

1 Beheading Qurayza Explained

The main template for this story is based on
Ibn Ishaq's Sirat Rasul Allah - The Life of Muhammad Translated by A. Guillaume
<https://archive.org/details/TheLifeOfMohammedGuillaume>
starting page 461 in book, page 255 in pdf (pdf page is denoted pp where used)
However, other sources were also used.

While Islam is generally against images, yet some have said that “the use of figures was not prohibited according to his [Solomon’s] Law” (Tafsir al-Jalalayn on 34:13).

The Day of Atonement rituals are largely taken from (Oppen, 1995)

Bath & Gabriel visits

(LeGassick, 2006, 3:159)

he entered the bathhouse to bathe. Then

Gabriel came and I could see, across the house, that his head was reddened with dust. He said, "Muhammad, you've laid down your arms then!" "We have laid down our arms," he replied. Gabriel said, "Well, we've not laid down ours yet. Get up after Bana Qurayza!"

Me:bathe=bronze sea, dust=incense?

(LeGassick, 2006, 3:161)

While the Messenger of God (SAAS) was in his bathroom, so they claim, having combed out one side of his hair, Gabriel came to him

hair=removing robe which had tassels

according to Jewish tradition, when the “spirit [i.e. glory] of God was poured out over him ... it was indicated by his hair. It began to move and emit a bell-like sound, which could be heard far off” . The mention of bells gives us the meaning because the hem of the high priest’s robe was “fringed with small golden bells alternating with pomegranate tassels” , hence bells and hair.

(Ginzberg, 1909, vol. 4, ch. 2, ‘Samson’; Ginzberg, 2003, p. 878)

(1906 Jewish Encyclopedia, ‘High Priest’ – ‘His Costume’; see also Exodus 28:33)

(see ‘Islamic Child Brides and Solomon’s Temple’ for more,

<http://www.rwthetology.org/islam.html>)

Ibn Ishaq p461 pp255

According to what al-Zuhri told me, at the time of the noon prayers Gabriel came to the apostle wearing an embroidered turban and riding on a mule with a saddle covered with a piece of brocade. He asked the apostle if he had abandoned fighting, and when he said that he had he said that the angels had not yet laid aside their arms and that he had just come from pursuing the enemy. ‘God commands you, Muhammad, to go to B. Qurayza. I am about to go to them to shake their stronghold.’

The Hebrew word for mule/donkey in Hebrew sounds like a word meaning 'ascetic/priest' (Barker, The Mother of the Lord, 2012, p. 40) (Strong's Concordance, H2543 'chamowr' and H3649 'kamar' respectively; note that kamar in the Bible is only used of idolatrous priests)

"In the early morning, the Kohain Gadol went to the Shaar Hamayim where he immersed himself in the Mikveh and then put on the eight garments" (Oppen, 1995, p. 27)

insulting

Ibn Ishaq p461 pp255

The prophet ordered it to be announced that none should perform the afternoon prayer until after he reached B. Qurayza (705). The apostle sent 'Alī forward with his banner and the men hastened to it. 'Alī advanced until when he came near the forts he heard insulting language used of the apostle. He returned to meet the apostle on the road and told him that it was not necessary for him to come near those rascals. The apostle said, 'Why? I think you must have heard them speaking ill of me,' and when 'Alī said that that was so he added, 'If they saw me they would not talk in that fashion.' When the apostle approached their forts he said, 'You brothers of monkeys, has God disgraced you and brought His vengeance upon you?' They replied, 'O Abū'l-Qāsim, you are not a barbarous person.'

qulub v2

Pp839

Thus when he came near the fort, he said: "O brothers of **monkeys and pigs**, O devotees of Satan; do you abuse me? When come to avenge from a group, that day is very unfortunate for them." Kaab looked from the roof of the fort and said: O Abul Qasim you never resorted to abuses like ignorant people."

"When in their insolence they transgressed (all) prohibition We said to them: 'Be ye apes despised and rejected'." (Quran 7:166)

Ibn Kathir comments, "Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring."

http://www.qtafsir.com/index.php?option=com_content&task=view&id=365

Me: 3 days refers to three times high priest entered the holy of holies. (Getting the shovel was done after the cleansing.) So a transformed person is merely a code for the high priest symbolising a cherub or similar, which had animal faces ... simple really!

Insulting because temple polluted by sin, needing to be cleansed

The high priest "proceeded to do the daily Avodah." (Oppen, 1995, p. 27)

<https://sunnah.com/bukhari/64/167>

Narrated Al-Bara:

The Prophet (ﷺ) said to Hassan, "Abuse them (with your poems), and Gabriel is with you (i.e, supports you)." (Through another group of sub narrators) Al-Bara bin Azib said, "On the day of Quraiza's (besiege), Allah's Messenger (ﷺ) said to Hassan bin Thabit, 'Abuse them (with your poems), and Gabriel is with you (i.e. supports you).' "

Reference : Sahih al-Bukhari 4123

In-book reference : Book 64, Hadith 167

USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 449
(deprecated numbering scheme)

The reference to Gabriel will be symbolising the high priest reciting some psalm against evil

Gabriel again and well and 25 nights

Qulub v2

Pp839

There were many date trees around the fort so there was no place for the army to camp there. The Holy Prophet (S) signed to the trees and they spread in the desert leaving an open field around the fort.

Ibn Ishaq p461 pp255

The apostle passed by a number of his companions in al-Şaurayn before he got to B. Qurayza and asked if anyone had passed them. They replied that Dihya b. Khalifa al-Kalbī had passed upon a white mule with a saddle covered with a piece of brocade. He said, 'That was Gabriel who has been sent to B. Qurayza to shake their castles and strike terror to their hearts.'

When the apostle came to B. Qurayza he halted by one of their wells near their property called The Well of Anā (706). The men joined him.

The apostle besieged them for twenty-five nights until they were sore pressed and God cast terror into their hearts.

(10 days and 20 days also reported below.)

"He removed the eight garments, immersed himself in the Mikveh located on the roof of the Bais Haparbav and put on the four linen garments" (Oppen, 1995, p. 28)

Quran 2:51. And remember We appointed forty nights for Moses

5:29. Allah said: "Therefore will the land be out of their reach for forty years

Additionally, "in the Temple also did the table of Moses retain its ancient significance, for only upon it was the shewbread placed, and it stood in the center ... The candlestick [Menorah] was later set up in the Temple of Solomon ... he set up ten other candlesticks, ... each of these candlesticks had seven lamps, seventy in all, to correspond to the seventy nations ... The candlestick stood toward the south".

(Ginzberg, 1909, vol. 3, ch. 3, 'The Table And The Candlestick'; Ginzberg, 2003, p. 645)

The bronze serpent which Moses set upon a pole was destroyed in a later temple purge

Numbers 21:8; 2 Kings 18:4

(see 'Islamic Child Brides and Solomon's Temple' for more,

<http://www.rwtheology.org/islam.html>)

Quran 2:96 "each one of them wishes he could be given a life of a thousand years"

22:47 "Verily a Day in the sight of thy Lord is like a thousand years of your reckoning"

70: 4. "The angels and the spirit ascend unto him in a Day the measure whereof is [as] fifty thousand years."

Someone tied himself to stump for forgiveness

Ibn Ishaq Pp256 p462

mad and his companions by surprise.' They said: 'Are we to profane our sabbath and do on the sabbath what those before us of whom you well know did and were turned into apes?' He answered, 'Not a single man apes/monkeys again

...

weeping in his face, and he felt sorry for them. They said, 'Oh Abū Lubāba, do you think that we should submit to Muhammad's judgement?' He said, 'Yes,' and pointed with his hand to his throat, signifying slaughter. Abū Lubāba said, 'My feet had not moved from the spot before I knew that I had been false to God and His apostle.' Then he left them and did not go to the apostle but bound himself to one of the pillars in the mosque saying, 'I will not leave this place until God forgives me for what I have done,' and he promised God that he would never go to B. Qurayza and would never be seen in a town in which he had betrayed God and His apostle (707).

Ibn Ishaq Pp407 p764

708. He remained tied to a stump for six nights. His wife used to come to him at every time of prayer and untie him for prayer. Then he would return and tie himself to the stump according to what a traditionist told me, and the verse which came down about his repentance is the word of God: 'And others who confess their sins have mingled good actions with bad; it may be that God will forgive them: God is forgiving, merciful' (9. 103).

"He walked to a bull which stood between the Ulam and the Mizbayach. ... He placed both hands on its head and leaned on it while confessing his sins and the sins of his household."

(Oppen, 1995, p. 30)

Ibn Ishaq Pp256 p462

place until God forgives him.' Yazīd b. 'Abdullah b. Qusayṭ told me that the forgiveness of Abū Lubāba came to the apostle at dawn while he was in the house of Umm Salama. She said: 'At dawn I heard the apostle laugh and I said: 'Why did you laugh? May God make you laugh!' He replied, 'Abū Lubāba has been forgiven.' She said, 'Cannot I give him the good news?' and when he said that she could she went and stood at the door of

For laughing=YHWH see the explanations for the Hey Diddle Diddle picture
<http://www.rwthetology.org>

(LeGassick, 2006, 3:162)

The Messenger of God (SAAS) then besieged them with legions of the Muslims **for some ten nights**.

...

And so he went back to Medina and tied his hands to one of the tree trunks (supporting the roof) of the mosque. It is said that he remained tied there for **some 20 days**.

one qurayza goes missing

Ibn Ishaq pp256 p463

On that night 'Amr b. Su'dā al-Qurazī went out and passed the apostle's guards commanded that night by Muhammad b. Maslama who challenged him. Now 'Amr had refused to join B. Qurayza in their treachery towards the apostle, saying, 'I will never behave treacherously towards Muhammad.' When Muhammad b. Maslama recognized him he said, 'O God, do not deprive me (of the honour) of setting right the errors of the noble' and let him go his way. He went as far as the door of the apostle's mosque¹ in Medina that night; then he vanished, and it is not known to this day where he went. When the apostle was told he said, 'That is a man whom God delivered because of his faithfulness.' Some people allege that he was bound with a rotten rope along with the captives of B. Qurayza when they submitted to the apostle's judgement, and his old rope was found cast away none knowing whither he went and the apostle then said those words. God knows what really happened.

scapegoat

oppen pp25 p32

"He tied a red band around the horns of the goat designated to be sent to Mount Azazel and turned it to face the eastern gate."

"The Kobain Gadol then sent the goat to the desert with the Ishti, a person designated to take it. The Isb ///arrived at the cliff of Mount Azazel and pushed the goat backwards off the precipice. Before throwing the goat off the cliff, the Isb Iti divided the red band that was on the goat and tied one part to the cliff and the other

part to the horns.” oppen pp53 p64
(Oppen, 1995, p. 30)

Sa'd passes judgement

Ibn Ishaq pp256 p463

In the morning they submitted to the apostle's judgement and al-Aus leapt up and said, 'O Apostle, they are our allies, not allies of Khazraj, and you know how you recently treated the allies of our brethren.' Now the apostle had besieged B. Qaynuqā' who were allies of al-Khazraj and when they submitted to his judgement 'Abdullah b. Ubayy b. Salūl had asked him for them and he gave them to him; so when al-Aus spoke thus the apostle said: 'Will you be satisfied, O Aus, if one of your own number pronounces judgement on them?' When they agreed he said that Sa'd b. Mu'ādh was the man. The apostle had put Sa'd in a tent belonging to a woman of Aslam called Rufayda inside his mosque. She used to nurse the wounded and see to those Muslims who needed care. The apostle had told his people when Sa'd had been wounded by an arrow at the battle of the Trench to put him in Rufayda's tent until he could visit him later. When the apostle appointed him umpire in the matter of B. Qurayza, his people came to him and mounted him on a donkey on which they had put a leather cushion, he being a corpulent man. As they brought him to the apostle they said, 'Deal kindly with your friends, for the apostle has made you umpire for that very purpose.' When they persisted he said, 'The time has come for Sa'd in the cause of God, not to care for any man's censure.' Some of his people who were there went back to the quarter of B. 'Abdu'l-Ashhal and announced to them the death of B. Qurayza before Sa'd got to them, because of what they had heard him say.

“Sa'd ibn Mu'adh was struck in the arm by an arrow which severed a vein”
(Lings, 1997, p. 223)
arrow=handle of coal shovel

“According to Aishah: His wound had healed, so that nothing of it was visible except what looked like a ring”
(Fishbein, 2015, 8:30)
ring=girdle of high priest, leather cushion =skin==girdle made like snake skin

fat in heb related to a type of incense
Galbanum is a type incense which starts with same consonants as fat in Hebrew
(Strong's Concordance, H2464 – chelb_nah and H2459 – cheleb respectively)

Ibn Ishaq pp257 p464

him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Āṣim b. 'Umar b. Qatāda told me from 'Abdu'l-Raḥmān b. 'Amr b. Sa'd b. Mu'ādh from 'Alqama b. Waqqās al-Laythī that the apostle said to Sa'd, 'You have given the judgement of Allah above the seven heavens' (709).

"Now if the city will not make peace with you, but makes war against you, then you shall besiege it.

"And when the LORD your God delivers it into your hands, you shall strike every male in it with the edge of the sword.

"But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which the LORD your God gives you."

Deuteronomy 20:12-14 NKJV

see also (Lings, 1997, p. 232 note 1)

(Oppen, 1995, p. 30) pp33 p42

"With the shovel of embers in his right hand and the Kaf of incense in his left, the Kohain Gadol went into the Kodesh Hakodosbim."

beheading of 600 men shoulder to shoulder

(LeGassick, 2006, 3:171)

Certain scholars make reference to this who maintain that establishing the presence of coarse hair in the genital region proves maturity. Indeed this does constitute maturity in the most authoritative statements on the subject made by al-ShatiCi.

Me: see above where Samson mentioned, hair=tassels of robe of high priest

It was narrated that Kathir bin As-Sa'ib said:

"The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)."

<http://sunnah.com/nasai/27/41>

Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their **shoulders**, and were beheaded.

http://www.qtafsir.com/index.php?option=com_content&task=view&id=1863&Itemid=89

Ibn Ishaq pp257 p464

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Ḥārith, a woman of B. al-Najjār. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Ḥuyayy b. Akhṭab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900.

http://www.kister.huji.ac.il/sites/default/files/banu_qurayza.pdf

Pp33

Shia Beheaded over 3 days

Dig trenches because blood sprinkled on incense shovel- oppen pp39 p48 has picture of priest dropping blood on top top the shovel

Red wool tied around neck goat to be slaughtered

Goat slaughtered Oppen pp41 p50

oppen pp76 red wool tied around neck of other goat

“The Gemara interprets the language of the Misbnah to mean that he also tied a band around the neck (as opposed to between the horns) of the goat for Hashem.”

Pp101 also:

“Even on the goat that was sent to Hashem he would tie a red thread against the slaughtering section of the neck.”

Shoulder tied batches==3??

In (Pseudo-Philo 26:12; James, 1917) the twelve stones in the high priest's breastplate are to be set upon the two cherubim. Yet the apron in which these stones were set also had the two onyx stones on the shoulder straps. So whereas (Ginzberg, 2003, p. 857, footnote 13) notes “one fails to see any connection between the [twelve] stones of the high priest and the Cherubim”, the existence of the two onyx shoulder stones is the required connection

So stones represent the cherubim

12. And God said to Cenez: Take these stones and put them in the ark of the covenant of the Lord with the tables of the covenant which I gave unto Moses in Oreb, and they shall be there with them until Jahel arise 2 to build an house in my name, and then he shall set them before me upon the two cherubim, and they shall be in my sight for a memorial of the house of Israel

However, on a garment of the high priest there were onyx stones on each of its shoulders (Exodus 28:9-12); this is the source of the ‘shoulder angels’

“Two recording angels are placed on one's shoulders: the angel on the right shoulder notes down the believer's good actions, while the one on the left takes notes of his evil actions” (Schimmel, 1992, p. 83).

3 days

Gen 46:27 70 to Egypt

Exod 12:37 600,000 besides women and children

Gen 15:16 4 generations

600 = little oxen around bronze basin

Pharaoh:

Exo 14:7

Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

The Bronze 'Sea' was thirty cubits in circumference with two rows of little oxen figures under the brim, ten to a cubit (2 Chronicles 4:2,3; the actual outer circumference would have been slightly larger, but if we assume a little entrance then we can keep the 30 cubits for the measurement). This makes two rows of 300 oxen, giving 600 oxen in total. Also, the Hebrew word for 'thousand' is identical to another word for 'oxen' (Strong's Concordance, H505 - 'eleph and H504 respectively).

This is why 600,000 Israelites wandered around the desert (Exodus 12:37), because when the high priest emerged from the waters of the Bronze 'Sea' he 'became' those 600 oxen, or 600,000 people. That is also why according to Jewish legend, "six hundred thousand men children of the Hebrews begotten in the same night with him [Moses], and thrown into the water on the same day, were rescued miraculously together with him" (Ginzberg, 1909, vol. 2, ch. 4, 'Moses Rescued From The Water'; Ginzberg, 2003, p. 479).

holes in robe man beheaded

Ibn Ishaq pp257 p464

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,¹ with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off.

¹ A variant 'so that none should wear it after him' is worth mention.

hands tied to neck==neck is where veil was in temple symbolising body

(Oppen, 1995, p. 30) pp43 p54

"He then left the Kodosh Hakodoshim and put the blood of the goat on a second stand in front of the Paroches. Standing in the Haicbal, he again took the bull's blood. He sprinkled it eight times with his finger towards (but not onto) the Paroches and returned the bowl of blood to its stand. He then took the blood of the goat and sprinkled it in the same manner."

laughing woman beheaded

Ibn Ishaq pp257 p464

Muhammad b. Ja'far b. al-Zubayr told me from 'Urwa b. al-Zubayr that 'Ā'isha said: 'Only one of their women was killed. She was actually with me and was talking with me and laughing immoderately as the apostle was killing her men in the market when suddenly an unseen voice called

Ibn Ishaq pp257 p465

her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed,' she replied. 'What for?' I asked. 'Because of something I did,' she answered. She was taken away and beheaded. 'Ā'isha used to say, 'I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed' (711).

laughing=name lord

immoderately=blood spitting due to heat of coals?

Wisdom==incense=lampstand

woman heard unseen voice, Arabic "often with supernatural overtones"
(Fishbein, 2015, 8:36 n. 159)

Ibn Ishaq pp407 p765

711. This was the woman who threw the millstone on Khallād b. Suwayd and killed him.

Ibn Ishaq pp259 p469

On the day of Qurayza there were martyred of the Muslims of B. al-Hārith b. al-Khazraj: Khallād b. Suwayd b. Tha'laba b. 'Amr. A millstone was thrown on him and inflicted a shattering wound. They allege that the apostle said, 'He will have the reward of two martyrs.'

millstone in neck of Leviathan=fountain, also white turban=stone

<https://books.google.co.uk/books?id=gZknAAAAQBAJ&pg=PA255&lpg=PA255&dq=al-zabir+thabit&source=bl&ots=2WSAcpayoi&sig=wbUwMRy2RRqm4pf0uH2ZdoyTQTM&hl=en&sa=X&ved=0ahUKEwiS0aLI3aXRAhUmKcAKHdtrCYwQ6AEIGjAA#v=onepage&q=al-zabir%20thabit&f=true>

p254

name=Nubata

(Oppen, 1995, p. 30) pp47 p58

"the Kohain Gadol smeared
the blood on the four corners of the Mizbayach."

Pp49

"After clearing away the ashes of the daily Ketores from the south side of the Mizbayach, he sprinkled the blood on it seven times."

man with cut forelock to be spared, but desired to die, so beheaded

Ibn Ishaq pp407 p765

Ibn Shihāb al-Zuhri told me that Thābit b. Qays b. al-Shammās had gone to al-Zabīr b. Bāṭā al-Quraṣī who was Abū ‘Abdu’l-Rahmān. Al-Zabīr had spared Thābit during the pagan era. One of al-Zabīr’s sons told me that he had spared him on the day of Bu‘āth, having captured him and cut off his forelock and then let him go. Thābit came to him (he was then an old man) and asked him if he knew him, to which he answered, ‘Would a man like me not recognize a man like you?’ He said, ‘I want to repay you for your service to me.’ He said, ‘The noble repays the noble.’ Thābit went to the apostle and told him that al-Zabīr had spared his life and he wanted to repay him for it, and the apostle said that his life would be spared. When he returned and told him that the apostle had spared his life he said, ‘What does an old man without family and without children want with life?’ Thābit went again to the apostle, who promised to give him his wife and children. When he told him he said, ‘How can a household in the Hijaz live without property?’ Thābit secured the apostle’s promise that his property would be restored and came and told him so, and he said, ‘O Thābit, what has become of him whose face was like a Chinese mirror in which the virgins of the tribe could see themselves, Ka’b b. Asad?’ ‘Killed,’ he said. ‘And what of the prince of the Desert and the Sown, Huyayy b. Akhtab?’ ‘Killed.’ ‘And what of our vanguard when we attacked and our rearguard when we fled (Ṭ. returned to the charge), ‘Azzāl b. Samaw’al?’ ‘Killed.’ ‘And what of the two assemblies?’ meaning B. Ka’b b. Qurayza and B. ‘Amr b. Qurayza. ‘Killed.’ He said, ‘Then I ask of you, Thābit, by my claim on you that you join me with my people, for life holds no joy now that they are dead, and I cannot bear to wait another moment¹ to meet my loved ones.’ So Thābit went up to him and struck off his head.

he asked for 7 things/people:

wife+children=12 stones on breastplate had names sons Israel

property=?

mirror=face=golden plate? and bronze sea

desert=area around bronze sea, sown=high priest being ‘sown’ in bronze sea immersion

vanguard+rearguard=robe with front and back

two assemblies=cherubim=stones on shoulder

<https://books.google.co.uk/books?id=gZknAAAAQBAJ&pg=PA255&lpg=PA255&q=al-zabir+thabit&source=bl&ots=2WSAcpayoi&sig=wbUwMRy2RRqm4pf0uH2ZdoyTQTM&hl=en&sa=X&ved=0ahUKEwiS0aLI3aXRAhUmKcAKHdtrCYwQ6AEIGjAA#v=onepage&q=al-zabir%20thabit&f=false>

p255 has two more, also the last pair studied the torah

Samaw'al?" He said, "He is killed." Al-Zabīr said, "What does the charger who does not ever approach a group without dispersing it, and would not attend to a knot without loosening it, Nabbāsh b. Qays?" He said, "He is killed." Al-Zabīr said, "What happened to the carrier of the flag on the day of war, Wahb b. Zayd?" He said, "He is killed." Al-Zabīr said, "What happened to the one who attends to the feeding of the Jews and fathers the parentless and widows, 'Uqba b. Zayd?" He said, "He is killed." Zabīr said, "What happened to the two 'Amrs who used to meet to study the Torah?" He said, "They are killed." Al-Zabīr said, "O Thābit? What good is life after those? Must I return

knot=girdle

carrier of flag==banner?=veil before hoh

Feeds Jews, orphans, and widows=holy bread

scapegoat led out and stopped at stations

not recognise?=goat identical

see insulting section scapegoat had hair pulled out

scapegoat sent: hesitation to die=journey to cliff

man who promised to eat camel's flesh spared

Ibn Ishaq pp258 p466

Ayyūb b. 'Abdu'l-Raḥmān b. 'Abdullah b. Abū Ṣa'sa'a brother of B. 'Adīy b. al-Najjār told me that Salmā d. Qays, mother of al-Mundhir sister of Salīṭ b. Qays—she was one of the maternal aunts of the apostle who had prayed with him both towards Jerusalem and towards Mecca and had sworn the allegiance of women to him—asked him for Rifā'a b. Samaw'al al-Quraẓī who was a grown man who had sought refuge with her, and who used to know them. She said that he had alleged that he would pray and eat camel's flesh. So he gave him to her and she saved his life.

Lev 11:4

'Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you;

nkjv

Angels fight also

Ibn Ishaq pp258 p466

God sent down concerning the trench and B. Qurayṣa the account which is found in the *sūra* of the Confederates¹ in which He mentioned their trial and His kindness to them, and His help when He removed that from them after one of the disaffected had said what he did: 'O you who believe, remember God's favour to you when armies came against you, and We sent against them a wind and armies you could not see, and God is a seer of what you do.' The armies were Quraysh, and Ghāṭafān, and B. Qurayṣa. The armies which God sent with the wind were the angels. God said, 'When they came at you from above you and below you, and when eyes grew wild and hearts reached to the throats and you thought vain things

¹ *Sūra* 33.

Ibn Ishaq p467

about God.' Those who came at you from above were B. Qurayṣa: those from below were Quraysh and Ghāṭafān. 'There were the believers tested and shaken with a mighty shock. And when the disaffected and those in whose hearts was a disease were saying What God and His apostle promised us is naught but a delusion' refers to the words of Mu'attib b. Qushayr. 'And when a party of them said, O people of Yathrib, there is no standing for you, so turn back. And some of them sought the prophet's permission saying Our houses are exposed, and they were not exposed. They wished only to run away' refers to the words of Aus b. Qayṣi and those of his people who shared his opinion. 'And if it had been entered from its sides', i.e. Medina (713).

quran 33:9-27

Angels fighting are the cherubim who were depicted on the temple walls, or other priests who are symbolically called angels also.

Sa'd dies, divine throne shook, 70,000 angels

From above:

"Sa'd ibn Mu'adh was struck in the arm by an arrow which severed a vein"

(Lings, 1997, p. 223)

arrow=handle of coal shovel

Ibn Ishaq Pp259 p468

When the affair of B. Qurayza was disposed of, Sa'd's wound burst open and he died a martyr therefrom.

Mu'adh b. Rifā'a al-Zuraqī told me: Anyone you like from the men of my people told me that Gabriel came to the apostle when Sa'd was taken, in the middle of the night wearing an embroidered turban, and said, 'O Muhammad, who is this dead man for whom the doors of heaven have been opened and at whom the throne shook?' The apostle got up quickly dragging his garment as he went to Sa'd and found him already dead.

high priest changed into colourful garments

oppen pp59 p70

then into white again pp65 p76

pp67p78

"The Kohain Gadol returned to the Kodesh Hakodosbim in his linen clothing to remove the Kaf and shovel."

(LeGassick, 2006, 3:175)

The Messenger of God (SAAS) stated, 'The day Sa'd b. Mu'adh died 70,000 angels descended to earth; they had never done so before. The grave was severely constraining him!' Then Nafi' wept.'"

Doors of heaven=doors of temple

"So he did not cease talking with us, until he mentioned a gate in the direction of the west with the width of seventy years journey - or a rider would travel its width - for forty or seventy years." Sufyan (one of the narrators) said: 'In the direction of Ash-Sham [Syria], Allah created it the Day He created the heavens and the earth, open - that is, for repentance. It shall not be locked until the sun rises through it'.¹

"a gateway in the heaven, the width of which could be crossed by a rider in forty or seventy years".

<https://sunnah.com/riyadussaliheen/1/19>

"the distance between two shutters of the gate of Jannah is forty years (distance)."

<https://sunnah.com/riyadussaliheen/1/498>

So why is there a distance of forty or seventy years travelling? The light of each lamp could easily represent a day. So how can a day represent a year? The answer lies in the Day of Atonement which occurred only once a year: a given number of years can also be signified by the same number of 'Days of Atonement', or just 'days'. The prophet Ezekiel (6th century BCE) was told to lie on his sides as a symbol for a certain number of days, "a day for each year" representing the same number of years of Israel's sins (Bible, Ezekiel 4:6). So travelling for forty or seventy years merely meant the priest walked in and out of the temple, or around inside the temple, etc.

Quran 7:155 "And Moses chose seventy of his people for Our place of meeting"

Throne shaking :

¹ (Jami' at-Tirmidhi, Chapters on Supplication, #3535/166), as told by Zirr bin Hubaish, Hasan (Darussalam).

Psa 18:6-13 nkjv (cherub refers to cherubim on Ark)

6 In my distress I called upon the LORD, And cried out to my God; He heard my voice from His temple, And my cry came before Him, [even] to His ears. ... 8 **Smoke** went up from His nostrils, And devouring fire from His mouth; Coals were kindled by it. ...

And He rode upon a cherub, and flew; He flew upon the wings of the wind. ..

At the brightness that was before him his thick **clouds** passed, **hail stones** and **coals of fire**.

13 The LORD thundered from heaven, And the Most High uttered His voice, Hailstones and coals of fire

Rev 11:19

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were **lightnings, and voices, and thunderings, and an earthquake, and great hail**.

<http://www.jewishencyclopedia.com/articles/13043-salt>

In one respect salt is considered like hailstones or ice

<http://sacred-texts.com/jud/josephus/war-5.htm>

There were also golden bells that hung upon the fringes, and pomegranates intermixed among them. The bells signified thunder, and the pomegranates lightning

Exo 39:24-25

They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven linen.

And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

<http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=73&tSoraNo=69&tAyahNo=17&tDisplay=yes&UserProfile=0&LanguageId=2>

Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs on Quran 69:17

(And the angels will be on the sides thereof) on its extremities, sides, different directions and parts (and eight) He says: eight different angels, each one of them has four different faces: a human face, a face of an eagle, a face of a lion, and a face of a bull; and it is also said: eight rows; and it is also said: eight parts of the Cherubim, who dwell on the seventh heaven (will uphold the Throne of their Lord that day) the Day of Judgement, (above them) on their necks.

Ibn Ishaq Pp259 p468

One I do not suspect told me from al-Ḥasan al-Baṣrī: Sa'd was a fat man and when the men carried him they found him light. Some of the disaffected said, 'He was a fat man and we have never carried a lighter bier than his.' When the apostle heard of this he said, 'He had other carriers as well. By Him Who holds my life in His hand the angels rejoiced at (receiving) the spirit of Sa'd and the throne shook for him.'

Mu'adh b. Rifā'a told me from Maḥmūd b. 'Abdu'l-Raḥmān b. 'Amr b. al-Jamūḥ from Jābir b. 'Abdullah: When Sa'd was buried as we were with the apostle he said *Subḥāna'llah* and we said it with him. Then he said *Allah akbar* and the men said it with him. When they asked him why he had said *Subḥāna'llah* he said 'The grave was constricted on this good man until God eased him from it' (717).

Qulub v2

Pp842

When the Prophet returned, people asked: "O Prophet, why did you pay such exclusive respect for Saad's bier?" He replied: "I walked as a mourner, because I saw angels walking like this in his funeral procession. I gave him each shoulder in turn, because my hand was in the hand of Jibraeel and I caught that same corner bier that he did." People asked: "You recited his funeral prayer and laid him in the grave but still say that he was squeezed in the grave." The Holy Prophet (S) said, "It was so because he was sharp-tongued to his wife."

Priests=angels

<https://books.google.co.uk/books?id=gZknAAAQBAJ&pg=PA255&lpg=PA255&q=al-zabir+thabit&source=bl&ots=2WSAcpayoi&sig=wbUwMRy2RRqm4pf0uH2ZdoyTQTM&hl=en&sa=X&ved=0ahUKEwiS0aLI3aXRAhUmKcAKHdtrCYwQ6AEIGjAA#v=onepage&q=al-zabir%20thabit&f=false>

p259

wrapped in three Yemeni cloths

There exuded pleasant smell of musk, while we dug his grave
soil on his grave turned into musk

companion." Abū Sa'īd said: I was among those who dug his grave. There exuded a pleasant smell of musk, while we dug his grave, from the dust until we finally completed the grave. Rubayḥ said: Indeed Muḥammad b. al-Munkadir informed me from Muḥammad b. Shuraḥbil b. Ḥasana, who said that a man took a hand full of soil from the grave of Sa'd b. Mu'adh and took it away. Then he looked at it later and lo and behold it was musk!

-p260

Muhammad face changed while praising god thrice

-

Turban a cloth wrapped around

the last 12, cut and then beheaded

Abu 'Ubayda told me on the authority of Abu 'Amr, the Medinan, when the apostle got the better of the B. Qurayza he seized about four hundred men from the Jews who had been allies of Aus against Khazraj, and ordered that they should be beheaded. Accordingly Khazraj began to cut off their heads with great satisfaction. The apostle saw that the faces of Khazraj showed their pleasure, but there was no such indication on the part of Aus, and he suspected that that was because of the alliance that had existed between them and the B. Qurayza. When there were only twelve of them left he gave them over to Aus, assigning one Jew to every two of Aus, saying, 'Let so-and-so strike him and so-and-so finish him off.' One of those who was so handed over to them was Ka'b b. Yahudha, who was an important man among them. He gave him to Muhayyisa and Abu Burda b. Niyar (it was Abu Burda to whom the apostle had given permission to sacrifice a young goat on the feast of Adha). He said, 'Let Muhayyisa strike him and Abu Burda finish him off.' So Muhayyisa fetched him a blow, which did not cut in properly, and Abu Burda dispatched him and gave him the finishing stroke. Huwayyisa, who was still an unbeliever, said to his brother, Muhayyisa, 'Did you kill Ka'b b. Yahudha?', and when he said he did, he said, 'By God, much of the flesh on your belly comes from his wealth; you are a miserable fellow, Muhayyisa.' He replied, 'If the one who ordered me to kill him had ordered me to kill you, I would have done so.' He was amazed at this remark and went away astounded. They say that he used to wake up in the night astonished at his brother's words, until in the morning he said, 'By God, this is indeed a religion.' Then he came to the prophet and accepted Islam. Muhayyisa then spoke the lines which we have written above.¹

Ibn Ishaq, p. 752.

http://www.muhammadanism.org/Islam/islam_beheading.pdf

note 580

pp401

<http://www.answering-islam.org/Muhammad/Enemies/ibnsunayna.html>

Further details about this incident are given by Ibn Ishaq in his Sirat Rasul Allah as translated by A. Guillaume, The Life of Muhammad, page 369:

THE AFFAIR OF MUHAYYISA AND HUWAYYISA

The apostle said, 'Kill any Jew that falls into your power.' Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna, a Jewish merchant with whom they had social and business relations, and killed him. Huwayyisa was not a Muslim at the time though he was the elder brother. When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.' He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvellous!' and he became a Muslim.

I was told this story by a client of B. Haritha from the daughter of Muhayyisa from Muhayyisa himself.

(NOTE: I know this is an anti-Islam website, but I am just quoting the passage from Ibn Ishaq, instead of copying a picture of the text)

<https://sunnah.com/abudawud/20/75>

gives similar story, classed as weak

“Narrated Muhayyisah:

The Messenger of Allah (ﷺ) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.”

fat=incense again

oppen pp68 p80

“removed

his linen clothing, immersed himself and put on the eight golden garments”

slavegirl Rayhana

Note that this section has been moved from after the section ‘man who promised to eat camel’s flesh spared’ as it is recorded that she was not alone with Muhammad “until after the captives had been divided” (Bewley, 2015, p. 93).

Ibn Ishaq pp258 p466

The apostle had chosen one of their women for himself, Rayḥāna d. ‘Amr b. Khunāfa, one of the women of B. ‘Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put the veil on her, but she said: ‘Nay, leave me in your power, for that will be easier for me and for you.’ So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. So the apostle put her aside and felt some displeasure. While he was with his companions he heard the sound of sandals behind him and said, ‘This is Tha’laba b. Sa’ya coming to give me the good news of Rayḥāna’s acceptance of Islam’ and he came up to announce the fact. This gave him pleasure.

https://books.google.co.uk/books?id=gZknAAAAQBAJ&pg=PA96&lpg=PA96&dq=Muhayyisa+by+god+this+religion&source=bl&ots=2WSAgtbBpq&sig=NjhhIx2zv-Q8fIXAwPw42vZ7QJU&hl=en&sa=X&ved=0ahUKEwi40q_NybLRAhWB5CYKH W8pCbWQ6AEIlzAC#v=onepage&q=rayhana&f=true

p256

Ibn Abī Dhi’b related to me saying: I asked al-Zuhrī about Rayḥāna, and he said: She was the slave of the Messenger of God and he freed her and married her. She concealed herself in her family saying, “No one will see me after the Messenger of God.” This is the more confirmed of the two traditions with us. The husband of Rayḥāna before the prophet was al-Ḥakam.

(Bewley, 2015, p. 92)

she loved her jewish husband very much

somewhere: mud divorced her bec she jealous but then took her back

me:jealous bec high priest had to attend to other lamps, and he then look at first lamps?

P94 muh offered her islam, refused. Then said if become muslim I will marry you

Gave her veil – bewley p92?

But picture she is shown with veil as other wives are, e.g. in picture in

<http://www.historytoday.com/arezou-azad/islam's-forgotten-scholars>

oppen pp69 p81

“He repeated all that was done for the

daily Avodah in the morning. He kindled the Menorah which
burned throughout the night.”

Quran 2: 248 And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the Covenant with (an assurance) therein of security [Sakina] from your Lord and the relics left by the family of Moses and the family of Aaron carried by angels. In this is a Symbol for you if ye indeed have faith."
Yusuf ali

http://www.tertullian.org/anf/anf04/anf04-09.htm#17_4

“Arabia's heathen females will be your judges, who cover not only the head, but the face also, so entirely, that they are content, with one eye free, to enjoy rather half the light than to prostitute the entire face. A female would rather see than be seen.”
Tertullian lived about 200CE

<https://islamqa.info/en/21134>

This does not mean that if a woman takes off her niqaab or burqa' in the state of ihraam that she should leave her face uncovered in the presence of non-mahram men. Rather she is obliged to cover it with something other than the niqaab or burqa', on the evidence of the hadeeth of 'Aa'ishah (may Allaah be pleased with her) who said: “We were with the Prophet (peace and blessings of Allaah be upon him) in ihraam, and when men passed by us, we would lower the khimaar on our heads over our faces, and when they moved on we would lift it again.”

<http://www.jewishencyclopedia.com/articles/13537-shekinah>

Shekinah=glory

“the text states that God dwells in the Temple above the cherubim (as in Hab. ii. 20; I Sam. iv. 4; II Sam. vi. 2; I Kings viii. 12, 13; xiv. 21; Ps. lxxiv. 2), or that God has been seen (Isa. vi. 6 et seq.; Ex. iii. 6; Ezek. i. 1; Lev. ix. 4), the Yerushalmi has "Shekinah"; and even where it describes God as abiding in heaven, the same word is used (Isa. xxxiii. 5; Deut. iii. 24, iv. 39). This statement holds true also of allusions to His remoteness or to the hiding of His face (Hos. v. 6; Isa. viii. 17, xlv. 15; Hastings, "Dict. Bible," iv. 488b). The Temple is called the "house of the Shekinah" (Targ. Onk. to Deut. xii. 5; Ps. xlix. 15, cviii. 8); and the term likewise occurs in connection with "glory””

Conclusion

<http://www.jewishencyclopedia.com/articles/5867-essenes>

practised the virtues of love and holiness

possessed the divine gift of prophecy

"the miracle-workers"

<https://depts.drew.edu/jhc/rpbarker.html>

Until the discovery of the Dead Sea Scrolls, we were content with the assumption that in Jesus' day Javneh Judaism already existed as a dominant mainstream. We were willing to take at face value the dictum of Josephus and the rabbis that prophecy had long since ceased in Israel, somehow not discerning that such an argument means precisely to clamp the lid on contemporary, inconvenient prophecies.

The scholars referred to primarily relate to Dr Margaret Barker

Qumran

new members were lead "into the secrets of the interpretation of the Law", which secrets were to "remain within the community, hidden from outsiders"

(Metso, 2006, p. 295)

Below from Dajjal doc (I wrote a piece about the Dajjal, and other signs of the end of the world, being temple symbolism, but it was rejected by a journal):

While I hope the above demonstrate that the Signs of the Hour are related to temple symbolism, yet there is still one very important point to be raised. Given that Islam is usually studied quite separately from Judaism and Christianity, why should there be such a link between them? However, the name of the Sufis and their self-designations reveal their origins:

"Yet another suggestion is that the name ['Sufi'] comes from *suffa*, a word used to describe the 'bench' or 'veranda' at the entrance to the mosque of the Prophet in Medina. His followers who gathered there came to be known as the *Ahl-i Suffa* (People of the Bench or Veranda). These impoverished early Muslims, who acknowledged their total dependence on God, have been referred to as *al-fuqara* (the poor), after the saying in the Qur'an: 'God is the Rich and ye are the poor.' The singular of *al-fuqara* is *faqir*, in Persian *darvish* (from which come our 'fakir' and 'dervish'), words frequently used by the Sufis to describe themselves." (Baldock, 2005, p. 60)

The names 'fakir' and 'dervish' mean 'poor', but 'poor' is also the name claimed by the Essenes and early Jewish Christians:

"Hippolytus [an early church father] said 'Essenes' (actually he calls them 'Zealot Essenes' or 'Sicarii Essenes') are prepared to undergo any sort of bodily torture, even death, rather than 'eat things sacrificed to idols' or 'blaspheme the Law-giver' (meaning Moses). They are also, as the [Dead Sea] Scrolls make plain, 'the Ebionites' or Ebionim (the Poor), in all early Church heresiologies the direct successors of 'the Essenes' and virtually indistinguishable from what these same heresiologists are calling Elchasaites, Masbuthaeans, Sampsaeanes, or Sabaeans – the last-mentioned, in later Islamic lore, doubtlessly indicating 'Daily Bathers'." (Eisenman, James: The Damascus Code, 2012, p. xix)

In other words, the 'poor' who lived with Muhammad were in all probability the descendants and followers of the earlier Essenes and Jewish Christians. And given the Jewish link, it should not surprise us that the name 'Sufi' might more plausibly have a Hebrew root. The Hebrew word *tsaphah* means 'watchman' (Strong's Concordance, H6822), and 'seer' was thought to be related to the name 'Essene' (1906 Jewish Encyclopedia, 'Essenes').

Note that there were also ‘bad’ Essenes who obviously attached themselves to the ‘good’ Essenes:

However, the mention of ‘Zealot Essenes’ or ‘Sicarii Essenes’ brings us back to the Signs of the Hour, because these are the very ones who overtook Jerusalem in 66CE and started the war with Rome (Barker, *Revelation*, 2000, p. 55). They were preparing for the end of the world, known beforehand by prophecy to be around 70CE: Josephus, the Jewish historian, “says that zeal for the Jewish war against Rome was prompted by an ambiguous oracle in their sacred writings ‘that one from their country at about that time should become governor of the habitable earth’ (War 6.312-14)” (Barker, *Revelation*, 2000, p. 74). The Hebrew Christians, i.e. the Essenes, interpreted this as referring to the Second Coming of Jesus to establish a kingdom in this world. The prophecy in “their sacred writings” (not ‘our’, Jewish, but ‘their’, Christian) has been taken to refer to this passage in the book of Revelation, “The kingdom of the world has become the kingdom of our Lord and of his Christ” (Bible, Revelation 11:15), (Barker, *Revelation*, 2000, p. 74).

In other words, the Zealots thought they were fighting the ‘last battle’ before the End of the World. They were wrong – we are still here – yet their mistake was to think that they could interpret the prophecies properly. Yet they only partially understood, because they refused to listen to the disciple of Jesus, John, who by tradition wrote the book of Revelation. It was to quell such religious fervour that he had written, “Come out of her [Jerusalem], my people, lest you take part in her sins ... the great city [shall] be thrown down with violence, and shall be found no more” (Bible, Revelation 18:4, 21). The ‘End of the World’ would not be as some Christians had expected but in its place Jerusalem would be destroyed (Barker, *Revelation*, 2000, pp. 74, 80).

These notes are somewhat summary, but contact me for more info
<http://www.rwththeology.org/#contact>

2 Bibliography

- 1906 Jewish Encyclopedia*. (n.d.). From <http://www.jewishencyclopedia.com/>
- Al-Majlisi, A. M. (2015). *Essence Of Life - Ain Al-Hayat*. (S. T. Bilgrami, Trans.) Ansariyan Publications.
- ANF01. *The Apostolic Fathers with Justin Martyr and Irenaeus*. (n.d.). From Christian Classics Ethereal Library:
<http://www.ccel.org/ccel/schaff/anf01.html>
- Apocrypha. (n.d.). *New Revised Standard Version (NRSV) - Version Information - BibleGateway.com*. From BibleGateway.com/ A searchable online Bible in over 100 versions and 50 languages.:
<https://www.biblegateway.com/versions/New-Revised-Standard-Version-NRSV-Bible/>
- Baldock, J. (2005). *The Essence of Sufism*. Arcturus Publishing.

- Barker, M. (2007). *Belonging in the Temple*. Retrieved 2014-08-09 from <http://www.margaretbarker.com/Papers/BelongingintheTemple.pdf>
- Barker, M. (2008, Sep 5). Creation: the biblical version. *Church Times*, pp. 20-22.
- Barker, M. (2012). *Our Great High Priest. The Church as the New Temple*. Retrieved 2014-08-20 from <http://www.margaretbarker.com/Papers/OurGreatHighPriest.pdf>
- Barker, M. (2000). *Revelation of Jesus Christ: Which God Gave to Him to Show to His Servants What Must Soon Take Place (Revelation 1.1)*. Bloomsbury Academic.
- Barker, M. (2008). *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem*. Sheffield Phoenix Press.
- Barker, M. (2003). *The Great High Priest: The Temple Roots of Christian Liturgy*. Bloomsbury Academic.
- Barker, M. (2012). *The Mother of the Lord: Volume 1: The Lady in the Temple*. Bloomsbury Academic.
- Beckwith, R. (2005). *Calendar, Chronology And Worship: Studies in Ancient Judaism And Early Christianity*. Brill.
- Bewley, A. (2015). *The women of Madina (Muhammad Ibn Sa'd)*. Ta Ha Publishers Ltd.
- Charlesworth, J. (1983-1985). *The Old Testament Pseudepigrapha*. Doubleday.
- Cregan, J. (2012). *Water as blessing: Recovering the Symbolism of the Garden of Eden through Ezekiel for Christian theology – A Theological investigation (Master's thesis)*. University of Notre Dame Australia, Fremantle, WA.
- 'Dabiq'. (n.d.). From Clarion Project | Challenging Islamic Extremism - Promoting Dialogue: <http://www.clarionproject.org/news/islamic-state-isis-isil-propaganda-magazine-dabiq>
- Eisenman, R. (2012). *James the Brother of Jesus and the Dead Sea Scrolls: The Damascus Code, the Tent of David, the New Covenant, and the Blood of Christ* (Vol. 2). Grave Distractions Publications.
- Eisenman, R. (2012). *James the Brother of Jesus and the Dead Sea Scrolls: The Historical James, Paul the Enemy, and Jesus' Brothers as Apostles* (Vol. 1). Grave Distractions Publications.
- Fishbein, M. (2015). *History of al-Tabari*. Albany, New York: State University of New York Press.
- Fletcher-Louis, C. (1997). The Destruction of the Temple and the Relativization of the Old Covenant: Mark 13: 31 and Matthew 5: 18. In M. Elliott, & K. Brower (Eds.), *'The Reader Must Understand': Eschatology in Bible and Theology* (pp. 145-170). Apollos Arts Company.
- Ginzberg, L. (2003). *Legends of the Jews*. Jewish Publication Society.
- Ginzberg, L. (1909). *The Legends of the Jews*.
- Ginzberg, L. (1909). *The Legends of the Jews*. From Internet Sacred Text Archive: <http://www.sacred-texts.com/jud/loj/>
- Ginzberg, L. (1909). *The Legends of the Jews*. From <http://www.sacred-texts.com/jud/loj/>
- Hasel, G. F. (1980). The Meaning of the Chronogenealogies of Genesis 5 and 11. *Origins*, 7 (2), 53-70.
- Hopkins, E. (1915). *Epic mythology* (Vol. 3). K.J. Trübner.
- James, M. (1917). *Biblical Antiquities of Philo (Pseudo-Philo)*. From Internet Sacred Text Archive Home: <http://www.sacred-texts.com/bib/bap/index.htm>

- Kathir. (1997). *The Signs Before the Day of Judgement*. (M. Waley, Ed., & H. Khattab, Trans.) Dar Al Taqwa Ltd.
- Le Strange, G. (1890). *Palestine under the Moslems. A description of Syria and the Holy Land from A.D. 650 to 1500*. From Internet Archive: <https://archive.org/details/palestineundermo00lest>
- LeGassick, T. (2006). *The Life of the Prophet Muhammad: ibn Kathir*. Garnet Publishing Limited.
- Lings, M. (1997). *Muhammad: His Life Based on the Earliest Sources*. Islamic Texts Society.
- McCrindle, J. (1897). *Cosmas Indicopleustes, Christian Topography*. The Hakluyt Society.
- Metso, S. (2006). Qumran Community Structure and Terminology as Theological Statement. In J. Charlesworth, *The Bible and the Dead Sea Scrolls: The Dead Sea Scrolls and the Qumran Community* (Vol. 2, pp. 283-300). Waco, Texas: Baylor University Press.
- Meyer, M., & Smith, R. (1999). *Ancient Christian Magic: Coptic Texts of Ritual Power*. Princeton University Press.
- Oppen, M. (1995). *The Yom Kippur Avodah*. C.I.S. Publishers.
- Pohle, P., & Dowley, T. (2003). *The Kregel Pictorial Guide to Solomon's Temple Model*. Kregel Publications.
- Poole, M. (1685). *Commentary on the Holy Bible*. From <http://biblehub.com>
- Previté-Orton, C. (1975). *Cambridge Medieval History, Shorter: Volume 1, The Later Roman Empire to the Twelfth Century* (Vol. 1). Cambridge University Press.
- Rashi. (d. 1105). *The Complete Tanach with Rashi*. (R. A. Rosenberg, Trans.) From http://www.chabad.org/library/bible_cdo/aid/63255/jewish/The-Bible-with-Rashi.htm
- Rippin, A. (2008). The Muslim Samson: Medieval, Modern and Scholarly Interpretations. *Bulletin of the School of Oriental and African Studies* , 71 (2), 239-253.
- Roetzel, C. (2015). *The Letters of Paul, Sixth Edition: Conversations in Context*. Westminster John Knox Press.
- Schimmel, A. (1992). *Islam: An Introduction*. State University of New York Press.
- Slifkin, N. (2011). *Sacred Monsters: Mysterious and Mythical Creatures of Scripture, Talmud and Midrash*. Zoo Torah.
- Smith, J. (2006). *The Pentateuch*. College Press Publishing Company.
- Strong's Concordance*. (n.d.). From Blue Letter Bible: <http://www.blueletterbible.org/Strong's-Concordance>.
- Strong's Concordance*. (n.d.). From Blue Letter Bible: <http://www.blueletterbible.org/Sunni-Hadith>.
- Sunni Hadith. (n.d.). *The Hadith of the Prophet Muhammad*. From <http://sunnah.com/Tafsir>.
- Tafsir*. (n.d.). (Royal Aal al-Bayt Institute for Islamic Thought) From Al Tafsir.com - Tafseer Holy Quran from all Tafseer Schools, Quran Translations, Quran Recitations: <http://www.altafsir.com>
- Whiston, W. (1737). *The Works of Flavius Josephus*. From Internet Sacred Text Archive: <http://sacred-texts.com/jud/josephus/>
- Yusuf Ali. (n.d.). *The Meaning of The Holy Qur'an*. From Alim - The World's Most Useful Islamic Software: <http://www.alim.org/library/quran/surah/english/1/YAT>

Also

Qulub= <https://goaloflife.files.wordpress.com/2011/08/allamah-muhammad-baqir-al-majlisi-hayat-ul-qulub-vol-2-a-detailed-biography-of-prophet-muhammad-s.pdf>