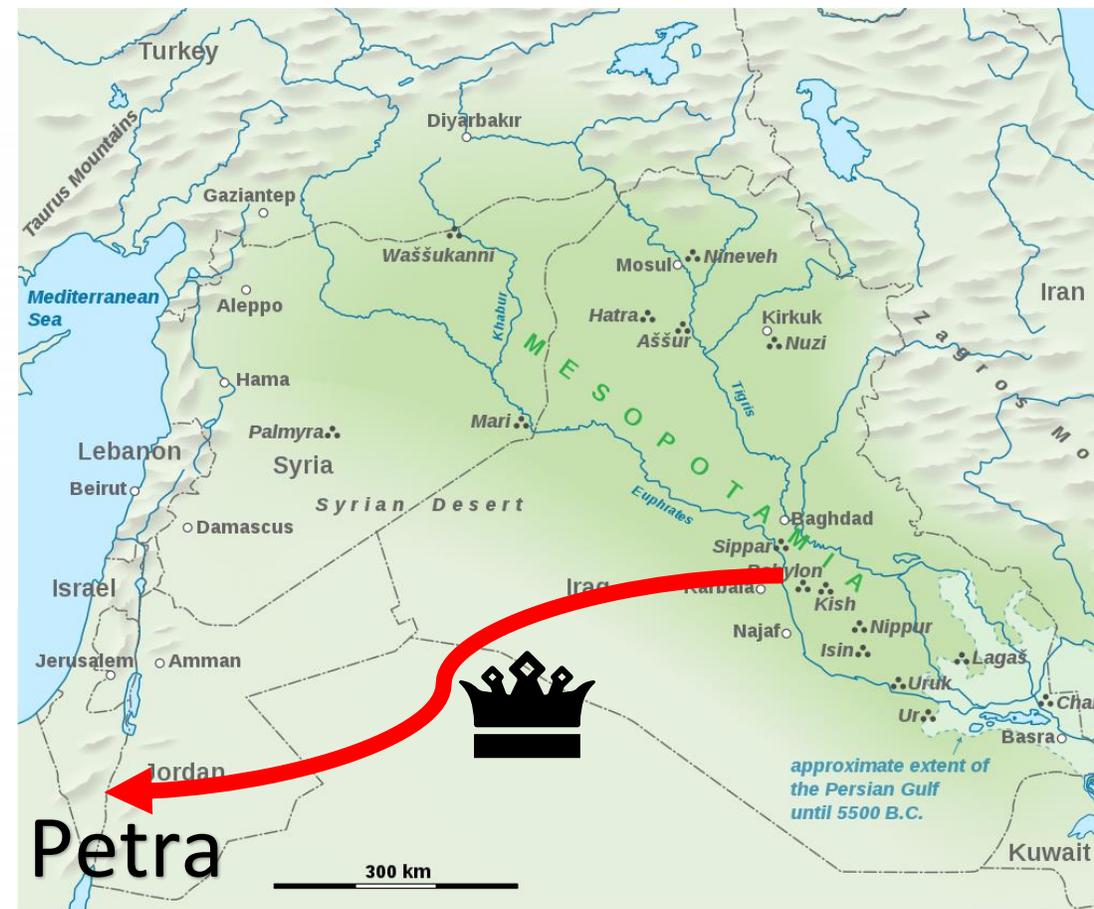
Pesiqta rabbati

The rabbinic composition known as the *Pesiqta rabbati* is a collection of discourses expounding the Biblical lessons prescribed for reading on the festivals, fasts and special Sabbaths of the Jewish year.¹⁶⁵ Language and the rabbinic authorities cited indicate that it was composed in Palestine, and a notice that 777 years have elapsed since the destruction of the Temple reveals that the work was copied or revised in 845, though clearly drawing on earlier Talmudic material and having undergone a long process of development and redaction.¹⁶⁶

“This king of Arabia will go to Edom”

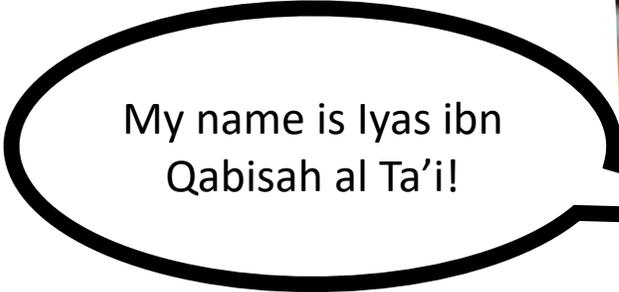
will appear. Further, there is some description of the events that will accompany the Messiah's arrival:

In the year in which the Messiah reveals himself, all the kings of the nations of the earth will be at strife with one another. The king of Persia will make war against a king of Arabia, and this king of Arabia will go to Edom to take counsel from the Edomites. Thereupon the king of Persia will again lay the whole world waste. All the nations of the world will be agitated and frightened, they will fall upon their faces and they will be seized with pangs like the pangs of a woman in labour.¹⁶⁷

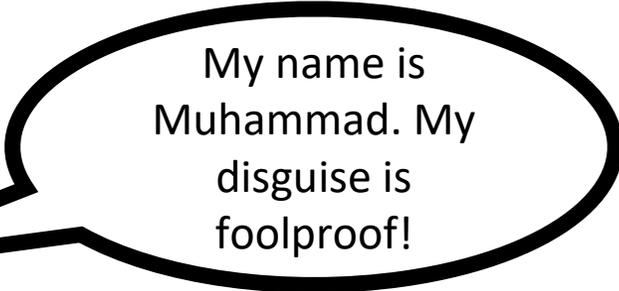


Conclusion

- The Standard Narrative is wrong. There was a coverup of some sorts of the earlier narrative.
- Iyas ibn Qabisah al Ta'i was the basis of the later myth of Muhammad. The myth bears little relation to the original historical person of Iyas.



My name is Iyas ibn Qabisah al Ta'i!



My name is Muhammad. My disguise is foolproof!