

The Religion of Abraham during the “Days of Ignorance” (Al-Jahiliyyah)

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Abstract

The Islamic concept of *Al-Jahiliyyah* (“Days of Ignorance”) refers to the perceived paganism of pre-Islamic Arabia before the revelation of the Quran to Muhammad. During this period of “spiritual darkness,” God instructs Muhammad to follow the religion of Abraham: “*Then we revealed to you (O Muhammad), to follow the religion of Abraham, inclining toward the truth...*”. The Quran uses the Arabic term *ḥanīf* (literally: revert), which is often translated as “*inclining toward the truth.*” Traditionally, this term refers to those who return to the tenets of the Abrahamic religion. The term *ḥanīfiyyah* refers to the “*true religion of Abraham*”. The Quran references the “Scrolls of Abraham” as among the religious scriptures of Islam, but they are believed to have been either lost or destroyed. Within the rabbinical community, there is one extant text attributed to the patriarch Abraham known as the *Sefer Yetzirah: The Book of Creation*. This text defines the origins of Jewish mysticism, better known as Kabbalah, which is said to embody the esoteric meaning of the Hebrew Bible. The Book of Creation is “*the first document of Jewish speculative mysticism vital to ‘Kabbalah’*” (Churton, 2021: p. 94). “*According to a reliable tradition, it was Rabbi Akiba who actually wrote the Sefer Yetzirah, even though its teachings are attributed to Abraham*” (Kaplan, 1979: p. 185), or to the person that history has come to know as Abraham. Within the Hebrew Bible, Abraham knew God as אֱלֹהִים (transliteration: *Elohim*), Moses knew God as יְהוָה (transliteration: *YHVH, Yahweh, or Jehovah*), and within the Quran, Muhammad knew God as اللهُ (transliteration: *Allah*). The Book of Creation is the only text that definitively explains the deep and hidden meaning of these “Words of God”. Proof that this is an Abrahamic text at its core rather than an exclusively Jewish text, is embodied by the concept of *Tawḥīd* (“Oneness of God”) as the essence of Islam. Another core Islamic concept is *Tawāf* (“Circumambulation of the Ka’bah seven times”) (Philips, 2005: pp. 11, 235). The Book of Creation describes how these two Islamic concepts are encrypted within the deep and hidden meaning of יְהוָה, the holiest Hebrew name of

God. As of this writing, the rabbinical community has never been able to decipher יהוה as the Book of Creation's deep and hidden Kabbalistic meaning, nor is this author aware of any other cleric or scholar who has plausibly authenticated the Book of Creation as Abrahamic. Christian scholars may be aware of the text's existence, but not its relevance to Christian theology. This author's research attempts to establish that this text was intended for all "children of Abraham."

Keywords

Ṭawḥīd, Ṭawāf, Allah, Yahweh, Elohim, Tardemah

1. Deciphering and Authenticating the "Scrolls of Abraham"

The Book of Creation is based on an ancient oral tradition of Old Babylonian mathematics carved into cuneiform tablets during the Biblical timeline for Abraham (ca. 1800 BCE). Without the benefit of Abraham's wisdom, Judaism, Christianity, and Islam have evolved into three of the world's most contentious religions. This article attempts to reveal the only profound theological framework capable of fostering interfaith discussion, reconciliation, and peace, among the three Abrahamic faiths. There are several academic objections to the Book of Creation's authentication. The first of these is based on the notion that no one has ever plausibly linked the Book of Creation directly to the Hebrew Bible. If Abraham wrote the Book of Creation, surely there would be some discernible, if not profound, connection between the two texts. This article has recovered that profound connection. A second objection informs us that no archaeological evidence has ever been found that establishes Abraham as a historical figure rather than just a Biblical character. Of course, a lack of archaeological evidence does not prove that Abraham did not exist as a historical figure. The third objection comes from philologists who argue that the Book of Creation could not be authentic because it was written in an alphabetic Hebrew script that dates back only as far as 400 BCE, whereas the Biblical timeline for Abraham dates back to the Old Babylonian period.

These language experts don't seem to find relevance in the fact that there were several earlier Semitic 22-consonant Abjad alphabetic scripts, including Biblical Hebrew (ca. 400 BCE), Aramaic (ca. 700 BCE), paleo-Hebrew (ca. 1000 BCE), Phoenician (ca. 1200 BCE), proto-Canaanite (ca. 1550 BCE), and finally, proto-Sinaitic (ca. 1850 BCE). Proto-Sinaitic would have been the script in use during the time of Abraham. What is most significant is that each of these 22 Abjad alphabetic characters was also assigned a numeric value. Within the Jewish mystical tradition of Kabbalah, the relationship between letters and numbers is known as *gematria*. Typically, the numeric value of each letter in a particular word is added together, and a spiritual interpretation often accompanies that numeric total. Now imagine that the Book of Creation's *gematria* is based on more than just simple

numbers. It is based on a sophisticated underlying layer of Old Babylonian Base 60 mathematics that religious clerics and scholars have never successfully deciphered.

The author has been able to authenticate Abraham's teachings against Old Babylonian Base 60 cuneiform tablets, such as YBC 7289, Si.147, and Plimpton 322 (Schatz, 2012: pp. 91-100). These tablets document the earliest use of the Pythagorean Theorem and Pythagorean triples, which date to about 1200 years before the birth of Pythagoras (Neugebauer, 1969: pp. 29-37). Pythagoras is said to have learned his mathematics in Egypt, but Jöran Friberg, an authority on the history of mathematics, points to the Old Babylonian period associated with Abraham as its true source.

"...when the Greeks themselves claimed that they got their mathematics from Egypt, they can really have meant that they got their mathematical inspiration from Egyptian texts with mathematics of the Babylonian type" (Friberg, 2005: p. 270).

Moses would have learned this mathematics as part of his education in the Pharaoh's court. And this knowledge would have been necessary for any Prophet or King to successfully lead Israel. The Biblical timeline for Moses occurs about 500 years (seven Biblical generations) after Abraham. It appears that Moses inherited Abraham's oral tradition of mathematics, which logically comprises what the rabbinical tradition refers to as the "Oral Law" received by Moses on Mount Sinai. Abraham's "Oral Law" became the mathematical template that shaped and structured the Mosaic "Written Law" or Torah. This explains the rabbinical community's belief that Abraham knew the Torah 7 generations before Moses wrote it.

Moses then encrypted Abraham's mathematics directly into God's holiest Hebrew name, יהוה. This author has spent a lifetime recovering the "Secret of the Torah" that is encrypted in יהוה as $60^5 = 10^5 6^5 = 777,600,000$. As of this writing, the rabbinical establishment remains completely unaware that the true gematria of יהוה defines the one true Bible code. Unfortunately, this great secret has been lost for the last 2600 years, and the Jewish people consider themselves in exile from Zion (Jerusalem), and from God Himself ever since then. Not only has this author been able to authenticate Abrahamic mathematics against Old Babylonian Base 60 cuneiform tablets, but against the Hebrew Bible as well. For example, "777" describes the Genesis "bookends" of Good and Evil, based on the story of man's transformation from the Evil of Cain, who was given 7 generations to repent, to the Goodness of Lamech, Noah's father, who died at 777 years. As we will soon see, "777" describes the sacred practice of *Tardemah*, which consists of a "Circling" methodology that teaches us how to liberate our soul to the "Oneness of God." The Exodus story is also summarized by 777,600,000, which describes Moses, as a holy man (=777) who led 600,000 Israeli men out of captivity in Egypt to the Promised Land (Schatz, 2012: pp. 205-207).

Knowledge of Abraham's teachings ended with the Babylonian Captivity, which began in 586 BCE, when the Neo-Babylonian King Nebuchadnezzar destroyed

Solomon's Temple and forced the deportation of many Hebrews to Babylon. Once in Babylon these displaced Israelites began to adopt Aramaic, Babylon's lingua franca. Aramaic "square script" replaced the paleo-Hebrew alphabet in use during the First Temple period (Beer, 1996: p. 1080). Early fragments of Biblical texts were discovered within the Dead Sea Scrolls, providing evidence of this linguistic evolution. If proto-Sinaitic was the time-appropriate script for Abraham, then proto-Canaanite would have been the time-appropriate script during the 14th c. BCE period of Moses. The sound of the spoken language presumably evolved from one period to the next, just as the shape of each alphabetic character evolved. What did not change was the numerical value of each historical script's 22 consonants. This then provided a plausible vehicle for transmitting an Abrahamic oral tradition of mathematics that began during the high point of Old Babylonian civilization. Keep in mind that when reciting an Abjad alphabet, we are also counting. Perhaps the Book of Creation was originally a proto-Sinaitic text buried somewhere in the Middle Eastern desert, but its *gematria* would remain unchanged no matter which Semitic script the text was written in.

It has been well established that certain sacred texts were transmitted orally from generation to generation. For example, the Quran is said to have been compiled by Zayd ibn Thabit (d. 655), who collected the Quran since "he used to write the Divine Inspiration for Allah's Apostle" (Donner, 2006: pp. 31-33). The manuscript according to Zayd remained with the first caliph, Abu Bakr, until he died. What matters most is the Book of Creation's transition from an ancient oral tradition into a decipherable written text. Abraham's teachings have remained hidden in plain sight for so long that hatred and division have been sown among Abraham's children.

There is a tradition that Abraham (ca. 1800 BCE) understood the Torah seven generations before Moses wrote it (ca. 1350 BCE). How is that possible? The author's first book documents the steps taken to recover Abraham's teachings from the Book of Creation, and how this oral tradition of Old Babylonian mathematics shaped and structured Biblical allegory (Schatz, 2007: pp. 30-41). Recovering the lost meaning and pronunciation of יהוה has always been Judaism's greatest quest. Success in this effort has enabled the author to apply Abraham's mathematical יהוה template directly to the underlying shape and structure of Biblical allegory. As a result, there is no doubt in this author's mind that the Hebrew Bible is based on the mathematics and physics of sound metaphorically emanating from the "Voice of God."

The greatest accomplishment of Moses appears to be his encryption of Abraham's oral tradition of mathematics and theology into the four Hebrew letters of God's holiest Hebrew name, יהוה. Renowned Kabbalist Joseph Gikatilla (1248-1305), in his *Sha'arei Or*, states that "*The entire Torah is like an explication of, and a commentary on, the Ineffable Name of God [יהוה]*" (Scholem, 1974: p. 171; Gikatilla, 2011: p. 6). To the best of this author's knowledge, no other scholar or cleric in the last 2600 years has successfully deciphered Abraham's teachings from

the mathematics encrypted in יהוה as *Razah D' Oraytah* (the Secret of Knowledge, Secret of the Torah, or Secret of 22 Foundation Letters) (Zalman, 2016: p. 306).

According to Judaism's Kabbalistic tradition, this "Secret of Knowledge" was handed down from Abraham to his descendants, until the time of his great-grandson, Joseph. Jealousy may have driven Joseph's brothers to sell him into Egyptian slavery, perhaps because Joseph inherited Abraham's true birthright, which included the "divine gifts" of wisdom, prophecy, and healing. Within the Book of Genesis, this made Joseph valuable to the Egyptian Pharaoh. After Joseph's death, but before the birth of Moses, there were three "lost generations" who did not inherit Abraham's birthright. The Book of Exodus 1:6-22 tells us that the Hebrews increased significantly in number after Joseph's death, which greatly threatened the Egyptian Pharaoh. This resulted in the Biblical story of Egypt's edict to kill the firstborn Hebrew son. We might also refer to this period of three "lost generations" as "Days of Ignorance," because there was no one among these generations who could teach Moses the Abrahamic birthright. As a result, God was compelled to bring Moses up to the summit of Mount Sinai and teach him Abraham's "Oral Law." The "Oral Law" provided Moses with the mathematical shape and structure of the "Written Law" or Torah, also known as the Five Books of Moses. Moses then preserved the entirety of Abraham's mathematical/theological system by encrypting it within the Holy Tetragrammaton, יהוה.

After Moses received the "Oral Law," Exodus 4:10 describes Moses' reluctance to become the High Priest of the Hebrews due to a speech impediment. As a result, Moses taught his brother Aaron whatever he learned from God, empowering Aaron to acquire the three "divine gifts" that come from *Tardemah*. Aaron then became the first in a lineage of High Priests that lasted about 750 years. II Kings 25: 8-21 (JPS Tanakh, 1985) tells us that Seraiah was the last High Priest to know the Secret of Knowledge that is associated with the meaning and pronunciation of יהוה. The "Days of Ignorance" began once again, after Seraiah was kidnapped and murdered by Nebuchadnezzar during the destruction of Solomon's Temple in 586 BCE. Ever since that time, the Jewish people have considered themselves in exile from Jerusalem (Zion) and from God Himself. Since any knowledge of the word יהוה has been lost, when a Jew encounters the word יהוה while reading in the Torah or in a prayer book, they substitute the word אדוני (*Adonai*), because, after Seraiah's death, any attempt to explain or pronounce יהוה is generally forbidden.

After Seraiah's death, people feared that the Secret of Knowledge would be lost to all future generations. The Jewish exile from God is said to last until Abraham's Secret of Knowledge is recovered and shared with all children of Abraham, as this article attempts to do. Without knowledge of יהוה, the Jewish people remain convinced that there would be no intermediary between God and man who could talk with God in the manner of Abraham and Moses. Without the benefit of Abraham's teachings, the ancient rifts among Jews, Christians, and Muslims continued. Within the Muslim community, *Al-Khalil* is a sacred honorific title that defines Ibrahim's overwhelming moral posture of friendliness. Within the Jewish com-

munity, Abraham is similarly characterized by the divine attribute of Mercy (Hebrew: *Chesed*) and Kindness (*Gemilut Hasadim*). The reader may wonder how Abraham, as “father of the faith,” would realize Mercy and Kindness among Jews, Christians, and Muslims. To best answer that question, we should reexamine our approach to Biblical exegesis. Proverbs 1, which is attributed to the wisdom of Solomon, advises us to refrain from taking creation texts too literally:

⁵Let the wise man hear and increase learning. The understanding man shall acquire wise counsels⁶ to understand an allegory and a figure, the words of the wise and their riddles.⁷ The fear of the Lord is the beginning of knowledge, fools despise wisdom and discipline.

A great deal of animosity in the Middle East appears rooted in the sibling rivalry between Abraham’s first-born son, Ishmael, and his second-born son, Isaac. Genesis 16:4-6 tells us that this rivalry began due to the jealousy that arose between Abraham’s wife Sarah, and her Egyptian handmaid Hagar. Sarah believed she was too old to provide Abraham with an heir, so she generously allowed Hagar to provide him with his first-born son, Ishmael. Then miraculously, at 90 years old, Sarah gave birth to Isaac. Sarah then felt justified in her demand that Abraham give his inheritance to her son Isaac, rather than to Abraham’s first-born son, Ishmael. Abraham attempted to satisfy Sarah’s wishes in Genesis 21:13-14, which tells the story of how Hagar and Ishmael were sent into the desert with just bread and water. Genesis 25:5 then states that “*Abraham gave all that he possessed to Isaac.*” At first glance, this appears to deny Ishmael’s right to primogeniture as described in Deuteronomy 21:15-17. As a result, the world has erroneously assumed that Isaac alone inherited Abraham’s wealth and the “Promised Land” of Canaan, which would later become Israel. And further, that Isaac’s descendants, the Jewish people, exclusively became God’s “Chosen Ones.” In Genesis 17:7, God speaks to Abraham:

“And I will establish My covenant between Me and between you and between your seed after you throughout their generations as an everlasting covenant, to be to you for a God and to your seed after you.”

The implications of this passage are powerful and must be properly weighed and understood. Abraham’s material possessions did indeed include the geographic land of Canaan as well as his significant monetary wealth. However, it is important to realize that Isaac’s material inheritance is not synonymous with the “Secret of the Torah” that defined Abraham’s spiritual birthright. *Yahweh’s* Covenant with “*Abram and his seed*” applies to all children of Abraham as “Chosen,” not just Isaac’s descendants.

2. Recovering the “Secret of Knowledge” from the “Scrolls of Abraham”

A 13th-century Aramaic text known as the Zohar declares that its authors lacked any detailed knowledge of “*deep and hidden things which issue from God’s thought and are taken up by the Voice [of God] which are not disclosed till the*

Word [יהוה] reveals them” (Zohar, 1984: p. 121). These “*deep and hidden things*” were uttered by the “Voice of God” as “*secret paths that cannot be discovered*” (Zohar, 1984: p. 116). The author has recovered these allegedly undiscoverable secret paths by deciphering the Abrahamic mathematics that is encrypted in יהוה.

Two of God’s holiest names are אֱלֹהִים (*Elohim*) and יְהוָה (*Yahweh*). In Genesis 1 the creator is *Elohim*, while in Genesis 2 the creator is *Yahweh*. Some religious clerics and scholars consider *Elohim* and *Yahweh* to be effectively equivalent (Smith, 2002: pp. 32-35). Many scholars are convinced that *Elohim* is in its plural form because polytheism existed in Canaan during the Old Babylonian period associated with Abraham.

This article argues against the notion that *Elohim* is in its plural form as a reflection of that polytheism. It is well known that polytheism existed in pre-Biblical Canaan during the time of Abraham, but the creation stories in Genesis 1 and Genesis 2 appear to have been written from a strictly monotheistic perspective. The singular form of *Elohim* is *El* (אל), i.e., the “Oneness of God” (Arabic: *Tawhīd*), which is synonymous with Allah (الله). The multiplicity of objects and beings created from the “Voice of *Elohim*” during the first 6 days of the creation week are listed with each new day in Genesis 1. The reason that *Elohim* is in plural form can only be found on the Sabbath, as described in Genesis 2:1-3. There are no objects or beings created on the 7th day because the Sabbath is the Day of Rest. *Elohim*’s plural form can be explained in Genesis 2:4-25 (Schatz, 2024) as the transcendent “White Light of God” refracting through a prism-like raindrop, into the six constituent sounds and colors of a rainbow that defines the inner vibratory essence (Hebrew: *pnimiyut*) of all objects and beings in Creation. It is therefore no coincidence that Genesis 9:8-17 describes the rainbow as a symbol of God’s covenant with the earth and all God’s creatures.

The “Oneness of God” refers to the singularity of *El* as the divine source of all the vibrations emanating from *Elohim*. We are not introduced to this multiplicity of emanations until Genesis 2:4-25, which explains the mathematical details of Genesis 1. For example, the first Hebrew letter of יהוה is the letter *Yod* = “י” = 10. It is the first 10 integers uttered by God, along with its 10 reciprocals, that explain the 7 sounds and colors of the Sabbath rainbow. All the explanations for Genesis 1 can be found in the mathematics of Genesis 2. Our exploration of יהוה in Genesis 2 tightly couples the universal language of mathematics with the universal language of music. Abraham’s teachings transform that coupling into the “language of God.” The use of language to explain God will always fall far short of its goal. However, Abraham’s sonic theology marries the mathematics and physics of music to God and Creation, empowering Abraham’s teachings to explain God and Creation to the world in concrete terms for the first time. There are many who would consider it blasphemous to suggest that a scientific conceptualization of יהוה exists that could eliminate the ambiguities of language, culture, and religious dogma. The inherent nature of language is simply not rigorous enough to accomplish that task. However, if the sonic theology of יהוה could be authenticated as

Abrahamic, then the “231 Gates” table could not be considered blasphemous. Since Abraham’s contemporaries were not sufficiently educated in the exact sciences of antiquity to understand the profundity of God in terms of ancient string theory’s “231 Gates” table, Moses invented Bible stories to approximate the majesty of Abraham’s teachings about God.

An additional example of how the universal language of mathematics is tied to the universal language of music can be found in 1 Samuel 16:14-23, which describes how David soothed King Saul’s madness as he expertly played a 7-note musical scale on his 10-stringed kinnor (harp). Its 10 strings derive from the first Hebrew letter in יהוה which is the letter *Yod* = “י” = 10. It will be demonstrated that the letter *Yod* defines the musical mathematics of divine reciprocals that created both Light and all that is Good, along with Darkness and all that is Evil. This mathematical reciprocity also models the Torah’s verbal description of 10 Commandments and 10 Plagues. The number 10 also figures prominently in the Talmud, Judaism’s most important text after the Torah. One of the few revealing Abrahamic secrets that survived in Judaism’s Talmud can be found in the tractate Chagigah (12a), which states that “*Ten things were created on the first day of Creation.*” Further evidence of these “ten things” can also be found in a Talmud tractate known as *Pirke Avot* (Ethics of the Fathers).” Although this tractate focuses on Judaism’s ethical and moral principles, it includes important references to God’s “ten utterances” that are encrypted in the first letter of יהוה.

Mishna 1 The world was created with ten utterances. What does this come to teach us? Certainly, it could have been created with a single utterance. However, this is in order to make the wicked accountable for destroying a world that was created with ten utterances and to reward the righteous for sustaining a world that was created with ten utterances... *Mishna 2* There were ten generations from Adam to Noah. This is to teach us the extent of G-d’s tolerance, for all these generations angered Him, until He brought upon them the waters of the Flood. There were ten generations from Noah to Abraham. This is to teach us the extent of G-d’s tolerance, for all these generations angered Him, until Abraham came and reaped the reward for them all... *Mishna 3* With ten tests our father Abraham was tested and he withstood them all to make known how great was our father Abraham’s love (Goldin, 1957: pp. 182-186).

In **Figure 1**, we can see the 10 harmonic numbers of spiritual Light and Goodness along the “X” axis, while its 10 reciprocal arithmetic numbers appear along the “Y” axis. The Divine Light descends line-by-line into material Darkness and Evil. This “231 Gates” table generates the 7 sounds of man’s inner vibrational essence (tones: B, E, A, D, G, C, F) in **Figure 2**, which unites man’s upper spiritual essence to his lower physical essence with opposing tetrahedrons, or reciprocal triangles, as symbolized by the Star of David. The “231 Gates” table in **Figure 1** generates the Image of God within Adam and Eve in **Figure 2**. Recovering the Book of Creation’s “231 Gates” in **Figure 1** reveals history’s oldest string theory table as the inner vibrational essence (Hebrew: *pnimiyut*) of what Abraham called

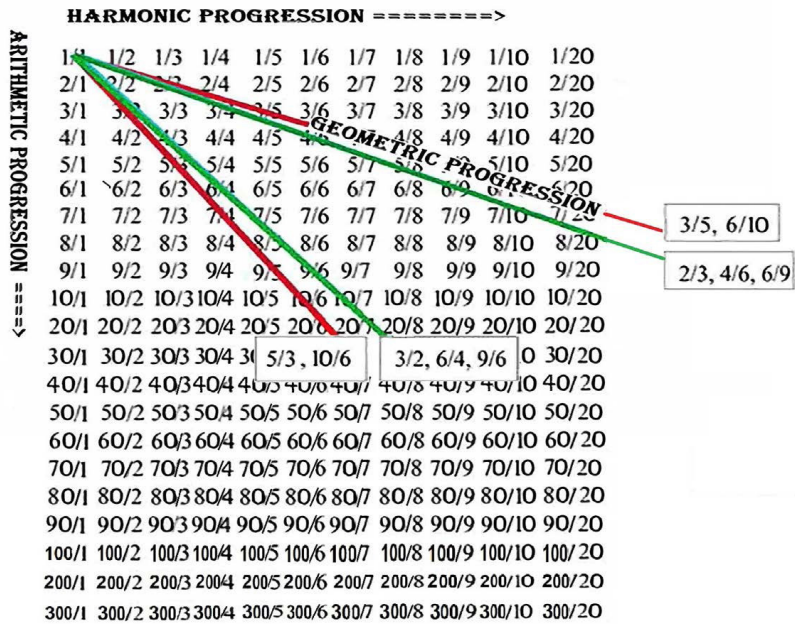


Figure 1. The “231 Gates” pictured above defines history’s first “Theory of Everything” which Abraham called the “Living God.” God’s rainbow of sound and light is comprised of 231 integer ratios that account for the 10 numbers and 7 sounds of Creation depicted in **Figure 2.**

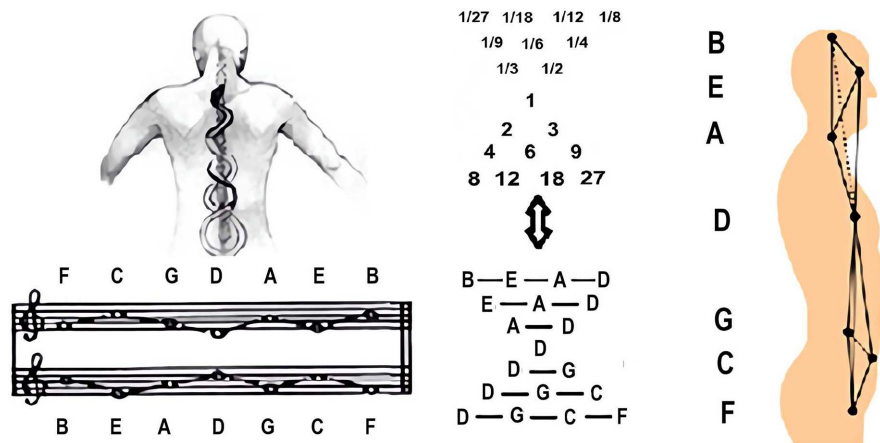


Figure 2. The 231 Gates Table in **Figure 1** generates these 10 numbers and 7 sounds that makes up the “Image of God” within.

the “Living God.” This table also reconceptualizes Intelligent Design as a naturalistic phenomenon, rather than as supernaturalistic, by integrating arithmetic, music (mathematics of sound), geometry, and astronomy into history’s first “Theory of Everything.” The author demonstrates the step-by-step construction of the Book of Creation’s “231 Gates” table (Schatz, 2012: pp. 127-130). The completed “231 Gates” table is depicted in **Figure 1**. It can be understood as Abraham’s original conceptualization of God and Creation in mathematical and scientific terms. It is also logical to assume that most of Abraham’s Old Babylonian contemporaries were not sufficiently educated in mathematics and the physics of sound to

grasp anything more than the parables, metaphors, allegories, and symbols that we find in religious texts. The true religion of Abraham goes much deeper than mere words to describe the first “Theory of Everything” as the foundation of “eternal truth.”

The 231 Gates table was lost after Seraiah’s death. The ancient Greek Pythagorean and Neo-Platonic traditions, as well as the *Ikhwān Al-Ṣafā* (Brethren of Purity), managed to keep the table’s underlying mathematical disciplines alive, even if the “231 Gates” table itself was lost. History has erroneously attributed this Old Babylonian mathematics to the ancient Greeks. By the Middle Ages, only the shell of Abraham’s “Secret of Knowledge” remained. It appeared under the guise of a “Pythagorean” tradition later known as the “Harmony of the Spheres” or “Music of the Spheres” (Godwin, 1993). What survived was knowledge of the four mathematical disciplines known as the *Quadrivium* (Latin: Four Roads), along with the three language disciplines of the *Trivium*: rhetoric (persuasion), dialectic (debate), and discourse (oratory). Taken together, these Seven Liberal Arts became the basis of a Middle Ages and Renaissance education that sought the humanistic ideal of educating Renaissance men (Heninger Jr., 2013: pp. 71-145). It is logical to assume that there were far fewer students capable of understanding how to integrate the separate disciplines of the *Quadrivium* without a detailed knowledge of the “231 Gates” table. Since this table was lost after 586 BCE, only a handful of brilliant men, like Da Vinci, Copernicus, Galileo, etc., were able to intuit how to integrate the *Quadrivium*’s disciplines into a holistic view of creation. Theoretically, once the *Quadrivium*’s disciplines could be understood in terms of creation’s “big picture,” its complexities could be communicated to others by mastering the *Trivium*’s three language disciplines.

There is much more to the transcendent Sabbath as the “Day of Rest” than has been discussed thus far. In addition to its underlying mathematics, the Sabbath embodies Abraham’s sacred practice of *Tardemah* (“Deep Sleep” or “Trance”). The Book of Creation defines the underlying mathematics of Abraham’s *Tardemah* as “seven circuits around the sacred cube.” The Quran appropriately associates this *Tardemah* practice with the *Hajj*, but it is the Book of Creation that explains the underlying mathematical structure of *Tawhīd* and *Tawāf* as integral to the mathematics of יהוה to form the Caduceus of “God’s Messenger” as depicted in Figure 3 (Schatz, 2024). To summarize, the “true religion of Abraham” (*hanīfiyyah*) must include Abraham’s “231 Gates” mathematics as well as his “Trance” meditation practice of *Tardemah* that is said to purify the body and liberate the soul.

There is no evidence to suggest that anyone understood Abraham’s underlying mathematics after the death of Seraiah in 586 BCE. That, of course, also implies that neither Christ nor Muhammad understood the underlying mathematics of *Tardemah*. Nevertheless, the “Transfiguration” and “Resurrection” of Christ, as well as Muhammad’s “Night Journey,” tell us that both men became prophets in a Biblical sense because they mastered the *Tardemah* practice necessary to purify their body and liberate their soul.

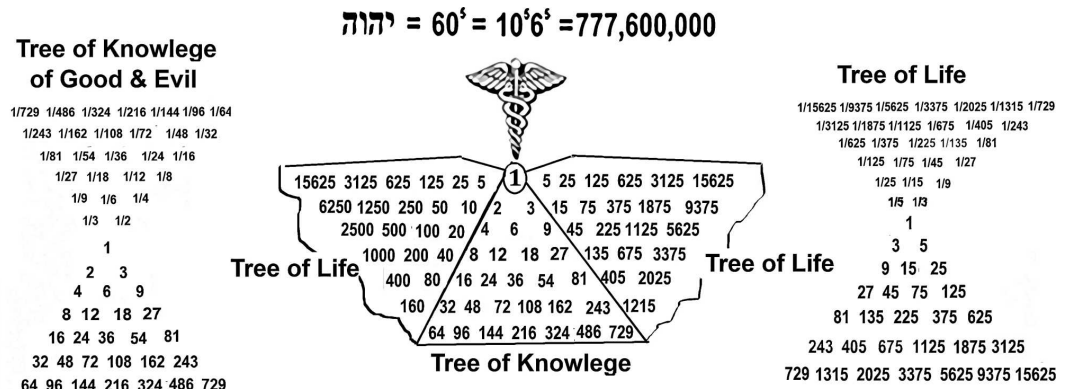


Figure 3. *Tardemah* Every Sabbath, Sabbatical, and Jubilee (=777) metaphorically frees 600,000 Israelites from their captivity in Egypt en route to the Promised Land.

Muhammad was known for his meditations in the cave of Hira, north of Mecca, although it is not likely that anyone referred to Muhammad’s cave meditations in terms of Abraham’s *Tardemah* practice. Muhammad’s “First Revelation” from the Angel Gabriel is said to have conveyed the first verses of the Quran during one of those meditations. Although this mathematics was lost to civilization for the last 2600 years, Abraham’s *Tardemah* practice appears to be the most profound common ground shared among today’s Abrahamic faiths as depicted in **Figure 4** below.



Figure 4. *Tardemah* Meditation is shared among the Three Abrahamic Faiths.

The Book of Creation tells us that a sacred cube’s 12 edges correspond to the body’s “12 Diagonals” or “12 Directors of the Soul.” Abraham also connects these “12 Directors” to 12 physical organs within the body, suggesting that these “12 Diagonals” function as 12 organ meridians that carry divine light to heal and vivify the 12 organs (Kaplan, 1997: p. 212). The *Hajj* requires a physical circumambulation of the Ka’bah 7 times (*Tawāf*), but that physical circumambulation must be accompanied by the mind leading the Divine Light 7 times through the Fire, Water, and Wind Paths of the mind, as depicted in **Figure 5**. The current *Hajj* practice in Mecca initiates *Tawāf* to achieve *Tawhīd*, by entering a “trance” state of consciousness. One ultimately learns to remain in this hypnagogic state between wak-

ing and sleeping for long periods.

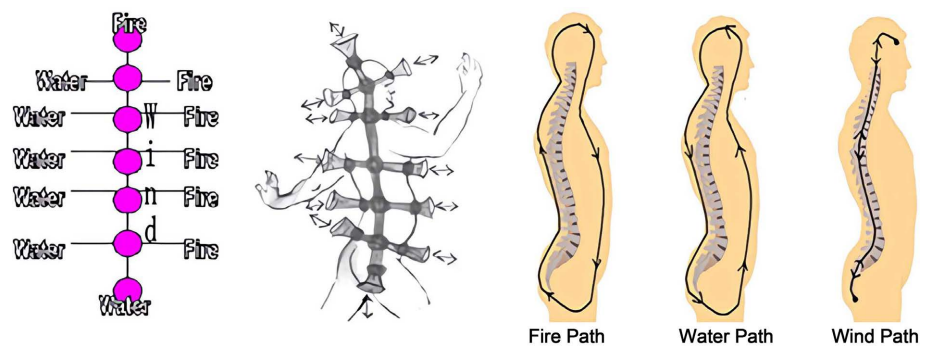


Figure 5. The mind leading *Divine Light* around 7 circuits through 3 paths to vivify the 12 organ meridians of the body.

Learning to “pronounce” יהוה is a metaphor for leading the soul out of its captivity within the body and then returning one’s soul to its immortal home in Heaven, by entering the “Promised Land.” A descendant of Abraham does not need to own the land of Israel or even live within the geographical state of Israel to return their soul to Heaven’s “Promised Land.” They can physically live anywhere in the world and still return their soul to God’s “Promised Land.” It bears repeating that Genesis 17:7 states that God’s Covenant was with “Abraham and his seed,” which means that any of Abraham’s descendants stand to inherit the true birthright of Abraham, which includes Abraham’s mathematics as well as his sacred practice of *Tardemah*. Territorial disputes over who owns the land of Israel play no role in the ability to liberate one’s soul. Isaac, Ishmael, and even the children of Abraham’s concubines after Sarah’s death (Genesis 25:6) must all be included among God’s “Chosen Ones.” There is a rabbinical tradition that Abraham gave these children the “divine gifts” of wisdom, prophecy, and healing (i.e., taught them *Tardemah*), before sending them East to become founders of the Eastern faiths.

The Book of Creation explains the hidden meaning of the Sabbath as the Day of Rest, which implies entry into the *Tardemah* trance state (Figure 5). In the Book of Leviticus 25:8-54 & Leviticus 27:16-24, we are told that *Tardemah* should ideally be practiced every Sabbath, for 7 years of Sabbaths (called a Sabbatical), and for 7 Sabbaticals (called the Jubilee Year). In the Jubilee Year, the children of Abraham are instructed to:

- To rest the soil.
- Revert landed property to its original owner, who had been driven to sell it.
- Free any slaves
- Remit one’s soul back to God.

Mastering *Tardemah* ultimately implies a simulation of death rather than one’s actual death. When a person’s soul is liberated from their body, it implies that they have been freed from the exile of sin that had manifested as impurities in their body. Their soul is then lifted out of the captivity of one’s body and appetites. This

becomes possible once they have earned their angelic wings by mastering *Tardemah* in the Biblical tradition of Enoch, Noah, Abraham, and Moses. Angelic wings are the “fruits” growing on the Tree of Life, just as a Knowledge of Good and Evil results after partaking of the “fruit” on the Tree of Knowledge of Good and Evil. In the Jubilee Year, the soul of an ascended being should be able to return to their physical body with wisdom, clairvoyance, and the ability to heal oneself and others. **Figure 3** reveals the lost *gematria* of the Holy Tetragrammaton (יהוה) that defines Sabbath introspection, Sabbatical purification, and Jubilee liberation, ultimately freeing one’s soul on the wings of an angelic caduceus to become one of God’s Messengers, thus following in the most recent footsteps of Moses, Christ, and Muhammad. If practiced regularly during one’s lifetime, *Tardemah* is said to earn a person’s angelic wings, enabling that practitioner to follow in the path of the Biblical High Priests, Prophets, and Anointed Kings. Ultimately, *Tardemah* liberates the soul from its captivity within the body and frees the soul on metaphorical “wings” as in Christ’s Transfiguration and Muhammad’s Night Journey (Schatz, 2007: pp. 259-297).

There is an Arabic tradition describing the Ka’bah as the initial dwelling of Adam and Eve. After thousands of years, it fell into disrepair, at which point God is said to have commanded Abraham and his first-born son Ishmael to rebuild it. Abraham is then said to have stood on a stone and supervised the *Ka’bah*’s reconstruction. The stone then took imprints of Abraham’s feet. This became known as the “station of Abraham.” This relic was later stored behind copper and glass for posterity. Touching the stone within the station of Abraham is considered part of the *Hajj* experience. Visiting the *Hajj* at least once in a person’s lifetime is one of the Five Pillars of Islam. The *Hajj* ritual begins during the first ten days of *Dul al-Hijja*, the last lunar month in the Islamic calendar. The 9th month of Ramadan commemorates Muhammad’s first Quranic revelation, as well as all revelations of Scripture, including the Scrolls of Abraham, Torah, Gospels, and Quran.

In keeping with God’s instructions to Muhammad in *Surah* 16:123, Muhammad is told to follow in the ways of Abraham. Abraham’s teachings, as well as the *Hadith* passage (sayings of Muhammad) cited below, should make it clear that the greater “Holy War” is defined by the spiritual *jihad* (struggle) of Abraham’s *Hajj* practice, which conquers the physical appetites of one’s lower self.

We have come home from the lesser sacred struggle [al-jihad al-asghar].

We are returning to the greater sacred struggle [al-jihad al-akbar]

Abraham’s teachings empower God’s Messengers to remain undistracted from the greater *jihad*, but Muslim jurists citing this *Hadith* have adopted the notion of a lesser *jihad* rooted in a defensive militaristic posture against a wide range of perceived existential threats, such as encroaching materialism, atheism, imperialism, or armed incursion. In mainstream Islamic thought, the “lesser *jihad*” is generally understood in terms of justifiable militaristic self-defense (Schatz, 2007: pp. 91-103; Renard, 2002: pp. 54, 61). Hopefully, this article has made it clear that following the true religion of Abraham emphasizes the “greater *jihad*” (*al-jihad*

al-akbar) as defined by Abraham's sacred *Hajj* practice of *Tardemah*, circumambulating the sacred cube of the Ka'bah. In summary, Abraham's teachings include the Book of Creation's "231 Gates" as the Blueprint of Creation, along with an undistracted lifetime practicing *Tardemah*. The Quran's Surah 33:40 refers to Muhammad as the "seal of the prophets," implying that Muhammad would be the last of the Biblical prophets. However, even Muhammad might not have believed that the "Scrolls of Abraham" would one day be discovered, deciphered, and authenticated (Schatz, 2007: pp. 21-40).

After many years of practicing *Tardemah*, practitioners should begin to notice changes in their mental, physiological, and spiritual capacities. The one caveat that must be shared among all three Abrahamic faiths, is that if and when one definitively experiences some level of wisdom, prophecy, and healing, one must never put the crown of "God's Messenger" upon one's own head. Such a presumptuous step would most likely illicit cries of "false prophet" from other Abrahamic followers. No matter how evolved a practitioner of *Tardemah* believes themselves to be, they must never compare themselves to Abraham, Moses, Christ, or Muhammad. In the interests of interfaith dialogue and peaceful reconciliation, the world does not need the emergence of yet another competing religion, when the Abrahamic teachings are so far-reaching.

In a previously published paper (Schatz, 2022) the writings of 1st-century historian Flavius Josephus describe Adam's vision of the earth's destruction by flood and flame. Josephus also suggests that Enoch, the first holy man, and scribe, carved the *Razah D'Oraytah* (Secret of Knowledge) into stone pillars to preserve this great knowledge for posterity after the prophesied flood. This article introduces plausible evidence that the archaeological discovery of Göbekli Tepe on the Turkish plains of Haran inadvertently uncovered the legendary "Pillars of Enoch." Enoch's "Secret of Knowledge" is encrypted in history's first "Word of God" (Ⓓ). Further research suggested that Enoch's "Word of God" is effectively equivalent to the Abrahamic/Mosaic "Word of God" (יהוה). In other words, Abraham inherited his mathematics and *Tardemah* practice from Enoch and Noah, the first Biblical holy men, long before religion, writing, and mathematics were believed to exist.

Acknowledging the unifying foundation of the Abrahamic faith, starting with Abraham and concluding with Muhammad, supports all efforts to foster harmony among the children of Abraham while leaving the path to human perfection—especially inner spiritual growth—wide open. Imagine if Abraham's teachings were never lost, perhaps Christianity and Islam would not have felt the need to break away from Judaism, and perhaps the Jewish people would have been sufficiently open-minded to understand the perspective of their Muslim and Christian brothers. After all, God's covenant with "Abraham and his seed" certainly includes Muhammad as a descendant of Ishmael, and Christ as a descendant of King David.

Abraham's teachings include his mathematical and scientific explanation of

God and Creation as defined by the “231 Gates” table in **Figure 1**, as well as the mathematical instruction set that teaches *Tardemah* meditation in **Figure 5**. If there is to be peace in the world, we must all learn to follow in the footsteps of the Biblical High Priests, Prophets, and Anointed Kings, who learned to walk and talk with God through the practice of *Tardemah*. All children of Abraham are compelled to learn *Tardemah* because it defines spirituality’s path to the “Promised Land.” In short, *Tardemah* invokes a continuous process through which humanity evolves, actualizing the guidance of new spiritual leaders, sages, and pious individuals to advance human progress.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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