

ASMODEUS



Asmodeus (also Asmodai) is a lustful king of Hell with three heads: one a bull, another a ram, and the third a man breathing fire. He walks with a limp and rides a lion with the wings and neck of a dragon.

Who is Asmodeus, King of Demons?

A Study of King Solomon's Master Craftsman

By

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Medieval Talmudic legends and Qur'anic commentary explain that *Asmodeus* (a demon) usurped the throne of King Solomon and led the world astray as a fraudulent *son of David*. Contemporary Jews and Muslims dismiss these events as mere folklore, having little relevance to the time at hand. On the contrary, this meticulous etymological-based investigation of Jewish, Christian, Islamic and Freemasonic texts, details several of Asmodeus' many incarnations throughout history. The results of which provide compelling, multi-faceted evidence of a template from which Asmodeus will reemerge as the apocalyptic False Messiah.

GENERAL INTRODUCTION

Asmodeus is described primarily as the main antagonist in the Book of Tobit. He appears in both the Talmudic legends and Qur'anic commentary, perhaps most notably in the story of the construction of King Solomon's Temple. Islamic historians claim he is the most knowledgeable and rebellious of all demons; as such, he acts as their chief.¹ This status corresponds with the Rabbinical and Talmudic claims of Asmodeus being king of the demons,² analogous to *Samael* i.e. "Satan".³

It is generally assumed that Asmodeus is the proper name of a demonic being. However, it has been suggested that Asmodeus is more likely the title of office for the reigning king of demons, rather than the name of an individual, just as pharaoh was the title of office for the king of Egypt. Therefore every king of demons acquires the title *Asmodeus*.⁴

¹ al-Kisā'ī (d. 189 AH), al-Ṭabarī (d. 310 AH), al-Tha'ālibī (d. 427 AH), etc. [cf. - n.96]

² Targ. to Eccl. i. 13; Pes. 110a; Yer. Shek. 49b

³ *Dictionnaire Infernal*, by Jacques Auguste Simon Collin de Plancy [1863 edition] Pg.54

- *Samael* (Hebrew: סַמְאֵל *Sammā'el*, "Venom of God") is identified with Satan. He is known as "chief of Satans" or "the prince of the devils". All legends associated with Satan refer equally to him. See: <http://www.jewishencyclopedia.com/articles/13055-samael>

⁴ *Kabbalah* - Gershom Scholem, Keter Publishing House Jerusalem Ltd. 1974 Pg. 322

The being Asmodeus is identified with a multitude of entities. The sheer number of names and identities associated with Asmodeus can cause great confusion as to his true nature, abilities and agenda. Amongst those identified with Asmodeus include: Æshma-dæva, Ad, Adad, Hadad, Hadad-Rimmon, Ba'al, Ba'al Zəbûl/Ba'al Zebub, Abaddon/Apollon, Osymandýas/Ozymandias/Osymandes, 'Azrā'īl,⁵ Azael/'Azā'ēl/'Azā'īl/'Asā'ēl, Azazel/'Āzaz'ēl/'Az'azel/'Azāzīl,⁶ Shamdon, Şakhr/Şakhrā, Samael/Satan, etc, etc.

The name Asmodeus has many forms and several intriguing etymological possibilities. Other spelling variations of the name include Ashmedai - אֲשֶׁמַדַּי (Hebrew), Asmodaios-ΑΣΜΟΔΑΪΟΣ (Greek), Asmodeius, Asmodaeus, Asmodeus (Latin, as he is known in most translations of the Book of Tobit), Asmoday, Asmodens, 'Smwd'ws (Syriac), Asmodée (French), Asmodee, Asmodei, Asmodeios, Asmodeo (Spanish, from a Latin declination), and Asmodi. The spellings Asmodai, Asmodee, Osmodeus, and Osmodai have also been used.

The name is alternatively spelled in the bastardized forms (based on the basic consonants אֲשֶׁמַדַּי, 'ŠMD'Y) Hashmedai (אֲשֶׁמַדַּי, "Hašməd'āy"; also Hashmodai, Hasmodai, Chashmodai, Chasmodai), Hammadai (אֲשֶׁמַדַּי, "Hammad'āy"; also Chammadai and Chammaday), Shamdon (אֲשֶׁמַדַּי, "Šamdōn"), and Sidonay, Sidonai, Sydonai, (אֲשֶׁמַדַּי, "Šidon'āy").

According to a 9th century [Old English] Solomonic legend he is referred to by the name *Saturn* — *prince of the Chaldeans*, and in medieval legends by the name of *Marcolf* or *Morolf*. The Islamic traditions substitute the name

⁵ "He is identified with Ba'al Zəbûl/Ba'al Zebub and Azrael" - *The Theosophical Glossary* H.P. Blavatsky 1892. Pg.33

⁶ 'Āzaz'ēl - lit. *Might of God*. A fallen angel identified with Satan. Spelling variants include; 'Asael, 'Azael, 'Azazel, 'Azāzīl, etc., all of which begin with phonetic variations of the verb 'Oz/Uz/Az/As etc. [Hebrew: אָזַע Arabic: اعز meaning; *mighty/powerful*, from 'azaz, meaning; to be *mighty*. The Talmud presents an opinion that 'Āzaz'ēl is a contraction of two names: 'Aza (or Uza) and 'Aza'el [Yoma 67b:7]. Other suggested meanings include: *Precipice, Mighty Mountain, Entire Removal or She-Goat of Departure*. [cf. - with Azazel - n.53,56,61,66,85. cf. with 'Oz = *Mighty*: n.184,p.68-70,n.204,206,endnote.]

Asmodeus with the epithet of *Ṣakbr* or *Ṣakbrā* (Arabic: صخرة/صخر), he is commonly referred to as *Ṣakbr the Genie*, or *Ṣakbr the Rebellious* [*'ifrit/mārid*].

The popular etymological claim that the Hebrew name Ashmedai comes from the Ancient Persian *Æshma-dæva* [also spelt *Ashmadia*]⁷ 'demon of wrath' is refuted by Hebrew scholars citing both linguistic and contextual arguments. Nevertheless, they both share similar characteristic traits. Although Ashmedai may or may not be the same spirit as the malevolent *Æshma-dæva*, the Latin name Asmodeus is commonly applied to both of them.

Hebrew lexicographers have suggested that the name Ashmedai means 'the cursed',⁸ being derived from the Hebrew root and [denominative] verb *שָׁמַד* [*shamad*] meaning; be exterminated/destroyed, to desolate, cause to apostatize, and also, curse.⁹ From this, he is identified with the fallen angel Shamdon [*שָׁמְדוֹן*].

Another etymological theory is that Asmodeus could be a bastardized version of *Osymandýas* [*Ὀσυμανδύας*].¹⁰ In antiquity, *Osymandýas* [also, *Ozymandias*]¹¹ was the Greek adaptation of the Egyptian *Ousirmaatre*, the

⁷ *Æshma-daeva* of Zoroastrianism - Demon of wrath, rage and fury. His standard epithet is "of the bloody mace". However, he is also referred to in the *Yasht* by other epithets such as "of the strong mace", "ill-fated", "malignant", and "possessing falsehood". In *Yasht* 19.97, the demon also has the epithet "having his body forfeited", the meaning of this is uncertain.

⁸ Ashmedai - *Jewish Encyclopedia* 1906 - <http://www.jewishencyclopedia.com/articles/2019-asmodeus>

⁹ *shāmad* [*שָׁמַד*] *The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* - Based on the 1906 edition originally published by Clarendon Press: Oxford.

¹⁰ Asmodeus etymology - *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*-edited by Michael Coogan, Marc Brettler, Carol Newsom, PHEME PERKINS. Oxford University Press; 5th Edition (March 12 2018). Pg. 1393, footnote 8.

¹¹ The name *Ὀσυμανδύας* [*Osymandýas*] was first reported by the Hellenistic Greek historian Diodorus Siculus [1st Century BC] in his *Bibliotheca Historica*, I, ch. 47. He recorded the name from the pedestal inscription of a colossal 57-foot statue at Thebes, now surviving only in fragments. *Osymandýas* has been identified as the throne name of the Egyptian Pharaoh Ramesses II, *i.e.* Ramesses "The Great". -Further reading: *Shelley's "Ozymandias" and Diodorus Siculus*. J. Gwyn Griffiths, *The Modern Language Review*, Vol. 43, No. 1 (Jan., 1948), pp. 80-84. [*cf.* - n.184]

throne name of *Ramesses The Great*.¹² It is possible that all three of these etymological suggestions have some validity.

Asmodeus is widely known as the *King of Demons* [also: Prince or Chief] being analogous or equivalent to Satan.¹³ Despite the legends which claim that Asmodeus was the original serpent who seduced Eve in Paradise,¹⁴ there remain conflicting accounts regarding his conception. He is considered to be the spawn of either Samael [Satan] and Lilith — the *Queen of Demons*,¹⁵ King David and the demoness Igrat [Agrat bat Mahalath],¹⁶ or of Naamah and her brother Tubal-Cain, or alternately,¹⁷ Naamah and the fallen angel Shamdon. Other reports say Asmodeus is Shamdon.¹⁸ These differences can be reconciled with the view that Asmodeus is merely the title of office for the king of demons, therefore numerous unions have resulted in various personifications of Asmodeus, as the king of demons.

¹² Ousirmaatre - Common spelling variants include *Usermaatre* or *Wsr-m3't-r'*. However, the exact pronunciation and meaning remain unconfirmed. Some translation suggestions include; "*Powerful is the justice/truth of Ra*", or "*Mighty is his cosmic balance [like] Ra*".

¹³ *Dictionnaire Infernal*. by Jacques Auguste Simon Collin de Plancy [1863 edition] Pg.54

¹⁴ *Ibid*. Pg.55

¹⁵ As the result of this union, Asmodeus was given the epithet "*Sword of Samael*".

-Rosemary Guiley (2009) *The Encyclopedia of Demons and Demonology*. Infobase Publishing. pp. 222

-Maximilian Rudwin "Asmodeus, Dandy Among Demons.," *The Open Court*: Vol. 1930 : Issue 8, Article 2.

¹⁶ *Igrat* - also; Igarat, Iggeret, Agrath, Agrat bat Mahalath [or Mahlat] (אגרת בת מחלת), "Queen of demons" is a succubus not only considered to be the daughter of Lilith, but also a more malevolent manifestation of Lilith herself. [cf.- n.20,.21,p.35,n108, p.71]

See:

-*The Life and Times of Jesus the Messiah*, Volume 2 - By Alfred Edersheim, Herrick (1886). Pg.761

-*The Encyclopedia of Jewish Myth, Magic & Mysticism* Second Edition, Geoffrey W. Dennis (2016) Pg.208

-Agrat bat Mahalath - *Encyclopaedia Judaica*, Second Edition, Volume 1 (2007) Pg. 470-471.

¹⁷ Louis Ginzberg : *The Legends of the Jews* (4 volumes, Philadelphia, 1909-25), I, Pg.150-51

¹⁸ <http://www.jewishencyclopedia.com/articles/2019-asmodeus>

Asmodeus is considered a *cambion* class of demon in that his conception involved the direct influence and participation of demons.¹⁹ The Islamic traditions classify him as being both an *'ifrīt* and *mārid* class of demon. In the Testament of Solomon [v.21] he claims to be "born of angel's seed by a daughter of man", consequently identifying him with the offspring [*Nephilim* i.e. 'giants'] of the fallen angels [AKA *Watchers*] of 1 Enoch 7:2 and Genesis 6:1-4 .

The most detailed account of his conception is found in an anthology from the school of Shlomo ibn Aderet [Rashba] which states that Asmodeus is a cambion born as the result of an involuntary union between the succubus Igrat and King David.²⁰ Again, all of these accounts may contain some validity if Asmodeus is merely a title of office for the [functioning] King of demons. The consort of Asmodeus is Lilith — the *Queen of demons*.²¹ Though *King of Demons* is his leading title, he is also referred to as *King of Edom*, *Demon of Lust and Carnal Desires*, *Protector of male Homosexuals*,²² and *Prince of Revenge* aka *Prince of the Revengers of Evil*.²³ He is the one who governs the notorious *72 Demons of Solomon*,²⁴ i.e. the

¹⁹ Cambion: A mythical half-human offspring of a succubus and an incubus, using the reproductive services of a human male and female.

I.) A succubus mates with a human male and acquires a sample of his sperm.

II.) The succubus passes the sperm to an incubus.

III.) The incubus mates with a human female and impregnates her with the human sperm.

<https://www paranormal-encyclopedia.com/c/cambion/>

Further reading: *The Malleus Maleficarum* - Heinrich Kramer & James Sprenger (1486 C.E.):

Part I, Question III, P.2 ~ Part II, Question I, Chapter I ~ Part II, Question II, Chapter II ~ Part II, Question II, Chapter VIII.

²⁰ Anthology from the School of the Rashba [Shlomo ibn Aderet], Parma de Rossi Manuscript 1221C.E., f.285a. Quoted by Gershom Scholem, *Tabritz* vol. 19 (1948) Pg.172. [cf. - n.16,p.35,n.108. cf. p.71]

²¹ Lilith - Queen of Demons: The consort of Samael [Satan] and/or Asmodeus. [cf. - n.16,p.71,n.231-214]

²² *Encyclopedia of Demons in World Religions and Cultures* - Theresa Bane, McFarland, 2014. Pg.55

²³ Francis Barrett '*The Magus, or Celestial Intelligencer*' 1801 CH. VII. Pg.46

²⁴ *Ars Goetia* of the Lesser Key of Solomon.

-Arthur Edward Waite - *The Book of Black Magic and of Pacts. Including the rites and mysteries of goëtic theurgy, sorcery, and infernal necromancy, also the rituals of black magic* (Edinburgh: 1898). Reprinted as *The Secret Tradition in Goëtia. The Book of Ceremonial Magic, including the rites and mysteries of Goëtic theurgy, sorcery, and infernal necromancy* (London: William Rider & Son, 1911)

renowned slave laborers of the Solomon's Temple.²⁵ Christian theologians have identified him with Abaddon/Apollyon from the Book of Revelation verse 9:11.²⁶

Asmodeus is a genius of marital discord. His chief objective is to spilt relations between husband and wife. In addition he is a spirit of rage who inspires anger, jealousy, lechery, and revenge. He is the chief demon involved with possession,²⁷ false impersonation, gambling, fads and fashion trends.²⁸ As the demon of lust he promotes licentiousness and has a fetish for menstrual blood.²⁹ He is deceptive about his true identity, often giving the cipher pseudonym *Sidonay* rather than Asmodeus or its derivatives.³⁰ When he tries to bring men to fall, he employs women as his accomplices. It is in this, that his power lies in this world, especially among caucasian peoples.³¹

Asmodeus is a master shapeshifter who is generally portrayed as a chimeric being with three heads, those of an ogre, a ram, and a bull, while having wings and the tail of a serpent and the feet of a cock. He is said to expel fire from any facial orifice and ride upon a dragon.³² Demonologists suggest that he may be recognized by the fact that one of his limbs is like

²⁵ "And when We decreed death for him [Solomon] (...) the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil." -Qur'an 34:14 [Pickthall Translation]

²⁶ "The destroyer, or angel of the bottomless pit; Apollyon; Asmodeus." [First attested from 1350 to 1470] Lesley Brown (editor), *The Shorter Oxford English Dictionary*, 5th edition - Oxford University Press, 2003 [1933] Pg.2.

-See also: <https://www.catholic.org/encyclopedia/view.php?id=1151>

²⁷ *The Encyclopedia of Demons and Demonology*, By Rosemary Guiley, Infobase Publishing, 2009 Pg.18

²⁸ Maximilian Rudwin "Asmodeus, Dandy Among Demons." *The Open Court*: Vol. 1930: Issue 8, Article 2, Pg.460,466

²⁹ Talmud - Gitten 68b:18

³⁰ *The Dictionary of Demons: Names of the Damned*. By Michelle Belanger, Pg.44

³¹ Maximilian Rudwin "Asmodeus, Dandy Among Demons.," *The Open Court*: Vol. 1930: Issue 8, Article 2, Pg.461

³² *Dictionnaire Infernal*, by Jacques Auguste Simon Collin de Plancy [1863 edition] Pg.55

-See also; *Ars Goetia*

a cock's leg. The other is normal, but it possesses claws.³³ In some portrayals he walks with the aid of crutches, following a theme in which his lower extremities feature some type of anomaly. At times he is associated with the planet Saturn, the month of November and the zodiacal sign of Aquarius. His abode has been said to be in the constellation of the *Great Bier* [Ursa Major], 'the mountain near the firmament' and/or a mysterious and elusive island in the sea.³⁴

In addition to his shape shifting capability, some of Asmodeus' other alleged abilities include exact foresight,³⁵ occult knowledge; including the ability to obtain the secrets of any individual,³⁶ and the whereabouts of hidden treasure.³⁷ Furthermore, he can produce lavish spectacles of food,³⁸ and to some extent he wields the general ability to manipulate

³³ Maximilian Rudwin "Asmodeus, Dandy Among Demons.," *The Open Court*: Vol. 1930: Issue 8, Article 2, Pg.466. -See also: Talmud - Gitten 68b :17

³⁴ *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991. Pg.166 -See also: *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 317

³⁵ *Encyclopaedia Judaica*, Second Edition, Volume 2 Alr–Az, Macmillan Reference, USA Thompson Gale, (2007) Pg.593
-See also: Talmud - Gitten 68a:9

³⁶ This ability was shown by Ibn Ṣayyād of the Islamic accounts. He was a figure associated and perhaps identified with the False Messiah. Ibn Ṣayyād was able to read the mind of Prophet Muhammad (ﷺ) who tested him with a secret thought in his mind (*al-Dukh* i.e. *The Smoke* — The name of chapter 44 in the Qur'an [see: Q.44:10], and a sign of the *End Days*):

I have hidden a secret (thought) from you (to test you). He replied: It is al-Dukh. Thereupon Allah's Messenger (ﷺ) said to him: Get lost! You will not exceed your destiny. [cf.-p.43,n.140]

-Muslim 2924 b Sahih Muslim Volume 7, Book 41, Hadith 6991

³⁷ He is also the protector of such hidden treasures.

See: *The Book of Abramelin* (1458CE) -Translated by S.L. MacGregor Mathers (1898) as *The Book of the Sacred Magic of Abramelin the Mage* - Chapter 20.

This ability is reminiscent of the Islamic narrations of Prophet Muhammad regarding the false Messiah:

"Passing by a place in ruins, he will order it to uncover its hidden treasure. The earth will immediately uncover its hidden treasure and the treasure will literally follow him wherever he goes like bees following the queen bee."

[Nawwas bin Samaan/ Sahih Muslim]

³⁸ Ibid.

Nobody asked the Prophet (ﷺ) as many questions as I asked regarding Ad-Dajjal. The Prophet (ﷺ) said, "What worries you about him?" I said, "The people say that he will have a mountain of bread and a river of water." The Prophet (ﷺ) said, "Nay, he is too mean to be allowed such a thing by Allah" (but it is only to test mankind whether they believe in Allah or in Ad-Dajjal). - Narrated by Al-Mughira bin Shu'ba. Sahih al-Bukhari 7122 Book 92, Hadith 69

matter [i.e. the transmutation of metals and transmogrification of both people and animals by changing their shapes at will.]³⁹ Asmodeus is a master stonemason⁴⁰ who instructs mankind in the art of geometry, arithmetic, astronomy, music and the mechanical arts.⁴¹ He is also a scholar, the most learned master of arts and the most prominent professor at his alma mater — that being the astrological college founded by the fallen angels 'Asa & 'Asā'ēl.⁴² It has been said of Asmodeus that he is the very philosophy of all ages summed up in a caricature,⁴³ thus he is at times referred to as “The Great Philosopher”.⁴⁴

Though powerful and mighty, Asmodeus fears the Assyrian sheatfish [Gk. *bo, bê glanis*], is opposed by St. John the Baptist,⁴⁵ subdued by the Ring of

³⁹ Ibid

⁴⁰ (...)Solomon brought in the artisans and commanded them to hew the stones and fit them together, and to set the jewels in their proper places and engrave them. While they were practicing their craft, the hardness of the stones caused a great noise. Solomon disliked the noise, so he called the jinn and said: "Can't you engrave those precious stones noiselessly?" They said to him: "Prophet of God, among the jinn there is no one with more experience or more learning than Sakhr the 'Ifrīt, so send someone to bring him to you. - "Arā'īs al-madjālis fī kīṣaṣ al-anbiyā or *Lives of The Prophets*" al-Tha'labi (11th Cent.)Translated by William M. Brinner - Brill 2002. Pg. 516.

-*The Book of Abramelin* (1458AD) -Translated by S.L. MacGregor Mathers (1898) as *The Book of the Sacred Magic of Abramelin the Mage* - See Chapter 19

⁴¹ *Pseudomonarchia Dæmonium* Johann Weyer Ch.1, § 35. Sidonay [Sydonay], alias Asmoday.
-The inclusion of music [musicke] is taken from *The Book of Oberon*, constructed from the Folger Shakespeare Library manuscript V.b.26 (ca. 1577-1583).

⁴² Maximilian Rudwin "Asmodeus, Dandy Among Demons.," *The Open Court*: Vol. 1930: Issue 8, Article 2, Pg.464.

-The Fallen Angels 'Asa & 'Asā'ēl are identified with the fallen angels of Genesis 6:2-4 as well as Hārūt & Mārūt from The Qur'an 2:102.

See: *Azazel - Jewish Encyclopaedia 1906*. <http://www.jewishencyclopedia.com/articles/2203-azazel>

See also: *The Book of Watchers in the Qur'an* - By: Patricia Crone - 2005

⁴³ Maximilian Rudwin "Asmodeus, Dandy Among Demons.," *The Open Court*: Vol. 1930: Issue 8, Article 2, Pg.464.

⁴⁴ Ibid.

- The perception that Asmodeus is a great philosopher is undermined by a record of perpetual deception, demonstrating that his “philosophy” is nothing more than sophistry. [*cf.*- n.230]

⁴⁵ *Histoire admirable de la possession et conversion d'une penitente* (1612) - Sébastien Michaëlis

Solomon, and defenseless against archangel Raphael who is divinely appointed over him.⁴⁶

IN SCRIPTURE

Asmodeus has been mentioned in the classical works of, Shakespeare's *King Lear*, John Milton's *Paradise Lost*, and Johann Wolfgang von Goethe's *Faust*. However the name Asmodeus first appears as "the worst of demons"⁴⁷ in the Book of Tobit (3:8, 17) [250 B.C.E.]. The text describes how he lusted for a young woman named Sarah. In a fit of jealousy he murdered seven of Sarah's successive husbands prior to consummation. His punishment was to be bound and exiled by archangel Raphael. In The Testament of Solomon (1st cent. C.E.) he reappears as "The Renowned Asmodeus",⁴⁸ this time a defiant slave of King Solomon, and sower of discord between husband and wife. His description in the Testament of Solomon suggests a connection with the fallen angels/Nephilim of Genesis and The Book of Enoch.⁴⁹

⁴⁶ Book of Tobit - Chapter 8:3

-Raphael is identical to *Isrāfil* of the Islamic accounts.

-Some apocryphal and occult sources exchange Raphael with Uriel.

⁴⁷ Book of Tobit 3:8 *New Jerusalem Bible*

⁴⁸ The Testament of Solomon 5:7: Translated By: D. C. Duling in *The Old Testament Pseudepigrapha*, Volume 1: Apocalyptic Literature and Testaments, Doubleday, 1983, Pg.966

⁴⁹ *Nephilim* - Commonly translated as "giants" but the the root נפל (nepel) means 'untimely birth' or 'abortion'. It comes from the verb נפל (napal), *to fall* or be *cast down*. In ancient *Aram*, the constellation Orion was known as *Nephīlā'*, as such, Nephilim are said to be Orion's descendants. In medieval Islamic astronomy, Orion was known as *al-Jabbar*, "The Giant". The Nephilim are abominations, a hybrid species of 'giants'. The Nephilim are known for consuming all resources, drinking blood, cannibalism, corrupting the Earth, and sinning against God's creation [Enoch VII:1-6]. Unlike humans, the spirits of the Nephilim remain undead after the death of their bodies. These invisible spirits wander the earth causing mischief while seeking to embody other corporeal beings as host bodies, i.e. possession. Ultimately, these disembodied spirits perish after a life expectancy of at least 500 years.
[see *Book of Enoch* Chapter XV:1-12]

-Further Reading: *The New Testament Doctrine of Demons* - Charles R. Smith, *Grace Journal* 10 [Spring 1969] Pg 32-33]

"I was born an angel's seed by a daughter of man...my star is bright in heaven, and men call it, some the Wain⁵⁰, and some the Dragon's Child⁵¹. I keep near unto this star."

Testament of Solomon - Verse 21

Translated By: F. C. Conybeare

Jewish Quarterly Review (Oct. 1898) Volume 11, No. 1, pg. 20

Asmodeus' claim that he was the direct result of interbreeding between an [fallen] angel and a woman indicates that he is of the genetic abominations known as the Nephilim [1 Enoch 7:2 & Genesis 6:1-4].⁵² Otherwise his statement can be understood figuratively, in that it is merely his ancestral lineage that derives from the interbreeding of fallen angels i.e. *Watchers*, with humans.

Furthermore, the concept of the "Renowned" Asmodeus being *the seed of an angel* could be linked with 'Âzaz'êl, who likewise, was chief of the fallen

⁵⁰ "Wain" is a reference to the constellation currently known as *Ursa Major* [The Great Bear]. The word 'wain' [Greek: ἄμαξα 'hamaxan'] means chassis of a wagon, or of a coffin and at times considered to be the wagon itself. It was known to the Sumerians, Akkadians, Babylonians, and Assyrians as the 'constellation of the great chariot' [The origin of Ursa Major, Davis, G. A., Jr. Journal: *Popular Astronomy*, Vol. 54, p.111.] In Classical Arabic astronomy it was called the Bier, "al Banat an-Na'sh al-Kubra" [Daughters of the great bier]. A bier is a mobile chassis that transports the coffin to the grave. Perhaps coincidentally, the modern common name for the constellation is "The Great Bear" being the same pronunciation as *Bier*. The Hellenistic Egyptians called this constellation the chariot/ship or coffin of Osiris [Pg.1945, Burnham's *Celestial Handbook* vol. 3 - Robert Burnham.] The bright, nearby star Sirius was long believed to be a member of the *Ursa Major Moving Group*, until unconfirmed doubts were cast in 2003 suggesting that Sirius was far too young to be part of the older group. Osiris has been suggested to be the etymological origin of Sirius. See: *Sirius Matters* - By Noah Brosch, 2008 pg 21.

- *Ursa Major was considered to be the bier of the dead, the bearer into a future life, called the coffin of the seven stars and the sarcophagus of Osiris. The region of the great Bear is the "region of the coffin of Osiris," and the dead Osiris rises from the coffin as the living Horus to find himself in the company of the "Seven Great Spirits in the service of their Lord," these Seven "are behind the constellation of Ursa Major, or the Thigh [uterus], of the northern heaven." "Anup places them for the protection of the coffin of Osiris."* [pg 463 *The Natural Genesis*, Volume 2 - Gerald Massey 2007 edition originally published 1883.]

⁵¹ "Dragons child" could be a reference to the child of the serpent [Satan] and/or the constellation Draco or Hydra. HDF Sparks Translation says "Snakefooted", a possible reference to the quadruped serpent from the Islamic reports who seduced Adam & Eve in Paradise. As punishment, the serpent [who was possessed by Satan/'Âzaz'êl] permanently lost its legs, becoming what we know today as the snake. See: *The History of al-Ṭabarī - Vol.1 From the Creation to the Flood*. Trans. By Franz Rosenthal, Suny 1989. Pg. 275-277

⁵² "And the angels, the sons of the heavens [The Watchers], saw and lusted after them, and spake to one another, 'Come, now let us choose us wives from among the children of men and beget children.'"
-1 Enoch 7:2

angels and/or Nephilim.⁵³ The Nephilim are considered by many to be the original demons.⁵⁴

The Nephilim were on the earth in those days - and also afterward - when the sons of God⁵⁵ went into the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

Genesis 6:4

The New Oxford Annotated Bible 4th Edition 2010

Asmodeus' connection with the fallen angels and/or Nephilim is also present in the Luciferian belief system as well.

The Adversary form of Samael – Asmodeus.

(...)Asmodeus is a Son of Samael/Abriman whose consort is a younger daughter of Lilith. Aeshma/Asmodeus is a powerful spirit who manifests in matter through the individual whose path is of the fallen ones.”

Liber Hvhi -sub figura 864- Magick of the Adversary (A grimoire of the Luciferian Path)

Michael W. Ford - Succubus Publishing, MMV 2005. Pg.68

⁵³ 'Azaz'el, also rendered: 'Azael and 'Asael. May be a contraction of 'Aza (also 'Asa or Uza) and 'Aza'el (also 'Asa'el). [cf.-n.6,53,56]

See: *Yoma* 67b:7 [School of Rabbi Ishmael].

See also: <https://www.jewishvirtuallibrary.org/azazel>

⁵⁴ *The Book of Enoch* - R.H. Charles, Oxford 1893, Pg. 53

⁵⁵ "Son's of God" - Some Septuagint manuscripts (Alexandrinus) have the phrase "angels of God," instead of "sons of God." This is indicative of the ancient Jewish interpretation remaining consistent with their description in the Book of Enoch.

‘Āzaz’ēl’s position in Judaism, Christianity and Islam identifies him with Satan. Interestingly, the classical Islamic narrative identifies ‘Āzaz’ēl⁵⁶ as both an angel and a jinn.⁵⁷

And when We said to the angels, 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he was one of the jinn, and committed ungodliness against his Lord's command. What, and do you take him and his seed to be your friends, apart from Me, and they an enemy to you? How evil is that exchange for the evildoers!

Qur'an 18:50 - A.J. Arberry Translation

"...[Iblis, i.e Satan] was an angel named Azazil. He was one of the dwellers and cultivators on earth. The dwellers on earth from among the angels used to be called jinn."

-On the authority of Ibn Abbas.

The History of al-Ṭabarī - Vol.1 From the Creation to the Flood. Trans. By Franz Rosenthal, Suny 1989. Pg. 254

'The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.'

The Book of Enoch 10:8, Translated by R.H. Charles, London [1917]

⁵⁶ ‘Āzaz’ēl (also rendered ‘Azael and ‘Asael): Hebrew: אַזַּאזֵל; Arabic: عَزَازِيلُ [AKA al-Harith]. The former angelic name of Iblis, i.e. the Islamic equivalent of Satan. In Islam, ‘Āzaz’ēl belonged to the most honored tribe of angels called *Hinn* or *Jann*, the ancestors of the *Jinn* [named such as they were the keepers of *Jannah*, i.e Paradise]. These archaic angels were made of fire & wind [samūm]. ‘Āzaz’ēl was one of the most noble and knowledgeable angels. God assigned ‘Āzaz’ēl as keeper of Paradise, and first royal authority of everything between the heaven and earth, including the lower heaven and the earth itself. In pre-Adamic times, ‘Āzaz’ēl led the army who eradicated the widespread evil and corruption that jinn had conducted on earth, thus he fulfilled the role of savior/messiah just prior to the creation of Mankind. He credited this success to his own will and might, and as a result of this, became so prideful that he disobeyed God’s order to prostrate to Adam. Later, he claimed to be God [21:29 Qur’anic commentary], and requested those under his control to worship him. Because of this, God transformed him into *Iblis* (meaning; ‘he despaired’, or ‘confused’), a ‘stoned Satan’ [3:36 & 19:98], casting him out of His heavens and depriving him of his special benefits. He was indeed a *hero of old, warrior of renowned*, an echo of Genesis 6:4. The Qur’an supports the name ‘Āzaz’ēl (*lit. Might of God*): [Iblis] said, “By Your Might (عَزَّتِكَ), I will surely mislead them all except, among them, Your chosen servants.” Q.38:82-83. [cf.-n.6]

An alternate opinion opposes his status as an angel. Rather, his original name was *al-Harith*. Though he was of the pre-Adamic dwellers of earth (The *Hinn*, *Jann* or *Jinn*), they were not related to angels. Because of al-Harith’s exceptional merit, he was chosen to ascend to Paradise to be amongst the ranks of angels. Though he acquired the angelic name ‘Āzaz’ēl and ruled over the angels, he was not of them. He remained as such until his fall, becoming *Iblis*. [cf. n.6,51,53,56,61,66,81,85,206,207,208,231]
-Further reading: *The History of al-Ṭabarī - Vol.1 From the Creation to the Flood*. Trans. By Franz Rosenthal, Suny 1989. Pg.249-257.

⁵⁷ *Jinn* [i.e. genie], a term typically ascribed to demonic beings, though the species contains both malevolent and benevolent beings. Jinn are said to be the descendants of the Jann. The name literally means ‘hidden’ [from sight]. The word *jinn* therefore has a possible correlation with the term ‘watchers’ [i.e. fallen angels], in that they can observe [mankind] whilst remaining unseen.

Ultimately, as punishment for corrupting the Earth, archangel Raphael⁵⁸ bound 'Āzaz'ēl in chains and exiled him underground, buried in stones.⁵⁹ This is reminiscent of Raphael's binding and exile of Asmodeus in *The Book of Tobit*.⁶⁰

The parallels between *The Testament of Solomon* and *The Book of Enoch* continue. Asmodeus claims that mankind is ignorant of the true nature of demons, as such, it will ultimately lead to their worship as gods.⁶¹

Asmodeus: "Do not ask me many questions, Solomon, for your kingdom also in due time will be torn in pieces: this glory of yours is transient, you have but a short time to torment us; and then we shall again have free range over mankind, that they may worship us as gods (for they do not know the names of the angels that are appointed over us)."

The Testament of Solomon: verse 21

H.F.D. Sparks Translation - The Apocryphal Old Testament, (1984) pg.741

And Uriel said to me: "Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons 'as gods', (here shall they stand,) till 'the day of the great judgment in which they shall be judged till they are

⁵⁸ Equivalent to the Islamic archangel *Isrāfīl*

⁵⁹ *The Book of Enoch* 10:5

-See also: Gunther Plaut, and David E. S. Stein. *The Torah, A Modern Commentary*. (Union for Reform Judaism, 2005), 1735, note 4.

⁶⁰ *Book of Tobit* 8:3

⁶¹ The Jewish holiday *Yom Kippur* includes a tradition known as the "Lottery of the Goats", One goat is sacrificed to God and another goat is selected and ceremoniously thrown from a high, rocky precipice in the Judean desert as a bribe to appease the 'scapegoat' 'Āzaz'ēl. This desolate area is thought to be the place of 'Āzaz'ēl's imprisonment. The concept of "One for the Lord", and one "for 'Āzaz'ēl" was derived from Leviticus 16:8 in what appears to have become a confused sacrifice to 'Āzaz'ēl. Note that Lev. 16:6-10 does not include two sacrifices, but rather one sacrifice to God, and the exile of the other animal, representing the exile of 'Āzaz'ēl. [cf. n.6,51,53,56,61,66,81,85,206,207,208,231]

"And Aaron shall cast lots upon the two he goats, one lot for the LORD and the other lot for Azazel. {Heb. entire removal} ... But the he goat on which the lot fell for Azazel shall be presented alive before the LORD, to make the reconciliation upon him and to send him to Azazel into the wilderness." -Lev. 16:8,10 -*Jubilee Bible 2000*

-See complete article, see especially "The Rite": <http://www.jewishencyclopedia.com/articles/2203-azazel>
-See also: *Kabbalah* - Gershom Scholem, Keter Publishing House Jerusalem Ltd. 1974 Pg. 387

made an end of. And the women also of the angels who went astray shall become sirens' And I, Enoch alone, saw the vision, the ends of all things; and no man shall see as I have seen."

The Book of Enoch 19:1
Translated by R.H. Charles, London [1917]

The comparisons continue between Asmodeus — King of Demons and the Fallen Angels, this time in the context of marital discord. Examples of which can be found by comparing several sources including the Qur'an and traditions of Prophet Muhammad.

"I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

"I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

Testament of Solomon - Verse 21 - 23
Translated By: F. C. Conybeare
Jewish Quarterly Review (October 1898)
Volume 11, No. 1, pg. 20-21

Yet again, the words of Asmodeus in The Testament of Solomon compare to The Book of Enoch. Furthermore, they also relate to the Qur'anic account of the angels known as Hārūt & Mārūt, and their affect on the kingdom of Solomon.⁶²

They⁶³ have gone in to the daughters of the men of earth, and they have lain with them, and have defiled themselves with the women.

⁶² Further reading:

- *The Book of Watchers in the Qur'an* -Exchange and Transmission across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean (Proceeding of a Workshop in Memory of Prof. Shlomo Pines, the Institute for Advanced Studies, Jerusalem; 28 February - 2 March 2005), ed. H. Ben-Shammai, S. Shaked and S. Stroumsa (Jerusalem: The Israel Academy of Sciences and Humanities, forthcoming). -Patricia Crone.

-*"They Revealed Secrets to Their Wives"*: The Transmission of Magical Knowledge in 1 Enoch, Rebecca Lesses, Ithaca College, 2006.

⁶³ The Watchers, i.e fallen angels

And they have revealed to them all sins, and have taught them to make hate-inducing charms [μίσητρα].⁶⁴

1 Enoch 9:8

1 Enoch: The Hermeneia Translation pg 27
George W. E. Nickelsburg and James C. VanderKam,
Revised Edition Fortress Press 2012

“... and they follow what the Satans recited over Solomon's kingdom (...) teaching the people sorcery, and that which was sent down upon Babylon's two angels, Hārūt and Mārūt (...) From them they learned how they might divide a man and his wife...”

Excerpted from Quran 2:102
A.J. Arberry Translation

The classical Qur'anic commentaries narrate accounts describing Hārūt & Mārūt as fallen angels⁶⁵ whose original angelic names — ‘Asa & ‘Asā’ēl were replaced with the names Hārūt & Mārūt following their disobedience and punishment from God.⁶⁶

In an obscure source, an undated Hebraic medical treatise [attributed to Asaph ben Berechiah — the scribe and vizier King Solomon] called *Sefer Asaph* i.e. Book of Asaph, states the following:

⁶⁴ *μίσητρα* - “hate-charms” are intended to separate the object of one’s affections from his or her current partner so the he or she will then fall in love [or lust] with the one casting the spell.
- *With Letters of Light, Studies in the Dead Sea Scrolls, Early Jewish Apocalypticism, Magic & Mysticism*. Edited Daphna V. Arbel Andreiand A. Orlov Pg. 202

⁶⁵ See: Q.2:102 - *Tafsir al-Tabari, Tafsir Fakhr al-Din al-Razi* etc.

⁶⁶ The Jewish reports give an account of three fallen angels ‘Aza ‘Azail and ‘Āzaz’ēl* but there is no mention of the names Hārūt & Mārūt. The Muslim reports also include three initial angels. One of which returns to heaven, while the remaining two succumb to worldly temptations. As a result, they are stripped of their angelic names and re-named *Hārūt & Mārūt*. The scholars disagree as to their original angelic names. Some say: ‘Azā, ‘Azāyā and ‘Azā’īl. Others say: ‘Azā, ‘Azā’īl, and ‘Āzaz’ēl, or ‘Azā, [A]zāb[i]yā and ‘Azrā’īl. Hārūt & Mārūt’s punishment is to be hung in a subterranean region of Babylon until the [last] Hour. It is there that they continue teaching magic to inquisitors who dismiss their warnings of eternal damnation. The cost of acquiring their magic is the selling of one’s soul (faith).
[cf.- n.6,51,53,56,61,71,85,125,206,231]

See: *Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur’ān* (Tafsīr al-Ṭabarī) 2:102

- *“Arā’is al-madjālīs fī ḵiṣaṣ al-anbiyā or Lives of The Prophets”* al-Tha’labi (11th Cent.) Translated by William M. Brinner - Brill 2002. Pg.86-91

- Al-Rabghūzī, *The Stories of the Prophets, Qiṣaṣ al-Anbiyā’* [14th Cent.]: An Eastern Turkish Version (2nd Ed.) H.E. Boeschoten J. O’Kane, Brill 2015. Vol.1, Pg. 44-46.

- *The Book of Watchers in the Qur’an*, Patricia Crone 2005.

* Āzaz’ēl may be a contraction of the names ‘Aza (or Uza) and ‘Aza’el. See: Talmud: Yoma 67b:7.

Do not adopt the ways of the sorcerers using [as they do] charms, augury and sorcery in order to separate a man from the wife of his bosom or a woman from the companion of her youth, (...) For they [false gods] are all naught, useless, for they are nothing, demons, spirits of the dead; they cannot help their own corpses, how then could they help those who live?*⁶⁷

Sefer Asaph: The Oath of Asaph: 9, 13
Bodleian Hebrew MS 2138 - Shlomo Pines Translation 1975

* Hebrew תוהו : Lit. chaos, desolation, emptiness, confusion

The reoccurring theme of marital discord as *modus operandi*, parallels that of Iblis [Satan] in Islam:

Jabir reported that Allah's Messenger (ﷺ) said: Iblis [Satan] places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him

⁶⁷ *The Book of Asaph* - Hebrew: "Sefer Asaph"- An extraordinary encyclopedic treatise on medicine. The treatise is attributed (or possibly dedicated) to the ancient polymath Asaph ben Berechiah. According to Islamic and later Jewish legend, Asaph was the scribe and vizier of King Solomon. Though numerous dates for the treatise have been speculated, there appears no way to identify the origins of its date and location. If the original author was indeed the legendary Asaph ben Berechiah, it could be that the treatise was passed down through a line of apprentices. A total of eighteen manuscripts exist worldwide, the finest and most complete being the *Munich Manuscript No. 231*. The text is entirely religious based, and includes many ancient folkloric legends. It also includes chapters on astronomy, anatomy, embryology, physiology, hygiene, fever and pulse lore, urology, aphorisms, herbal pharmacopeia, humorism, the four temperaments, and a rich antidotarium. It focuses heavily on general fitness and wellbeing through the practice of regular exercise, eating healthy, and good personal hygiene. It also contains a physician's oath (*The Oath of Asaph*) being somewhat similar to the *Hippocratic Oath*, but far surpassing it in ethical content. Asaph attributes the origins of medicine to divine revelation received by Prophet Noah from archangel Raphael after the Great Flood. These revelations were recorded in a book and passed on to his son Shem, who continued to pass on this knowledge until it became fragmented over many generations. The text is a result of Asaph's recompilation of this lost knowledge. The only authorities cited are "the books of the wise men of India," and a "book of the ancients," from which the existing work was translated into Hebrew. Given the religio-historical and medical significance of the text, it is extraordinarily unusual that *Sefer Asaph* remains unpublished, while only a few small fragments have been translated publicly.

- The *Oath of Asaph* v.9 mentions the sorcery which separates husband and wife, this echoes not only *1 Enoch 9:8* but also the *Quran 2:102*.

- The *Oath of Asaph* v.13 mentions the "demons" as being "spirits of the dead", a clear reference to the Nephilim from *1 Enoch 15:8-9*. Furthermore, *Sefer Asaph Intro.1:11* explains how Noah received the knowledge of medicine in order to protect his progeny from demonically inflicted illnesses. This corresponds to the same story in *The Book of Jubilees 10:1-14*. Moreover, *Sefer Asaph Intro.1:2,6* refers to the demons as "the spirits of the bastards", another reference to the Nephilim of *1 Enoch 15:8-9*. [cf. with *Asaph ben Berechiah* - n.105,114]

Further Reading - Martha Himmelfarb, "Some Echoes of Jubilees in Medieval Hebrew Literature," in *Tracing the Threads: Studies in the Vitality of Jewish Pseudepigrapha*, ed. John C. Reeves (Atlanta, Georgia: Scholars Press, 1994), pp.115-141. See especially Pg. 127-136.

in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. Then Satan goes near him and says: 'You have done well. A'mash said: He then embraces him.

Sahih Muslim Vol. 7,
Book of Characteristics of the Day of Judgement,
Paradise and Hell, Hadith 6755

THE TALMUDIC PERSPECTIVE

Although Asmodeus first appears by name in what is considered Biblical canon to the majority of Christians, accounts concerning Asmodeus are much more prevalent amongst the Jews [who refer to him as Ashmedai] and Muslims [who refer to him by the epithet of *Ṣakbr*].⁶⁸ The Hebrew and Arabic accounts contain a wealth of information, the details of which reveal a more acute understanding of his character.

In the Judaic sources, Asmodeus is first mentioned as *Ashmedai* in the Talmud [200 CE]. There he is described as "king of the demons" (Pes. 110a). The most celebrated Talmudic account of Asmodeus is his confrontation with King Solomon, son of David (Git. 68a-b; Num. R. 11:3). This account begins with Solomon in need of the legendary and

⁶⁸ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 354

enigmatic *shamir*.⁶⁹ His quest leads him to Asmodeus who is hunted down, bound in chains and forced to give up the secret whereabouts of the *shamir*. Whereupon Asmodeus remains bound in chains at Solomon's Temple until its completion.

Though both the Jewish and Islamic accounts appear outwardly the same, the outcome and moral of the story contrast significantly. The context of the Talmudic account entails the subject of stone masonry. Solomon is destined to build the Temple and is moved to find a method for cutting stone without sound. His council informs him that Prophet Moses had the ability to do so with the use of the *shamir*, which had since been lost. The council advises him to interrogate the demons with regards to the current location of the *shamir*, the demons confess that their King — Asmodeus has exclusive knowledge of its whereabouts. However, they confess to knowing the whereabouts of Asmodeus' secret abode.

⁶⁹ *Shamir* (Heb. שָׁמִיר) - According to the Rabbis, the *shamir* is a supernatural worm-like creature or green gemstone. It is the size of a barleycorn and capable of performing miraculous feats of stone masonry. The *shamir* was created at twilight on the 6th day of creation. Nothing hard can withstand it including the hardest of diamonds. Hard objects are cleaved open by the *shamir*'s gaze in such a way that zero mass is lost. Those skilled in the use of the *shamir* can use it to cut or engrave objects artistically. The only way to contain the destructive potential of the *shamir* is by wrapping it in tufts of wool and placing it in a leaden tube [or basket] filled with barley bran. In nature, the *shamir* was used by the hoopoe bird as a tool to cut through mountains in order to seed desolate areas. It was obtained by Moses who instructed master craftsman Bezalel and his assistant Aholiab to use it for cutting and engraving the stones of the ephod. Later it was acquired by King Solomon (via Asmodeus) to build the Temple. However, the *shamir* vanished during Nebuchadnezzar's destruction of the Temple.

See: *The Legends of the Jews*, Louis Ginzberg [1909] Vol. 1:1 Pg.61. - See also: Sotah, Daf 48b - Talmud

- In the Islamic tradition, the *shamir* is referred to as the *samur* or *sāhūn*. There, it is generally identified with diamond, though it may actually be connected to a creature involved in the discovery King Solomon's death (Quran 34:14). It could also be etymologically linked from the root [س م ر] to the character known as "the *Sāmīrī*" (سَامِرِيُّ). *Sāmīrī* was the one who crafted the *Golden Calf* (Qur'an 20:83-98). In turn, *Sāmīrī* may be linked to master craftsman Bezalel. According to the Bible, Bezalel was Moses' master-craftsman and chief architect of the Tabernacle along with his lead apprentice Aholiab (Exodus 31:1-11, 35:30-31, 36:1). Meanwhile, the Qur'anic commentary (*Tafsir al-Razi* -20:85) quotes ibn 'Abbas as stating that the *Sāmīrī* was a hired hand [جار]* of Moses. Thus, if the *shamir* was in the possession of Bezalel, under the instruction of Moses, then he may be identified as the *Sāmīrī* (lit. of the *Samur*). Ultimately, the *Sāmīrī*'s exile (Q.20:95-97) could explain why the *Shamir*'s whereabouts was unknown from the time of Moses until King Solomon recovered it from Asmodeus approx. 480 years later. [cf. with *Shamir*: n.88,92,162,163. cf. with Bezalel: n.163]

* <http://arabiclexicon.hawramani.com/جار/> بل كان رجلاً من القبط جاراً لموسى عليه السلام وقد آمن به

See also: Al-Rāghib al-Isfahānī, al-Mufradāt fī Gharīb al-Qur'ān (d. c. 1109 CE) المفردات في غريب القرآن للراغب الأصفهاني

- The *shamir* was last known to be in the possession of Dhul Qarnayn while building the barrier against Gog & Magog. See: "Arā'is al-madjālis fī kīṣaṣ al-anbiyā or Lives of The Prophets" al-Tha'labi (11th Cent.) Translated by William M. Brinner - Brill 2002. Pg.615

According to the Talmud, Asmodeus' abode is that of a pit burrowed inside of a mountain and filled with water, then covered with a large rock and sealed tight. This being a place from which he rises daily "from the mountain to the firmament",⁷⁰ and "studies in the academy on high" (Git. 68a). After his heavenly studies he descends to the earth and studies in the earthly academy.⁷¹ When his studies are complete, he returns to the mountain to check his seal and ensure that nobody has entered his pit, he then uncovers it and drinks from its water. After drinking, he re-covers and reseals it in order to resume his studies [Gittin 68a :9]. As a result of this practice, it is said that he possesses exact foresight of the fate of human beings,⁷² knowledge which often prompts him to act in a seemingly inexplicable fashion as exemplified in Gitten 68b:8-12.

Despite the remote and secure location of Asmodeus' abode, Solomon orchestrates a complex military expedition leading to his capture, whereupon he is bound and brought fourth to Solomon. Solomon breaks the will of Asmodeus, who in turn reveals the secrets of obtaining the *shamir*, i.e. the ultimate tool of stone masonry.

"(..)Now you have conquered the entire world and yet you are not satisfied until you also conquer me?"

Solomon said to him: "I need nothing from you. I want to build the Temple and I need the shamir for this." Ashmedai said to him: "The shamir was not given to me, but it was given to the angelic minister of the sea. And he gives it only to the wild

⁷⁰ The description corresponds with *Mount Qaf* of early Islamic cosmology. A mountain range which circles the perimeter of the flat earth in a geocentric model.

"God created a mountain called Qaf; it surrounds the earth, and its roots reach down to the rock on which the earth is (established)." -Ibn 'Abbas

See: *ISLAMIC COSMOLOGY: A study of [Jalāl al-Dīn] al-Suyūṭī's al-Hay'a as-sanīya fl l-hay'a as-sunnīya* with critical edition, translation, and commentary. By Anton M. Heinen, Beirut Texts and Studies - Band 27, Beirut 1982. See especially Pg. 170-171

⁷¹ The source and location of the *earthly academy* is not mentioned. However, if this statement is true, it is possible that Asmodeus studies with the fallen angels Hārūt & Mārūt, formerly known as 'Asa & 'Asā'el. Hārūt & Mārūt are imprisoned in a subterranean region of Babylon.

⁷² *Encyclopaedia Judaica*, Second Edition, Volume 2 Alr–Az, Macmillan Reference, USA Thompson Gale, (2007) Pg.593

See also: Talmud - Gitten 68a:9

rooster, also known as the dukhifat or the hoopoe, whom he trusts by the force of his oath to return it.”

Talmud- Gitten 68b:6-7

The Islamic account differs in that Asmodeus [i.e. Şakhr] himself is the one who is *minister/master of the sea*:⁷³

The Devil who was master of the sea, who was named Sakhr, came to her in Solomon's form.

The History of al-Ṭabarī - Vol.3 The Children of Israel:
Trans. By William M. Brinner, Suny 1991.Pg. 169

Interestingly, in contrast to the Judaic and Islamic accounts, The popular stance of the Freemasons is to deny the existence of the shamir. It is commonly shrugged off as an invention of the Rabbis, having no basis in reality.

It is asserted by the Rabbins, that King Solomon received a secret from Asmodeus, an evil spirit, mentioned in the book of Tobit, who had usurped his throne and afterward became his prisoner. By the use of this [secret], he was enabled to finish the temple without the use of axe, hammer, or metal tool; for the stone schamir, which the demon presented to him, possessed the property of cutting any other substance, as a diamond cuts glass. This, however, is wholly fabulous. Metal tools were used in building the forest and quarry, and it was by a very natural process that the building was constructed without the pollution of these instruments.

A Dictionary of Symbolical Masonry: SCHAMIR.

The Rev. G. Oliver, D.D. 33°

London: Richard Spencer, 313, High Holborn

1853. Pg.321

On the contrary, some rare Masonic manuscripts refer to the shamir as the “noble insect *Shermah*” [also, *Sherma*], giving it the utmost importance

⁷³ A theme of Islands in the sea: Asmodeus/Şakhr, King Hiram, Satan, and the False Messiah all seem to have a perpetual association with the sea and an island thereof. [cf. - n.81,91,99,p.42,130,193.]

in relation to the rituals associated with their central character — *Hiram Abiff*.⁷⁴

What was the real secret our Grand Master H[iram] Ab[iff] was s[lain] for not revealing?

A. Not the S[ign,] T[oken] & W[ord] of a Master Mason, as is erroneously [sic] asserted, but the wonderful properties of that noble Insect call'd S[herm]a which cut and shaped all the sacred utensils & holy vessels &c in King Solomon's Temple, and also that famous stone call'd A...sh...o, that is held in such great veneration among ancient freemasons.

Finch, Royal Arch MS, 'A.D. 1804'. (LMFL BE 395 FIN fol.), p. 25.

As appeared in:

British Freemasonry, 1717-1813, Vol.3
Róbert Péter / Jan A. M. Snoek, 2016
Pg. xviii

(...) the Grand Secrets relative to the Noble in[sect] Sh[erma]h which was that which constituted the secrets of the 3 Grand Masters, and which H[iram] Ab[iff] lost his life for not illegally revealing to the three Tyrian assassins (...)

Dalziel's MS (1830) for the third degree, p. 81.

As appeared in:

British Freemasonry, 1717-1813, Vol.3
Róbert Péter / Jan A. M. Snoek, 2016
Pg. xix

After Solomon obtained the shamir, he used it to build the Temple. All the while, Asmodeus remained in bondage. Upon completion of the Temple Asmodeus tricked Solomon into releasing him and giving him the Ring of Power. Asmodeus then assumed the appearance of Solomon while Solomon himself was rendered unrecognizable, leading to his exile. The impostor Asmodeus then sat on the throne of Solomon, son of David, and impersonated the King unbeknownst to his kingdom.⁷⁵

⁷⁴ Hiram Abiff - The central character of Freemasonry. Hiram Abiff first served King Hiram of Tyre as master craftsman/master mason. He later became the chief architect and master craftsman of King Solomon and the Temple of Jerusalem. Hiram Abiff is mentioned in the Bible in association with the building of Solomon's Temple (1 Kings 7:13-14 and 2 Chronicles 2:13-14). Freemasons have greatly embellished upon the story of Hiram Abiff. Curiously Hiram Abiff bears a remarkable resemblance to Asmodeus, in that both Hiram Abiff and Asmodeus are portrayed in numerous sources as being the Master Craftsman of King Solomon. This essay will analyze similarities between the two characters.

⁷⁵ Ginzberg's *Legends of the Jews* gives a time period of three years.

Ashmedai said to him:

Take the chain engraved with God's name off me and give me your ring with God's name engraved on it, and I will show you my strength. Solomon took the chain off him and he gave him his ring. Ashmedai swallowed the ring and grew until he placed one wing in the heaven and one wing on the earth. He threw Solomon a distance of four hundred parasangs...

With Solomon deposed from the throne, Ashmedai took his place.

Gittin 68b :15

William Davidson Edition - English
The William Davidson Talmud

Solomon, in his exile became an outcast and a commoner, with no supporters. He struggled to find basic sustenance but eventually found his way back to Jerusalem. His persistent claims of being the real King Solomon sparked an investigation, which led to the discovery that Asmodeus [in the guise of King Solomon] was demanding Solomon's wives to have sexual intercourse during their period of menstruation. In addition he was demanding intercourse from Bathsheba, Solomon's mother.⁷⁶ Ultimately, he was deemed an impostor. Upon this discovery, Asmodeus abandoned Solomon's throne and the ring, while the true Solomon, son of David returned as King for the second time.

The queens continued discussing the king's behavior: And he demands of them, i.e., the queens, to engage in sexual inter-course when they are menstruating. And he also demands that Bathsheba his mother engage in sexual intercourse with him. Once the Sanhedrin heard this they understood that he was an imposter and not actually Solomon. They brought Solomon, gave him a ring and the chain on which the name of God was carved. When Solomon entered, Ashmedai saw him and fled.

Gittin 68b :18

William Davidson Edition - English
The William Davidson Talmud

⁷⁶ This is in contrast to the Islamic account on the authority of Ibn 'Abbas who said: "Sakhr was not able to deal with Solomon's wives or his treasury, and the birds and beasts departed from him. The people also began to hear things they had never heard before about Solomon."

See: *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muhammad ibn 'Abd Allāh al-Kisā'i, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 318

See also: *Journal of Qur'anic Studies*, Edinburgh University Press, "And We cast upon his throne a mere body." A Historiographical Reading of Q. 38:34. By M.O. Klar SOAS, UNIVERSITY OF LONDON Volume 6 , No.1 (2004) publ. - M.A. S. Abdel Haleem. pg.111

However, the Rabbi's are in disagreement regarding this narration. One party claiming Solomon returned to the throne as King, and the other claiming that Solomon remained a commoner until his death.⁷⁷

Throughout the later Jewish [*Haggatic*] legends Asmodeus' reputation becomes harmless, even applauded. He is portrayed as a gay creature, inclined at worst to drunkenness, mischief, and licentiousness, but nowhere identified as an evildoer. On the contrary he is often in fact assigned with the specific function of preserving the ethical order of the world.⁷⁸ It has also been said that he is of the good demons who practice the Torah.⁷⁹ In a strange twist, Asmodeus, the Devil has become perilously associated with wit and wisdom, gaiety and gallantry, finesse and finery.⁸⁰

This innovative view of Asmodeus corresponds to Satan's method of corruption in the Qur'an:

(Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong, - "Except Thy servants among them, sincere and purified (by Thy Grace)."

Qur'an 15:39-40

Translation: Abdullah Yusuf Ali

CLASSICAL ISLAMIC PERSPECTIVE

The depth and complexity of Asmodeus' character can not be fully understood with clarity by mere summation. Therefore, it would be

⁷⁷ Talmud - Gitten 68b:20 [*cf.* - n.116]

⁷⁸ An example of such modern day divergence is found in: *Encyclopaedia Judaica*, Second Edition, Volume 2 Alr-Az, Macmillan Reference, USA Thompson Gale, (2007) Pg.593

⁷⁹ *Kabbalah* - Gershom Scholem, Keter Publishing House Jerusalem Ltd. 1974 pg. 322

⁸⁰ As expressed in Maximilian Rudwin's "*Asmodeus, Dandy Among Demons.*," *The Open Court*: Vol. 1930 : Issue 8, Article 2. Pg.466

prudent to compare and contrast both the Judaic and Islamic accounts that pertain to the story of Asmodeus and Solomon. Perhaps it is within the details of the similarities and discrepancies that the true nature and agenda of Asmodeus can be exposed.

Among the most important discrepancies between the two accounts involve the following [in no particular order]:

- 1.) The name or epithet of Asmodeus
- 2.) The issue of foresight in the context of jinn/demons.
- 3.) The status of King Solomon's faith and deeds.
- 4.) The relationship between King Solomon and King Hiram of Tyre.
- 5.) The return of King Solomon after the loss of his dominion

The Islamic sources refer to Asmodeus by the epithet *Şakhr* or *Şakhrā* [Arabic: صخرة/صخر] meaning *Rock/Freestone*.⁸¹ The reason for this epithet remains open to interpretation.

At first glance, the issue of demonic foresight may seem to be a minor detail in the overall story. However, the Jewish narrative portrays Asmodeus as a being with exact foresight [especially with respect to the fate of human individuals].⁸² Examples of this can be seen at length in the Talmud [Gitten 68:a:9,68b:9 - 68b:13] where Asmodeus is described as "rising daily from his dwelling place on the mountain to the firmament," where he "studies in the academy on high". As a result of this practice, he possesses the exact foreknowledge of the fate of human beings. Such notions of demonic foresight remain a crucial deviation from the Islamic perspective as can be seen in the following accounts:

⁸¹ *Sakhr* [صخر, صخرا, صخرة] meaning rock, rocky, stone or freestone. In the last sense, especially in terms of monolithic and megalithic construction. It has also been said to mean *alienation*.

<https://www.alburaq.net/translate.asp?term=صخر>

<https://www.alburaq.net/translate.asp?term=صخرة>

https://hamariweb.com/Dictionaries/freestone_arabic-meanings.aspx

<https://dictzone.com/dictionar-anglais-arab/صخرة>

<https://www.arabdict.com/en/english-arabic/صخرة>

<https://eudict.com/?lang=araeng&word=صخرة>

<https://www.almaany.com/en/dict/ar-en/صخرة/>

<https://www.almaany.com/en/dict/ar-en/صخر/>

<https://ontology.birzeit.edu/term/megalith>

https://ontology.birzeit.edu/term/نصب_صخري

The Arabic epithet of Asmodeus is *Şakhr* meaning "freestone". This meaning establishes a remarkable link with Freemasonry. The term freestone is one of the dual etymologies of the institution, in that it was named after those who worked "freestone". Thus, the name Freemasonry is merely a shortened version of *Freestone Masonry*. The fact that Asmodeus was referred to by the epithet "Freestone" seems to indicate that the fraternity itself was not only named after the craft, but also in honor of Asmodeus. Because Freemasonry traces its origins back to the building of Solomon's Temple, it seems reasonable to assume that the entire institution of Freemasonry is named after *Şakhr* ("Freestone") i.e Asmodeus, aka Hiram Abiff, the central figure of Freemasonry. [cf. with *Avnon* p.53,n.154,156.]

Further Reading: *The Encyclopaedia Britannica - A Dictionary of Arts, Sciences, Literature and General Information*. 11th Edition - Vol.XI - 1910 [Freemasonry Etymology - Page 81]

An occult link can also be made between Asmodeus and *Frankenstein -The Modern Prometheus*, seeing that Frankenstein also translates to "Freestone". See: <https://www.etymonline.com/word/frankenstein> Furthermore, the name Prometheus is Greek for *Foresight*, while Asmodeus is said to have exact foresight. Similarly, like Asmodeus, the fate of Prometheus was to be *bound* to stone. Prometheus eventually merged with the stone completely, hence if *unbound* he would thus be *free* from the *stone*. Similarly, the fate of 'Āzaz'el was to be chained to the rough and jagged rocks of *Dudael*. This theme of stones and chains is also found in the Qur'anic epithet of Satan "al-Rajim" (lit. *The Stoned*). The Jewish False Messiah—*Armilus* is said to be the son of Satan and a *stone*. Hiram Abiff is from the lost Island of ancient *Tyre* and thus he is referred to as the "*Tyrian Architect*", *Tyre* meaning "*Rock*". Finally, the Islamic False Messiah is said to be bound in chains on an enigmatic island waiting for his release. [cf. with "Frankenstein": n.119,157,p76,n.231,p.79,n.232.]

⁸² *Encyclopaedia Judaica*, Second Edition, Volume 2 Alr–Az, Macmillan Reference, USA Thompson Gale, (2007) Pg.593

*“Surely your God is One,
Lord of the heavens and the earth, and of what between them is Lord of the Easts.
We have adorned the lower heaven with the adornment of the stars
and to preserve against every rebel Satan [mārid];
they listen not to the High Council, for they are pelted from every side,
rejected, and theirs is an everlasting chastisement,
except such as snatches a fragment, and he is pursued by a piercing flame.”*

Quran 37:4-10

Translation: A.J. Arberry

*“We have decked the heavens with constellations and guarded them from all
accursed devils. Eavesdroppers are pursued by fiery comets”*

Quran 15:15-18

Translation: N.J. Dawood (1956 Edition)

*Aisha reported that when she asked God's messenger about fortune-tellers, he
replied that they were nothing. She then mentioned that the fortune-tellers
sometimes told them things, which were true. The Prophet said: “That is a bit of
truth which the Jinn steals and cackles in the ear of his friend; but he mixes along
with it a hundred lies.”*

(Saheeh Al-Bukhari, Saheeh Muslim)

*Tongues of flame leapt from his [Asmodeus'] nostrils; but when he looked upon
Solomon's ring, he bowed down humbly and said: “O Prophet of God, May your
Kingdom be magnified. Yet, in the end, it will pass away from you.”
“You speak truly,” Said Solomon,⁸³ “but tell me of the strangest thing you have seen
mankind do.”*

*“Oh Prophet of God,” he began, “one day I passed by a man pulling on a rotten rope
nearly eaten through by locusts, and I realized that he was feeble-minded, and I
passed by another man who claimed knowledge of the occult; and since only God
knows the occult, I was astonished at his foolishness.”*

Tales of the Prophets (Qisas al-Anbiya) 11th Cent. Muḥammad ibn ‘Abd Allāh al-Kisā’ī, Translated by Wheeler M.
Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 305

*And when We decreed that he [Solomon] should die, naught indicated to them that
he was dead but the Beast of the Earth devouring his staff; and when he fell down,*

⁸³ Compare with The Testament of Solomon - Verse 21

the jinn saw clearly that, had they only known the Unseen, they would not have continued in the humbling chastisement.

Quran 34:14
Translation: A.J. Arberry

According to the Biblical and Talmudic perspective, indeed Solomon is repeatedly said to be the wisest of all men. However, it is in these very same texts that he is also portrayed as an complete fool in various circumstances, some of which ultimately lead to his alleged idolatry:

“Solomon followed Astarte (the goddess of the Sidonians) and Milcom (the disgusting idol of the Ammonites). So Solomon did what the Lord considered evil. He did not wholeheartedly follow the Lord as his father David had done. God had given him commands about this. He told him not to follow other gods. But Solomon did not obey God’s command.”

1 Kings 11:5,6,10
GOD’S WORD® Translation

The Biblical account of Solomon’s purported disbelief is directly refuted within the Qur’anic account:⁸⁴

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife.⁸⁵ But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

Quran 2:102 - Translation: Sahih International

⁸⁴ King Solomon’s status in Islam is primarily a major prophet and secondarily a king. The defamation of his character in the Bible and elsewhere is considered to be blasphemous according to Islamic belief. Qur’an 2:102 is the direct refutation of this defamation. Prophet Solomon’s status with God is stated in Qur’an 38:40 - *And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return.* - Abdullah Yusuf Ali Translation

⁸⁵ The renowned Asmodeus taught Solomon’s kingdom the Babylonian sorcery (teachings of Hārūt & Mārūt) of how they might divide a man and his wife. Again, this corresponds to Satan, and ‘Āzaz’ēl the *hero of old, warrior of renowned.* [cf. n.6,51,53,56,61,66,81,85,206,207,208,231]

THE ANTAGONIST OF SOLOMON

The Qur'anic narrations above [34:14 & 2:102] conclude the story of Solomon. The moral of the story being that Solomon was not a wizard and that it was instead the jinn who practiced sorcery, and despite their claims, they have no certain knowledge of the "Unseen", including knowledge of the future. The events that led up to the death and discovery of King Solomon's body are as follows:

Solomon began construction of the Temple in Jerusalem where he compelled the rebellious male jinn to work as [skilled] laborers in the crafts of stone masonry, carpentry and metalwork.⁸⁶ While the rebellious female jinn were assigned to all the sewing and pottery.⁸⁷ Shortly after construction began, the humans complained about the sound from the

⁸⁶ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 302

⁸⁷ Ibid.

-The labour of the demonic jinn under Solomon's rule can be compared to involuntary penal servitude and/or imprisonment with hard labour. It is described in the Quran as عذاب مهين, meaning '*humiliating punishment*' Q.34:14.

jinn's methods of cutting stone.⁸⁸ Solomon's initiative to remedy this led to his quest for the *shamir*.⁸⁹

Despite the efforts of Solomon to control the jinn via stamping the entire species on their necks with the seal of his ring.⁹⁰ Still, one jinn known as “*Ṣakbr the Rebellious*” — “*Master of the Sea*” [Asmodeus] remained free from Solomon's influence. Asmodeus had hidden himself on an island in the

⁸⁸ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn ‘Abd Allāh al-Kisā’ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 304

-It is plausible that the Jinn were using sonic technology to cut stone, making it intolerable to humans. The idea that metal tools were used by ancient masons is denied in some Freemasonic manuscripts:

“*The fact is – no metal tool ever did or can cut it (Porphyry stone). Nor was it cut by this species of insect call’d S[herm]a; their science in Architecture was [acc]ording to human ingenuity & discovery & altho’ greatly superior to the present day, yet it fell far short of K[ing] S[olomon’s] T[emple] in symmetry and order, the superior ornamental part having been performed by supernatural power, communicated to K[ing] S[olomon] by inspiration, which enabled him to ascertain the wonderful properties of this S[herm]a.*”

-William Finch's MS: ‘Royal Arch A.D. 1804’ (LMFL MS BE 395 FIN fol.), pp. 27

[As quoted in *British Freemasonry 1717-1813* pg 143 (Sherma/Shermah = Shamir)]

-The Judaic account differs, in that the *shamir* was needed because the use of metal tools was strictly prohibited in the construction of Solomon's Temple. [*cf.* with *shamir*: n.69,92,162,163.]

⁸⁹ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn ‘Abd Allāh al-Kisā’ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.304

“*Arā’is al-madjālis fī ḳiṣaṣ al-anbiyā or Lives of The Prophets*” al-Tha’labi (11th Cent.) Translated by William M. Brinner - Brill 2002. Pg. 516.

In the Islamic tradition the *shamir* is referred to as the *samur* or *sāhūn*. It was used by Solomon to build the Temple and was last known to be in the possession of Dhul Qarnayn while building the barrier of Gog & Magog. See: “*Arā’is al-madjālis fī ḳiṣaṣ al-anbiyā or Lives of The Prophets*” al-Tha’labi (11th Cent.) Translated by William M. Brinner - Brill 2002. Pg.615

⁹⁰ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn ‘Abd Allāh al-Kisā’ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 302

The Ring of Solomon i.e. ‘*the seal of Solomon*’. The seal refers to a particular design on King Solomon's signet ring. By God's Will, the ring contained the secret of Solomon's dominion. The ring is also referred to as the ring of the ‘vicegerent’, said to have been in the possession of Adam before *the fall*. The nature of its design is debated. Most reports claim it was a hexagram or a pentagram. The ring may also contain other aspects which include the secret or ineffable name of God, and 4 special gemstones. Some say the ring was half iron and half copper alloy. By God's will it appears that the ring gave Solomon the ability to manipulate the four states of matter, including the control over humans and animals [earth/water] as well as jinn and demons [wind/fire]. However, the full capacity of these abilities would only be achieved in Solomon's second epoch as king [see Quran 38:40]. It is unknown what happened to the ring after the discovery of Solomon's dead body. However, it re-appears in the apocalyptic narrations of Prophet Muhammad as being in the possession of the *Beast of The Earth* who will mark the disbelievers between their eyes or nose with the Seal of Solomon.

Abu Hurayra narrates that the Prophet said, “*The Beast of the Earth will emerge and have with it the staff of Moses and the ring of Solomon.*” [Abu Dawud, Ibn Majah, Musnad Ahmad] It will use these to mark off the believers from the disbelievers. -*Tafsir al-Qurtubi Qurtubi (Jami` al-Ahkam al-Qur’an)*

sea.⁹¹ Solomon had been informed by his council that Asmodeus was the only one who could provide access to the shamir. Therefore, Solomon organized a means to capture Asmodeus.

With respect to this incident it has been reported:

Solomon sent after him, but he was a rebellious (mārid) demon. For a time their pursuit was without success. Eventually he was found while asleep, they built a structure which surrounded him in rasaas [رَصَاصٌ = stone overlaid with lead(?)]. He woke up and sprung to escape, but whenever he moved about, he was draped [نَمَاطٌ] in this rasaas.

On the authority of Ibn 'Abbas
Tafsir Ibn Katheer 38:34

Upon the capture of Asmodeus', he was bound and brought fourth to Solomon. Once there, he confessed that he knew how to obtain the shamir and assisted Solomon in doing so. The process of obtaining the shamir was achieved with the involvement of the *hoopoe* bird.⁹² Afterwards, Asmodeus remained in servitude to Solomon as chief over the demons until the completion of the Temple in Jerusalem,⁹³ all the while conspiring to steal the signet ring of Solomon which contained the secret to his dominion.

⁹¹ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.302

- This elusive island may be a candidate for the enigmatic island of Tyre ruled by King Hiram who acquired a troupe of jinn despite being connected to Solomon via his seal on their necks. [cf. - n.73,81,91,99,p.42,p.45,n.130,193.]

-Nosiruddin Burhōnuddin Rabghuzi reports that the island is also a mountain.

See: Al-Rabghūzī, *The Stories of the Prophets, Qiṣaṣ al-Anbiyā'* [14th Cent.]: *An Eastern Turkish Version* (2nd Ed.) H.E. Boeschoten J. O'Kane, Brill 2015. Vol.1, Pg.344 n.68

⁹² The hoopoe bird plays a significant role in the Qur'anic narrative of Solomon without mentioning the shamir by name [Qur'an 27:20-30]. The Talmudic accounts of the hoopoe only occur with respect to the account of the shamir. It appears likely that the deeper aspects of Solomon's relationship with the hoopoe formed after the hoopoe's assistance in acquiring the shamir.

⁹³ His position as chief of demons (i.e. the slave laborers) matches that of Adoniram who was "in charge of forced labor". See: 1 Kings 5:14 & 4:6 and 2 Samuel 20:24.

- Occultists believe that Asmodeus governed the *72 demons of Solomon*, who all served Solomon against their will.

Several Islamic narrations give an account of this event. Many of which are found in the Qur'anic commentaries of classical exegetists⁹⁴ regarding the interpretation of verse Q.38:34 — "*And We certainly tried Solomon and placed on his throne a body; then he returned*".⁹⁵ The bulk of interpretations state that the "*body*" [Arabic: جَسَد *jasad*] on Solomon's throne is a reference to the demonic impostor Asmodeus,⁹⁶ the one who usurped Solomon's kingdom and impersonated him on the throne. This view is partially derived from the narrations of chief Qur'anic exegetist Ibn 'Abbas as well as others from the first and second generation of Muslims.⁹⁷

⁹⁴ See note: 96

⁹⁵ *Sahih International* Translation.

Also translated with the meaning of:

"And We did indeed try Solomon, and We cast a corpse upon his throne. He then repented"
 - *The Study Quran*: Seyyed Hossein Nasr

"Certainly We tried Solomon, and We cast upon his throne a mere body; then he repented." - A.J. Arberry

⁹⁶ Asmodeus is identical to *Ṣakhr* from the Arabic traditions. The *Ṣakhr* epithet was reported on the authority of chief Qur'anic exegetist — Ibn 'Abbas.

- *Ṣakhr* is mentioned by name in no less than 31 different Qur'anic commentaries throughout the first millennium of Islam. Several other exegetists give the account of his story without mentioning the name *Ṣakhr* (such as al-Rāzī). Some merely point out that he was a Jinn (i.e. Genie), while others attribute to him alternative names, assumed to be from the languages of demons.

Classical Qur'anic exegetists who mentioned *Ṣakhr* by name in Q.38:34:

Muqātil ibn Sulaymān (150 AH) - al-Ṭabarī (310 AH) - al-Ṭabarānī (360 AH) - al-Samarqandi (375 AH) - Ibn Abī Zamanīn (399 AH) - Houd bin Mahakam Al-Hawari (3rd Cent. AH) - al-Tha'libī (427 AH) - Abū Ṭālib Al-Makkī (437 AH) - al-Tūsī (460 AH) - al-Qushayrī (d. 465 AH) - al-Māwardī (450 AH) - al-Zamakhshari (538 AH) - al-Baghawi (516 AH) - Ibn 'Atiyyah (546 AH) - al-Tabarsi (548 AH) - Ibn al-Jawzī (597 AH) - Ruzbihan Baqli Shirazi (606 AH) - Ibn 'Arabi (638 AH) - Ibn 'Abd al-Salam (660 AH) - al-Qurtubi (671 AH) - al-Bayḍawī (685 AH) - Izza al-Din Abdul Razek al-Ra'sani al-Hanbali (661 AH) - 'Abd al-Qādir Gīlānī (713 AH) - al-Khazen (725 AH) - Ibn Juzayy al-Gharnati (741 AH) - Ibn Kathīr (774 AH) - Ibn Adel (880 AH) - al-Beqa'i (885 AH) - Jalāl al-Dīn al-Maḥalli and al-Suyūṭī (864/911 AH) - al-Kazerouni (923 AH) - Abu Saud (951 AH).

⁹⁷ It is of note that although it appears this interpretation of 38:34 may have originated from the *Isra'iliyyat*, what remains important is that Ibn 'Abbas appears to have accepted this interpretation as being valid. Numerous detailed narrations of this account have been reported by Ibn 'Abbas regarding the story of Solomon and the demon who usurped his throne. Furthermore, the finer details of which remain consistent throughout these accounts, while many of them boldly contradict both the Talmudic and Biblical accounts of Solomon. Furthermore, these contradictions are unwarranted in terms of the need to align them with the Islamic standards of belief.

The account begins with Solomon hearing about the kingdom of Sidon⁹⁸ on one of the islands of the sea.⁹⁹ Sidon's immense power and strategic location made it virtually impossible to overcome. Likewise, its king was also mighty and powerful, to such an extent that he was worshipped by his people as a god.¹⁰⁰ It was reported to Solomon that this king had taken on a troupe of demonic Jinn.¹⁰¹ At this time, Solomon had more power than anyone on Earth, therefore he attacked the idolatrous Kingdom of Sidon and put to death its mighty king. In the process, Solomon acquired everything of the Sidonians as booty, including the daughter of the king who was the most alluring woman in the entire world.¹⁰²

⁹⁸ The Biblical and Homeric accounts refer to Phoenicia and the Phoenicians [modern day Lebanon] as Sidon and the Sidonians [also; Zidonians], with Tyre as its capital. Thus the title; "*King of The Sidonians*" was a reference to the ruler of both Sidon and Tyre. This Islamic account is yet another example preferring the use of "Sidonians" rather than Phoenicians.

⁹⁹ *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991.Pg.166 - Presently, there is no island of such magnitude in the former Phoenician region. Flavius Josephus gives an account of his personal investigation regarding this matter in his *Antiquities of The Jews*. His findings were that the Island district of Tyre (as described in the time of King Hiram I) had sunk to the bottom of the sea. What remains of Tyre is not more than 1/100th the size of the original island.

[cf.- n.73,81,91,99,p.42,p.45,n.130,193.]

See: *The Complete Works of Flavius Josephus The Jewish Historian* - By William Whiston, A.M. Master Books®, 2008, Pg.199-200

¹⁰⁰ *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991.Pg.167 - Interestingly, King Hiram I [the contemporary of Solomon] was the *King of the Sidonians*. Moreover, he also claimed to be God. [cf.- n.127.]

¹⁰¹ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.317

- Though King Solomon had great influence over the Jinn at this time, it seems that he would not be given absolute physical control over the jinn until his second epoch as king (38:34-40). Therefore, the troupe of Jinn being harbored by the King of Sidon were powerful rebels against King Solomon's rule.

¹⁰² - The Islamic sources mostly attribute to her the name *Jaradah* (Arabic:جرادة), Lit. *Locust*.

- According to the Phoenician histories, Solomon married a daughter of Hiram—king of Tyre & Zidon [Sidon]. Clemens of Alexandria also says, that Hiram gave his daughter to Solomon.

See: John Gill's Exposition of The Bible 1 Kings 11:5.

See also: Apud Tatian. contr. Graecos, p. 171.Stromat. I. 1. p. 325.

- It is of note that As-Suddi indicated that Jaradah's brother [the son of King Hiram] was also taken from Sidon, reporting that Solomon's loss of his dominion was due [in part] to a dispute between Jaradah and Solomon with respect to a judgement concerning her brother. See: Q.38:34 *Tafsir Tabari*. [cf. Jaradah's brother "taken": p.49-50,p.58,n.167]

Upon capture, the Sidonian king's daughter insincerely converted to Islam and Solomon married her. Despite her new and more prestigious status, she remained unhappy with Solomon because of the loss of her father. The demon Asmodeus conspired with her that she request from Solomon an "image" [صورة lit. *form*] of her father as an excuse to remedy her sadness. Regrettably, Solomon judged in her favor and instructed Asmodeus to craft an image of the body of her father,¹⁰³ the likes of which was literally indistinguishable from him, being identical in body but devoid of soul.¹⁰⁴

After she received the *image* of her father, she worshipped it with her native handmaidens for 40 days without Solomon's knowledge. Solomon's vizier, Asaph ben Berechiah¹⁰⁵ discovered their idol worship. Upon informing Solomon of this blasphemy, Solomon destroyed the image, punished his wife and her handmaidens, then went into seclusion to repent.

¹⁰³ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.317 [says; "image of parents"] - *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991. Pg.167

¹⁰⁴ *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991.Pg.167 - The term "image" [صورة] literally means *form*. The description of this image being perfectly "identical" although devoid of soul, suggests that this was no ordinary statue, but rather a type of *golem* such as a hologram, clone or replica. In this context the term صورة (i.e *form*) is quite similar to the classical interpretation of *jasad* جَسَد (i.e."mere body") on the throne of Solomon in Q.38:34.

¹⁰⁵ Asaph ben Berechiah (Hebrew: אספּ בן ברכיה), Arabized: Āṣif bin Barkhiyā (Arabic: أصف بن برخيا) The Islamic accounts portray Asaph as an enigmatic, yet unsung figure. Asaph was a man of many things including; cousin, trusted friend [*siddiq*], scribe, and vizier of King Solomon. The majority of classical Quranic commentators identify him as the one who "*possessed knowledge of the Book*", consequently transporting the throne of the *Queen of Sheba* to King Solomon in the Qur'an-27:40. Furthermore, he is said to have known the *Ineffable name of God*. He is identical to the Biblical Asaph ben Berechiah; a Levite singer who served both King David and King Solomon. He was Chief Minister of *The Ark of The Covenant*, prophet [*nabi*] and friend of King David. He performed at the dedication of Solomon's Temple, and is credited as the being the author or transcriber of 12 verses from the Psalms [50 and 73–83]. In addition, a very remarkable treatise on medicine, called "*Sefer Asaph*" has also been ascribed to him. Curiously, the Islamic accounts make him analogous with the Biblical Benaiah ben Jehoiada, merging the characteristics of two personalities as one. [cf.-n167] Occultists portray Asaph ben Berechiah as a master demonologist and sorcerer extraordinaire. They attribute to him a book of magic called "*Al-Ajnas*" (*The Genera*). [cf.-with *Sefer Asaph*: n.67]

Further Reading: *Demonizing the Queen of Sheba* - Jacob Lassner, University of Chicago Press 1993.

The account of crafting an exact image of ones parent[s] is reminiscent of a narration from Prophet Muhammad concerning the abilities of the coming False Messiah:

According to the hadeeth of Umaamah al-Baabili, the Prophet (ﷺ) said of the Dajjaal: "Part of his fitnah [tribulation] will be that he will say to a Bedouin, Do you think that if I resurrect your father and mother for you that you will testify that I am your lord?" He will say, 'Yes.' So two devils will appear to him in the image of his father and mother, saying, 'O my son, follow him for he is your lord.'"

Narrated by Ibn Maajah, no. 4067.

(Classed as saheeh by al-Albaani, Saheeh al-Jaami' al-Sagheer, hadeeth 7752).

Despite his initial acts of regret, King Solomon's guard was down and God tested him with the loss of his entire Kingdom as well as his identity itself.¹⁰⁶ According to the Qur'anic commentators this event is summed up in the following verse:

And We certainly tried Solomon and placed on his throne a body; then he returned.*

Quran- 38:34 -Sahih International

* Arabic: جَسَدٌ 'jasad' Lit. body, flesh, incarnation. "He became, or assumed, a جَسَدٌ, or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day" -Arabic-English Lexicon by Edward William Lane (d.1876)].

The majority of commentators report the 'jasad' [جَسَدٌ] as being a demon named *Sakbr* — identical to *Ashmedai* or *Asmodeus* from the Jewish and Christian accounts.

This incident appears to correlate with the following Biblical verses:

So the Lord said to Solomon, "Because you have done this[a], and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant[b]."

1 Kings 11:11

New American Standard Bible (NASB)

[a] Lit. **this is with you**

[b] Hebrew לַעֲבָדִי Lit. **slave**

¹⁰⁶ Further reading: *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991. Pg.166-174

The LORD then raised up an adversary against Solomon: Hadad the Edomite, who was of the royal line in Edom.*

1 Kings 11:14

New American Standard Bible (NASB)

adversary*: Hebrew שָׂטָן Lit. **śatan.

Solomon's *servant* [Lit. *slave*] of 1 Kings 11:11¹⁰⁷ can also be identified with Solomon's *adversary* [Lit. *satan*], i.e. *Hadad the Edomite* of 1 Kings 11:14. This identification can be justified with the following narration from the *School of Rashba*:

One night King David slept in the camp in the desert, and Igrat coupled with him in his dream. And he had emission, and she conceived and bore Adad [king of Edom]. When they asked him, "What is your name?" he said, "Sh'mi Ad, Ad Sh'mi [My name is Ad, Ad is my name]," and they called him Ashm'dai. He is Ashmodai, king of the demons, who deprived Solomon of his kingship and sat on his

¹⁰⁷ It may not be coincidental that the event of the *adversary* [satan] coincides with verse 11:11. Numerologists consider number 11 as the "master number". It is associated with the Antichrist and Lucifer. Master occultist Aleister Crowley states in his *"Magick in Theory and Practice"* :
"Firstly", 11 is the number of Magick in itself. It is therefore suitable to all types of operation.
"Secondly", it is the sacred number par excellence of the new Aeon [i.e. the Aeon of Horus]. As it is written in the Book of the Law: "...11, as all their numbers who are of us." "Thirdly", it is the number of the letters of the word ABRAHADABRA, which is the word of the Aeon."

- From the Islamic perspective, the Qur'an mentions the name Iblis [Satan] precisely 11 times, while the word Messiah counters it 11 times. This is similar to the event of Prophet Muhammad being afflicted by magic via 11 knots tied, whereupon 11 verses of Qur'an were revealed in order to counter it. [cf.- n.108]
See also: <http://corpus.quran.com/searchhelp.jsp>

*throne, and therefore he was of the seed of the king of Edom (1Ki. 11:14), for he came from the side of the kingdom of evil.*¹⁰⁸

MS Parma de Rossi 1221 CE, f. 285a

13th century manuscript, from the school of Rabbi Shlomo ben Avraham ibn Aderet [RaShBA]

Also quoted by Gersholm Scholem, *Tabritz* vol. 19 (1948) p. 172; cf.

See also; *Mid Tehillim* 72, Buber, p. 324; Yalqut Reubeni to Genesis 4:8, p. 95, quoting *Sefer Miskhan ha'Eduth*.

The above narration attests that Hadad [Adad] was actually the true identity of Asmodeus. Consequently, given the fact that Asmodeus was the slave of Solomon, and identical to Hadad, he is therefore both the *slave*, and *satan* who usurped Solomon's dominion as referred to in 1 Kings 11:11 and 1 Kings 11:14.

Several things can be derived from this account of the *School of Rashba* which include the following:¹⁰⁹

1.) Asmodeus is a demon human hybrid [cambion] born of a female demoness.

¹⁰⁸ Due to its blasphemous nature, this narration can not be entertained as being entirely factual. By Islamic standards, David's Prophetic status negates the possibility of him having sexual conduct with satanic entities. The release of seminal fluid through demonic seduction, or as victim of rape would be questionable (at the very least) be it from a dream or otherwise. Furthermore, the existence of an illegitimate son of David appears unlikely. In any case, this account has the ability to reconcile several key anomalies within the timeline of Solomon. Its potential as the missing link in the mystery of King Solomon's ordeal with Asmodeus is intriguing. Moreover, it also provides intriguing eschatological implications. Therefore, it is possible that some aspects of this account contain truth, while other aspects contain falsehood. However numerous its faults and blasphemies may be, one must be able to distinguish between right and wrong. And God is the Guide to proper conduct. The main point of blasphemy appears to be the reason for seminal emission. In an attempt to remedy this allegation, it could be interpreted that the alleged "emission" of "seed" was nothing more than common genetic material [e.g. DNA from a single cell]. The prospect of a demon covertly acquiring DNA from a prophet is plausible, given a similar example in the account of Prophet Muhammad's affliction by magic, after the theft of his hair.* In theory, such stolen DNA could be genetically altered and used as a template to clone a demonic offshoot of the Davidic Royal Bloodline. And God Knows Best.

*In this case, a spell was cast on the Prophet after the theft of his hair, tied in 11 knots, then reversed by the 11 verses of chapters 113 & 114 of the Qur'an. [cf. - n.107]

For details, see: *Sahih al-Bukhari* 3268, Book 59, Hadith 78. - *Sahih Muslim* 2189 a-b, Book 39, Hadith 57-58. As well as the Quranic commentaries of 113:4 by Fakhr al-Din al-Razi & Abu 'Abdullah al-Qurtubi.

Also: *The Study Quran* - Seyyed Hossein Nasr, Harper One, 2015 Pg.1581.

See Also: *The Prophet Muhammad, Labid al-Yahudi and The Commentaries To Sura 113** - David Cook, University of Chicago - *Journal of Semitic Studies* XLV/2 Autumn 2000.

¹⁰⁹ This narration alone gives leads to 6 different names and/or titles of Asmodeus: *Ad*, *Adad* i.e. *Hadad*, *King of Edom*, *Ashmedai*, and *King of Demons*. This somewhat simplifies the confusion regarding his identity amongst the legion of aliases identified with him.

- 2.) He is the half brother of King Solomon and therefore a literal, albeit illegitimate '*Son of David*', and therefore, part the royal bloodline.
- 3.) He claims that his name is '*Ad*' or '*Adad*' being identical with its spelling variant '*Hadad*'.¹¹⁰
- 4.) '*Asmodeus*' is merely a byname or title that was given to the reigning King of Demons whose inherent Kingdom is Edom.¹¹¹
- 5.) Edom is part of the demonic realm, a kingdom of evil, being parallel to Solomon's kingdom of righteousness.
- 6.) Solomon was born of a human woman, while Adad/Asmodeus was born of the demoness Igrat. The two became rivals, essentially competing over the inheritance of the kingdom and status as Messiah.

The usurpation of Solomon's dominion at the hands of Asmodeus is one of the many trials and tribulations which followed Solomon after the his conquest of Sidon. The details of this event include the shapeshifting of Asmodeus into Solomon's form. Consequently, Asmodeus obtains Solomon's ring of power from one of Solomon's wives while Solomon was occupied with ritual purification.¹¹² Furthermore, Solomon's form is either altered beyond recognition, or he acquires the appearance of Asmodeus. In turn, Asmodeus [in the guise of Solomon] assumes the throne and rules the world as the false *son of David* for a period of 40 days, leading to Solomon's exile from Jerusalem.

¹¹⁰ Hebrew: אָדָד 'Ādad, ad-ad'; probably an orthographical variation for H2301; Adad (or Hadad), an Edomite:—Hadad. Strong's #H111 - The Exhaustive Concordance of The Bible, by James Strong, Cincinnati: Jennings & Graham, 1890

¹¹¹ Edom (אֶדוֹם) the same as Adom (אָדָם) meaning "to be red". Edom is generally referred to as the name of a place or people. The Edomites descended from their patriarch Esau, who was also known as Edom. Esau was the devilish twin of Prophet Jacob. According to the Hebraic accounts, the twins engaged in an epic wrestling match in which Esau was defeated. It is claimed that Jacob was given the epithet "*Israel*" because of this victory. [cf. with Edom: p.35,p.36,n.109,134,182. cf. with Esau: n.211] See: *Kabbalah* - Gershom Scholem, Keter Publishing House Jerusalem Ltd. 1974 pg. 3

¹¹² Some Islamic sources say Asmodeus tricked Solomon's most trusted wife *Aminah* into giving him Solomon's ring, while the stronger opinion is that Asmodeus obtained the ring from Solomon's disgruntled Sidonian wife — *Jaradah*.

The concept of ruling Earth for *40 days* is reminiscent of the following Islamic narration concerning the False Messiah [*al-Messih ad-Dajjal*]:

The companions asked The Messenger of Allah (ﷺ) about the Dajjal¹¹³, “O Messenger of Allah, how long will he stay on earth?” He replied, “Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.” The companions asked, “O Messenger of Allah, on that day which is like a year, will the prayers of one day be sufficient for us?” The Messenger of Allah (ﷺ) replied, “No. Calculate the time (for prayer).”

Sahih Muslim Vol. 7, Book 41, Hadith 7015 (Excerpted from the complete narration)

During Asmodeus' rule, Solomon, the true *son of David* went through continuous hardship which he endured with patience and repentance. After Asmodeus performed various acts of mischief and blasphemy,¹¹⁴ Solomon's vizier [Asaph ben Berechiah] suggested to Solomon's council that the king has not been himself. The council agreed that Solomon appeared to have changed for the worse. An inquiry leads to the wives of Solomon. They complained that he only attempts intercourse with them during their period of menstruation, while the mother of Solomon

¹¹³ *Al-Messih ad-Dajjal* [المسيح الدجال] i.e. *The False Messiah*. However, although the shorted term *Dajjal* is commonly used in reference to the False Messiah it can also be used in reference to any impostor or liar in general.

¹¹⁴ The extent of the damage inflicted by Asmodeus during his rendition as king of the world can only be left to ones imagination. However, the key to his legacy are the books of sorcery and disbelief that he compiled and planted under the throne of Solomon. The fabricated evidence of Solomon's sorcery is part of a long con to convince mankind that Solomon was a wizard rather than a Prophet. Even though Solomon returned to lead the kingdom, and exile Şakhr. It was upon the discovery of his eventual death, that the demons inspired the the followers of Solomon to exhume these texts. When they discovered that the texts were magical, it convinced many that Solomon was actually a sorcerer, thus a 1/3 of them followed these texts of sorcery in secrecy, and continue to do so until this day. See: *Tafsir Tabari* Q.2:101 See also: *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn ‘Abd Allāh al-Kisā’ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 320. [cf. p.77]

-Some diluted remnants of these books may include the grimoires, such as the *Greater and Lesser keys of Solomon* and *al-Ajnas* - A book of sorcery falsely attributed to Asaph ben Berechiah. However, anything of great importance has likely remained concealed in occult circles.

- The historical allegations [Biblical or otherwise] attributing sorcery and idolatry to Prophet Solomon should actually be attributed to the deeds of Asmodeus and the slander he spread. Furthermore, any scandals that have been reported against to the *House of David* in general should also be attributed to Asmodeus and his followers. They have attempted to defame the house of David, while both David and Solomon were righteous Prophets of God.

complained that he attempted to engage in sexual intercourse with her as well,¹¹⁵ thus exposing the fact that an impostor was impersonating King Solomon. Upon the discovery of Asmodeus' deception, he fled, dropping the ring of power into the sea. The ring was swallowed by a fish. Soon after, a fully repentant Solomon miraculously acquired the fish, upon gutting it, he discovered his signet ring inside of its belly. Solomon put the ring on his finger whilst praying to God for a kingdom that no one would ever surpass. His prayer was granted generously, and he was anointed king for the second time. Solomon's return to the throne ushered in a new epoch of kingship, a marvelous one, never to be outstripped.¹¹⁶

He said, 'My Lord, forgive me, and give me a kingdom such as may not befall anyone after me; surely Thou art the All-giver.'

So We subjected to him the wind, that ran at his commandment, softly, wherever he might light on,

and the Satans, every builder and diver and others also, coupled in fetters:

*'This is Our gift; bestow or withhold without reckoning.'*¹¹⁷

¹¹⁵ Ibn Abbas Reported: "Sakhr was not able to deal with Solomon's wives or his treasury, and the birds and beasts departed from him. The people also began to hear things they had never heard before about Solomon."

See: *Tales of the Prophets (Qisas al-Anbiya) 11th Cent. Muhammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 318*

¹¹⁶ If the Bible has been subject to corruption with regards to the events of King Solomon and Asmodeus, it is possible that Rehoboam's reign did not come as early as the Bible states. The Rabbi's are split into two groups, one of the opinion that Solomon returned to the throne after Asmodeus' rule, the other opinion is that Solomon did not return to the throne, rather he remained a commoner until his death. However, the Qur'anic exegetists insist that Solomon returned to the throne [38:34]. Therefore, it is plausible that Solomon did not die in his 50's, rather he returned to the throne and lived much longer. This would allow him to exercise his additional powers and authority [38:35-40], giving him an opportunity to fulfill his duties as Messiah of that time period (2 Samuel 7:12-16 & Psalm 72:1-20). One way to account for this is by identifying King Solomon's second epoch with the Qur'anic narrative of *Dhul Qarnayn*. An in depth analysis of this topic may be discussed in a separate study God Willing.

¹¹⁷ Though Solomon previously had considerable influence over jinn-kind, it was not fully established until this moment. Because of these new powers, he was then able to bind and exile the most powerful and rebellious jinn, including Asmodeus.

See: Qur'an 38:35-40 where it appears that Solomon is now given the power to control *fire* and *wind* (air). As Jinn are made from these two elements, i.e. scorching wind (نَارِ السَّمُومِ) and smokeless fire (مَارِجٍ مِنْ نَارٍ) [Q.15:27, 55:15]. Where previously, Solomon appeared only able to control *earth* and *water*, those being the elements that humans and animals are made of (صَلْصَالٍ مِنْ حَمًا مَسْنُونٍ). In such case, God empowered Solomon to control the four elements, or *the four states of matter* with the use of his ring.

And he had a near place in Our Presence and a fair resort.

Qur'an 38:35-40 A.J. Arberry Translation

Upon the return of Solomon, Asmodeus was promptly hunted down and captured. He was then bound and sealed within a rock or chest and banished into the sea. This type of punishment [i.e. being bound to stones or chests and/or exiled to the sea] is reminiscent of the fates of similar rebels, such as the fallen angel formerly known as 'Āzaz'ēl [Satan], Cain, Osiris¹¹⁸ and Prometheus.¹¹⁹

¹¹⁸ Compared to the account given by Plutarch, the parallels with Osiris' imprisonment & exile are striking: Osiris had civilized the entire world as its king. However, Seth (also, Set), accompanied by his 72 accomplices and the *Queen of Ethiopia* tricked Osiris into a chest, sealed it with molten lead, and exiled him into the River Nile. Eventually the chest washed ashore on the Sidonian coast [near the land of Býblos]. There it was enveloped by the trunk of a tree. The king of this region marveled at this great tree and made it into a pillar for his palace, unaware that it contained Osiris.*

See: *Isis and Osiris* by Plutarch. Published in Vol. V of the Loeb Classical Library edition, 1936. Pg.37. Translated from: *De Osiride et Iside*, Plutarch, (circa 100CE).

**Seth* or *Set* parallels Solomon, and his 72 accomplices parallel the 72 demons controlled by Solomon. The *Queen of Ethiopia* parallels the *Queen of Sheba*. The sealing of Osiris in the chest and his exile into the sea parallels the Islamic account of Solomon and Asmodeus. It may be that the legend of Osiris vs. Seth is merely an allegory for the original story of Cain vs. Seth as the account of Osiris vs. Seth shares curious parallels between the story of Cain vs. Seth. Otherwise, this is a case of history repeating itself, and their epic confrontation may function as a template. One to be acted out periodically by different individuals with similar traits until the apocalyptic finale. For the details of Seth vs. Cain see: *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg. 85-86. [cf.- n.222]

¹¹⁹ **Prometheus**: One of the Titans in Greek Mythology, he was a master craftsman and considered the wisest of his race. He was credited with the creation of human beings and with giving them fire and various types of skills and knowledge. His name (Promêtheus, Greek :Προμηθευς) means "forethought." Prometheus is said to have formed the human body from clay (in "godlike image") which was animated by the winds. Prometheus is most prominently known as the rebellious Titan who stole fire from Heaven and gave it to mortals for their use. Hence, he is known as the "Fire-Carrier" or "Fire-Bringer". For this transgression (amongst others), Zeus ordered that Prometheus be chained to a rock in the the Caucasus for eternity. His punishment was such that a bird would come and eat his liver every day. Since Prometheus was immortal, his liver always regenerated, Prometheus, goaded by the pain of the tearing beaks, pressed himself deeper and deeper into the rock until he became one with it. Mary Shelley's *Frankenstein* was heavily based on the Prometheus character, hence the subtitle; *The Modern Prometheus*. [cf.- n.81,157,p.80]

- See: *Prometheus* Franz Kafka, 1818. See also: <https://www.theoi.com/Titan/TitanPrometheus.html>

- Recommended reading: *Lucifer and Prometheus: A Study of Milton's Satan*. by R.J. Zwi Werblowsky , Psychology Press, 1952.

- Recommended reading: Aeschylus's (c. 523 BC-c.456 BC) "Prometheia" trilogy; *Prometheus Bound*, *Prometheus Unbound* & *Prometheus Fire-Bringer*.

He commanded the demons, saying, "Bring [Sakbr] to me!" The demons sought him until they caught him, and he was brought. Solomon bored a hole in a stone for him and put him inside. Then he closed it up with another [stone], bound it with iron and lead, and gave orders for it to be cast into the sea.

On the authority of Wahb ibn Munabbih
The History of al-Ṭabarī - Vol.3 The Children of Israel
Trans. By William M. Brinner, Suny 1991. Pg. 170

He sent for the devil, and he was brought. [Solomon] gave orders to place him in a chest of iron, then it was shut and locked with a lock. He sealed it with his signet ring, then he gave orders to cast it into the sea. The devil will be in it until the Hour arrives.¹²⁰

The History of al-Ṭabarī - Vol.3 The Children of Israel
Trans. By William M. Brinner, Suny 1991. Pg. 173

He had Sakbr the Rebellious bound in iron and covered with two boulders which he sealed with his ring. Then Solomon commanded him to be cast into a lake, where it is said that he is still and so shall be until the end of time.

Tales of the Prophets (Qisas al-Anbiya) 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.319

They seized him, bound him and brought him to Solomon. He ordered them to build a chest (تخت) of alabaster (رُخَامٌ), where they placed him inside of it and sealed it with copper (نُحَاسٌ). Then he ordered it to be cast into the sea. This is the reference of Allah's statement "And We certainly tried Solomon and placed on his throne a body; then he returned". It refers to the demon who was given power over him.

On the authority of Ibn 'Abbas
Tafsir Ibn Kathir 38:34

The theme of Asmodeus being "The Devil who was master of the sea" while at the same time succumbing to the fate of being bound and banished into the sea, resonates with Islamic accounts regarding both the False Messiah as well as Satan himself.

Jabir reported: I heard Allah's Messenger (ﷺ) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial

¹²⁰ Abu Hurayrah said: The Messenger of Allah ﷺ said: "The Hour will not begin until the sun rises from its place of setting. When it rises from its place of setting, all people will believe, but on that day 'no good will it do to a person to believe then, if he believed not before.'" -al-Bukhaari (4635) and Muslim (157) See also: Q.6:158

and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

Sahih Muslim: Book 039 'Kitab Sifat Al-Qiyamah wa'l Janna wa'n-Nar', Number 6754

Fatima bint Qais reported:

When The Messenger of Allah (ﷺ) finished his prayer, he stood on the pulpit, and he was laughing. He (ﷺ) said, 'Let each person remain in his place of prayer.' He (ﷺ) then said, 'Do you know why I gathered you?'

They said, 'Allah and his Messenger know best.'

He (ﷺ), said:

Indeed, by Allah, I have not gathered you for exhortation or warning; instead, because Tameem ad-Daaree was a Christian man, but then he came, pledged allegiance and accepted Islam; and he related to me a hadeeth that is in harmony with what I related to you in regard to The False Messiah.

(...) He (Tameem ad-Daaree) said that he sailed in the sea on a sea vessel with thirty men from Lakhm and Judhaam. The waves played with them for a month, and they anchored at an island in the sea — where the sun sets. (...) They were met by something that was profusely hairy — with thick and plentiful hair; so much hair that they did not know its front from its back. (...) They said, 'Woe unto you; what are you?'

It said, 'I am al-Jassaasah (The Spy).'

They said, 'And what is al-Jassaasah?'

It said, 'O people go to this man at the monastery, for he is most eager to learn of your news.'

Tameem said; 'When she named to us a man, we became afraid from her; fearing that she was a female demon. We hurried until we entered the monastery, and inside of it we saw the largest man — in terms of bone structure — that we had ever seen in all of creation¹²¹. He was tied in chains with his hands gathered at his neck; between his knees and his heels (he was tied) in chains. (...) He said: (...) I am The Messiah¹²². And the time is near when permission will be given to me to come out. I will come out and I will travel the earth. Then, in a period of forty nights, I will

¹²¹ In this place he appears to be a giant man. Identical to the descriptions of the Nephilim as well as the people of 'Ad. [cf.-n.49,223]

¹²² *al- Messih* (The Messiah) - Though he is indeed the False Messiah (*al-Messih ad-Dajjal*) he claims to be "The Messiah" just as he will when he emerges in the End Days.

not leave a village without descending in it — except for Mecca and Taibah, for they are both forbidden upon me. Whenever I want to enter one of them, I am met by an angel, in whose hand is a sword unsheathed, and he will block me from entering it. And verily, upon every mountain pass from it are angels that guard it. (i.e. Mecca and Taibah).

As he struck his rod on the pulpit, the Messenger of Allah (ﷺ) said, 'This implies Taibah meaning Medina. Have I not, told you an account (of The False Messiah) like this?

The people said, 'Yes.'

He (ﷺ) said, The hadeeth of Tameem impressed me, for it corroborates with the account which I have given to you about him (The False Messiah) and about Medina and Mecca. Behold! He is indeed in sea of Syria (Mediterranean Sea) or in the sea of Yemen (Gulf of Aden); rather; no, he is in the direction of the East.' He said it twice and pointed his hand to the East.

-Narrated on the authority of Fatimah Bint Qais

[Excerpted from the complete narration]

Sahih Muslim 2942 a In-book reference: Book 54, Hadith 149

Abu Sa'id reported that Allah's Messenger (ﷺ) met him (Ibn Sayyād [cf. n.36,140]) and so did Abu Bakr and 'Umar on some of the roads of Medina. Allah's Messenger (ﷺ) said: Do you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am the messenger of Allah? Thereupon Allah's Messenger (ﷺ) said: I affirm my faith in Allah and in His Angels and in His Books,¹²³ and what do you see? He said: I see the throne over water. Whereupon Allah's Messenger (ﷺ) said: You see the throne of Iblis upon the water, and what else do you see? ¹²⁴ He said: I see two truthfuls and a liar

¹²³ See: Qur'an 2:285

¹²⁴ A detailed analyses of the throne of Iblis in comparison to King Hiram of Tyre's throne is discussed in: *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* By David Joel Halperin . See Pg. 241-249. See especially Pg. 245-246.

*or two liars and one truthful.*¹²⁵ *Thereupon Allah's Messenger ﷺ said: Leave him
He has been confounded.*
Sabih Muslim Hadith #6692

CONQUEST OF THE SIDONIANS

Another character significantly associated with the sea was the *King of the Sidonians*. Ironically, it seems that it was the absolute conquest of the Sidonians that initiated King Solomon's temporary downfall and dethronement. In any case, his impressive conquest including the death of their king and the absolute acquisition of its booty remains a strikingly profound contradiction to the Biblical account.

Biblical and Homeric accounts refer to the ancient Phoenicians as "Sidonians" with Tyre being its capital during the reigns of King David and Solomon.¹²⁶ The fact that Hiram I was the King of Tyre and contemporary of David and Solomon is well documented. The Bible portrays an unusually devout relationship between the *House of David* and King Hiram of Tyre. It is reputed that this relationship was well

¹²⁵ This statement may be a reference to the two angels said to accompany the False Messiah:

"Two angels resembling two Prophets, one on either side will accompany him. This will be to test mankind. Hence Dajjal will ask, "Am I not your lord? Do I not give life and death?" One of the angels will reply, "You are a liar." However nobody will be able to hear this reply besides the other angel. The second angel addressing the first angel will say, "You are speaking the truth." Every body will hear what this second angel said and will think that an angel is testifying that the Dajjal is Allah though in reality this second angel was addressing the first and agreeing with his reply that you are speaking the truth that the Dajjal is certainly a liar."*

(Narrated by Safeena-Musnad Ahrnad)

- In the above scenario there would be two truthfuls (the two angels) and one liar (the Dajjal).

*It is also possible that these two angels are Hārūt & Mārūt, given their compromised status.

[cf.- n.6,56,61,66,71,85,125,206,230]

¹²⁶ The *Sidonians* are mentioned with the hewing of cedars for the temple of 1 Kings 5-6.

Sidonians being a general term for *Phoenicians* in ancient times - *The New Oxford Annotated Bible* 4th Edition 2010. Pg.496 - 5.6,n.6.

-Whomever was king of Sidon was also king of its counterpart, Tyre with the title of "King of the Sidonians [1 Kings 16:31]. The counterpart of Sidon was Tyre. This relationship is one of the enduring idiosyncrasies of Phoenician History, and one that remains somewhat enigmatic.

See: *"The King Of The Sidonians"*: Phoenician Ideologies and the Myth of the Kingdom of Tyre-Sidon- Philip J. Boyes - Bulletin of The American Schools of Oriental Research No. 365 Feb 2012 Pg.33

established despite King Hiram's heretical beliefs, including the claim that he himself was God.¹²⁷

Ginzberg's *The Legends of the Jews* narrates an account of King Hiram which describes his extraordinary *hubris* and architectural genius.¹²⁸ These traits led to his construction of an artificial Island. The island was constructed in the form of a 7 layer inverted pyramid of which he named *The Seven Heavens*.¹²⁹ This (pseudo) "seven heavens" hovered over the sea upon four massive pillars burrowed into the Earth.¹³⁰

This architectural masterpiece was Hiram's attempt to compete with God — The Creator, by imitating His Heaven and His Throne over the waters.¹³¹ King Hiram eventually claimed himself to be God, and was

¹²⁷ "I am God, I sit in the seat of God, in the midst of the seas." -Ezekiel 28:2, Jubilee Bible 2000.

See also: Bava Batra Daf 75a:19 Talmud. See also: *The History of al-Ṭabarī - Vol.3 The Children of Israel:* Trans. By William M. Brinner, Suny 1991 p.167-68

¹²⁸ *The Legends of the Jews* by Louis Ginzberg [1909], Vol. 4:10 Pg.96-98

¹²⁹ *The Encyclopedia of Jewish Myth, Magic & Mysticism* 2nd Edition - Geoffrey W. Dennis 2016 Pg. 200 see also; Yalkut Shimoni: Midrash al Torah, Neviim u-Khetuvim. Yarid ha-Sefarim, Jerusalem 2006 Midrash Yalkut Shimoni: Torah, Nevi'im, u-Khetuvim. Machon HaMeor, Jerusalem 2001

¹³⁰ *He had four iron pillars fastened to the bottom of the sea, and on these he erected seven heavens, the first being of glass, the second of iron, the third of lead, the fourth of molten metal (brass), the fifth of copper, the sixth of silver, and the seventh of gold. These heavens were separated from each other by channels of water, ranging in size from 500 to 3,500 square ells, so that each heaven was 500 square ells larger than the one below it. Furthermore, Hiram collected huge boulders in the second heaven, the rolling of which resembled thunder; and flashes of lightning were produced by great precious stones (...) The wonderful palace sank into the earth, where it is preserved for the pious "in the future world"* (Yalk, Ezek. 367; variants to this text in Jellinek, "B. H." v. 111-112; H. M. Horowitz, "Bet 'Eḳed ha-Aggadot," iii. 28-31) Source: <http://www.jewishencyclopedia.com/articles/7720-hiram-huram>

-This artificial island appears to be identified with the former Island of ancient Sidon/Tyre which is also said to have been sunk into the sea. [cf.- 73,81,91,99,p.42,p.45,n.130,192.]

- A detailed analyses regarding this structure, and the King of Tyre is discussed in: *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* By David Joel Halperin . See Pg. 241-249.

- This structure contains parallels with the Arabian legend of the city of *Iram*, where *Iram* was said to be built by *Shadād bin 'Ad* or, 'Ad—Iram [see: endnote.]

¹³¹ *And it is He who created the heavens and the earth in six days, and His Throne was upon the waters -- that He might try you, which one of you is fairer in works. And if thou sayest, 'you shall surely be raised up after death,' the unbelievers will say, 'This is naught but a manifest sorcery.* -Qur'an 11:7 A.J Arberry

spoken of in Ezekiel [28:1-19] in such a way that curiously identifies him with Satan and the fall thereof.¹³²

According to Freemasonic legend, King Hiram of Tyre was the foremost Grand Master of all ancient Masons.¹³³ In their earliest manuscripts he is referred to by the name of *Iram*.¹³⁴ The *Præparatio Evangelica* [4th Cent. CE] calls him *Suron*.¹³⁵ The Rabbi's attribute to him a mysterious lifespan of over 1000 years,¹³⁶ equating him with *Hirah of Adullam* — a contemporary of Judah, and also King *Ethiba'al* of Tyre — a contemporary of Ezekiel.¹³⁷ While the earliest Christian exegetists refer to him as the

¹³² See Ezekiel 28:1-19 for the complete account.

- "Thus you find that though I created Hiram, king of Tyre, righteous and upright, as it is said: Perfect in thy ways from the day that thou wast created (Ezekiel 28:15), wickedness finally appeared in him and he was banished." - Midrash Tanchuma, Bereshit, Siman 7:3

Recommended Reading: *Adam, Satan, and the King of Tyre: The Interpretation of Ezekiel 28:11-19 in Late Antiquity* - By Hector M. Patmore, Brill 2012

- Though it is generally thought that the "prince" of Ezekiel 28:2 was actually "king" [Ethbaal - the reincarnation of Hiram I - King of Tyre, i.e. Satan], it is plausible that the "prince" could have been referring to Prince Hiram Abiff as the 'son' of the King of Tyre.

¹³³ In legendary Masonry, Hiram, King of Tyre, was the Grand Master of all Masons. In the symbolic supports of Masonry, he represents the pillar of strength (might) because it was by his great power that he was able to share with Solomon the great undertaking of constructing the Temple.

See: Albert G. Mackey, *An Encyclopaedia of Freemasonry* Vol.1 1914 Edition Pg.346 [see: endnote.]

¹³⁴ The earliest Freemasonic manuscript to mention King Hiram is the *Dowland MS* where his name is; *Iram*. Such is the case with the later *Lansdowne* and *Grand Lodge MMS* as well.

Smith's Bible Dictionary contains an entry for the word *Iram*:

Iram - (belonging to a city), a leader of the Edomites, Ge 36:43; 1Ch 1:54 i.e. the chief of a family or tribe. No identification of him has been found. Smith, William, Dr "Meaning and Definition for 'iram' in *Smith's Bible Dictionary*, 1884. [see: endnote.]

¹³⁵ King Hiram as "*Suron*" - Eupolemus, in Eusebius, "*Præparatio Evangelica*" ix. 33, 34.

¹³⁶ The circumstances related to Hiram's extremely long lifespan can be explained with the possibility that *Hiram* [or *Iram*] was a generic name for a king of Tyre, like the title *pharaoh* for a king of Egypt. Therefore all *Hirams* of Tyre were merely hosts [embodiments] of Satan, until Tyre ultimately sank into the sea and was swallowed by the earth. [see: endnote.]

¹³⁷ "*King Hiram was Hirah, a Canaanite who lived in Adullam in the time of Judah*". - Josephus, "*Antiquities of the Jews*" viii. 2, §§ 6-8; idem, "*Contra Ap.*" i. 18-19

- "*Son of man, say unto the prince of Tyre,....*" *Whose name was Ethbaal, or Ithobalus, as he is called in Josephus; for that this was Hiram that was in the days of Solomon, and lived a thousand years, is a fable of the Jewish Rabbins, as Jerom relates: this prince of Tyre is thought by some to be an emblem of the devil; but rather of antichrist; and between them there is a great agreement, and it seems to have a prophetic respect to him.* - Gills Exposition of the Entire Bible (Commentary for Ezekiel 28:2)

“mask” of Lucifer.¹³⁸ Furthermore, Hiram has also been identified with the Islamic — Iblis [Satan], who's throne is over the sea. Ironically this observation has been noted by Jewish scholarship rather than Islamic scholarship.¹³⁹ The conclusion was drawn from an analysis of the verbal confrontation between Prophet Muhammad and the anti-messianic figure Ibn Ṣayyād.¹⁴⁰

In any case, the Bible reports that it was King Hiram's generous donations that helped build both David and Solomon's kingdoms. Most prominently, it was his enormous donations of materials and skilled laborers that made the building of Solomon's Temple possible.¹⁴¹ These

¹³⁸ Origen of Alexandria c. 184 – c. 253 - (De Principiis, I.v.4, tr. 47-49 [636]; In Ezech. Hom. , XIII, 1, ed. 8:442-443 [641])

- "We can best understand what the rabbis did if we assume that, for them as for Origen, "Hiram king of Tyre" was a mask for an immortal being who set his merkabah upon the waters. By so doing, he drew into himself the evil that more properly belonged to the original master of the merkabah." *Faces of the Chariot*, by David J. Halperin, J.C.B. Mohr (Paul Siebeck) Tübingen 1988. Pg.247.

¹³⁹ A detailed analyses of the throne of Iblis in comparison to King Hiram of Tyre's throne is discussed in: *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* By David Joel Halperin. See Pg. 241-249

¹⁴⁰ *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* - David Joel Halperin Pg 245-246

Further Reading: *The Ibn Sayyād Traditions and the Legend of al-Dajjāl* -David J. Halperin. Journal of the American Oriental Society Vol. 96, No. 2 (Apr. - Jun., 1976), pp. 213-225 Published by American Oriental Society.

Ibn Ṣayyād - A character who lived during the time of Prophet Muhammad. A child of Jewish parentage who exemplified several traits of the *Dajjal* (i.e.False Messiah). As a child he claimed to be a Prophet of God and was defiant in his enigmatic interactions with Prophet Muhammad. After reaching adulthood he professed his belief in Islam but remained mysterious, having been quoted as saying: "I know his (The False Messiah's) place of birth, his abode, and where he is right now" [cf.- n.184]. After being asked if he would like to be in the False Messiah's position, he replied: "I would not resent it" [Sahih Muslim No.6994 & 6995]. Though Ibn Ṣayyād is generally considered to have been a *lesser Dajjal*. [cf.- n.221] Some of Prophet Muhammad's companions swore that he was *THE Dajjal*. For example, al-Walid said: *Abu Salamah's son said to me, "There is a detail in this hadith you did not remember: Jabir bore witness that he [the chained Dajjal] is Ibn Ṣayyād."* [cf.- p.42] *I said, "But he died!" — "Even though he died."* [cf.- n. 222] — "But he became a Muslim!" — "Even though he became a Muslim." — "But he entered Medina!" — "Even though he entered Medina." [cf.- p.43]

See: Abu Daud II, 434; Quoted by Ibn Kathir, op. cit., I, 101.

See also: *The Ibn Sayyād Traditions and the Legend of al-Dajjāl* -David J. Halperin. Journal of the American Oriental Society Vol. 96, No. 2 (Apr. - Jun., 1976), pp. 223 Published by American Oriental Society.

¹⁴¹ Examples of this can be found in, but not limited to: 1 Kings 5:1-18

accounts seem highly suspicious, and peculiarly illogical from both the viewpoint of the *House of David* as well as King Hiram of Tyre.

Firstly, Hiram of Tyre was a pagan king who claimed divinity.¹⁴² Therefore, his participation in the establishment of a rival Temple [one being dedicated to the God of Abraham] would be an irrational conflict of interest, one which would only compete with his delusions of divinity. Secondly, the location and sheer magnitude of Solomon's Temple would inevitably overcome Hiram's neighboring kingdom. Thirdly, from the viewpoint of the *House of David*, it does not suit a Prophet of God to fraternize [as equals] with those who claim divinity in opposition to The Creator. Consequently, the Biblical account appears dubious, and therefore, corrupted from its original form.¹⁴³

On the other hand, the Islamic narrative gives an account that boldly contradicts that of the Biblical one. The Islamic account in the *History of Tabari* states that Solomon waged war on the king of Sidon, executed it's

¹⁴² "I am God, I sit in the seat of God, in the midst of the seas." -Ezekiel 28:2, Jubilee Bible 2000.
See also: Bava Batra Daf 75a:19 - Talmud. See the Islamic source: *The History of al-Ṭabarī* - Vol.3 *The Children of Israel*: Trans. By William Brinner, Suny 1991. Pg.167-168

¹⁴³ (...) *there is a party of them that heard God's Word, and then tampered with it, and that after they had comprehended it, wittingly.*

*Know they not that God knows what they keep secret and what they publish?
So woe to those who write the Book with their hands, then say, 'This is from God,' that they may sell it for a little price; so woe to them for what their hands have written, and woe to them for their earnings.*
-Qur'an 2:75,77,79 - A.J. Arberry Translation.

King, and took everything from his kingdom as spoils of war.¹⁴⁴ Though this account does not mention the King of Sidon by name,¹⁴⁵ both the Biblical and Islamic accounts state that this king [like Hiram] was indeed the king of the Sidonians, and both state that he [like Hiram] was stationed on an enigmatic island that no longer exists.¹⁴⁶ As such, it remains evident that the King who Solomon put to death during the conquest of the Sidonians was indeed the Biblical *King Hiram of Tyre*. In which case, it would not be necessary for Solomon to accept donations from King Hiram since “everything” of the Sidonians would have been acquired as booty, including the Tyrian Princess.¹⁴⁷

¹⁴⁴ *The History of al-Ṭabarī * Vol.3 The Children of Israel* Trans. By William M. Brinner, Suny 1991.Pg. 166

*Abū Jaʿfar Muhammad ibn Jarīr al-Ṭabarī (839-923CE) - Considered to be Islam's chief historian. He was a prolific polymath who wrote on many diverse topics. His school of thought (*madhhab*) flourished among scholars for at least 200 years after his death. He is the author of the largest commentary of the Qur'an (*Tafsīr al-Ṭabarī*), and author of the largest history and chronicle of Islam (*Tārīkh al-Rusul wa al-Mulūk*). His History was based on the science of narration, and his Qur'anic Commentary was likewise based on the traditional narrations (*ḥadīth*) rather than intellect. In addition to these great works he also attempted the largest Prophetic Ḥadīth collection of Islam (*Tahdhīb al-Āthār*), but died before its completion. Although unfinished, it was described by al-Kattani as one of al-Ṭabarī's amazing works. The primary aim of Ṭabarī's education was the mastery of Islamic jurisprudence and its ancillary disciplines, especially the collection of ḥadīth. Ironically, most of his work on jurisprudence and ḥadīth have been lost while his historical and exegetical works have remained.

See: al-Kattani, Muhammad ibn Jaʿfar (2007). *al-Risalah al-Mustatrafah* (in Arabic) (Seventh ed.). Beirut: Dar al-Bashair al-Islamiyyah. p. 43.

- Elton L. Daniel, “Ṭabarī, Abū Jaʿfar Moḥammad b. Jarīr,” *Encyclopædia Iranica*, online edition, 2012, available at <http://www.iranicaonline.org/articles/tabari-abu-jafar> (accessed on 8 November 2013)

- Lindsay Jones (ed.), *Encyclopedia of religion*, volume 13, Macmillan Reference USA, 2005, p. 8943

¹⁴⁵ al-Ṭabarī does not give the king's name. Others have given different names to both the king and his daughter which seem to be devoid of meaning, with the exception of al-Kisā'ī who calls him *Nuriah*, meaning: illuminated, radiant, brilliant, shiny, enlightened or spark, and associated with 'anointed himself'. See: <https://www.almaany.com/en/dict/ar-en/نورية/> See also: <http://lisaan.net/search/نور>

¹⁴⁶ [cf. - n.73,81,91,99,p.42,p45,n.130,193.]

¹⁴⁷ The Islamic sources mostly attribute to her the name *Jaradah* (Arabic: جرادة), Lit. *Locust*.

- According to the Phoenician histories, Solomon married a daughter of Hiram, king of Tyre & Zidon [Sidon]. Clemens of Alexandria also says, that Hiram gave his daughter to Solomon. [cf. - n.102,112.]

See: John Gill's Exposition of The Bible 1 Kings 11:5.

Also: Apud Tatian. contr. Graecos, p. 171.Stromat. I. 1. p. 325.

- It is of note that As-Suddi indicated that Jaradah's brother [the son of King Hiram] was also taken from Sidon, reporting that Solomon's loss of his dominion was due [in part] to a dispute between Jaradah and Solomon with respect to a judgement concerning her brother. See: *Tafsir Tabari* Q.38:34 [cf. -n.102]

“Everything” i.e. the spoils of war, would include King Hiram’s famed lumberjacks, sailors, masons and [any] skilled laborers or craftsmen who could assist in the further establishment of Solomon’s kingdom. The most notable of which being King Hiram’s namesake and master craftsman — *Hiram Abiff*.¹⁴⁸ In the eyes of Freemasonry it was this Hiram who would become ‘*Master of the Order in Jerusalem*’. *Rabbinic* traditions state that Hiram Abiff’s reward for building Solomon’s Temple was his ascension to Paradise whilst he was still alive.¹⁴⁹

HIRAM ABIFF

As stated previously, Solomon’s absolute conquest of Sidon appears ultimately to have initiated his temporary downfall. An intriguing observation which may apply to this event is that Asmodeus’ name of choice; is *Sidonay*.¹⁵⁰ Curiously, all known accounts portray either Asmodeus or Hiram Abiff as King Solomon’s Master Craftsman, while none of these accounts include the participation of both characters within the same narrative. Therefore, it is reasonable to assume that both characters are one and the same. Hence, the favored pseudonym of Asmodeus — *Sidonay*, could quite possibly be a “codename” for the Sidonian Master Craftsman — Hiram Abiff.

¹⁴⁸ The fact that Hiram Abiff shares the same first name as his master (King Hiram of Tyre), tends to cause confusion between their identities. This had led some to suggest that the two are one and the same.

¹⁴⁹ “...*Their wages they were to receive from God in the world to come, and the master workman, Hiram, was rewarded by being permitted to reach Paradise alive.*”

Legends of the Jews- Volume 4:5, Author: Louis Ginzberg 1909, Pg. 98.

-According to Freemasonry, King Hiram’s protégé was Hiram Abiff. Hiram Abiff was an artisan extraordinaire who eventually served King Solomon as the Master Craftsman of Solomon’s Temple. Hiram Abiff is the central figure of Freemasonry. Freemasons play the role of Hiram Abiff during the rituals of the Master Mason Degree.

¹⁵⁰ *Sidon-ay* [Syriac/Aramaic] Lit. of *Sidon/Sidonian*. [cf.- p.2,p.6]

-The Phoenician name *Ṣīdūn* (ṣdn) appears in Biblical Hebrew as *Ṣīdōn* (צִדוֹן) and in Syriac as *Ṣidon*. This was hellenized as *Sidōn* (Greek: Σιδών), which was Latinized as *Sidon*. The name appears in Classical Arabic as *Saydoon* (صَيْدُون) and in Modern Arabic as *Ṣaydā* (صيدا).

-*ay* is an adjectival suffix in Syriac. The etymology and original meaning of the name *Sidon* is unknown. *The Etymology and Derivation of the Syriac Adverbial Ending -a'it* [a'it]. By Aaron Michael Butts *Journal of Near Eastern Studies* Vol. 69, No. 1 (April 2010), pp. 79-86. The University of Chicago Press

Technically speaking, the name “*Hiram Abiff*” is a Freemasonic invention. The name first appears in the Old Testament as “*Huram-Abi*”, meaning literally; *Hiram* [is] *My father*. The same literal meaning is also featured in the first Freemasonic document to reference Hiram Abiff. However, the account neglects mentioning both his, or the king of Tyre’s actual names.

Solomon had 4 score thousand masons at his work. And the king's son, of Tyre, was his master Mason.

*The Matthew Cooke Manuscript - Additional M.S. 23,198"- Circa 1450CE
[560] [Fol 24.]*

If anything, it seems more probable that the name Hiram Abiff is a title indicating his status as the allegorical ‘son’ of King Hiram, i.e. his apprentice and successor.¹⁵¹ Evidence of this can be found in Freemasonry’s *Dowland Manuscript*, being the first to mention both King Hiram by name [*“Iram”*], as well as Hiram Abiff [*“Avnon”*].¹⁵² Interestingly, both names differ from their modern forms. The name *Avnon* could further indicate that the name *Hiram Abiff* was indeed the title of a position or status, rather than a proper name. Perhaps the title “Hiram Abiff” indicated the position of *prince* or *successor* to the King of Tyre.

And furthermore there was a Kinge of another region that men called IRAM, and he loved well Kinge SOLOMON, and he gave him tymber to his worke. And he had a sonn that height AVNON, and he was a Master of Geometrie, and was chiefe Maister of all his Masons, and was Master of all his gravings and carvinge,

¹⁵¹ The official Freemasonic stance is that *Abi* (*My Father*) is a title of respect with the meaning of; *Hiram is Exalted*, or *Lord Hiram*. These opinions prevail despite the early Biblical and Freemasonic sources that indicate Hiram Abiff is either the literal or allegorical son of King Hiram and therefore, *Prince of Tyre*.

¹⁵² *The Dowland Manuscript* is [officially] the 3rd oldest Freemasonic document [circa 1500 CE].

*and of all manner of Masonry that longed to the Temple ; and this is witnessed by
the Bible, in libra Regum, the third chapter.* ¹⁵³

Dowland Manuscript [Circa 1500 CE]
The Old Charges of British Freemasons, Pg. 27
William James Hughan
1872

¹⁵³ Pg.27, *The Old Charges of British Freemasons* - by William James Hughan (32^o Masonic Scholar and Rosicrucian) - William Lake, Printer, Truro.1872

- Some prints of William James Hughan's "*The Old Charges of British Freemasons*" quote the *Dowland Manuscript* as referring to Hiram Abiff by the name of "AVNON [sic]", a Hebrew name meaning; "from stone". Curiously, other prints quote the name "AYNON [sic]", of unknown meaning. The discrepancy between these two spellings would suggest a highly unusual typographical blunder, in that it was the first ever name reference of Freemasonry's central figure. The first reprint of the original *Dowland MS* appeared in *Gentleman's Magazine* 1815, p.491 where the name is spelt "Aynon [sic]". Another copy appears in *Encyclopaedia Londinensis* Vol. XIV, 1816, p.479 as "Ayrom [sic]". However, the meanings of Aynon or Ayrom are unknown, while the meaning of "Avnon" ["stone/from stone"] gives an explicit description of Hiram Abiff in the Hebrew language. The only certainty surrounding the spelling of the name is that it was not transcribed accurately from the original MS. Therefore, the 1815 and 1816 reprints were either intentionally or unintentionally misspelled. Thereafter, it appears that W.J. Hughan attempted to correct the misspellings of previous transcribers with "Avnon" in some of his 1872 reprints. In any case, the original handwritten Dowland MS has somehow been "lost". The occult nature of Freemasonry arouses suspicion with regard to this typographical error. Perhaps the error was performed intentionally, as a type of cipher or concealment. If so, it could explain the strange disappearance of the original MS. The notion that *Avnon* is the name of Hiram Abiff [as transcribed by W.J. Hughan] seems to be a more plausible explanation than the one given by Albert G. Mackey in his *Encyclopædia of Freemasonry*. Mackey suggests that the various spellings (Avnon, Aynon, Ayron, Aynone, Agnon, Ajuan, Amon, Dyon etc.) of Hiram Abiff's name in the early manuscripts are probably spelling deviations of the name "Adon", meaning "Lord". [cf.- n.177,178]

- Further reading: *An Encyclopædia of Freemasonry* - Albert G. Mackey Vol. 1 Pub. The Masonic History Company [New York & London] 1914. Pg.97

The name *Avnon* is from Hebrew meaning; “from stone”.¹⁵⁴ This name corresponds with Asmodeus' Arabic epithet — *Şakhr*, meaning “freestone”. Furthermore, both the former and the latter establish a remarkable link with Freemasonry. The term *freestone* is integral to the multi-origin etymology of the institution itself, in that it was named after those who worked “freestone”.¹⁵⁵ Thus, the name Freemasonry is merely an abbreviated version of *Freestone Masonry*. Therefore, the fact that Asmodeus was referred to by the epithet “Freestone” indicates that the fraternity itself was not only named after the materials of the craft, but also in honor of Asmodeus.¹⁵⁶ Ultimately, because Freemasonry traces its origins back to the building of Solomon's Temple, it seems reasonable to assume that the entire institution of Freemasonry is named after its

¹⁵⁴ AVNON: [Hebrew: אבנון] ‘from stone’ corresponds with the Islamic epithet of Asmodeus i.e. Şakhr [Arabic} “rock/freestone”. [cf. - n.81,96.]

The Hebrew word אבנון [avnon] lit.“small stone”, from אבן [even] literally meaning “stone,” i.e. a piece of rock. Often used in the context of building material such as a block within a building that is made of hewn stones. Reminiscent of the idiom “chip off the old block”. *Avnon*, in the context of being a proper name means, “from stone”. Furthermore this Hebrew word is derived out of the parent root בן [ben] the Hebrew word for a son, *the one who continues the line of the house*. From the parent root בן [ben] come several other roots, and the words derived out of them. These roots and words are closely related to the context of building , and therefore *continuing the house*, which further supports the notion that the idiom “chip off the old block” has been derived from the name Avnon or its derivatives. [cf. with “Jamrah” - Endnote]

- See: Strong's #68 - *The Exhaustive Concordance of The Bible*, by James Strong, Cincinnati: Jennings & Graham, 1890

- See also: *Jewish Family Names and their Origins: An Etymological Dictionary*. by Heinrich Walter Guggenheimer, Eva H. Guggenheimer - KTAV Publishing House, Inc., 1992]

- <http://www.ancient-hebrew.org/emagazine/062.html#biblicalword>

-The definition and etymology of the name Avnon appears a perfect suit for Hiram Abiff in the context of his relationship with King Hiram of Tyre and his status as Master Craftsman/Master Mason. [cf. - p.51,n. 151]

¹⁵⁵ *The Encyclopaedia Britannica* - A Dictionary of Arts, Sciences, Literature and General Information. 11th Edition - Vol.XI - 1910 (Freemasonry Etymology - Page 81)

¹⁵⁶ As with Asmodeus/Şakhr, the same conclusion can be derived from the parallel name combination of Hiram Abiff/Avnon.

central figure Hiram Abiff aka *Avnon* (meaning “*from stone*”), i.e. Asmodeus aka *Şakhr* (meaning “*freestone*”).¹⁵⁷

Another theory coexisting with this etymological explanation, is that the prefix “*free*” also indicates freedom from the bondage of their guilds or masters as opposed to regular masons outside of the fraternity.¹⁵⁸ Since this etymological theory is mutually accepted in conjunction with the “*freestone*” theory, it could also mean that the slave masons [demons] of Solomon’s temple were simply bonded stonemasons until they finally realized that their master (King Solomon) had died [Q.34:14]¹⁵⁹. Upon the discovery of King Solomon’s death, these slave-masons became “*free*” from bondage and thus became “The Free-(stone)-masons” i.e. *The Freemasons*.

Numerous comparisons between the Hiram Abiff and Asmodeus can be found throughout this work. Perhaps the most remarkable parallels include the following:¹⁶⁰

¹⁵⁷ Occult links exist between Asmodeus as “Freestone” and *Frankenstein: The Modern Prometheus*, seeing that Frankenstein also translates to “Freestone”. Victor Von Frankenstein is a fictional character developed by author Mary Shelly (or Percy Shelly) and based off of the Prometheus character of Greek Mythology. Frankenstein is portrayed as an alchemist who is possessed by an uninhibited desire to create life. In the process of this endeavor, he defies his own human nature. Ultimately, he infuses life via electromagnetic radiation [thunderbolt] into a golem constructed of human corpses. The result of which is commonly referred to as — *Frankenstein*, or more accurately; “Frankenstein’s Monster”. Like King Hiram & Hiram Abiff, the monster somehow acquires the namesake of his master. In the novel, the monster itself is identified by Victor Frankenstein with words such as “daemon”, “fiend”, “abortion”, “monster”, “wretch” and “devil”. Speaking to Victor Frankenstein, the monster says “*I ought to be thy Adam, but I am rather the fallen angel*”. The full name of Victor Von Frankenstein translates to “Victory of the Freestone”. See: <https://www.etymonline.com/word/frankenstein> [cf. with “*Frankenstein*”: n.81,119,157,p76,n.231,p.79,n.232.] [cf. with “fallen angel”/“abortion” n.49,63,66]

¹⁵⁸ See: *The Encyclopaedia Britannica - A Dictionary of Arts, Sciences, Literature and General Information*. 11th Edition - Vol.XI - 1910 [Page 81]. See also: <https://www.etymonline.com/word/freemason>

¹⁵⁹ *And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.* Quran 34:14 *Sahih International* translation.

¹⁶⁰ For a deeper analysis of the parallels between Asmodeus and Hiram Abiff, see; *The Story of the Queen of the Morning and Soliman Prince of the Genii*, as reported by Gérard de Nerval in 1842 and first published in 1851 as part of his *Voyage En Orient*. Translated as *The Women of Cairo* in 1929 by Conrad Elphinstone. *Voyage En Orient* contains without question, the most elaborate version of the Hiram Abiff legend. Its status as the true origin story of the Hiramic Legend has been heavily debated by Freemasons and non-Freemasons alike.

Further reading: *The Hiramic Legend*, Alex Horne, *Ars Quatuor Coronatorum* Transactions of Quatuor Coronati, Lodge No. 2076. vol. lxxiii (1961) *Possible origin of Hiramic myth*. Pg. 118-20

- 1.) Both are said to be the Master Craftsman of Solomon's Temple.
- 2.) Both have names or epithets meaning rock or stone.
- 3.) Both come from an enigmatic island that no longer seems to exist.
- 4.) Both are masters of the quadrivium.
- 5.) Both were designated to do the brass-work of King Solomon's Temple.

An intriguing correlation between the two can be seen in the designation of tasks for the construction of the Temple. This can be observed when comparing the Biblical and Qur'anic accounts:

Hiram also made the pots, the shovels and the basins. So Hiram finished all the work that he did for King Solomon on the house of the LORD:

1 Kings 7:40

41- the two pillars [*Boaz & Jachin*], the two bowls of the capitals that were on the tops of the pillars, the two latticeworks to cover the two bowls of the capitals that were on the tops of the pillars; **42-** the four hundred pomegranates for each latticework, to cover the two bowls of the capitals that were on the pillars; **43-** the ten stands, the ten basins on the stands; **44-** the one sea, and the twelve oxen underneath the sea.

The pots, the shovels, and the basins, all these vessels that Hiram made for King Solomon for the house of the LORD were burnished of bronze.¹⁶¹

1 Kings 7:45

The New Oxford Annotated Bible 4th Edition 2010

And We subjected the wind to Solomon, blowing in the morning the space of a month and in the evening the space of a month; and We smelted for him the fount of brass. Of the jinn some worked before him, by the Leave of his Lord, and whoever of them swerved from Our command, We shall make him taste the punishment of the blazing fire. To fashion for him whatever he wished of palaces, statues, basins like water-troughs and immovable cooking pots. "Work thankfully, O David's House; for few of My servants are truly grateful."

Quran 34:12-13

Majid Fakhry Translation

As demonstrated, the Biblical sources attribute the copper alloy [brass or bronze] workings to Master Craftsman Hiram Abiff who [as Master Craftsman] would have either produced or facilitated the production of all the pots, shovels, basins and other vessels. He also produced other

¹⁶¹ A more complete list of Hiram's work can be found in 1 Kings 1:13-45.

impressive displays of artistry to decorate Solomon's Temple as mentioned in 1 Kings 41-44. On the other hand, the Qur'an attributes to Solomon a miraculous fountain of molten copper [alloy] from which it was the Jinn who were compelled to make the pots, basins, water-troughs as well as statues and palaces. If Hiram Abiff was the Master Craftsman who facilitated the making of such things, and Asmodeus was chief of demons who facilitated the making of the very same things, this leads one to assume that Asmodeus and Hiram Abiff were actually the same character.

Both Biblical and Freemasonic sources portray Hiram Abiff as *Master Craftsman & Master Mason* with the ability to devise any device, and execute any design or project assigned to him.¹⁶² On the contrary, the Talmudic and Qur'anic commentaries credit Asmodeus as the one who was the *Master Craftsman & Master Mason*. Hence, Asmodeus' unique status as *keeper of the secret* to the ultimate tool of stonemasonry [the *Shamir*].¹⁶³ The Islamic reports credit Asmodeus with having crafted the majestic throne of King Solomon himself, while the *Targum Sheeni* attributes the

¹⁶² "And now I have sent a wise man, with knowledge and understanding, of Hiram my father [lit. Hiram-Abi], (...) skillful to work in gold and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, in fine linen, and in crimson; also to engrave any manner of figure and to invent any design which shall be put to him(...)" 2 Chronicles 2:13-14 - Jubilee 2000 Translation.

- The description of Hiram Abiff in 2 Chronicles bears an uncanny resemblance to that of Bezalel & Aholiab in Exodus 31:1-11, 35:30-31, 36:1. Bezalel was designated as master craftsman and chief architect of the Tabernacle while Aholiab was his lead apprentice. Under the instruction of Moses, they built the Tabernacle and all of its contents including the *Ark of The Covenant*. Notably, this was the last known location of the enigmatic *shamir* (which Moses "brought and used to cut the stones of the ephod") until King Solomon recovered it from Asmodeus approximately 480 years later. See: Talmud Gitten 68a:7 and Exodus 28:3-4. [cf.- n.69]

¹⁶³ According to lesser known Masonic Manuscripts, Hiram Abiff's allegorical assassination was not due to the fact that he refused to give up the Master-Mason's passwords, but rather, it was because he refused to give up the secrets of the *Shermah* i.e. *Shamir*:

"(...) the Grand Secrets relative to the Noble in[sect] Sh[erma]h which was that which constituted the secrets of the 3 Grand Masters, and which H[iram] Ab[iff] lost his life for not illegally revealing to the three Tyrian assassins." [cf.-p.21]

[Dalziel's MS (1830) for the third degree, p. 81.]

See also: *British Freemasonry 1717-1813*, Vol. 3, Jan A.M. Snoek, Pg xix

very same feat to Hiram Abiff.¹⁶⁴ In addition, Asmodeus offered to bring the throne of the *Queen of Sheba* at Solomon's request.¹⁶⁵ Perhaps most notably, Asmodeus was able to fabricate an exact replica of a human body, being that of his former master — King Hiram of Tyre. The replica body was purely identical to King Hiram in every way, albeit devoid of soul.¹⁶⁶ Surely these astonishing feats were not achieved alongside Master Craftsman Hiram Abiff, but rather they were achievements of the Master Craftsman himself.

In revisiting Hiram Abiff's obscure parentage and skill set, the Bible refers to them in 1 Kings 7 and 2 Chronicles 2.

"Now I am sending Hiram-abi, a skilled man, endowed with understanding, the son of a Danite woman and a Tyrian father, who knows how to work in gold, silver, bronze, iron, stone and wood, and in purple, violet, linen and crimson fabrics, and who knows how to make all kinds of engravings and to execute any design which may be assigned to him, to work with your skilled men and with those of my lord David your father.

2 Chronicles 2:13-14

¹⁶⁴ *Tales of the Prophets (Qisas al-Anbiya)* 11th Cent. Muḥammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997] Pg.306

- Al-Rabghūzī, *The Stories of the Prophets, Qiṣaṣ al-Anbiyā'* [14th Cent.]: An Eastern Turkish Version (2nd Ed.) H.E. Boeschoten J. O'Kane, Brill 2015. Vol.1, Pg.345

- *Arā'is al-madjālis fī qiṣaṣ al-anbiyā' or Lives of The Prophets*, al-Tha'labi (11th Cent.) Translated by William M. Brinner - Brill 2002. Pg.512

- *The Targum Sheni*, an Aramaic commentary on the Book of Esther written sometime between the fall of Rome and the Crusades credits Hiram Abiff with the construction of a miraculous throne for Solomon. See: Paulus Cassel (tr. A. Bernstein), *An Explanatory Commentary on Esther*, Edinburgh, 1888, Pg. 267-275

¹⁶⁵ "Said an 'Ifrit, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted." -Quran 27:39 (Yusuf Ali Translation)

For details on the identity of the *Ifrit* as Asmodeus [Ṣakhr], see: Qur'an 27:39 *Tafsir al-Baydawi [Anwar al-Tanzil wa-Asrar al-Ta'wil]* circa 1286 CE

¹⁶⁶ *The History of al-Ṭabarī - Vol.3 The Children of Israel*: Trans. By William M. Brinner, Suny 1991.Pg.167

- Compare with the [Arabic: "jasad" جَسَد] "mere body" in Qur'an 38:34, as well as the "mere body" [جَسَد] created by *as-Sāmīrī* in Qur'an 20:88. [cf. n.69,p.31,p.33, n.103,104,p.34,n.231.]

Now King Solomon sent and brought [חָרַץ lit. took] Hiram from Tyre.¹⁶⁷ He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and performed all his work.

1 Kings 7:13-14
New American Standard Bible

In addition to the previous speculation of Hiram Abiff being either the literal or allegorical son of King Hiram of Tyre, there also remains a mystery shrouding the true lineage of Hiram Abiff on both his father's, as well as his mother's side. The Biblical accounts seem to contradict one

¹⁶⁷ It seems most translations have not taken a literal stance due to the context of Hiram's alleged friendship with Solomon. However, the Hebrew is very clear in that Solomon literally *took* [חָרַץ] Hiram Abiff out of Tyre, rather than Hiram Abiff's services being offered to Solomon as a gift from King Hiram. If Hiram Abiff was Asmodeus, then this verse may be linked with the Talmudic narration where Solomon sent Benayahu, son of Jehoiada [cf. - n105] to capture Asmodeus and bring him to Jerusalem.

"And king Solomon sendeth and taketh Hiram out of Tyre"
1 Kings 7:13 Young's Literal Translation

Compare with:

Solomon sent for Benaiah, son of Jehoiada, a member of the royal entourage, and gave him a chain onto which a sacred name of God was carved, and a ring onto which a sacred name of God was carved (...) Benaiah descended from the tree, came, and threw the chain around Ashmedai, and enclosed him within it. When Ashmedai awoke he struggled to remove the chain. Benaiah said to him: The name of your Master is upon you, the name of your Master is upon you, do not tear the chain. God's name is written on this chain, and it is forbidden to destroy it. - Gitten 68a:9-13 -Talmud

Compared with the Islamic perspective:

Solomon sent after him, but he was a rebellious (mārid) demon. For a time their pursuit was without success. Eventually he was found while asleep, they built a structure which surrounded him in rasaas [رصاص = stone overlaid with lead(?)] . He woke up and sprung to escape, but whenever he moved about, he was draped [نشاط] in this rasaas.

On the authority of Ibn 'Abbas
Tafsir Ibn Katheer 38:34

Compared also with the Freemasonic perspective:

King Solomon went immediately and seized this S[herm]a, and with it he caused H[iram] Ab[iff] to cut and shape this celebrated stone call'd A— —o, & placed it in his own Arched vault where it was found at that well known time in building preparing for the foundation of ye 2nd Temple.*

**seized*: The MS has 'sumd'. Maybe 'summoned' is intended, though, according to Yarker, "the Talmud says that Solomon summoned" not the Shermah, but "Asmodens ... and received from him the secret of this insect" (Yarker 1896b, 20, quoted in Schnitger's statement 109, below).

109: *"It is somewhat difficult to say anything upon the "Insect Shermah", which would satisfy modern criticism. The Talmud says that Solomon summoned Asmodens, in virtue of his command over the Genies, and received from him the secret of this insect, by which he was enabled to communicate a high polish to the dressed stone. Taken literally it is an idle tale, or else it is a corruption of the Talmudic text. If not the latter it conceals a secret which modern architects have to rediscover."* (Yarker 1896b, 20)

See: William Finch's MS: 'Royal Arch A.D. 1804' (LMFL MS BE 395 FIN fol.), pp. 26, as appeared in: British Freemasonry, 1717-1813, Vol.3, Róbert Péter / Jan A. M. Snoek, 2016. Pg. 142, 203. [cf. - p.32,n.102,p.49-50.]

another as to his lineage on his mothers side, stating that he was the son of a widow from the tribe of Naphtali,¹⁶⁸ but also the son of a woman from the tribe of Dan.¹⁶⁹ Jewish Historian *Flavius Josephus* states that Hiram Abiff's father was *Ur*, of the stock of the Israelites¹⁷⁰. While Christian historian *Eusebius of Caesarea* claims that he was of a Jewish mother of the tribe of David.¹⁷¹

To further complicate matters, Freemasons are [at least outwardly] in conflict regarding the actual identity of their central figure. Western Freemasonry claims that Hiram Abiff was the Grand Architect of Solomon's Temple, while Continental [European] Freemasonry refers to the same architect by the name of *Adoniram* [also; Adoram & Hadoram].¹⁷² This significant discrepancy merges the identities of what appears to be two individual characters associated with the construction of the Temple of Solomon.¹⁷³

¹⁶⁸ 1 Kings 7:14

¹⁶⁹ 2 Chronicles 2:14

¹⁷⁰ *The Antiquities of the Jews*: Book 8:3:4 - Flavius Josephus (c.92 - c.94 CE). [cf. with *Hur*: n.173]

¹⁷¹ *Praeparatio Evangelica (Preparation for the Gospel)* by Eusebius of Caesarea (Tr. E.H. Gifford 1903) Book 9 p. 449 b.

¹⁷² For *Adoniram* see: 1 Kings 4:6, 1 Kings 5:14, 1 Kings 12:18, 2 Chronicles 10:18. [cf.- n.173]
For *Adoram* see: 2 Samuel 20:24, 1 Kings 12:18. For *Hadoram* see: 2 Chronicles 10:18. [see: endnote.]

¹⁷³ Although Hiram Abiff is the most common name for Freemasonry's central character, it is not universal. In continental Europe, he is called Adoniram and sometimes Adoram. These names were found in the early surge of French "*Masonic exposés*" that occurred during early to mid 1700's. The term "*Masonic exposés*" or "*exposures*" is used to refer to written material intended to expose the secret beliefs and practices of Freemasons. The *Masonic exposés* indicate that Hiram Abiff & Adoniram are one and the same. This topic remains highly controversial amongst Freemasons and likely plays a significant role in the schism between Anglo/American and European Freemasonry.

"Besides the cedars of Lebanon, Hiram made a much more valuable gift to Solomon, in the person of Adonhiram, of his own race, the son of a widow of the tribe of Naphtali. His father, who was named Hur, was an excellent architect and worker in metals. Solomon, knowing his virtues, his merit, and his talents, distinguished him by the most eminent position, entrusting to him the construction of the Temple and the superintendence of all the workmen." [cf. with *Hur* variants: n.170,173,179.]

See: *Catéchisme des Francs Maçons, ou Le Secret des Maçons*, by Louis Travenol published in Paris, under the name of Leonard Gabanon, 1744.

Or: *Catéchisme des Franc-Maçons, precede d'une abregé de l'histoire d'Adoram, etc., et d'une explication des ceremonies qui s'observant a la reception des Maîtres, etc.* 1744

See also: *Encyclopaedia of Freemasonry*, "Adonhiramite Freemasonry", Albert Mackey, 1st Pub. 1873.

See also: *Recueil précieux de la Maçonnerie adonhiramite*: Tome 1er, By Louis Guillemain de Saint-Victor, Chez Philarethe, 1781. Pg. 85

HADAD THE EDOMITE

Adoniram and its variants *Adoram* and *Hadoram* are found in the Bible identifying him as the chief of Solomon's forced laborers. This designation parallels that of Asmodeus' designation as chief of demons, i.e. the slave laborers of Solomon. The merging of Hiram Abiff and Adoniram into a single entity has significant implications when giving an accurate portrayal of Freemasonry's central figure. Deeper investigation reveals that Adoniram's name variants *Adoram* & *Hadoram* are etymologically linked to *Adad/Hadad*. This etymological connection has been demonstrated in the publishings of orthodox Freemasonry.¹⁷⁴ Furthermore, it parallels Asmodeus' identification with Hadad as the *Satanic adversary* of Solomon [I Kings II:14], as noted by the *School of Rashba*.¹⁷⁵

Hadad¹⁷⁶ was the chief [death & resurrection] deity of the ancient Levant region. He is either associated or identified with the chief gods of other civilizations such as the Egyptian god Ra, the Babylonian god Marduk, the Greek god Zeus, and the Roman god Jupiter. In time, the worship of Hadad became so sacred that it was considered sacrilege to pronounce his

¹⁷⁴ *The Proper Names of Masonic Tradition: A Philological Study*. By Bro. Rev. C. J. Ball, M.A. Masonic Review Vol. 78 No. 3 - Masonic Journal of Louisville KY. Cincinnati, Ohio, October 1892. Pg. 129-135.

¹⁷⁵ [cf. p.35-36]

¹⁷⁶ Hadad is also known as *Hadad-Rimmon*. Rimmon means pomegranate. The significance of pomegranate in association with Hadad is uncertain. However, Hiram Abiff is said to have engraved the famous pillars of Solomon's temple with rows of pomegranates. The significance of the pomegranates in association with these pillars is also unclear. It is worth noting that the etymology of Hiram is also associated with pomegranate. [cf. - p.55, n.179]

See: <http://www.abarim-publications.com/Meaning/Hadadrimmon.html#.XSiscktteME>

See also: <http://www.abarim-publications.com/Meaning/Hiram.html#.XKaCAEttfGw>

name aloud.¹⁷⁷ The most common replacement for Hadad became *Ba'al* [meaning *lord/owner*].¹⁷⁸ Ultimately, Hadad became synonymous with the name Ba'al — the false deity mentioned in the Hebrew Bible as being the primary god of the Phoenicians [i.e. Sidonians].

Many kings of the ancient Levantine region habitually assumed throne names linking them to Hadad both before and after the names censorship. Names like “*Son of Hadad*” or “*Son of Ba'al*” indicated that the king was the ‘resurrected’ incarnation of the deceased god, therefore associating kingship with divinity. This was a practice well known to their close allies in ancient Egypt. It appears that the Sidonian kings used the same system based off their belief in the Ba'al [Hadad] deity. For example, King Hiram's father possessed the throne name *Abi Ba'al* [‘My Father is Ba'al’ i.e. Son of Hadad]. The fact that there are no known Kings prior to Abi Ba'al, may suggest that like him, all Sidonian Kings were considered sons of Ba'al/Hadad. Furthermore, this could indicate that the name

¹⁷⁷ This is a practice that also infiltrated Judaism. The name “*YHWH*” [Hebrew name for God] was revealed to Prophet Moses and used normally until after the period of Babylonian Captivity [6th century BC]. It was then that the Jews, for reasons not documented, began to regard it as being too sacred to be uttered aloud. They instead replaced God's revealed name with “*Adonai*” [plural of Adoni, lit. “lord”]. This replacement was enforced in synagogue ritual, a circumstance possibly referred to in Qur'an 2:114*. Later, between the 6th-10th century CE, the name YHWH was also replaced within the Hebrew Bible by the names *Adonai* or *Elohim*. As a result of this, they ceased mention of God's name, concealing that which was revealed. Consequently, they assumed the practices polytheistic religions who referred to their gods as “lords” [Hebrew: Adonai]. See: “Yahweh.” *Encyclopædia Britannica*, Encyclopædia Britannica, inc. Date Published: September 24, 2018 URL: <https://www.britannica.com/topic/Yahweh>

*Hence, who could be more wicked than those who bar the mention of God's name from [any of] His houses of worship and strive for their ruin, [although] they have no right to enter them save in fear [of God]? For them, in this world, there is ignominy in store; and for them, in the life to come, awesome suffering. Qur'an: 2:214 -Muhammad Asad Translation

- Curiously, the plural form *Adonai*, Lit. “lords” was chosen as the replacement name for YHWH, rather than the singular form *Adoni*, Lit. “lord” .

¹⁷⁸ The other most common replacement was *Adonis*, who was later adopted by the Greeks. The name *Adonis* comes from Phoenician 'adōn, “lord”). This word is related to its plural form *Adonai* (Hebrew: אֲדֹנָי), a name used to replace the name “*YHWH*” in the Hebrew Bible. It remains used in Judaism to the present day.

Hiram “The Lofty/Exalted”¹⁷⁹, like Ba'al was merely an honorific title of Hadad, and that the reigning king was the resurrected incarnation of Hadad.¹⁸⁰

According to the *School of Rashba*, King David's “seed” was stolen by a demoness who gave birth to David's illegitimate son Asmodeus.¹⁸¹ This Asmodeus, referred to himself as *Adad* i.e. *Hadad the Edomite*,¹⁸² who is mentioned as the satan [שָׂטָן (śāṭān)] against Solomon in 1 Kings 11:14-22. According the Biblical account, Hadad escaped King David's army [led by Joab] who attempted to slaughter every Edomite male. He succeeded in his efforts with the exception of Hadad who managed to escape to Egypt while he was merely a child. The pharaoh raised him as family and married him to the Queen's sister. Hadad remained in Egypt until the death of King David, whereupon he left Egypt to return to his homeland in order to exact revenge against the family of David.¹⁸³ The *School of*

¹⁷⁹ The name Hiram has three spelling variants in the Hebrew Bible (חירום - חירום - חירום). The name is considered to be derived from Phoenician. There is no consensus regarding the etymology the name Hiram. However, some say the name Hiram comes from the noun חר (hor), meaning noble or nobleman, from the root חרר (hrr II) while other focus on the the verb רום (rum) meaning to be *high*, in several literal and figurative fashions. The most common suggested meanings are: lofty, exalted, noble, high, highborn, elevated, altitude, haughty, proud, praise, arrogance, arisen. Some other words associated with the etymology of the name are as follows: worm, maggot, wild ox, brother, rot, decay, hole, citadel, palace, (to be, or become) white, (to) beguile, deceive or mislead, and also pomegranate. Further reading: <http://www.abarim-publications.com/Meaning/Hiram.html#.XKaCAEttfGw>

¹⁸⁰ [cf.- n.132.]

¹⁸¹ As previously suggested [cf.- n.108.], It is possible that the “seed” mentioned here is merely stolen genetic material. Demons (genies) may possess vast knowledge in the field of genetics, allowing them to use a persons genetic code as template to produce a life form such as a *golem*.

¹⁸² Some scholars believe that 1 Kings 11:14 should read “*Hadad the Aramean*”. This gives rise to the possibility that Hadad's homeland was Edom and/or Aram. [see: endnote.]
-*Habakkuk*: Volume 44 - Page 117 Robert Donel Haak - 1992 André Lemaire, ‘*Hadad l'Edomite ou Hadad l'Arameen?*’ *Biblische Notizen* 43 (1988) 14-18

- Hadad = *mighty*, originally the indigenous appellation of the sun among the Syrians, and thence transferred to the king as the highest of earthly authorities. The title appears to have been an official one, like Pharaoh. It is found occasionally in the altered form *Hadar*.
Smith's Bible Dictionary - A Dictionary of the Bible, edited by William Smith (3 volumes: London, John Murray, 1863)

¹⁸³ *The School of Rashba* comments that Hadad i.e. Asmodeus was vying for birthright/inheritance with Solomon. See: MS *Parma de Rossi* 1221, f. 285a, 13th century manuscript, from the school of Rabbi Shlomo ben Avraham ibn Aderet. See also: Gersholm Scholem, *Tabritz* vol. 19 (1948) p. 172; [cf. p.35-36]

Rashba claims that at some point Hadad managed to usurp the throne of King Solomon and ruled the world in Solomon's guise as Asmodeus — king of demons, the illegitimate *son of David*.

Hadad's ties to the Pharaonic royal family add value to the etymological theory that the title Asmodeus is of Egyptian origin, being derived from *Ozymandias*,¹⁸⁴ the throne name of Ramesses The Great.¹⁸⁵ Ramesses "The

¹⁸⁴ Greek: Οσυμανδύας - Spelling variants; Osymandýas, Ozymandias, Osmandias, Osymandes; from the Ancient Egyptian Ousirmaatre/Usermaatre. Translation: "*Mighty is his cosmic order/balance [like] Ra*". The name 'Οσυμανδύας [Osymandýas] was first reported by the Hellenistic Greek historian Diodorus Siculus [1st Century BC]. He recorded the name from the pedestal inscription of a colossal 57-foot statue at Thebes, now surviving only in fragments. Osymandýas is identified as the throne name of Egyptian Pharaoh Ramesses II, i.e. Ramesses "The Great". The name became popularized in the modern era after a sonnet competition between Percy Shelly and Horace Smith featured the name "Ozymandias [sic]" in 1817. Curiously, both authors spelt the first syllable of the name as "Oz" rather than an "Os", no other source does this. [cf. - n.6]

"*King of Kings am I, Osymandýas. If anyone would know how great I am and where I lie, let him surpass one of my works*" -Diodorus Siculus, *Bibliotheca Historica*, Book I/47, 1st Century BC. [cf. - n.140.]

'*My name is Ozymandias, king of kings; Look on my works, ye Mighty, and despair!*'
-Percy Shelly, *The Examiner*. January 11, 1818. London: John Hunt, Pg. 24

Further reading: Shelley's "Ozymandias" and Diodorus Siculus - J. Gwyn Griffiths *The Modern Language Review* Vol. 43, No. 1 (Jan., 1948), pp. 80-84 Published by: Modern Humanities Research Association.

¹⁸⁵ Ramesses II: Also known as *Ramesses The Great*, or *Ozymandias*. The name Ramesses means "Ra is the one who bore him" i.e. *The Son of Ra*. Ramesses II was the greatest builder that Egypt ever saw. No pharaoh ever surpassed the building achievements of Ramses II, his name can be found virtually everywhere a temple had been built. The sheer number and variants of his names has no rival. Among the most renowned of his constructions include his temple at Abydos, his funerary temple, known as the *Ramesseum*, at Thebes, and the great rock cut temple at Abu Simbel in Nubia. The last of which includes eight colossal Osirid pillars depicting the deified Ramses linked to the god Osiris, a symbol of his immortal nature. Towards the end of his life, he became obsessed with his claim to divinity and built such monumental structures to ensure that his reputation would survive his death. Ramesses II was the first of 18 pharaohs to bear the throne name *Ousirmaatre* [Greek: Osymandýas]. He is often regarded as the greatest, most celebrated, and most powerful pharaoh of the Egyptian Empire. Since at least the time of Eusebius of Caesarea [circa 300CE], he has been identified with the Pharaoh of the Exodus who drowned during Moses' parting of the sea. This identification has occasionally been disputed, but the evidence for another solution is inconclusive. The Qur'anic pharaoh of the Exodus is referred to as "*Pharaoh, Lord of Stakes* (أَوْتَاد)" [Q.38:12, 89:10] a title perhaps emblematic of Ramesses The Great, who commissioned the greatest number of *obelisks** of the entire Egyptian empire. In modern times, obelisks bearing his name have been transplanted at great cost from Egypt to London, Paris, Rome and New York, while imitations of the form continue to be erected until the present day. His successors and later Egyptians called him the "Great Ancestor". In 1975, his corpse was taken to France for preservation and forensic testing which determined that Ramesses II had been a fair-skinned natural redhead, and therefore a carrier of the mutated *melanocortin 1 receptor gene* (MC1R). His mummy arrived in Paris with an Egyptian passport that listed his occupation as "King (deceased)" and was received with full military honors as such. [cf. with "obelisk" - endnote]

**Obelisk*, Greek: ὀβελίσκος = "skewer", "spit"; from Egyptian *Tekhenu* meaning "to pierce" [the sky].

Great” is named as such because no other pharaoh surpassed his building achievements, therefore he was the ideal model of a pharaoh. In addition, it is traditionally believed that Ramesses The Great was the antagonist of Prophet Moses, the former being drowned and defeated in the parting of the sea during the Exodus of the Jews.

The story of Hadad's dramatic escape from slaughter and his adoption into the family of the pharaoh is reminiscent of the story of Moses [albeit a twisted one].¹⁸⁶ It is plausible that Hadad acquired the title Asmodeus/Ozymandias in honor of Ramesses The Great, symbolizing the return of Ozymandias and the vengeance thereof. Revenge plots of such magnitude suit well the epithets of Asmodeus such as: “Prince of Revenge” and “Chief of the Revengers of Evil”.

PHARAONIC CONNECTION

One popular view is that Asmodeus is merely the title of office of the king of the demons rather than the proper name of an individual demon, just as pharaoh is the title of office of the king of Egypt.¹⁸⁷ Therefore, every king of demons is called Asmodeus, as the word Asmodeus in gematria¹⁸⁸ is numerically equivalent to pharaoh, therefore strengthening the concept as a whole.¹⁸⁹

¹⁸⁶ For the origin story of Prophet Moses see Qur'an 28:1-13

¹⁸⁷ *Sabbatai Sevi: The Mystical Messiah, 1626–1676* By Gershom Scholem Pg. 296 footnote 269

¹⁸⁸ Hebrew Numerology: Those who practice *gematria* believe that words with identical numerical values bear some relation to each other or to the number itself. It is believed that these numerical relationships are neither accidental or coincidental, rather such equivalencies reveal key interrelations within the structure of the cosmos and hidden creative potentials.

¹⁸⁹ See: G. Scholem, *Tarbiz*, XIX 1948, p. 160

With this methodology, Asmodeus — King of Demons would be equated to Pharaoh — King of Egypt.¹⁹⁰ Moreover, all pharaohs were considered to be the embodiment [avatar] of Horus, i.e. the reincarnation of Osiris.¹⁹¹

Therefore, if Asmodeus is indeed a bastardized version of Ozymandias and also numerically linked to the pharaoh, it identifies Asmodeus with Horus. Conversely, this indicates that Horus — the reincarnation [“son”] of Osiris, is actually the King of Demons, being analogous to Satan of Abrahamic belief systems.

By way of deductive reasoning:

- 1.) Asmodeus is Ozymandias
- 2.) Ozymandias is Pharaoh
- 3.) Every pharaoh is [an avatar of] Horus, i.e. the reincarnation of Osiris.
- 4.) Therefore Asmodeus is Horus — the reincarnation of Osiris.

¹⁹⁰ In this particular case it is Pharaoh [Ramesses The Great, AKA Ozymandias] who is equated to Asmodeus, King of Demons. However, all pharaohs would have shared this connection as king of demons as they were all considered to be the same entity — *Horus*. Hence, in Egyptology we find the term “*Horus of Horuses*”. A term used in reference to Osiris as the ultimate Horus. The terms *Horus of Horuses* as well as *The Horus* indicate that “Horus” is merely the title of a position which holds supreme authority. [cf.- n. 191.]

- *In Egyptian texts Osiris is called: 'King of Kings, Chief of Chiefs, Sovereign of Men and Gods'; also 'Lord of Lords, King of Kings, the sovereign, Horus of Horuses, and Osiris Onnophris, the justified, the Great God on the Abaton, the august power, the lord of Philae, the ruler with the double uraeus diadem'; 'King of Eternity, Lord of Everlasting'; King of the Gods, Lord of the Cities, Ruler of Nomes'. -The Isis-Book (Metamorphoses, Book XI), J. Gwyn Griffiths, BRILL, 1975, Pg.341*

¹⁹¹ Every pharaoh became the “living (embodiment of) Horus” when assuming the throne. Pharaoh as the “living Horus” was also referred to as the “living son” i.e. The son of Osiris, as well as Ra [The Creator solar deity]. The dual connection of Ra and Osiris with the living Horus (Pharaoh) is one that is well known from many aspects of Pharaonic Egypt. The Pharaoh was deeply associated with the triad of Ra, Osiris, and Horus. The concept of the belief is complex, the two schemas below are meant to simplify the pharaoh's role as the “living son” of god. [cf.- n.190.]

1. Living son (*Horus*) acts upon dead father (*Osiris*).
2. a. Living son (*Horus*) acts upon dead father (*Osiris*); dead father then becomes a revived father (*Horus*)
 - b. Revived father (*Horus*) acts on dead father god (*Osiris*).

The schemas above, and a deeper analyses of this topic, including the role of the sun god—Ra can be found in:

The Great Dedicatory Inscription of Ramesses II : a Solar-Osirian Tractate at Abydos / by Anthony Spalinger. (Culture and history of the ancient Near East ; v. 33) Brill, 2009. See especially Pg.88,99-100.

5.) Ultimately, the Osiris/Horus father son combo is equivalent to the position of *King of Demons*, analogous to Satan. A being from the immaterial realm who manifests in the material realm as a [pseudo] “*Deus Homo*”.

It is only fitting that the title “king of demons” be analogous to Satan. In this case the indication is that the father and son duo of Osiris & Horus are directly associated with Satan. In detail, Osiris is an “undead” disembodied spirit who is unable to physically materialize himself in the human realm.¹⁹² Therefore in order to physically manifest himself amongst mankind as *the Horus*,¹⁹³ he requires a human or cambion vessel with the ability to host his spirit. Whatever the actual requirements may be in order to host such a spirit, it appears that the kings of powerful pagan civilizations were a suitable match.¹⁹⁴ When Satan’s spirit inhabits such a vessel, he then becomes “Horus in the flesh”¹⁹⁵ — the son of Osiris, or more precisely, the reincarnation of Osiris himself. An allegorical “son of Satan” who functions as the *king of demons*, a form of antichrist. This formula parallels the Christian doctrine of God, where the belief is that God is both the *Father* as well as the *Son*, and He becomes manifest in the

¹⁹² A condition specifically identified with the *fallen angels* and/or *Nephilim*. [cf.- n.49,223 see also n.7]

¹⁹³ Horus - an Ancient Egyptian solar deity known as a god of war and vengeance. He is the “son” of Osiris and Isis through an enigmatic conception, one that included the reconstitution of a mutilated corpse, necrophilia, electromagnetic radiation and sorcery. In essence he is the resurrected reincarnation of his father Osiris. Horus’ main function is to obtain vengeance for his father’s assassination by regaining the throne. His mother Isis, now widowed, gave birth to her son on an elusive island. It was there that she raised him in secret until he became of the age to challenge his father’s assassin (Seth) for the throne. In a battle with Seth he lost an eye, becoming the *one eyed god*. His symbol became the *Eye of Horus*, which has become the iconic symbol of Ancient Egyptian Religion itself. The falcon Hieroglyph and etymology of Horus (Egyptian: *Hor*) indicates literal and metaphorical meanings of; altitude, elevation, height, lofty, exalted, and noble. The etymology of Horus is linked to the etymology of Hiram via the Egyptian and Hebrew — *hor* - meaning high or high-born. [cf. with *Hur* variants: n.170,173,179.]

¹⁹⁴ Perhaps a specific “royal bloodline” is capable of hosting such a spirit. [cf. w/“*path of fallen ones*” p.11]

¹⁹⁵ *Liber AL vel Legis [The Book of Law]* 1904 - Ch.3 v.35. written by Aleister Crowley features the unprecedented Egyptian name *Heru-Ra-Ha* meaning “Horus/Ra [in the] Flesh”. However, due to the occult nature of the text, it is difficult to contextualize and interpret the name’s actual significance. [cf. with “flesh”: p.34,196,p.71,n.216,p.73,p.79,n.231.]

human flesh as the Messiah. This concept is known as *Deus Homo*, meaning “God-man”.¹⁹⁶

Interestingly, by breaking down the name Osymandýas into syllables from the original Greek (Ὄσυμανδύας), it can be translated as such:

Ὄσ[υ] - μαν - δύας = “The one who is - man - god”¹⁹⁷

Alternatively, if the opening syllable ‘Oz is derived from Egyptian, Hebrew or Arabic it can be translated to:

“Mighty-man-god”

Although the name Asmodeus is a bastardized version of Ozymandias, the divine aspect of the name still remains in the Latin “*deus*”, meaning *god*.¹⁹⁸

The origin of Osiris is obscure, some scholars argue that he was an ancient Syrian solar deity [Aššur] who’s popularity led to his absorption into early Ancient Egyptian Religion sometime during the Predynastic Period (c. 6000-3150 BCE).¹⁹⁹ Others claim that Osiris was the first king

¹⁹⁶ God-Man : [Lat. *Deus homo*], an incarnation of a god in human form. (Christianity) the concept of divine incarnation and the hypostatic union of Christ. Though this concept is accepted by Christians, it is considered blasphemous according to Judaism and Islam.

See: *Origenes De Principiis*, in Latin translation by Rufinus. Book II, Chap 7, sec 3, p. 196

-The first usage of the term *Deus homo* as a theological concept appears in the writing of the 3rd-century Christian Father— *Origen of Alexandria* who has been described as "the greatest genius the early church ever produced". Interestingly, Origen's Greek name Ōrigénēs (Ὀριγέννης) means "child of Horus" (from Ὅρος, "Horus", and γένος, "born"). See: G.L. Prestige, “*Lecture 3: Origen: or, The Claims of Religious Intelligence*,” *Fathers and Heretics*. Bampton Lectures 1940. London: SPCK, 1940. Pbk. pp.43-66.

¹⁹⁷ Ὄσσυ from Ὄσ = one who — μαν = “man” — δύας from δῖος = god.

Here, the translation of μαν = “man” is merely a transliteration since μαν has no meaning. However, its correlation with the *deus homo* concept was not overlooked while considering the context as a whole.

¹⁹⁸ https://www.etymonline.com/word/Asmodeus?ref=etymonline_crossreference

See also: <https://www.etymonline.com/word/zeus> & https://www.etymonline.com/word/*dyeu-

¹⁹⁹ *The Origins of Osiris and His Cult* - John Gwyn Griffiths, BRILL, 1980. Pg.88. See also: Mark, Joshua J. "Osiris." *Ancient History Encyclopedia*. *Ancient History Encyclopedia*, 06 Mar 2016. Web. 06 Mar 2019.

- William of Tyre (c.1130-1184) linked the Arabic name for Tyre (Šūr) with the name of the Syrians (Sūriyyin). In such case, the etymology for Syria is Šūr, meaning “Rock”. Interestingly, it is also claimed that Aššur is the etymology of Assyria [Aššūrāyu]. Perhaps all of the above are linked in some way. [cf. - n.81, 154, endnote.]

of Egypt who established the cultural values of which all later kings were sworn to uphold.²⁰⁰ In any case, he became both a god of fertility and the embodiment of the dead and resurrected king/pharaoh.²⁰¹

The original Egyptian name for Osiris is  in hieroglyphics or  in demotic. "Osiris" [Greek: "Ὀσίρις also; "Υσιρις"²⁰²] is the English transliteration of the Greek adaption of the original Egyptian name. The proper pronunciation and meaning of the Egyptian name remains disputed. However, it is usually transliterated as some variation of Wsjr, Usir, Usire, Asar, Ausare, or Ousire. These proposals derive from the Egyptian word *wsr*, meaning "mighty". The vocalization *wsr* and *Wsjr* is similar to the first part of the Greek name Ὀσυμανδύας (Osymandýas also; Ozymandias) [the throne name used by Ramesses The Great] which derives from *Wsr-m3't-r'* [vocalized as *Ousirmaatre/Usermaatre*].²⁰³ The term *wsr* meaning "mighty" also has a similar vocalization to the Hebrew and Arabic 'oz , [Hebrew: רִצַּר Arabic: عز] of identical meaning [*mighty*].

²⁰⁰ Ibid.

²⁰¹ "Osiris." *Encyclopædia Britannica*, Encyclopædia Britannica, inc., Date Published: February 14, 2019 URL:<https://www.britannica.com/topic/Osiris-Egyptian-god>

²⁰² It is of note that Plutarch recorded Hellanicus of Lesbos as having overheard the priests pronounce the name of Osiris differently than the common-folk. Pronouncing it "Υσιρις rather than the well known "Ὀσίρις. The difference being that the classical Greek **O** is pronounced "oh". While the Greek **Y** is pronounced similar to the French **u** or German **ü**. A sound which is very similar to the Arabic **ع**. [cf.- n. 204]

See: *The Origins of Osiris and His Cult* - John Gwyn Griffiths, BRILL, 1980, Pg.94
See also: Plutarch's *De Iside et Osiride*, 34, 364 D. (circa 100CE)

²⁰³ *The Origins of Osiris and His Cult* - John Gwyn Griffiths, BRILL, 1980, Pg.94

Both the proposed vocalizations and meanings of the original Egyptian name for Osiris are a suitable match with 'Uzair²⁰⁴ from the Qur'an [9:30].

The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

Qur'an 9:30 - Yusuf Ali Translation

It seems the only documented report identifying the Quranic 'Uzair with Osiris of Ancient Egyptian Religion was mentioned in 1908 by Mohamed Magdi Bey. He presented the notion in such a way that raises the question: Was this the common assumption in Egypt during the early 20th century?

*The Hebrews, too, after leaving Egypt and during the absence of Moses, wanted to return to the Egyptian cults and many among them worshiped Osiris (Ousir) العزير [sic] in the desert, which flustered Moses, on his return from the Sacred Mountain.*²⁰⁵

Mohamed Magdi Bey

Counselor of the Indigenous Court of Appeal - Egypt -1908

²⁰⁴ 'Uzair [عَزَيْرٌ] - Transliteration variants: 'Uzair, 'Uzayr, 'Azair, 'Ozaer.

- The traditional Qur'anic commentaries of 9:30 claim that 'Uzair is "Ezra" (The scribe from the Book of Ezra), and that Jews worship(ed) him as the *son of God*. This opinion requires diligent scholarly revision due to the fact that there is no historical basis of Ezra ever being called the "son of God", much less being worshiped as such. The name 'Uzair is nearly identical to the proposed, yet unconfirmed Egyptian pronunciations of Osiris. Osiris was identified with *Ra* [the creator sun god] and also considered to be the *son of Ra*. The prevalence of his worship was most popular throughout the entire duration of the Jews presence in Egypt. One of his most famous incarnations was the *Apis Bull**, corresponding to the *Golden Calf*. Upon the conclusion of this essay more insight will be provided as to the presence of Osiris amongst the Jews in the time of Solomon and afterwards. God willing, a future essay will be presented containing meticulous evidence that Osiris is quite possibly the 'Uzair that is mentioned in Q.9:30. [cf.202]

*"The Apis is the calf of a cow which is never afterwards able to have another. The Egyptian belief is that a flash of light [thunderbolt] descends upon the cow from heaven, and this causes her to conceive Apis."
- Herodotus Histories 3.28; tr. Aubrey de Séincourt.

²⁰⁵ Original French text: "Les Hébreux eux aussi, après leur sortie de l'Égypte et durant l'absence de Moïse, voulurent retourner aux cultes égyptiens et beaucoup parmi eux adoraient Osiris (Ousir) العزير [sic] en plein désert, ce qui contraria beaucoup Moïse, à son retour du Mont-Sacré." -Mohamed Magdi Bey

- The quote is in reference to the worship of the *Golden Calf*, i.e. The Ancient Egyptian *Apis Bull*. In Ancient Egypt the Apis Bull was the embodiment of Osiris in one of his most significant forms.

See: LES ANCIENS ÉGYPTIENS ET LES ANCIENS ARABES ADORAIENT-ILS MÊMES DIVINITÉS? PAR, MOHAMED MAGDI BEY, Conseiller à la Cour d'Appel Indigène Pg. 144
BULLETIN DE LA SOCIÉTÉ KHÉDIVIALE DE GÉOGRAPHIE - VII* Série -- N° 3. - LE CAIRE
IMPRIMERIE NATIONALE - 1908.

Supposing that 'Uzair is Osiris, it is possible that the first syllable of the name (عز = 'oz, 'uz, or 'az) may demonstrate an etymological relationship between Osiris, and 'Âzaz'el/'Azā'el/'Asā'el (عزّازيل/عزّاءيل/عسّاءيل).²⁰⁶

Considerable evidence to support this theory can be seen in P. Crone's: "*The Book of Watchers in The Qur'an*". In the aforementioned essay, Crone presents the most coherent theory of 'Uzair's true identity thus far. Crone reinforces P. Casanova's suggestion that the name 'Uzair is a corrupted form of the name 'Azā'el/'Asā'el/'Âzaz'el.²⁰⁷

However, if consideration is given to the present theory that 'Uzair is the Egyptian vocalization of Osiris [*Usire, Ausare, Ousire*], then it is rather the name of Osiris that is a corrupted form of 'Azā'el/'Asā'el/'Âzaz'el.²⁰⁸ In which case, 'Uzair is Osiris, and Osiris is 'Azā'el. A mere addition to the theory of Crone & Casanova. Thus, adding a link in the etymological chain which connects 'Uzair to 'Azā'el/'Asā'el/'Âzaz'el, a name that identifies him with Satan.

SATAN INCARNATE / FALSE MESSIAH

At this juncture it seems probable that the pseudo "god-man" [*Deus Homo*] title may also be applied to King Hiram of Tyre who was Satan incarnate, i.e Asmodeus, Chief of Demons. This could explain how he was able to harbor a troupe of rogue Jinn despite Solomon's influence over them.²⁰⁹

²⁰⁶ It is also possible that the -el suffix (meaning "[of] God"), was stripped from his name after his disobedience to God in a similar way to the two angels 'Asa & 'Asā'el who had their names transformed to Hārūt & Mārūt after their disobedience to God. See: *The Book of Watchers in The Qur'an* -P. Crone Pg.22 Also note the Talmudic opinion that 'Âzaz'el is a contraction of two names: 'Aza (or Uza) and 'Aza'el. See: *Yoma* 67b:7 [School of Rabbi Ishmael]. [cf. n.6,53,56,61,66,81,85,206,207,208,]

²⁰⁷ P. Casanova, "*Idrīs et 'Ouzair*", *Journal Asiatique* 205, 1924, Pg.356-60 (opting for the form 'Ouziel)

²⁰⁸ See: *The Book of Watchers in the Qur'an* -Exchange and Transmission across Cultural Boundaries: Philosophy, Mysticism and Science in the Mediterranean (Proceeding of a Workshop in Memory of Prof. Shlomo Pines, the Institute for Advanced Studies, Jerusalem; 28 February - 2 March 2005), ed. H. Ben-Shammai, S. Shaked and S. Stroumsa (Jerusalem: The Israel Academy of Sciences and Humanities, forthcoming). -Patricia Crone. Pg.15-26 See especially Pg.22

²⁰⁹ [cf. - p.29,n.90,91,p.32,n101.]

In identifying Asmodeus as the equivalent of Satan incarnate, it corresponds with the accounts of Cain being the scion of Satan,²¹⁰ as well as Satan being the “guardian angel” of Esau.²¹¹ Furthermore, it reconciles the contradiction that both Satan and Asmodeus are the Chief of Demons.²¹² It also reconciles the confusion of Lilith being both the wife of Satan as well as the wife of Asmodeus.²¹³

The Kabbalists claim that Lilith — *Queen of Demons*²¹⁴ is Satan's female aspect, contained within Satan as a single intertwined hermaphroditic entity.²¹⁵ If this is true, she is then inseparable from the topic of Satan. The Kabbalists refer to her by the names; *The Serpent, Woman of Harlotry, End of All Flesh, End of Days*.²¹⁶ To them, she functions as the parallel opposite of the *Shekhinah*.²¹⁷ Furthermore, it is said that Lilith nor Satan

²¹⁰ *Harvard Theological Review* Volume 109, Issue 1, January 2016 , pp. 56-74 *Cain as the Scion of Satan: The Evolution of a Gnostic Myth in the Zohar* , Oded Yisraeli

²¹¹ Esau - The devilish twin of Prophet Jacob. According to the Hebraic accounts the twins engaged in an epic wrestling match in which Esau was defeated. It is claimed that Jacob received the name “*Israel*” as a result of this victory. Furthermore, Samael [Satan] has been identified as the “spirit” or “guardian angel” of Esau. See: *Kabbalah* - Gershom Scholem, Keter Publishing House Jerusalem Ltd. 1974 pg. 386
If the account above is considered from an Islamic perspective, it would seem that Satan would have been the قرين *qarīn* (Q.43:36) of Esau rather than his “*guardian angel*”. [cf.- n.101]

²¹² Samael is the "chief of Satans" (Deut. R. xi. 9; Jellinek, "B. H." i. 125), quite in the sense of "the prince of the devils" mentioned in Matt. ix. 34. See: <http://www.jewishencyclopedia.com/articles/13082-samael>

²¹³ The common stance is that Lilith is the wife of Satan, and “*Lilith, the younger*” is the wife of Asmodeus. However, it is likely more accurate that a disincarnate form of Lilith is the wife of Satan, while an incarnate form of Lilith is the wife of Asmodeus.

²¹⁴ Just like Satan, Lilith has many names. She is identified with Isis, Astarte, Ishtar, Az, Jeh, etc, etc. - In Islam Lilith may be identified with vague entities such as *Qarina*, or *Ash-Shaytana*, though even stronger similarities can be seen in *The Beast of The Earth* and *al-Jassasah*.

²¹⁵ *Zohar Sitrei Torah* 1:147b-148b, *Jacob's Journey* - Rashi to b. Sanhedrin 109a

²¹⁶ *Ibid.*

²¹⁷ *Shekhina*, i.e. *The Divine Presence*. Equivalent to the Islamic *Sakinah*, Having an association with the *Ark of The Covenant*.

can produce offspring conventionally, as Lilith is barren and Satan has been castrated.²¹⁸

The notion of Satan being a hermaphrodite is familiar to classical Islamic scholarship where it is said that Satan is a hermaphrodite creature whose children are split from himself and produced via eggs.²¹⁹ It has also been said that Satan's wife *Ash-Shaytana* was created from the template of Eve, being made from his rib.²²⁰

As demonstrated, Asmodeus is identified with several characters, including; Satan, Osiris, Pharaoh, Hadad (Ba'al), King Hiram, and Hiram Abiff. However, it is likely that Satan has inspired, possessed and acted through many key antagonists since he was first cast out from Heaven. Some of these antagonists may include; The Serpent, Cain, Tubal-Cain, Nimrod, and Nebuchadnezzar etc. The tribulation of the False Messiah is not only an apocalyptic concern, his presence has been continuously troubling mankind since the time of Adam:

Narrated Abu Umamah Al-Bahili:

"The Messenger of Allah (ﷺ) addressed us, and most of his speech had to do with telling us about Dajjal [The False Messiah]. He warned about him, and among the things he said was: 'There will not be any tribulation on earth, since the time Allah created the offspring of Adam, that will be greater than the tribulation of Dajjal. Allah has not sent any Prophet but he warned his nation about Dajjal. I am the last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on

²¹⁸ *Pardes Rimmonim* 186d Bacharach, 'Emeq haMelekh, 84b, 84c, 84d.
See also: <https://www.paranormal-encyclopedia.com/c/cambion/>.

²¹⁹ "On the other hand, he [Iblis] occurs as a hermaphrodite creature, whose children split from himself, for that he lays eggs, characteristic for Shayatin [demons]." [Tobias Nünlist *Dämonenglaube im Islam* Walter de Gruyter GmbH & Co KG, 2015 p.53-54 (German).]

- The quote above may qualify as a primitive description of gene splicing. In which case Satan would require human DNA to mix with his DNA in order to produce demonic offspring. [cf. - n.19,p.10,p.36,n.108,181.]

²²⁰ Qatadda bin Da'ama (734) shares this view, as does Abdul-Qadir Al-Jilani, (1166), who adds in *al-Ghunia li-Talibi Tariq al-Haqq wa-d-Dîn*: "*Ash-Shaytana [wife of Satan] lays eggs and was created on the model of Eve with the rib of her husband.*"

behalf of every Muslim, and if he appears while I am not among you, then each man must fend for himself and Allah will take care of every Muslim on my behalf (...)"

Sunan Ibn Majah 4077, Book 36, Hadith 152
English translation: Vol. 5, Book 36, Hadith 4077

Narrated Ibn `Umar:

Once Allah's Messenger (ﷺ) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the Dajjal saying, "I warn you against him (i.e. the Dajjal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed."

Sahih al-Bukhari 3337, Book 60, Hadith 12
English reference, Vol. 4, Book 55, Hadith 553

Narrated Abu Hurayrah:

The Prophet (ﷺ) said: The Last Hour will not come before there come forth thirty dajjals (fraudulents), everyone presuming himself that he is an apostle of Allah.

Sunan Abi Dawud 4333, Book 39, Hadith 43
English translation, Book 38, Hadith 4319

The False Messiah has been active since the creation of mankind, he continues his efforts to lead mankind astray by inspiring and possessing key adversarial characters throughout history. His ultimate manifestation requires the fabrication of a body to take as his own, whereupon he will claim to be *Deus Homo* i.e. God in the flesh.²²¹

²²¹ In this case the 30 Dajjal's previously mentioned, they are known as "lesser dajjal's" that will appear (from the time of Prophet Muhammad) as precursors to the apocalyptic *Masīh ad-Dajjāl* (False Messiah), AKA *ad-Dajjāl al-Akbar* (Supreme Dajjal). These precursors to the *Masīh ad-Dajjāl* will claim to be prophets, while the apocalyptic *Masīh ad-Dajjāl* will initially claim to be a prophet, then afterwards claim to be God. [cf.- n.140,142]

Interestingly, Freemasons claim that the story of Hiram Abiff is merely an allegory for the story of Osiris.²²² Be that as it may, it appears this connection between Hiram Abiff and Osiris goes even further. The story of Hiram Abiff is quite literally a continuation of the story of Osiris [i.e. Satan], who inhabited the body of Hiram Abiff through metempsychosis.

Do to its occult nature, it is difficult to assess the finer details of the Freemasonic agenda. However, their belief in the return of Osiris/Hiram as their Messiah should be expected as an integral part of their scheme.

“The promise is life in Osiris. The great doctrine, the great revelation of all the true Mysteries is that Osiris lives : but he is known by other names. We also as Masons look forward to union of the departed with Osiris, as we believe—with Eliphas

²²² The belief that the story of Hiram Abiff is an “allegory” of Osiris is standard amongst Freemasons. It has been mentioned by several highly esteemed Freemasonic authors. The example below showcases rhetoric that outwardly avoids the literality of Hiram Abiff’s existence, while at the same time encoding a formula that suggests Hiram is the *Creative Art* [sic] who possesses the divine ability to incarnate the immaterial *Ideal* [sic] into the material, i.e. — To literally incarnate a “perfect” soul into a material body. Disguising their literal beliefs with innuendo, and allegorical flimflam.

The (Osiris & Isis) myth is the antetype of the Temple-legend. Osiris and the Tyrian Architect (Hiram Abiff) are one in the same [cf. - n.140] — not a mortal individual, but an idea— an IMMORTAL PRINCIPLE!” In Egyptian Freemasonry, Osiris was the type of Beauty, Goodness, Order, and Truth. So, in the Temple-myth, the Tyrian is the Symbol of Beauty and Order, and of that Creative Art which is ever ready to seize the Ideal, and incarnate it in material forms—that divine art which robes the physical world in immortal splendors—embellishes and beautifies life—idealizes all Nature, transforming dull and prosy reality to a sunny, flowery dream; “Clothing the palpable and the familiar With golden exhalations of the dawn.”

Excerpt from: *The General Ahiman Rezon & Freemason's Guide*. Daniel Sickels 33°, Macoy, 1887 Pg.196

- Although the Freemasonic account of Solomon and Hiram Abiff draws parallels between the Egyptian myth of Seth and Osiris. It is through identifying Hiram Abiff with Asmodeus that even more similarities with the *Osiris Myth* can be observed. This in itself adds more substance to the assertion that Hiram is Asmodeus, thus in turn it gives credibility to the literality of the Solomonic/Temple-legend. Therefore, it is more reasonable to assume that if any of these accounts are strictly allegorical, it is the Egyptian *Osiris Myth*. Osiris’ conflict with Seth appears to be originally based on the Biblical legend of Cain vs. Seth from the Genesis period as uniquely detailed in al-Kisā’ī’s *Tales of the Prophets (Qisas al-Anbiya)*, 11th Cent. Translated by Wheeler M. Thackston Jr. Great Books of the Islamic World, Inc. [1997], Pg.85-86. [cf. - n.118,193.]

A brief summary of the account is as follows:

* In mankind's first war, God commands Seth to submit Cain and his children over the inheritance of Adam’s vicegerency and the revenge of Abel’s murder.

* Cain is captured and bound in chains from Hell, He becomes Seth’s domestic servant.

* Cain’s children become the slaves of Seth’s children.

* When Cain’s services are no longer required. Seth turns him over to the angels who take him in chains to the ends of the Earth, throwing him into the Western spring where the sun sets. [cf. with *sun sets* p.42]

* Cain dies as an infidel from his exposure to the sun.

Lévi—in the resurrection of Hiram. The last message of all is immortality in union. But the Ritual of the Grade of ROSE-CROIX says, while the Spiritual Princes raise their eyes upward: To be united with Him for ever.”

New Encyclopædia of Freemasonry Vol. II (Ars Magna Latomorum)

By Arthur Edward Waite (1921) Pg.169

Osiris' resurrection (via the body of Seth) is detailed in the Pyramid Texts:

‘Your son Horus has acted for you. The great ones will shake, having seen the knife in your arm as you emerge from the Duat.* Hail to you, O Knowing One! Geb has created you anew, the Divine Company has brought you fourth anew! Horus is satisfied for his father, Atum is satisfied for his offspring. The gods of the East and West are satisfied with this great event which has come to pass through the action of the Divine Progeny. Ah! Osiris! See! Behold! Osiris! Hear! Attend! Ah! Osiris! Lift yourself upon your side! Carry out what I ordain! O Hater of Sleep! O Torpid One! Rise up, you that were cast down in Nedit! Take your bread with happiness in Pe! Receive your sceptre in Heliopolis! It is Horus (who speaks), having been commanded to act for his father.* He has shown himself master of the storm, he has countered the blustering of Seth, so that he (Seth) must bear you—for it is he that must carry him who is [again] complete.’*

The Pyramid of Wenis, Pyramid Texts, §258ff.; cf. Ste. Jean Sainte-Fare Garnot, L'Homage, 249ff.

Translation by Rundle Clark, R.T. *Myth and Symbol in Ancient Egypt*, London: 1959, p. 1.

*Asterisked sentences taken from the James Allen Translation as seen in *The Ancient Egyptian Pyramid Texts. Writings from the Ancient World*, Number 23. Atlanta: Society of Biblical Literature, 2005. Pg. 16, 41-42

CONCLUSION

Asmodeus is the title of the Chief of Demons rather than the name of an individual. The Chief of Demons is none other than Satan himself, his defining characteristic (*hubris*) does not allow for any other chief from amongst his kind. Satan is an immaterial disembodied spirit with a desire to become manifest in the material realm.²²³ This procedure requires the acquisition (via possession) of a body, a suitable match perhaps both morally and genetically, one that will place him amongst mankind as Chief Deceiver. However, merely sharing the human vessel with its original host

²²³ Satan's disembodied spirit is directly linked to the Fallen Angels and the Nephilim. It is probable that his disembodied spirit was first embodied within the physical frame of what would constitute as a Nephilim giant. [cf. - n.7,p.5,p.10,p.11,n.49,67,121,192.]

is not sufficient, he desires (or requires) an empty body to call his own. In order to achieve this, he inspires a master-craftsman to fabricate for him, a soulless form.

During King Solomon's conquest of Sidon, King Hiram was killed, prompting Satan's disembodied spirit to migrate from King Hiram's body into his apprentice and successor — Hiram Abiff. Consequently, Hiram Abiff became *Asmodeus, Chief of Demons*. He was then captured by King Solomon and forced into slavery. His servitude to Solomon was tainted by a rebelliousness which fueled his uninhibited desire to fabricate an "empty body"²²⁴ in the guise of Solomon. Upon entering this human *golem* he claimed it as his own, without the potential resistance and limitations of a human host.²²⁵

The fabrication of such an empty vessel not only illustrates the type of evolutionary metamorphosis that Satan strives for, it also exemplifies his Promethean and Frankensteinian qualities. What's more, in the time of Solomon it enabled him to become an archaic version of the False Messiah, an illegitimate *son of David*, one that led the entire world astray for a period of "40 days".²²⁶

Although King Solomon returned to the throne, having had Asmodeus bound and exiled, the slander and sorcery of Asmodeus still remain in occult circles up until the present day. This has been addressed in Qur'an 2:102 and reported by Islamic historian al-Kisā'ī on the authority of ibn 'Abbas:

²²⁴ 'jasad' جَسَد - Q.38:34 [cf. - p.31,p.33,n.103,104,p.34,n.231.]

²²⁵ The term *golem* is an explanation of "the magical transport of the magician from one place to another" See: *Golem - Jewish Magical and Mystical Traditions Artificial Anthropoid*, By Idel Moshe - State University of New York Press [Suny] 1990 Pg. 290.

²²⁶ Satan's claim to an empty human vessel is the ultimate form of False Messiah, whereas he normally appears while merely possessing a body that is already inhabited by another soul, something which can not truly be claimed as his own. Therefore, the story of Solomon and Asmodeus may function as both parable and template for the final False Messiah of the End Days. [cf. - n.118]

Ibn 'Abbas said that when the demon Sakhr sat on Solomon's throne, he realized that he could not remain there forever, so he wrote a magic formula and placed it beneath the throne. Then, when Solomon died, the demons said that Solomon had been a sorcerer and that his magic was under the throne. The learned told them it was not the work of Solomon; nonetheless, when God sent our Prophet Muhammad and revealed to him concerning Solomon, the Jews of Medina said, "Are not you amazed that Muhammad claims that Solomon was a prophet, when he was only a sorcerer?" Then God revealed to him the [following] verse,²²⁷

"And they follow what the Satans recited over Solomon's kingdom. Solomon disbelieved not, but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut; they taught not any man, without they said, 'We are but a temptation; do not disbelieve.' From them they learned how they might divide a man and his wife, yet they did not hurt any man thereby, save by the leave of God, and they learned what hurt them, and did not profit them, knowing well that whoso buys it shall have no share in the world to come; evil then was that they sold themselves for, if they had but known."

Qur'an 2:102

A.J. Arberry Translation

Al-Kisā'ī concludes:

The children of Israel split into three groups: one apostatized and followed magic; another group withdrew and said, "We will not obey anyone after him"; and the third group followed Rehoboam who was a king but not a prophet.

Tales of the Prophets (Qisas al-Anbiya) 11th Cent.

Muhammad ibn 'Abd Allāh al-Kisā'ī, Translated by Wheeler M. Thackston Jr.
Great Books of the Islamic World, Inc. [1997] Pg. 320.

The conspiracy to slander Prophet Solomon has endured for approximately 3000 years. Although it has been refuted in the Qur'an since the time of Prophet Muhammad, it continues to linger on in the

²²⁷ *Tafsir Ibn Kathir* 2:102 provides a similar narration from Muhammad bin Ishaq bin Yasaar: *The devils wrote books on types of magic, after they knew of Solomon's death, and so they wrote "Whoever wishes to attain such and such, let him do such and such", and they put all of this into a book, and then placed a seal on it upon the seal of Prophet Solomon and they wrote as its title, "This Is What Asif bin Barkhiyā The Friend of King Solomon Wrote of The Kept Treasures of Knowledge". Then they buried it beneath his throne. Later, some of the Children of Israel found this book and they said, "By Allah, Solomon's kingdom was not except by way of this (magic)". So they spread this magic amongst the people, they learned it and taught it, and magic is not found amongst anyone more than amongst the Jews. [cf.- n.114]*

present. On one hand, there are those who disbelieve in King Solomon's Prophethood, accusing him of debauchery, sorcery, and disbelief. On the other hand, there are those who believe in King Solomon's Prophethood and oppose the aforementioned accusations, deeming them to be slanderous.²²⁸ As for the sorcery transmitted by Asmodeus in the days of Solomon, it continues to remain as well. This occult sorcery has been kept alive in the conventicles of Judaism's offshoot cabals, namely the *Kabbalah* itself and its derivative mystery religions which include Freemasonry and those who incorporate *Kabbalistic* practices as integral parts of their belief.²²⁹ Their version of Solomon has been compromised, being derived from *sophist extraordinaire*, the impostor — Asmodeus.²³⁰

Ultimately, the story of Asmodeus and King Solomon may well function as both parable and template for the apocalyptic False Messiah. Such a template seems to revolve around the building of the Temple in Jerusalem

²²⁸ i.e. Biblical vs. Qur'anic perspectives.

²²⁹ See: *Between Judaism and Freemasonry*
The Dual Interpretation of David Rosenberg's Kabbalistic Lithograph, Aperçu de l'Origine du Culte Hébraïque (1841) Peter Lanchidi, *Correspondences* 6, no. 2 (2018)

²³⁰ Rather than titles such as "The Great Philosopher", a more fitting title would be *The Great Sophist*. The one who casts his sophistry throughout mankind as *chief deceiver*. It is more plausible that it was actually the master of Asmodeus [i.e King Solomon "The Wise"] who was the original *Great Philosopher* [from *philo-* "loving" + *sophia* "wisdom"]. Therefore, anything less is simply the mimesis of the impostor — Asmodeus. That is to say; King Solomon was the Master Philosopher while Asmodeus was merely the *Philosopher's Stone*, a tool of *royal authority*. [cf.- p.8, n.44,56]

and the animation of a flesh and blood golem — a *Frankenstein*,²³¹ an empty vessel specifically designed to host the disembodied spirit of Satan. Such an abomination could be considered to be the allegorical *son of Satan*, the ultimate form of the Anti-Christ.

Satan is quoted in the Qur'an as proposing two key methodologies to lead mankind astray:

“(..) I will make what is foul on earth seem fair to them, (..) I will lead them astray, will raise their expectations (..) and order them to alter Allah’s creation.”

Excerpted from Quran 15:39 & 4:119
Majid Fakhry Translation

Here, it can be seen that Satan intends to bedazzle mankind in such a way that it becomes difficult to distinguish between right and wrong. At which point he will then inspire mankind to tamper with the original nature of God's creation.

²³¹ i.e. the Monster of (Frankenstein).

-The Qur'an uses the term 'jasad' جَسَد - in 7:148, 20:88, 21:8 & 38:34 to describe a material body, independent from the soul. The term is generally translated as “mere body”, “empty body” or “corpse”. The classical interpretations of 7:148 & 20:88 state that *as-Sāmirī* transformed the *Golden Calf* into a body of flesh and blood. In Q.21:8 the term *jasad* is used to describe the mortal bodies of the prophets and in Q. 38:34 it is used to describe a body that could not be physically differentiated from King Solomon. These verses demonstrate that a *jasad* is a vessel of flesh, whether it be a corpse, an altered corpse, or a fleshly body produced by artificial, or supernatural means. Hence the reference to *Frankenstein*. The concept of animating an empty body originates from the event when God replaced 'Āzaz'ēl [as vicegerent and royal authority] with Adam, forming him as an empty clay vessel, then breathing into him of His spirit.

-“*Jasad*” Arabic: جَسَد Lit. body, flesh, incarnation. “He became, or assumed, a جَسَد, or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day” -*Arabic-English Lexicon* by Edward William Lane (d.1876)].

-The Arabic term *jasad* shares similarities with the Hebrew term “golem”. According to Jewish Legend a *golem* is an artificially created being brought to life by supernatural means. However, it is written in Kabbalist R. Israel Basu's nineteenth century encyclopedia *Tif'eret Yisra'el* that the term *golem* is an explanation of “the magical transport of the magician from one place to another” See: *Golem - Jewish Magical and Mystical Traditions Artificial Anthropoid*, By Idel Moshe - State University of New York Press [SUNY] 1990 Pg. 290. [cf.- p.31,p.33,n.103,104,p.34,n.231.]

- In the context of modern day science, the potential exists to produce a human 'clone'. If such an event were to occur, a human clone may qualify as being a *golem*. See: *Is a Human Clone a Golem?* John D. Loike, *The Torah U-Madda Journal*, Vol. 9 (2000), pp. 236-244.

- Ultimately, the 'monster' or *jasad* appears to be flesh and blood, whether it be an artificial body transmogrified into human flesh, a human clone, replicant, or a re-animated human corpse. With the advancement of science and technology esp. cybernetics, 3D bioprinting and genetic engineering; many of these options are plausible.

Expect the emergence of Prometheus Unbound. A modern day “master craftsman” who bears an uncanny resemblance to that of Victor von Frankenstein.²³² A man inspired and possessed by Satan in such a way that exceeds the bounds of human nature — the epitomical transhumanist. A *post-modern Prometheus* who will ultimately merge with the monster he creates, becoming the supreme — *Asmodeus, Chief of Demons*.

The construction and animation of such a monster is foretold in The Book of Revelation 13:14-15.

And with all the miracles he²³³ was allowed to perform on behalf of the first beast²³⁴, he deceived all the people who belong to this world. He ordered the people to make a great statue²³⁵ to the first beast, who was fatally wounded and then came back to life.²³⁶

²³² *Master Craftsman* i.e. architect, engineer, artisan, scientist etc etc. Perhaps the best example of a modern-day *master craftsman* is engineer/architect/inventor—Elon Musk.

See: https://en.wikipedia.org/wiki/Elon_Musk

Recommended Reading: *FRANKENSTEIN or, THE MODERN PROMETHEUS* - Mary Shelley
Annotated For Scientists, Engineers And Creators of All Kinds

Editors: David H. Guston, Ed Finn, and Jason Scott Robert, The MIT Press, 201

²³³ i.e. *The False Prophet*, also referred to as “the second beast”.

“The spirit of the Adversary is in him.” - Ellicott commentary (Rev.13:10) who also refers to *John 8:44*:

“You are from your father The Devil, and the desire of your father you are willing to do; from the beginning he has been murdering men and does not stand in the truth because there is no truth in him; whenever he speaks a lie, he speaks from what is his, because he is of falsehood and is also its father.”

[cf. with spirit of the “Adversary” p.11]

See: “false prophet”: Revelation 19:20.

²³⁴ *The first beast* is also known as the “beast from the sea” [Rev.13:1]. *Pulpit Commentary* identifies this *beast of the sea* as “the great dragon, the old serpent, the devil, Satan, the deceiver.” See: Rev 12:9.

From the Islamic perspective, the “beast of the sea” compares to the following: Satan’s throne is over the sea [cf.-p.41-43,n.124], Sakhr is the “Master of The Sea” [cf.-p.19-20,n.73], and the False Messiah is chained on an Island in the sea, awaiting his release. [cf.-p.42,n.81] It appears that all of the above are one and the same. In accordance with early Islamic cosmology, the “sea” is not limited to the seas of earth, rather the “sea” can also be a reference to what is presently referred to as “outer-space”.

See: *ISLAMIC COSMOLOGY: A study of [Jalāl al-Dīn] al-Suyūṭī’s al-Hay’a as-sanīya fl l-hay’a as-sunnīya with critical edition, translation, and commentary.* By Anton M. Heinen, Beirut Texts Und Studien - Band 27, Beirut 1982.

²³⁵ *εἰκόνα* = image, statue, likeness. [cf.- p.33,n.103-104,p.34]

²³⁶ This apparent death and resurrection bears echoes of the Osiris Myth, i.e. his allegorical death and resurrection. [cf.- p.75]

He was then permitted to give life²³⁷ to this statue so that it could speak.²³⁸ Then the statue of the beast commanded that anyone refusing to worship it must die.

Book of Revelation 13:14-15
New Living Translation

Here it is expressed that the *False Prophet* in the role of *Master Craftsman*²³⁹ deceives mankind into making a body²⁴⁰ for the *Beast from the Sea*²⁴¹. This *great work* is completed at the moment when the False Prophet breathes his spirit into the golem²⁴². Thereby animating the body of the Antichrist. That is to say, Satan incarnate.

وَاللَّهُ أَعْلَمُ
END

Completed: Ramadan 30, 1440 (June 4, 2019)

²³⁷ πνεῦμα = wind, breath, spirit.

²³⁸ A specific upgrade from the *Golden Calf*. See: Q.20:88-89. [cf. n.69,162]

²³⁹ In Rev. 13:14-15 The False Prophet acts as *Master Craftsman*, an allegorical Victor von Frankenstein.

²⁴⁰ Rev.13:14 “εἰκόνα” = image, statue, likeness.

The False Prophet deceives or compels the people to participate in the production of this “statue”, perhaps as a way of pinning guilt. This parallels as-Sāmīrī who mislead the people to participate in the production of the “body” [جَسَد] of a calf, i.e. *The Golden Calf*. See: Q. 20:85-88. [cf. 69,162]

²⁴¹ [cf.- n.234]

²⁴² Because the term *golem* is an explanation of “*the magical transport of the magician from one place to another*” [cf.-n.225,231] It should be understood that the act of the *magician* is not that he creates a spirit, but by means of sorcery, he transports his own spirit (or the spirit of the entity which has possessed him) from one body to another. The events of Rev. 13:15 are but a deceptive mimesis of the event when God breathed into Adam’s body of *His spirit*:

And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. -Genesis 2:7

Then He shaped him, and breathed His spirit in him. And He appointed for you hearing, and sight, and hearts; little thanks you show. -Qur’an 32:9

- An occult imitation of this procedure has resurfaced in the realm of modern scientific theory. It can be researched under the guise of “Mind Uploading”. See: https://en.wikipedia.org/wiki/Mind_uploading
- See also: *Aspects of mind uploading*, by Olle Häggström, Chalmers University of Technology and the Institute for Future Studies. <http://www.math.chalmers.se/~olleh/UploadingPaper.pdf> [cf.-“image of” p.34]
- The apparent metamorphosis of the False Prophet into a false god may be linked with the following Islamic tradition:

The Messenger of Allah (ﷺ) said:

...He [The False Messiah] will start by saying "I am a Prophet," and there is no Prophet after me. Then a second time he will say: "I am your Lord." But you will not see your Lord until you die...

Ibn Majah, Kitabul-fitan: Sunan Ibn Majah 4077: Book 36, Hadith 152

“The antichrist first appears with the claim of faith and goodness, then prophethood, and then claiming to be their deity.”

- Ibn Hajar Al-Askalani, Fath al-Bari, 13:79

END NOTE:

‘Ād & Iram:

This study contains an inordinate amount of indirect references to both ‘*Ad* as well as *Iram*. A fact that can not be ignored as mere happenstance.

Two main traditions exist with regards to ‘Ad and Iram. *The History of al-Tabarī* states that in the time of Nimrod, ‘Ad was called ‘*Ad Iram*, and that when ‘Ad perished the name was inherited by *Thamud*.^[a] Furthermore, he claimed that Damascus is also called Iram.

*Have you not considered how your Lord dealt with 'Ad — Iram of the lofty pillars,
the like of which was never created in the land, and Thamud, who hollowed the rocks in the valley, and
with Pharaoh, lord of stakes?*

Qur'an: 89-6-10

Qur'anic commentators differ as to the name Iram, Some say it is the name of a person or tribe, others say it is the name of a city or place. [cf- n.III.] Regardless, Iram is associated with pillars.

‘Ād/Iram links reviewed from this essay:

- 1 - King Hiram of Tyre is referred to as “Iram” in the earliest Freemasonic manuscripts. [cf- p.51.]
- 2 - Hiram Abiff is also known as Adoniram (variants; Adoram & Hadoram). [cf- n.172,173]
- 3 - Asmodeus refers to himself as “Ad” i.e. Adad/Hadad. [cf- p.35.]
- 4 - Asmodeus (as “Ad”) is king of Edom. Edom (also pronounced Adom) has been identified with the ancient Syrian region of Aram (also pronounced Iram). [cf- p.35,n.III,182.]
- 5 -Edom/Aram has been identified with parts of Phoenicia as well as Tyre. ^[b]
- 6 - The name Hadad (etymologically linked to Adoniram) contains parallels with Shadad bin Ad who is said to have built an earthly paradise in the ancient Yemenis port of Aden.
- 7 - The earthly paradise of Shadad bin Ad contains parallels with the imitation “7 Heavens” built by King Hiram of the ancient Mediterranean port of Tyre.

The Messenger of Allah (ﷺ) said:

...Behold! He [ad-Dajjal] is indeed in sea of Syria (Mediterranean Sea) or in the sea of Yemen (Gulf of Aden); rather; no, he is in the direction of the East.' He said it twice and pointed his hand to the East.

-Sabih Muslim 2942

Association with Pillars:

- 1 - King Hiram (Iram) of Tyre is associated with pillars via the 4 foundational pillars that established his 7 Heavens structure as well as the fact that he represents the Freemasonic pillar of “strength” (might). [cf- n.130, 133.]

2 - Hiram Abiff (Adoniram)/Asmodeus is associated with pillars via his construction of the highly renowned pillars — “Boaz & Jachin”, i.e. two pillars alleged to have stood at the porch of King Solomon's Temple. [cf- p.55, n.176.]

3- Pharaoh is associated with pillars, assuming that his Qur'anic epithet “Lord of Stakes” [awtad] is a reference to Ramesses The Great who constructed the most obelisks in Egyptian history. [cf- n.185.]

4- Osiris, who has been identified with both Hiram Abiff and Asmodeus is actually identified as a pillar i.e. the *djed* pillar symbol. He is also heavily associated with the *obelisk* pillar as well as other notable pillars throughout his mythology. [cf- n.118, 185.]

Perhaps the stone pillar itself is the chief symbol of Satan, and this is why 3 different sized *obelisk* styled pillars were used to represent Satan during the Islamic Pilgrimage ritual of: *The Stoning of the Devil*, otherwise known as *Ramy al-Jamarāt*. The term *Jamrah* originally means a pebble. It is applied to a heap of stones or a pillar. [e] Interestingly, the term *iram* in the geographical sense is a pile of stones erected as a landmark. [d]

When he [Abraham] left Mina and was brought down to (the defile called) al-Aqaba, the Devil appeared to him at Stone-Heap of the Defile. Gabriel (Jibrayl) said to him: "Pelt him!" so Abraham threw seven stones at him so that he disappeared from him. Then he appeared to him at the Middle Stone-Heap. Gabriel said to him: "Pelt him!" so he pelted him with seven stones so that he disappeared from him. Then he appeared to him at the Little Stone-Heap. Gabriel said to him: "Pelt him!" so he pelted him with seven stones like the little stones for throwing with a sling. So the Devil withdrew from him.

F.E. Peters, *A Reader on Classical Islam*, Princeton University Press, 1994. Pg.21

The pre-Islamic Arabian poet Al-Hārith Ibn Hilliza Al-Yashkurī uses the adjective *irami* in the sense of 'a man of ancient race'. As the name of a town Islamic scholars generally identify it with ancient Damascus i.e. *Aram*. Muslim genealogists have identified Iram with Aram, son of Shem, son of Noah. Meanwhile the lineage of 'Ad is said to be 'Ad, son of 'Aws, son of Iram. [e]

The Arabic name 'Aws [عوص] is cognate with the Biblical Uz, son of Aram [Heb. אֲוֶס 'Ūṣ]. The name Uz, Ūṣ or 'Aws shares phonetic similarities with 'Azazel, 'Ozymandias, Asmodeus and Osiris through the phonetics of “Oz” and its variants including 'Uz, 'Os, 'Az, 'Wṣ, 'Os, 'As, etc. [cf with 'Oz : n,6,184,p.68-70,n.204.] Furthermore, the Biblical 'Uz and the land thereof [There once was a man in the land of Uz... Job 1:1] may indicate an occult relationship between it and *The Wizard of Oz*, and *The Land of Oz* [from the 1900-1920 book series and 1939 cinematic classic]. While the fictional *Land of Oz* is a mystical realm containing an Emerald City *Behind the moon, beyond the rainbow* [Somewhere over the rainbow], [f] there is no consensus as to the location of Biblical *Land of Uz*. Some scholars have identified 'Uz with the kingdom of Edom [Lamentations 4:21] while others cite *The Dead Sea Scrolls* which indicate that 'Uz was located in the region of Aram [War Scroll, Column 2 Verse 11] [cf- p.35,n.111,182.].

Although it appears likely that Asmodeus and his alter egos are connected to 'Ad — *Iram of the pillars*. The meaning and significance of this remains unclear. However, the topic may prove to be relevant in the context of a very extensive Prophetic tradition narrated on the authority of Ibn 'Abbas in *The History of al-Ṭabarī*.^[g] The tradition includes lesser known details of Prophet Muhammad's miraculous *Night Journey* where he appears to have traveled inter-dimensionally to regions located beyond *Mount Qaf*, an emerald mountain near the rising and setting of the sun. There he finds the descendants of the believers from amongst 'Ad who escaped with Prophet Hud, parallel to them he finds the believing descendants of *Thamud* who escaped with Prophet Salih. 'Ad is in the city of the East called *Marqīstīyā* in Syriac and *Jābalq* in Arabic, while *Thamud* is in the city of the West call *Barjīstīyā* in Syriac and *Jābars* in Arabic. The fact that Prophet Muhammad mentioned the names of these cities in Syriac indicates a relationship between 'Ad, *Thamud* and the region of ancient Syria [الشَّام]. These descendants of 'Ad & *Thamud* are said to be connected as "brothers" with the people of Earth, the good with the good and the bad with the bad. 'Ad & *Thamud* are somehow associated with *Gog & Magog*, in that *Gog* (East) & *Magog* (West) also live parallel to each other but underneath [دون] the descendants of 'Ad & *Thamud*. The relevance of this is that *Gog & Magog* are prophesied to return in the *End Days*, therefore an understanding of their identity could prevent the potential for confusion in matters of faith. Hopefully this subject can be investigated meticulously by open minded and serious scholarship.

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- a.) *The History of al-Ṭabarī* - Vol.2 *Prophets and Patriarchs*, Trans. William M. Brinner. Suny 1987 Pg.18 and Vol. 4 *The Ancient Kingdoms*, Trans. By Moshe Perlman. Suny 1987. Pg.130.
- b.) *Ve-Zeh Gevul ha-Arets: gevuloteha ha-amitiyim shel Erets Yis'rael le-or ha-mekorot/ "And This Shall Be The Border of the Land," The true boundaries of the Holy Land According to the Sources.* by Bar-Droma. H., Published by Hotsa'at sefarim Be'er le-heker ha-Mikra vaha-arets, Jerusalem, 1958.
- c.) *Sunan Abu Dawud: Chapters 519-337.* Sh. M. Ashraf, 1984 Pg.505, note 1204.
- d.) *The Encyclopaedia of Islam*, Vol.3 Brill 1986 pg.1270.
- e.) Ibid.
- f.) *Islamic Cosmology: A Study of As-al-Suyūṭī's al-Hay'a as-Sanīya fī l-Hay'a as-Sunnīya*, Anton M. Heinen, Beirut 1982. Pg. 168-171.
- g.) *The History of al-Ṭabarī* -Vol. 1 *From the Creation to the Flood*, Trans. Franz Rozenhal, Suny, 1989. Pg.232-244 esp. p.238.