MUHAMMADIM

מחמדים

KAREEM ASHMAWY



The Prophet Muhammad in the Torah and the Gospel

Ja'far al-Sadiq, Imam of Ahl al-Sunna

Why do they spread corruption in the land?

Who changed the religion of the Messiah?

How was the Messiah created?

From the miracles of the Quran and the Sunna

The basics of Quranic tajwid

Muhammadim מחמדים

Ten Years of Articles in One Book

KAREEM ASHMAWY

Introduction and Dedication

This book is the best of the articles in my series "Like His Light" (Mithl Nurihi), the fruit of ten years of research and reflection, a journey between science and faith. In it I focus on the ancient glad tidings of the Prophet Muhammad (peace be upon him) in the Torah and the Gospel, and on bringing the hidden truth to light. I show the innocence of Jaʿfar al-Sadiq of the religion of the Shia, and that he is an imam of the Sunnis. I speak about why the Jews spread corruption in the land and about the altered texts. I uncover who changed the religion of the Messiah, how it happened, and who was crucified. Then I present my scientific analysis of how the Messiah Jesus was created, with evidence of his complete humanity and of the fact that Mary (peace be upon her) was no ordinary woman. After that I summarize the articles on the scientific miracles of the Quran published in "Like His Light", and, as is my habit, I close the book with the basics of Quranic tajwid.

✦ ✦ ✦

To the soul of my beloved mother, may God have mercy on her; to my grandmother Afaf, may God lengthen your life; and to my brother Muhammad, a history teacher, on his graduation from the Faculty of Arts at Mansoura University in 2025.

To you all together I dedicate the fruit of these years, in loyalty and gratitude.

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The Prophet Muhammad in the Torah and the Gospel



The glad tidings of the Prophet Muhammad (peace be upon him) are still hidden among the folds of the sacred texts of the Jews and the Christians. Yet they remain for whomever God grants insight, and they stand as a living witness to the depth of the divine revelation that joins the heavenly religions in one tightly woven fabric of successive messages. These messages complete one another and do not contradict one another, and they confirm the unity of the one divine source.

This article is a linguistic and historical investigation from the standpoint of comparative religion. Our aim is to bring out the truth with fairness and justice. We review the evidence with scholarly and spiritual care, and we try to uncover the hidden layers of alteration that have covered these texts, so that we may restore to them their original brightness as evidence of the unity of the divine message. We also show how the original texts, despite every attempt to erase them, still carry clear signs for whoever reflects with the eye of insight and fairness.

1. The prophecy of "Muhammadim" in the Song of Songs

The full text of the Song of Songs 5:10-16 describes an ideal figure, with a spiritual and physical splendor that joins perfection of character with spiritual beauty:

> דּוֹדִי צַח וְאָדוֹם דָּגוּל מֵרְבָבָה: רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת
> כָּעוֹרֶב: עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רֹחֲצוֹת בָּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת: לְחָיָו
> כַּעֲרוּגַת הַבֹּשֶׂם מִגְדְּלוֹת מֶרְקָחִים שִׂפְתוֹתָיו שׁוֹשַׁנִּים נֹטְפוֹת מוֹר עֹבֶר: יָדָיו
> גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ מֵעָיו עֶשֶׁת שֵׁן מְעֻלֶּפֶת סַפִּירִים: שׁוֹקָיו עַמּוּדֵי
> שֵׁשׁ מְיֻסָּדִים עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן בָּחוּר כָּאֲרָזִים: חִכּוֹ מָמְתַקִּים וְכֻלּוֹ
> מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם:
>
> *"My beloved is white and ruddy, marked out among ten thousand. His head is the finest gold. His locks are wavy, black as a raven. His eyes are like doves beside streams of water, washed in milk, set in their places. His cheeks are like a bed of spices, towers of fragrance. His lips are lilies, dripping liquid myrrh. His hands are rings of gold set with chrysolite. His belly is white ivory, covered with sapphires. His legs are pillars of marble set on bases of pure gold. His appearance is like Lebanon, choice as the cedars. His throat is sweetness, and all of him is desirable. This is my beloved, and this is my friend, O daughters of Jerusalem."*

This text looks like a poem full of beautiful symbols, but it carries within it deep prophetic signs that go beyond the romantic surface to the spiritual and prophetic depth.

The original Hebrew wording is:

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דּוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם

The exact translation, which reveals the deeper layer of meaning and moves away from the modernized translations, is:

> *"His mouth is sweetness, and all of him is Muhammadim. This is my beloved, and this is my friend, O daughters of Jerusalem."*

This translation brings out the pivotal word at the heart of the prophecy, and it shows that this is not a general description but a specific reference to a name.

The deep linguistic analysis centers on the word מַחֲמַדִּים (Muhammadim). The word Muhammadim, in this reading, is a plural of exaltation (a form of intensity or a plural of magnification) of the word "Muhammad". This gives it a tone of exaltation that suits a final prophet, and it confirms the name "Muhammad" as a symbol of praise and glorification in the prophetic context. It comes from the same root, h-m-d, which means thanks and praise, as in "Ahmad" and "Muhammad" in Arabic.

All the attributes mentioned in the text agree with the descriptions of the Prophet Muhammad (peace be upon him), and fit his noble biography as it appears in the authentic Islamic sources with astonishing precision:

- White and ruddy: a description of the Prophet's complexion in the hadith, joining purity, vitality and radiance.
- Of medium height: neither tall nor short, which reflects the balance of build that marks perfection.
- His hair wavy, black as a raven: an exact description of his hair in the books of biography, which symbolizes natural beauty, strength and charm.

- His eyes large, the white of them pure and the black of them intense: "eyes like doves, washed in milk", expressing depth of spiritual gaze and purity.
- His palm strong, as if gilded: his hand was indeed large and strong. The text describes his hands as "rings of gold", and his hand was smooth and soft, which points to strength, nobility and generosity.
- His stature upright and his legs like two columns: "legs are pillars of marble", which indicates steadiness, strength and structural beauty.
- His scent always sweet: "cheeks like a bed of spices". This describes a constant purity and a spiritual fragrance that marked his noble person, so that it is said the scent spread from his clothes and from the place where he had been.
- His mouth wide, and the scent of his saliva and sweat was sweeter than musk.

How was the manipulation done?

In modern translations the word "Muhammadim" was turned from a proper name into a general term for "desirable things", "Altogether lovely" or "all of him is desirable". This is a deliberate concealment of the name, even though it stands plainly in the Hebrew text as Muhammadim = מַחֲמַדִּים. This manipulation is an attempt to hide clear prophetic evidence and to keep doctrinal control, even though the linguistic root itself confirms the meaning of praise and of a name, as Islamic and Hebrew linguistic studies have shown.

2. Jesus's glad tidings of "Ahmad" in the Gospel

Parakletos or Periklutos?

This question opens a wide door to understanding how texts were modified to fit later doctrines, and it shows the difference between the probable original text and the accepted copies.

The Quranic text, which comes as direct divine confirmation:

> وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ...
>
> *"...and giving good news of a messenger to come after me, whose name is Ahmad." (Quran 61:6)*

The Gospel text in John 14:16:

> κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ’ ὑμῶν ᾖ εἰς τὸν αἰῶνα
>
> *"And I will ask the Father, and he will give you another Helper (Comforter), to be with you forever."*

This looks like glad tidings of the coming of a permanent helper, but linguistic analysis reveals other depths beyond the traditional interpretation.

The Greek word in the accepted copies is Παράκλητος (Parakletos), meaning the Comforter, the Supporter, the Intercessor. It seems a neutral translation, but it is deceptive in the context of glad tidings about a human prophet.

The truth, however, is that the original word was Περικλυτός (Periklutos), meaning the Praised, the Famous, the Extolled. This matches the Arabic name "Ahmad" with complete linguistic precision, since "Ahmad" means the one most praised and most extolled, and "Periklutos" carries the same meaning of praise: "the praised" or "the one celebrated".

The cunning manipulation shows in how the word was changed to hide the explicit glad tidings. It is worth recalling that Jesus (peace be upon him) and the disciples spoke Aramaic. Greek was not their native language, but it was the official language of the Roman Empire at that time. The Gospel was written in Greek, not in the language of Jesus, and that is where the alteration lies, an alteration that happened over the ages to suit developments in doctrine.

At the Council of Nicaea (325 CE)

modified Greek copies of the Gospels were adopted, and the original Gospels that circulated among the first disciples of the Messiah were ignored. Much of the original truth was lost as a result. Among the most prominent victims of this manipulation were the Christians of Najran, the People of the Trench. They held to the true Gospel, carried the creed of monotheism, and believed in the glad tidings of Muhammad (peace be upon him). They are the People of the Trench whom Dhu Nuwas burned, with the support of the Jews of Najran, because they held fast to their faith, and God mentioned them in the Quran. This reflects the historical struggle between truth and falsehood across history.

The difference between the two words, letter by letter, is small: Parakletos / Παράκλητος = Periklutos / Περικλυτός.

Notice the similarity in Greek: changing only two letters is enough to turn "Ahmad" into "the Comforter". Because the Church did not want an explicit prophecy of a human messenger after the Messiah, the swap took place:

- Literally: a change from a word that describes a praised human being into a spiritual doctrinal entity (the Holy Spirit).
- Doctrinally: prophecy was erased in favor of a pagan doctrine, which confirms the depth of the alteration made to preserve the doctrinal structure that took shape later.

3. The prophecy "Read, for I am not a reader" in the Torah: Isaiah 29:12, a historic moment that foretells the first revelation with astonishing accuracy

The sentence the Prophet Muhammad (peace be upon him) spoke in the first moments of revelation, when Gabriel (peace be upon him) came to him in the cave of Hira and said "Read", and the Prophet answered "I am not a reader", is among the most decisive moments in Islamic history, indeed in the history of all humanity. It marks the beginning of the descent of the Noble Quran and the launch of the final message that changed the course of spiritual and civilizational history.

What is striking, even astonishing, is that a scene like it, literally identical to it, appears in the Book of Isaiah in the Torah. This is a decisive linguistic and prophetic proof that this moment was foretold many centuries earlier. It confirms the continuity of divine revelation through the ages, and that God,

glory be to Him, told the prophets of the Children of Israel that an unlettered prophet would come, who would receive revelation in this miraculous way.

◆ *The text from the Book of Isaiah 29:12*

The original Hebrew text:

וְנִתַּן הַסֵּפֶר עַל־אֲשֶׁר לֹא־יָדֵע סֵפֶר לֵאמֹר קְרָא־נָא זֶה וְאָמַר לֹא־יָדַעְתִּי סָפֶר׃

The accurate Arabic translation, rendered here in English:

> *"And the book is given to one who does not know writing, and it is said to him: Read this. And he says: I do not know writing."*

This text describes with great precision the situation of the Prophet Muhammad (peace be upon him) with Gabriel. The book (the revelation) is handed to him, and he does not know how to read and write. He is asked to read, and he answers that he does not read. This linguistic and descriptive precision makes it impossible to dismiss as coincidence. It is an explicit prophecy preserved in the oldest texts of the Torah.

God Almighty says in the Noble Quran:

> ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ ...
>
> *"Those who follow the Messenger, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel..." (Quran 7:157)*

This verse confirms that the unlettered Prophet is written of, with his attributes and description, in the Torah and the Gospel. This prophecy of Isaiah is one of the clearest examples of that.

4. Other glad tidings of the Prophet Muhammad in the Torah and the Gospel

A connected series of geographical, descriptive and symbolic signs

1. Deuteronomy 18:18: the coming prophet like Moses

> נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵהֶם אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ׃ וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ׃
>
> *"I will raise up for them a prophet from among their brothers, like you. I will put my words in his mouth, and he shall speak to them all that I command him. And whoever will not listen to my words that he speaks in my name, I will require it of him."*

- "From among their brothers" = from the descendants of Ishmael (the brothers of the Children of Israel through their father Abraham), not from the Children of Israel themselves.

- "In his mouth" = the unlettered prophet who receives revelation orally and directly, without writing it himself. This matches the description of the Prophet Muhammad (peace be upon him) completely.

2. Deuteronomy 33:2: a radiance from Mount Paran

> וַיֹּאמַ֗ר יְהֹוָ֞ה מִסִּינַ֥י בָּ֖א וְזָרַ֑ח מִשֵּׂעִיר֙ לָ֔מוֹ הוֹפִ֙יעַ֙ מֵהַ֣ר פָּארָ֔ן וְאָתָ֖ה מֵרִבְֹ֣ת
> קֹ֑דֶשׁ מִימִינ֕וֹ (אשדת) [אֵ֥שׁ דָּ֖ת] לָמוֹ׃
>
> *"The Lord came from Sinai, and dawned from Seir upon them; he shone forth from Mount Paran, and he came from the ten thousands of holiness, with flaming fire at his right hand for them."*

- "Sinai" = the message of Moses (peace be upon him).
- "Seir" = the message of Jesus (peace be upon him), a region connected with Palestine.
- "Paran" = Mecca the Honored (Mount Paran is the region where Ishmael and his sons lived).
- "Fire of the law" = the striving (jihad) and the divine light that came with Islam.

3. Isaiah 42:1-11

The servant of God coming from the land of the Arabs

> הֵ֤ן עַבְדִּי֙ אֶתְמָךְ־בּ֔וֹ בְּחִירִ֖י רָצְתָ֣ה נַפְשִׁ֑ יתַ֣תִּי רוּחִי֙ עָלָ֔יו מִשְׁפָּ֖ט לַגּוֹיִ֥ם יוֹצִֽיא׃
> ... לֹ֤א יִכְהֶה֙ וְלֹ֣א יָר֔וּץ עַד־יָשִׂ֥ים בָּאָ֖רֶץ מִשְׁפָּ֑ט וּלְתוֹרָת֖וֹ אִיִּ֥ים יְיַחֲלוּ׃ ... יִשְׂא֤וּ
> מִדְבָּר֙ וְעָרָ֔ יו חֲצֵ֖ים תֵּשֵׁ֣ב קֵדָ֑ר יָר֙נּוּ֙ יֹ֣שְׁבֵי סֶ֔לַע מֵרֹ֥אשׁ הָרִ֖ים יִצְוָֽחוּ׃
>
> *"Behold my servant, whom I uphold, my chosen, in whom my soul delights. I have put my Spirit upon him; he will bring forth justice to the nations... He will not grow faint or be crushed until he has established justice in the earth, and the coastlands wait for his law... Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits; let the inhabitants of Sela sing for joy, let them shout from the top of the mountains."*

- Kedar = a son of Ishmael, an ancestor of the Arabs.
- Sela = a mountain in the Illuminated City of Medina. It did indeed happen that the people of Medina cried out and rejoiced at the arrival of the Prophet Muhammad (peace be upon him).

4. The Book of Habakkuk 3:3-4

> אֱלֹוֹהַּ֙ מִתֵּימָ֣ן יָב֔וֹא וְקָדֹ֥שׁ מֵהַר־פָּארָ֖ן סֶ֑לָה כִּסָּ֤ה שָׁמַ֙יִם֙ הוֹד֔וֹ וּתְהִלָּת֖וֹ
> מָלְאָ֥ה הָאָֽרֶץ׃ וְנֹ֙גַהּ֙ כָּא֣וֹר תִּהְיֶ֔ה קַרְנַ֥יִם מִיָּד֖וֹ לֹ֑ו וְשָׁ֖ם חֶבְ֥וֹן עֻזֹּֽה׃
>
> *"God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. His brightness was like the light; rays flashed from his hand, and there his power was hidden."*

- Teman = the south (seen from Palestine).
- Paran = the mountains of Mecca.

- "Rays from his hand" = the revelation and the message that spread out from Mecca.

5. The Gospel of John 16:12-14: the Spirit of Truth

> ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, …
>
> *"I still have many things to say to you, but you cannot bear them now. When he, the Spirit of Truth, comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will tell you what is to come. He will glorify me..."*

These attributes do not fit the Holy Spirit, who was already present with the disciples. They fit a human prophet who comes with revelation, hears and speaks it, tells of the unseen, and glorifies Jesus (peace be upon him).

6. The Noble Quran confirms that his description and that of his companions match what is in the Torah and the Gospel

Surat al-Fath, verse 29:

> مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ
>
> *"Muhammad is the Messenger of God. And those with him are firm against the disbelievers and merciful among themselves. You see them bowing and prostrating, seeking bounty from God and approval. Their mark is on their faces, from the trace of prostration. That is their description in the Torah. And their description in the Gospel is like a seed that sends forth its shoot, then strengthens it, then it grows thick and stands firm on its stalk, delighting the sowers, so that He may enrage the disbelievers through them."*

This miraculous Quranic description of the rise and growth of Islam matches the symbols of sowing and growth in the Gospels of Matthew and Mark.

> διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

- Gospel of Matthew 21:43: "The kingdom of God will be taken away from you and given to a people producing its fruits."
- Gospel of Matthew 13:31-32: the mustard seed that became a great tree.
- Gospel of Mark 4:26-29: the seed that grows until the harvest.

Finally: a call to fairness and reflection

O seeker of truth, these texts are not passing opinions or strained interpretations. They are signs that remain, despite every attempt at erasure and alteration over the centuries. If the people were fair to

themselves and searched with sincerity, free of doctrinal fanaticism, they would find in the Torah and the Gospel the light that leads to the light of Muhammad (peace be upon him).

The proof has now been laid before you: "Muhammadim" in the Song of Songs, "the Praised One, Ahmad" in the glad tidings of the Messiah, "Read" in Isaiah, the prophet like Moses from among their brothers, the radiance from Paran, the servant of God from the homes of Kedar, and the coming Spirit of Truth. All of these fit together and point to one final prophet.

God Almighty said:

> ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ
>
> *"Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know." (Quran 2:146)*

O God, make this article guidance for the one who has gone astray, light for the one who is bewildered, and proof for the one who seeks the truth. Make our hearts and the hearts of all people find their way to the truth You sent down, Lord of the worlds. Amen.

The Innocence of Jaʿfar al-Sadiq of the Religion of the Shia



The imam of the Sunna whom the extremists kidnapped. This title sums up the story of a great man of the Family of the Prophet. In the sources of the Sunnis, Jaʿfar al-Sadiq is considered an eminent imam and a virtuous scholar. al-Dhahabi described him in Siyar Aʿlam al-Nubala' as "one of the eminent imams, truly righteous, of great standing". This confirms his role as a shaykh of Medina and one of the great scholars of the Muslims.

Who is Jaʿfar al-Sadiq?

A man from the House of the Prophet, who joined intellect with light and piety with knowledge. Great imams narrated from him, such as Abu Hanifa, who said: "I have never seen anyone more learned in jurisprudence than Jaʿfar ibn Muhammad", as al-Dhahabi reports in his Siyar. This shows his role as a teacher of the scholars of the Sunna.

His name is Jaʿfar ibn Muhammad al-Sadiq.

Although his name is attached today to the Twelver Shia school, the documented truth is entirely different. Sunni scholars such as Ibn Taymiyya, in Majmuʿ al-Fatawa, affirm that he is "among the great imams of the Sunnis by their agreement". He was not the founder of a school hostile to the Companions, and he did not claim knowledge of the unseen.

Jaʿfar al-Sadiq was an imam among the imams of Ahl al-Sunna wa'l-Jamaʿa, not as the extremists and the followers of later political narratives portrayed him.

This is also confirmed by al-Nawawi in Tahdhib al-Asma' wa'l-Lughat, who says:

> *"They agreed on his leadership, his majesty and his eminence."*

His noble lineage

Extending between the Messenger of God and Abu Bakr

Imam Jaʿfar al-Sadiq is a grandson of al-Husayn ibn ʿAli. His mother was Umm Farwa, daughter of al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq. This lineage makes him a grandson of Abu Bakr on his mother's side, which strengthens his bond with the Companions of the Prophet (peace be upon him).

He said it himself: "Abu Bakr gave birth to me twice." This saying, reported by al-Tabarani in al-Mu'jam al-Kabir, shows his pride in his descent from Abu Bakr, who is considered the best of the Companions after the Prophet.

So he carries the two lights: the light of prophecy and the light of companionship. This joining of the two lineages makes him a living witness to the unity of the Ummah and a rejection of the division that the extremists promote.

He named one of his sons Abu Bakr and one of his daughters ʿA'isha. This choice of names reflects his deep respect for Abu Bakr and ʿA'isha, as mentioned in sources such as al-Dhahabi's Tarikh al-Islam.

Is it reasonable that he would attack his grandfather Abu Bakr and his grandmother ʿA'isha, as many who claim to be Shia do today?

This question presents itself in light of the sound narrations that clear him of any hostility toward the Companions.

His testimony about the great Companions

Bright positions of Jaʿfar al-Sadiq toward the Companions are established, especially toward the two shaykhs, Abu Bakr and ʿUmar: "O God, be pleased with the two shaykhs, Abu Bakr and ʿUmar, for they were two imams of guidance and were on the truth" (reported by Abu Nuʿaym, Ibn Taymiyya, al-Dhahabi and others). This prayer, recorded in Hilyat al-Awliya' by Abu Nuʿaym, confirms his positive position toward them as two imams of guidance.

He even said to anyone who claimed to disown them:

> *"I have in Abu Bakr a maternal uncle, and in ʿUmar a model to follow. Whoever disowns them is not of me." (reported by al-Tabarani and others)*

This saying, which Ibn Hajar relays in Fath al-Bari, shows his rejection of any disowning of the two shaykhs, and shows that he regarded ʿUmar as a model to follow.

These words are plain and leave no ambiguity. They are conclusive evidence of his innocence of the schools that curse the Companions.

Scholars such as Ibn Khaldun confirm this in al-Muqaddima, where he described him as having "majesty and leadership".

How, after this, can we believe that Imam al-Sadiq was hostile to the Companions or founded a school that curses them?

Especially given the narrations that prove his love for Abu Bakr and ʿUmar, as in Siyar Aʿlam al-Nubala'.

Imam al-Sadiq, a victim of politics

No founder of a school

Is there a school of Jaʿfar al-Sadiq?

The Twelver Jaʿfari school did not appear in his lifetime. It appeared some time after his death and was falsely attributed to him, and the extremists loaded onto it false narrations, among them: belief in his divine imamate, belief in his infallibility and knowledge of the unseen, the claim that the Quran has been altered, and disowning the Companions.

These false attributions contradict what Sunni scholars transmitted about him, such as al-Dhahabi, who affirmed that he was "among the leading scholars of Medina" without any extremism.

He is innocent of all this, and he said it himself: "Whoever claims that we have knowledge of the unseen has lied about us... We are servants who eat food and walk in the markets." Ibn Taymiyya relays this saying, and it clears him of the claims of infallibility and knowledge of the unseen, and affirms his humanity as one of God's servants.

He also declared his innocence of extremists like ʿAbd Allah ibn Saba', saying: "God curse whoever says about us what we do not say about ourselves." He is reported to have said this in sources such as Muhammad Abu Zahra's book al-Imam al-Sadiq, and it shows his rejection of the extremism that was later attributed to him.

His true students are the imams of Ahl al-Sunna

Who were the students of Jaʿfar al-Sadiq?

It is not known that his first followers were Shia in the present sense. They were great scholars of Ahl al-Sunna wa'l-Jamaʿa, and they narrated from him jurisprudence, hadith and sound creed.

Those who studied under him:

- Imam Malik: "I have never seen anyone more learned in jurisprudence than Jaʿfar ibn Muhammad". This saying is well known in al-Mudawwana and in al-Dhahabi's Siyar Aʿlam al-Nubala'. Malik relied on Jaʿfar's narrations in many questions of his jurisprudence.
- Imam Abu Hanifa: "Were it not for the two years, al-Nuʿman would have perished", that is, had I not sat for two years with Jaʿfar ibn Muhammad, I would have been ruined in jurisprudence. This high praise is reported in Tarikh Baghdad and Tabaqat al-Hanafiyya, which shows that Abu Hanifa regarded him as a basic reference in jurisprudence.

Their two schools were built on the knowledge of Jaʿfar al-Sadiq. For this reason we find them the closest of the schools to one another, flowing from the same well. The Hanafi and Maliki schools

share many questions that Jaʿfar narrated. This reflects his deep influence on Sunni jurisprudence, without any trace of extremism or Imami Shiism.

If Imam al-Sadiq had held a hidden, esoteric creed, as is attributed to him, these great imams would not have learned from him or praised him so highly. They would have kept away from him as they kept away from the extremists.

Why was his knowledge not gathered as the knowledge of others was?

Despite his brilliance, not enough of Jaʿfar al-Sadiq's jurisprudence and knowledge was transmitted to found a clear, independent school. The reason has several dimensions:

- Political conditions: he lived between two oppressive states (the Umayyad and the Abbasid). He was watched and besieged, and there was fear of unrest around him. He was kept from teaching widely in public, out of fear that his name would be exploited politically.
- Marginalization of the Family of the Prophet: association with them in public was discouraged, for fear of rebellion, so he taught in a narrow circle of trusted people.
- Slander against him: narrations of extremists and innovators that he never narrated himself were attributed to him. This forgery happened after his death, for political and doctrinal purposes.
- Scattering of students: he had no organized school project, and no trusted students who carried his knowledge in careful written form, as Imam Malik or al-Shafiʿi did. His knowledge passed on orally and then scattered across many sources.

After his death his followers split

After his death, those who claimed to follow him split into many groups. Some claimed the imamate of his son Musa al-Kazim, others spoke of an occultation, and others of his divinity or of the transmigration of souls. This intense dispute proves that he never endorsed any school or any divine imamate, otherwise they would not have differed to this extent, and they would have agreed on one approach.

Indeed, the people of the Sunna and the Jamaʿa buried him in the Baqiʿ cemetery beside the Family of the Prophet. No special Shia rituals are known at his funeral, which reflects that he was regarded as a Sunni imam in his own time.

What the scholars of Ahl al-Sunna said about him

What did the scholars of Ahl al-Sunna say about Jaʿfar al-Sadiq?

- al-Dhahabi: "He was among the imams of guidance and among the masters of the Family of the Prophet, and he was nicknamed al-Sadiq (the Truthful) for his truthfulness." In Siyar Aʿlam al-Nubala' he described him as "reliable, an authority".
- Ibn Taymiyya: "He is among the great imams of Ahl al-Sunna by their agreement." In Minhaj al-Sunna he defended him against those who attributed extremism to him.
- Ibn Khaldun: "People agreed on his majesty and leadership, and he was among the masters of the Successors." He praised him in al-Muqaddima as an eminent scholar.

And hundreds of others.

This confirms that Jaʿfar al-Sadiq belongs to the whole Ummah, not to one sect that monopolizes his name and distorts his religion.

A message of love and fairness to our brothers, the ordinary Shia

You who love Imam al-Sadiq,

listen to him, not about him. Take his religion, not what has been attributed to him.

- He loved Abu Bakr and ʿUmar.
- He declared himself free of extremism.
- He said that there is no divine imamate and no knowledge of the unseen.
- He urged people to hold to the Quran and the Sunna, not to secret narrations.

Would you accept that his name be used to curse the Companions?

Would you accept that something be attributed to him that contradicts Islam itself?

Does loving him mean putting him above the Prophet, or sharing with him the attributes of the Lord?

A message to the scholars of Ahl al-Sunna wa'l-Jamaʿa

We have more right to Jaʿfar al-Sadiq. Revise his knowledge and publish it, and make the ordinary Shia aware. They were born into their fathers' way and followed it without knowledge or guidance. Do not add to their fanaticism by sidelining the Family of the Prophet. We have more right to the Family of the Messenger of God. Let us correct the mistakes of the past and bring the Ummah together. The Mahdi will fight on the Sunna and the Family of the Prophet together, so take care not to be an obstacle to him.

In conclusion:

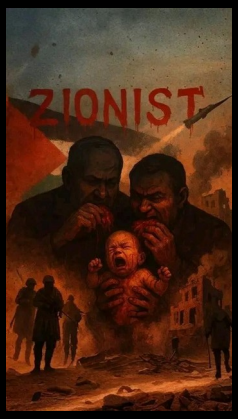
Jaʿfar al-Sadiq... the true imam of Ahl al-Sunna.

Whoever wants the truth should follow him as he was, not as the extremists portrayed him.

Whoever loves the Family of the Prophet should unite and not divide.

And whoever deals fairly with Imam al-Sadiq should leave the legends aside and bring out his knowledge, his justice and his truthfulness, as God willed him to be.

Altered Texts and Corruption in the Land



Why do they spread corruption in the land?

God, glory be to Him, told us in the Quran that the Children of Israel would spread corruption in the land twice and would rise to great arrogance. This is a decree from the original Book, from before the alteration:

> وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا
>
> *"And We decreed for the Children of Israel in the Scripture: You will surely cause corruption on the earth twice, and you will surely rise to great arrogance."*
>
> فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا
>
> *"So when the promise of the first of them came, We sent against you servants of Ours, men of great might, and they probed throughout the homes. And it was a promise fulfilled."*
>
> ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا
>
> *"Then We gave back to you the return victory over them, and We reinforced you with wealth and children and made you more numerous in manpower."*
>
> إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا
>
> *"If you do good, you do good for yourselves; and if you do evil, it is against them. Then when the promise of the final one came, they would disgrace your faces and enter the Masjid, as they entered it the first time, and destroy what they had taken over with total destruction."*

> عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا
>
> *"Perhaps your Lord will have mercy upon you. But if you return to sin, We will return to punishment. And We have made Hell for the disbelievers a prison." (Quran 17:4-8)*

Corruption in the land includes: disbelief, injustice, sedition, spreading moral decay, economic domination through wrongdoing, and great arrogance. The Quran describes them:

> وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَوَلَٰكِن لَّا يَشْعُرُونَ
>
> *"And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are only reformers.' Unquestionably, it is they who are the corrupters, but they perceive it not." (Quran 2:11-12)*

The essential cause is the alteration of the Torah texts since the time of the Babylonian exile. Racist ideas were introduced that became a political and religious doctrine of extremism, justifying corruption:

- The chosen people:

> כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָּחַר יְהוָה אֱלֹהֶיךָ לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃

- Deuteronomy 7:6: "For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth."

> וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים ... וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ

- Exodus 19:5-6: "You shall be my treasured possession among all peoples... a kingdom of priests and a holy nation."

> לֹא תְחַיֶּה כָּל־נְשָׁמָה׃ ... כִּי־הַחֲרֵם תַּחֲרִימֵם ... לְמַעַן אֲשֶׁר לְא־יְלַמְּדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם

- Deuteronomy 20:16-18: "You shall save alive nothing that breathes, but you shall devote them to complete destruction... that they may not teach you to do according to all their abominable practices."

> וְהִכִּיתָה אֶת־עֲמָלֵק ... וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר׃

- 1 Samuel 15:2-3: "Strike Amalek... kill both man and woman, child and infant, ox and sheep, camel and donkey."

> וַיַּחֲרִימוּ אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד שׁוֹר וָשֶׂה וַחֲמֹר לְפִי־חָרֶב׃

- Joshua 6:21: "They devoted all in the city to destruction... both men and women, young and old... with the edge of the sword."

The Talmud adds a layer of existential contempt for the other (the non-Jew), which strengthens the altered texts and makes them a tool to justify injustice and corruption:

- Yebamot 61a: "The nations (the goyim) are not of the children of Adam."
- Baba Kamma 113a: "If a gentile steals from a Jew he must return it, but if a Jew steals from a gentile he does not have to return it."

> לא־תַשִּׁיךְ לְאָחִיךָ … לַנָּכְרִי תַּשִּׁיךְ

- Deuteronomy 23:20: "You shall not charge interest on loans to your brother... but to a foreigner you may charge interest" (a justification of usury with non-Jews, which contributed to the historical economic control).

These altered texts and extreme interpretations changed the original heavenly teachings into a political doctrine that became the project of Greater Israel (Eretz Yisrael HaShlema), carried out today through soft and direct tools:

- Comprehensive and systematic extermination (as in Gaza, which is considered a major obstacle because it is the land that Joshua son of Nun did not historically subdue, and which refuses integration or fading away).
- Normalization and the Abraham Accords (2020), which are not peace but a security and intelligence network that turns Israel into the "central brain" of the Middle East (intelligence exchange, officer training, programs such as Pegasus, satellites, smart cities).
- Economic control through gas, ports, the Abrahamic Corridor (India-Gulf-Israel-Europe), and investments, with the security center moved from Washington to Tel Aviv.

Gaza in particular obstructs this project because it:

- Refuses "peace for money" and refuses normalization.
- Disrupts the gas lines and ports in the Mediterranean.
- Defeats the idea of "Abrahamic tolerance" because it says: no religion without justice, and no tolerance without resistance.

> ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

- Produces a deeply rooted Quranic identity: raising the child on "Praise be to God, Lord of the worlds" before his name, monotheism and servitude, and a rejection of consumption and dependency.
- Was conquered in 15 AH, and al-Shafiʿi was born in it, a city of jurisprudence and spiritual frontier-guarding throughout history.

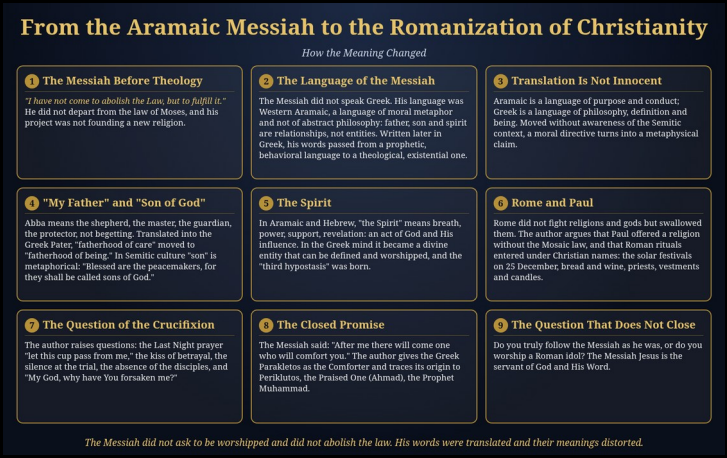
For this reason, the events of 7 October 2023 were not a random surprise, as everyone thinks, but a well-planned ambush that was allowed in order to become a pretext for total extermination, preparing for the rebuilding of Gaza under new control and the liquidation of the resistance as the last obstacle before the soft expansion.

And we are today in the stage of the second corruption and the great arrogance, but the divine promise does not fail: the arrogance reaches its peak and then comes the destruction, and victory is certain for the believers after trial and abandonment:

> وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُواْ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ
>
> *"And it was incumbent upon Us to aid the believers." (Quran 30:47)*

The altered texts are the root that feeds continued corruption, and the Quran uncovers the truth and gives the good news of the outcome: injustice will vanish, and steadfastness is the road to victory.

How, Why and by Whom Was the Religion of the Messiah Altered? The Story of the Romanization of Christianity



1. The Messiah: who was he before theology?

Before he was reduced to Hellenistic and Roman creeds, before he was lifted into philosophical formulas he never knew, before he was surrounded with a halo he never claimed, the Messiah Jesus of Nazareth was a man known in his time, moving within one clear frame:

the frame of Jewish prophecy.

He did not leave the law of Moses.

He did not claim he had come to demolish it.

He said so plainly:

> οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.
> *"I did not come to abolish the Law but to fulfill it."*

He was a Jew by belonging, a prophet by mission, a reformer in his speech, and a moral rebel against the trickery of the priests and the usurers.

His project was not to found a new religion, but to return the spirit to an existing one.

And here the great irony begins:

the religion later attributed to him did not resemble him.

✦

2. The language of the Messiah

The Messiah did not speak Greek.

This is not a side issue but a central one.

The language of the Messiah was Western Aramaic, the language of the later prophets, a language of moral imagery and not of abstract philosophy.

Aramaic:

- does not separate religion from life
- does not know "substance" and "hypostasis"
- uses words like father, son and spirit as relationships, not as entities

But what was written later was written in Greek, inside a Roman world, by a mind that asked for definitions, not intentions.

And so the words of the Messiah moved from a prophetic, heavenly, behavioral language to a theological, existential language.

This was not an innocent move.

✦

3. Rome: the empire that does not fight religions and gods but swallows them

To understand what happened to Christianity, one must understand the Roman mind.

Rome was not a state that expelled religions. It renamed them, emptied them of their sharpness, and then merged them into its expansionist system. Rome's religious policy rested on one clear principle:

control is not by suppression but by absorption.

It did not destroy the gods of peoples. It annexed them, redefined them, and placed them under the roof of the empire. Even the gods of the Greeks, its first enemy, it merged.

Every new god was:

- reinterpreted
- added to the pantheon
- or merged into a trinity

Every great ancestor was turned into a god to be worshipped.

In this way Rome expanded religiously as it had expanded militarily.

4. The Trinity is not Christian

Centuries before the Messiah, the Romans lived inside a settled trinitarian system:

The Capitoline Triad:

- Jupiter (the supreme father)
- Juno
- Minerva

Other triads:

- Mars, Venus, Cupid
- Isis, Osiris, Horus

The idea of a supreme god, a mediating god and an acting power was entirely familiar.

So when "Father, Son, Spirit" appeared later, it was not shocking to the Roman. It was in harmony with his religious mind.

5. The emperor: the son of the god on earth

In the age of the empire, divinity was no longer reserved for heaven.

Julius Caesar was declared a god after his death.

Augustus Caesar carried the title: son of the god.

The emperor was:

the shadow of the god, his representative, his authority sacred.

From here we understand why the deification of a great figure was a familiar political matter, not a religious innovation.

✦

6. Christianity: Rome's opportunity that would not come again

When the movement of the Messiah began to spread, Rome saw something different:

a new religion...

but one with a root in the Old Testament, tied to a real God and not a local myth.

For the first time Rome faced a religion with a real heavenly rope:

not Homer,

not Zeus,

but the God of Abraham.

But the problem: the law of Moses is heavy, and the Jews are stubborn and do not dissolve like other peoples.

The solution?

Keep the root and remove the law.

7. Here Paul appeared...

Paul did not come from nowhere.

He was: Roman in culture, Greek in language, Jewish in origin, a former enemy of the Christians.

He killed monotheists and drove them out.

The first Christianity was not one. There were monotheist Christians, later known by names such as the Nazarenes, the Ebionites, the followers of James the brother of the Lord, and others. They held to the law of Moses and saw in the Messiah a sent prophet, not an incarnate god.

These people were killed and hunted.

Some fled east and south:

to Egypt (where an early monotheistic Christianity existed),

to Yemen and Abyssinia,

to the Levant and Turkey.

When Paul and his current had rid themselves of these, he made sure no one remained to oppose his interpretation.

The law of Moses was set aside.

It was said that the Messiah "redeemed" people and "freed them from the chains".

But at the same time:

the rope to the Old Testament was not cut. It was kept as a symbolic authority.

And so a religion was born:

easy, without law,

without heavy prohibition,

but with a respected heavenly root.

Paul offered a religion:

- without the Mosaic law (no circumcision, no forbidden foods),
- without complicated sacrifices,
- without a closed Jewish priesthood.
- Not many gods: only three in one.
- Salvation by faith, not by works.
- Obedience to authority:

> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.
>
> *"Let every soul be subject to the governing authorities." (Romans 13)*

A religion easy, emotional, able to expand, and that subjects a person from within.

And most important, the transfer of rituals and the Romanization:

Roman rituals were brought in under Christian names:

- The solar festivals on 25 December became the feasts of birth and resurrection.
- Bread and wine became the Eucharistic rite.
- Priests, vestments, candles, and later the veneration of images and statues.

90% of the rituals are Roman.

The content changed, but the form stayed Roman.

A religion with a Roman spirit,

a Jewish shell,

and a Christian name.

✦

8. Why did the Jews not resist this transformation?

For two decisive reasons:

- Pauline Christianity did not cancel the Old Testament.
- Their first book remained sacred.
- Their religious existence continued, and was not denied.
- The new religion did not compete with them politically.
- A religion without Jewish law, without a religious state, without waiting for a political Messiah.

On the contrary:

the existence of the Jews became a justification for keeping "the roots".

Even more, they helped to destroy monotheistic Christianity when they encouraged the king of Najran to burn the monotheist Christians, the incident of the People of the Trench.

For this reason: they were not wiped out religiously. They were scattered politically later, after the replacement was ready.

✦

9. Christianity after the alteration: why was it ideal for control?

Because it:

- demands no hard commitment
- imposes no system of life, and its salvation is inward
- sanctifies obedience and promises the hereafter
- instead of change in this world
- cares about verbal faith, not works

But most important:

a religion that looks heavenly

and is run from the earth.

And this is the dream of any empire.

✦

10. And here begins the most dangerous stage

For this project to succeed completely, the words of the Messiah himself had to be reinterpreted.

Not by deleting them, but by changing their meanings:

Father, Son, the One, Spirit, salvation, law.

And this was not done by the sword,

but by translation.

✦

11. Translation is not innocent

What the Messiah said was not recorded in his own language. It was carried later into Greek, a language whose mental structure differs radically from Aramaic.

Aramaic is a language of intention and conduct.

Greek is a language of philosophy, definition and being.

When a word moves from the first to the second without awareness of the Semitic context, the phrase turns from a moral instruction into a metaphysical claim.

Here the alteration did not happen by deleting texts, but by reinterpreting them inside a conceptual system foreign to them.

✦

12. "My Father" in the mouth of the Messiah

The Messiah said many times:

> *"My Father."*

The Aramaic word is

ܐܒܐ

(Abba).

In Semitic usage it does not mean a biological origin and does not point to begetting. It is used of the shepherd, the master, the guardian, the protector.

The Old Testament itself is full of this usage:

> בְּנִי בְכֹרִי יִשְׂרָאֵל׃

- "Israel is my firstborn son" (Exodus 4:22)

> אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן

- "I will be to him a father, and he shall be to me a son" (2 Samuel 7:14)
- and others

No prophet and no one among the Children of Israel understood from this that God had begotten.

But when Abba was translated into Pater, from Aramaic into Greek, the word entered a world that immediately asks about nature, substance and relation.

That is how "the fatherhood of care" became "the fatherhood of being".

✦

13. "Son of God": a prophetic title or a divine descent?

In Semitic culture, the word "son" is used figuratively on a very wide scale:

- son of the road, son of the hour
- son of perdition, sons of the prophets

And even in the words of the Messiah himself:

> μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ θεοῦ κληθήσονται.
>
> *"Blessed are the peacemakers, for they will be called sons of God."*

Did the peacemakers become gods?

The answer is clear.

But when the phrase was translated into Greek, against a background of Roman pagan philosophy accustomed to:

the son of the god, the demigod, the incarnate god,

the title turned from a function of mission into a cosmic lineage.

✦

14. "I and the Father are one": unity of purpose, not unity of being

The text:

> ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.
>
> *"I and the Father are one." (John 10:30)*

In Aramaic, "one" here means:

- unity of will
- unity of path
- unity of mission

The proof is that the Messiah himself said:

> ἵνα ὦσιν ἓν
>
> *"That they may be one, as we are one."*

If "oneness" means unity of substance, did the disciples become gods?

But the Greek translation loaded the phrase with the meaning of unity of being, not unity of purpose.

✦

15. The Spirit: from divine support to an independent hypostasis

In Aramaic and Hebrew, "spirit" means:

- breath
- power
- support
- revelation

> וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃
>
> *"The Spirit of God was hovering over the face of the waters."*

This was not an independent being to be worshipped. It was God's action and effect.

But in the Greek mind:

spirit = a divine entity, with a function, that can be defined, philosophized about and worshipped.

And so the "third hypostasis" was born.

✦

16. The Law: how it was removed from the religion in the name of redemption

The Messiah said plainly:

> οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.
>
> *"I did not come to abolish the Law but to fulfill it."*

And he:

- kept the acts of worship
- made pilgrimage
- prayed
- respected the rulings on food
- explained the law of Moses

But Paul offered a new interpretation:

- the Messiah redeemed humankind
- the Law was a "yoke", and faith alone is enough without works

Thus the Mosaic law was removed without cutting the tie to the Old Testament, so that "the heavenly rope" would remain: a religion without law, but with a heavenly root.

✦

17. Food: refining the tongue, not permitting the forbidden

The Messiah said:

> οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.
>
> *"It is not what goes into the mouth that defiles a person, but what comes out of the mouth."*

The whole context is about:

- backbiting
- lying
- adultery
- false witness

It is not about a list of foods.

If the aim had been to permit what was forbidden:

- he would have said so explicitly
- or he would have eaten of it
- or the disciples would have objected

But none of that happened.

Rather, Paul distorted the meaning to make pork lawful, the first meal of the Romans.

✦

18. Wine: non-intoxicating wine

Wine in first-century Palestine was:

- grape juice
- or diluted wine

And drunkenness was condemned in the Torah and the prophets:

> הֹ֚י מַשְׁכִּימֵ֣י בַבֹּ֔קֶר שֵׁכָ֖ר יִרְדֹּֽפוּ
>
> *"Woe to those who rise early in the morning to run after strong drink." (Isaiah)*

Paul alone made drunkenness lawful, for it was the first drink of the Romans.

✦

19. Divorce and women

When the Messiah was strict about divorce, he did not abolish the ruling. He confronted:

- the Jews' exploitation of the text
- the humiliation of women in the name of the law

A Jewish man would marry and divorce on the same day, since there was no deterrent and not even a limit on the number of wives.

He said:

> Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν
> *"Because of the hardness of your hearts Moses allowed you..."*

That is, the fault lies in the hearts, not in the legislation.

Moses only softened their hearts.

His stance toward the adulterous woman was the same:

he exposed the hypocrisy of selective stoning without witnesses, and he did not make adultery lawful.

✦

20. The usurers and the Temple: the anger of a jealous prophet

When he entered the Temple:

- he overturned the tables
- he struck
- he drove out

This is the behavior of an angry prophet, jealous for his religion, not of an incarnate god free of emotion.

21. What remained after all this transformation?

The same words remained:

Father, Son, Spirit, One, salvation.

But their meanings changed.

The text was not deleted.

It was reprogrammed.

And here we reach a decisive moment:

if the words were altered, what about the ending itself?

Was the Messiah really crucified?

Or did he escape, as he prayed?

And who was on the cross?

And why were the disciples absent?

And why did Mary not recognize him?

And why did he say: "My God, why have you forsaken me?"

✦

22. The last night

The Messiah does not speak with the tongue of one who came to die.

In the hours before his arrest, the Messiah does not appear in the Gospels as a man heading toward a fixed destiny and content with it. He appears as a man who knows that danger is near and who tries to be saved.

He prayed in the garden, bowed, prostrated, wept and called on God.

The text is clear:

> πάτερ, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο·
> *"My Father, if it is possible, let this cup pass from me."*
>
> πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.
> *"Yet not as I will, but as you will."*

This is not the prayer of a god playing a role. It is the supplication of a frightened prophet, pleading and hoping for rescue.

Fear, pleading, hope for deliverance...

all are traits of a human who knows that death is not the goal of his mission.

If he had come to be crucified:

why does he pray? Why does he wish the cup to pass? And why was it written of him later that God answered him?

✦

23. The betrayal: why a kiss at all?

The Messiah was not an unknown person:

- he entered the Temple openly
- he taught before the crowds
- he argued with the priests in broad daylight

So the logical question is: why did the soldiers and the rabbis need the kiss of Judas to know him?

A kiss is not a means of identifying a famous person. It is a precise marking in an unclear situation.

This alone opens the door to the likeness.

And how did the disciples know of Judas's agreement, unless the Messiah himself told them?

Moreover, the Messiah:

- had escaped attempts to kill him before
- had disappeared when they wanted to stone him
- had said plainly: "My hour has not yet come"

He always resisted.

Why would his "hour" come suddenly, without resistance, when he had escaped so many times?

Strangely, the disciples fled, and no one was present at the moment of his arrest, his trial or his crucifixion.

Do believers abandon their prophet, or did they know that it was not him?

24. The suspicious silence at the arrest and trial

The Gospels themselves say:

- he did not defend himself
- he did not explain
- he did not identify himself
- he kept silent before the priests and Pilate

As if his tongue were paralyzed.

If he were really:

the bold speaker,

the eloquent debater

who had silenced the Pharisees again and again,

why the silence now?

This silence is not the silence of consent. It is the silence of one who is not the man wanted, or of one who cannot reveal himself.

The silence of the traitor who resembled him.

✦

25. The disciples: an absence with no explanation

The most serious point in the crucifixion account:

it has no direct witnesses from among his followers.

- no disciple was present at the arrest
- no disciple was present at the trial
- no disciple witnessed the crucifixion

Even Peter:

denied the Messiah and disappeared,

and in his own Gospel he did not deny what he did, but recorded it.

How is the greatest doctrine of salvation in history built on an event not witnessed by the supporters of its subject?

All that was written is:

later accounts, hearsay, inference, not eyewitness testimony.

✦

26. The cry on the cross: the moment of exposure

The pivotal phrase:

> ἡλεὶ ἡλεὶ λεμὰ σαβαχθανεί;
> *"Eli, Eli, lama sabachthani"*
>
> θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;
> *"My God, my God, why have you forsaken me?"*

This phrase is a cry of astonishment and pain.

If he were:

a god,

or aware of the script,

or content with the redemption,

why: why have you forsaken me?

This is not the language of one who came to be crucified. It is the language of one on whom fell what he did not expect.

✦

27. The spear in the side: a detail that is not read

The Gospel mentions:

> ἀλλ’ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν
> *"And he pierced his side with a spear."*

And here appears a detail long neglected:

Judas himself was said to have been found dead,

his intestines having come out.

They differed over his death: did he hang himself, or fall so that his belly burst open?

The difference in the ending here is not a detail. It is a sign of the truth about the likeness.

God, glory be to Him, after sending down the table, threatened a severe punishment for any of the followers of the Messiah who disbelieved or betrayed.

And this is exactly what happened to Judas.

28. The burial and the guard: whom did they fear?

The Jews asked for:

a guard at the tomb and a seal on the stone.

The fear was that it would become known that the person buried was not the Messiah.

They took the body of Judas and threw it away after the likeness faded.

If they had been sure of the killing, they would not have needed all this.

When Mary came:

she did not find the Messiah.

She saw a person she thought was the gardener.

If he had risen from death:

how could she not know him,

when he had lived with her, with his mother and with the disciples?

She was told:

> τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
> *"Why do you seek the living among the dead?"*

He had not died at all!

✦

29. The appearances: a living body, not one risen from death

After that the Messiah:

- ate fish
- sat
- spoke
- was touched

He was not:

a ghost, nor a body of light,

but a living man who had been saved, and was not harmed even by a scratch.

Then:

he gave instructions, taught, went up the mountain and was raised, as one of them said: "and he was lifted up from them."

✦

30. The last word: the promise that was closed

The Messiah said:

(the Comforter)

The Greek word =

Parakletos / Παράκλητος = the Comforter.

Its true origin:

Periklutos / Περικλυτός = the Praised (Ahmad).

The Messiah spoke Aramaic,

and in Aramaic the word means: the Praised One,

the Prophet Muhammad.

And here is the simple question:

why would humans need, after him, a "spirit" without a body? That is how it was interpreted, as the Holy Spirit.

And in history no angel has ever come with a new law.

But prophets have come.

✦

Conclusion

The Messiah:

did not ask to be worshipped,

did not abolish the Law,

did not say "I am God",

and did not come to be crucified.

But:

his words were translated and their meanings altered,

reshaped,

and his ending was framed to serve a greater project:

the Roman Empire, and later Europe and America.

And the question remains:

do you follow the Messiah truly as he was?

Or do you worship a Roman idol?

And here, only here, true faith begins... and does not end.

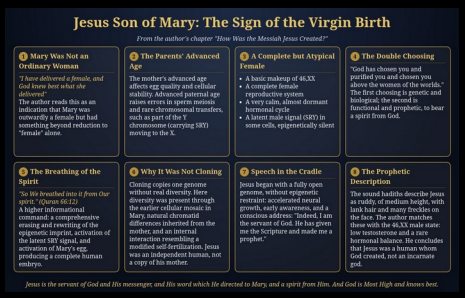
There is no god but God. Muhammad is the Messenger of God.

The Messiah Jesus is a spirit from God, His word, and His servant.

How Was the Messiah Jesus Created?

The miracle that science has failed to repeat

Evidence of the Messiah's humanity from a scientific perspective



What does the word mean? What does "the Messiah" mean? And was Mary an ordinary woman?

The case of Jesus son of Mary (peace be upon him) is among the most disputed cases in history, not because the texts are unclear, but because of a shallow reading of them.

This article does not seek to remove the quality of miracle, nor to subject revelation to the laws of the laboratory. It seeks to understand how divine power was displayed through the very laws of creation. God is not made helpless by anything, but He creates what He wills, how He wills, and by the means He wills, whether we grasp them or not. From here comes the attempt to read terms such as "the Word", "the Messiah" and "the breathing" with a scientific and conscious reading, without denying the text or loading it with more than it can bear.

We will start from firm facts in genetics and molecular biology: the structure of the human genome, the pathways of sexual differentiation, epigenetic restrictions and parental imprinting. We want to understand how a human being can be created from a mother alone, how a child can speak in the cradle, and why the bodily descriptions of Jesus in the Prophetic Sunna are so strikingly precise.

✦

1. The human being: information before matter

Any scientific discussion of creation must begin with the simplest biological facts: a human being is not just a heap of cells or chemicals, but the product of precise information stored in DNA.

This information builds the body gradually, step by step, from the moment of fertilization until birth and after.

DNA is made of only four basic units:

Adenine (A), Thymine (T), Cytosine (C) and Guanine (G).

These four units are like the letters of a simple alphabet, but their arrangement in long sequences makes complex instructions that determine everything in the human body:

- The number of cells (about 37 trillion cells in an adult body).
- The type of cells (muscle, nerve, skin, and so on).
- The timing of growth (when does the heart begin to beat? when do the fingers form?).
- The shape of the organs (heart, liver, brain).
- Hormonal balance (levels of testosterone or estrogen).
- Neural abilities (memory, learning, perception).

In this sense, biological creation is nothing but the reading and execution of information.

The cell reads DNA like a book of instructions, and carries it out through chemical processes that lead to the building of the body.

Here the concept of "the Word", as in the saying of God about Jesus:

> ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ
>
> *"The Messiah, Jesus the son of Mary, was but a messenger of God and His Word which He directed to Mary, and a spirit from Him." (Quran 4:171)*

becomes an informational concept before it is a linguistic or symbolic one.

"The Word" is an informational command that sets the genome, like precise programming that turns four letters into a complex living being.

✦

2. The chromosomes: what comes from the father and what comes from the mother?

Inside every normal human cell there are 46 chromosomes, structures that carry DNA.

These chromosomes are divided into:

- 22 pairs of autosomes (body chromosomes), that is, 44 chromosomes, responsible for most physical and functional traits.
- One pair of sex chromosomes: XX for females, XY for males.

A basic scientific fact: the 22 autosomal pairs are functionally identical between males and females.

There is no "male heart" versus "female heart", and no "male brain" versus "female brain".

Sex differences do not touch the basic structure of the organs. They mainly affect the later hormonal direction, such as the production of testosterone or estrogen.

This means that the female has all the genetic structure needed to build a male body in terms of organs and general functions.

This is not a theoretical hypothesis, but a molecular fact established by embryology and genetics studies.

But what prevents it is the restrictions of parental imprinting.

If the parental imprint is erased and fully rewritten, a virgin female could carry a child without any man touching her.

For this reason, in my theory, the Messiah was named "Messiah" (al-Masih): he is the one wiped of the methylations, the restrictions of the parental imprint.

✦

3. The sex pathway: why is the female the default?

Modern embryology confirms that the human embryo in its early stages (weeks 6 to 8) is sexually undifferentiated.

The embryo has a primitive, undetermined gonad and two possible pathways: male or female.

In the absence of any external signal, the embryo follows the female pathway by default.

This "default" pathway leads to the formation of ovaries and the female reproductive organs.

The shift to the male pathway does not happen automatically. It needs a specific signal at a precise time and with enough strength.

This signal comes from one main gene: the SRY gene (Sex-determining Region Y).

It is normally found on the Y chromosome (which comes from the father).

Its main function:

- Activating the formation of testes instead of ovaries.
- Triggering a full chain of hormones, starting with testosterone, which changes the sexual fate of the embryo.

Without the SRY gene, the testes do not form, fetal testosterone is not produced, and the female pathway continues.

This is a strict fact: maleness is not "stored" inside the female genome. It needs a signal that is not naturally present.

Otherwise, male and female share all the autosomal genes, all the organ-building pathways and the basic neural networks.

The main difference is in the sexual start signal, the restrictions and their hormonal consequences.

Even so, even if she possessed the genome, the obstacle of parental imprinting remains.

✦

5. The epigenetic imprint: why is the genome alone not enough?

Now we enter a deeper level: not every gene that is present works automatically.

Above the genome there is a regulatory layer called epigenetics, which is like the "rules of reading" for the genetic text. Its functions:

- Turning genes on or off.
- Setting the timing of their action.
- Marking their origin (paternal or maternal).

The most serious form of epigenetics is the "parental imprint". Some genes work only if they come from the father, and others work only if they come from the mother.

This complexity is the main reason for the failure of virgin reproduction (parthenogenesis) in mammals, despite the completeness of the genome.

✦

6. Parthenogenesis: it succeeded in bees and failed in mammals

In insects like bees and ants, parthenogenesis succeeds because the genome does not depend on a complex parental imprint. Genes work regardless of their source.

An unfertilized egg from a queen bee easily becomes a male bee,

and if it is fertilized, it becomes a female worker bee or a queen.

In mammals (including humans), the embryo needs active paternal genes and active maternal genes together.

Without both, growth stops and the embryo dies. Laboratory experiments have proved this repeatedly.

✦

7. What have scientists done?

Limited success in modifying the epigenome

In recent decades scientists have managed to erase parts of the epigenetic imprint and rewrite it partially.

For example, in 2018 Chinese researchers produced mice from two mothers only by modifying more than 20 sensitive gene sites.

But the success rate was only about 1%, and most embryos were deformed or died early.

The reason: the inability to rewrite the epigenetic code completely and accurately.

Here we find that the erasing technique succeeded,

but rewriting the whole code failed,

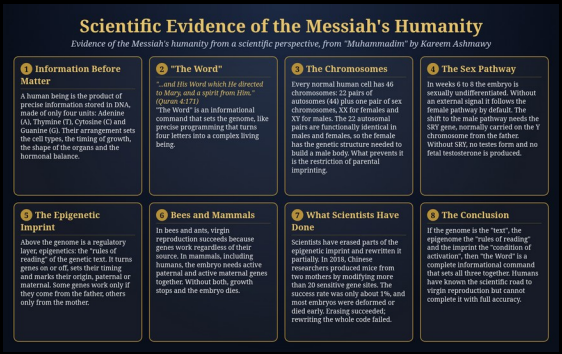
because this belongs to the power of God alone, and He did it in Jesus son of Mary, the Messiah (peace be upon him).

If the genome is the "text", the epigenome is the "rules of reading", and the imprint is the "condition of activation", then "the Word" is a complete informational command that sets all three together.

This explains why humans have known the scientific road to virgin reproduction but have been unable to complete it with full accuracy: divine intervention goes beyond human limits.

After uncovering the scientific facts, we now enter the telling of the story of the sign of Mary and her son Jesus the Messiah.

1. Why does the Quran begin the story with the mother of Mary?



The Quran does not tell Mary's story from her birth directly. It begins with her mother:

> إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ
>
> *"[Mention] when the wife of ʿImran said, 'My Lord, indeed I have pledged to You what is in my womb, consecrated, so accept this from me. Indeed, You are the Hearing, the Knowing.'" (Quran 3:35)*

Then it continues:

> فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ
>
> *"But when she delivered her, she said, 'My Lord, I have delivered a female,' and God was most knowing of what she delivered, 'and the male is not like the female. And I have named her Mary, and I seek refuge for her in You and for her descendants from Satan, the expelled.'" (Quran 3:36)*

"And God knew best what she delivered, and the male is not like the female."

This detail is not extra, since God mentions nothing in vain.

Mary was not an ordinary woman

Scientifically, the advanced age of her parents has deep genetic effects on the egg and the sperm from which Mary was born, which makes Mary's own eggs atypical.

2. The mother's advanced age: effects on egg quality and cellular stability

Female eggs are all produced in the ovary before the female herself is born, and then stay dormant for decades.

As the mother ages:

- Epigenetic and mitochondrial changes accumulate, which raises the risk of chromosomal abnormalities in the resulting embryos.
- Even so, in cases of late pregnancy, old eggs are in some respects more cellularly stable: richer in nutrients, less active with regular hormonal cycles, and better able to keep genetic information without constant use.

These "old" eggs pass their indirect traits to the daughter (Mary), so that Mary's own eggs are the product of a mother with stable eggs, a late pregnancy and a calm hormonal environment.

The result: a complete female reproductive system, but with an atypical cellular and hormonal calm, less disturbed by cycles. This explains how Mary was pure of menstrual activity and bleeding.

3. The father's advanced age too: more rare chromosomal transfers

Genetics proves that advanced paternal age increases:

- Errors in the meiotic division of sperm.
- Partial transfers or rare chromosomal translocations,

such as transferring part of the Y chromosome (carrying the SRY gene) to the X chromosome.

This transfer happens during the formation of the sperm and leads to a daughter who carries a cellular mosaic:

most of her cells are 46,XX, but some carry a latent male signal (transferred SRY).

This signal stays silent, and is not activated automatically, so the daughter remains outwardly a complete female, but with an atypical cellular structure in depth.

4. Genetic mosaicism in Mary: a complete but atypical female

Mosaicism means the presence of different cell lines within the same body.

In Mary, it can be imagined scientifically as follows:

- A basic chromosomal makeup of 46,XX.
- A complete female reproductive system.
- But a very calm, almost dormant hormonal cycle, because of the advanced age of the parents and stable eggs that were not consumed.
- A latent male signal (SRY) in some cells, epigenetically silent.

This makes Mary a complete female, physically pure, but with a rare biological readiness that prepares for a later activation without male fertilization.

5. The precise Quranic indication:

> *"I have delivered a female, and God knew best what she delivered"*

When the mother of ʿImran gave birth to a female, she said: "My Lord, I have delivered a female." God at once adds: "And God knew best what she delivered."

This is not a verbal correction, but a deep indication of knowledge: yes, she is a female outwardly, but her biological reality is deeper and more complex than what is seen.

The sentence means that Mary has something beyond reduction to "female" alone, which fits entirely with the concept of genetic mosaicism: a complete female, but with an atypical inner makeup that carries an unusual readiness.

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6. The choosing of Mary: first genetic and constitutive, then functional and prophetic

God says:

> وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ
>
> *"And [mention] when the angels said, 'O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds.'" (Quran 3:42)*

The repetition of "has chosen you" twice is not in vain. It points to a double choosing:

- The first choosing: genetic and biological, through the rare parental preparation (hormonal stability, epigenetic calm, a light mosaic).
- The second choosing: functional and prophetic, to bear a spirit from God.

The purity here is not only symbolic, but includes bodily, biological purity: a calm reproductive system, not hormonally noisy, ready for the breathing without the typical disturbances.

✦

Now we reach the central moment: the breathing of the Spirit of God

The breathing activates what was silent, and leads to the birth of Jesus (peace be upon him) as a complete human, genetically independent, with physical and neural traits that match the Prophetic description exactly, and can be explained scientifically on the basis of a state of "XX male" activated in a divine way.

1. The breathing: a comprehensive informational activation, not a mere material event

God says:

> وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ
>
> *"And [the example of] Mary, the daughter of ʿImran, who guarded her chastity, so We breathed into it from Our spirit." (Quran 66:12)*

> فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ۝
>
> *"So she conceived him, and she withdrew with him to a remote place." (Quran 19:22)*

The breathing here is not a simple material process, but a higher informational command that arrives at a precise time to free and activate what already exists but is epigenetically restricted.

An explanation of the breathing from a scientific angle:

- A comprehensive erasing of the epigenetic restrictions.
- Removal of the inhibiting paternal imprint at some sites.
- A complete rewriting of the imprint.
- Activation of the latent male signal (SRY) in the reproductive cells.
- Activation of Mary's egg, as happens in laboratories to start fertilization: exit from dormancy and the beginning of embryonic division.
- An interaction of the egg with the polar body or another internal mechanism that restores the full chromosome number 46 and produces the genetic diversity needed for life.

The result: a complete human embryo, not a clone of Mary, but a genetically independent human because of the earlier mosaic, the chromatid differences and the precise epigenetic modification.

2. Why was it not cloning?

Cloning means copying one genome without real diversity, which often leads to growth problems.

Here, diversity was present through:

- The earlier cellular mosaic in Mary.
- Natural chromatid differences inherited from the mother.
- An internal interaction resembling a self-fertilization modified by God.

So Jesus (peace be upon him) was an independent human, not a copy of his mother, with a genome open from the first moment, without an imprint conflict and without genes forbidden to work.

3. The start of Jesus: a human who began without epigenetic restraint

From the first cell, Jesus had none of the following:

- A paternal-maternal imprint conflict.
- Strong temporal repressor genes.
- A shortage of developmental signals.

So he started with a fully open genome, with a completely new regulation and an unrestrained growth energy.

This leads directly to the exceptional traits that appeared early: accelerated neural growth, early awareness, and speech in the cradle.

4. Speech in the cradle: full early neural maturity because the genome was open

God Almighty said of Jesus in the cradle:

> قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا
>
> *"[Jesus] said, 'Indeed, I am the servant of God. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive, and [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I die and the day I am raised alive.'" (Quran 19:30-33)*

This speech is not vocal imitation or random words, but a conscious address that carries:

- A self-identity: servant of God.
- An awareness of the mission and the Book.
- An understanding of time and destiny (the day I was born, die, and am raised).

Scientifically, this level of language requires:

- Completion of the frontal cortex, which is responsible for planning and self-awareness.
- Maturity of the language areas in the brain.
- A dense synaptic network and high conduction speed.

This is impossible in the normal growth of a child within days or months. But it is possible if the temporal epigenetic restrictions are lifted and the genome is opened all at once.

In ordinary humans there are genetic "brakes", resulting partly from the imprint conflict between the paternal and maternal genomes. In Jesus there was no traditional paternal genome and no conflict, so neural growth was very fast.

Thanks to the absence of epigenetic restrictions, his body becomes a super "biostimulator", secreting highly concentrated healing proteins (growth factors) that pass on touch, to reprogram the genes of the sick person and speed up the division of his cells for immediate healing.

His physical contact can also pass molecular signals that free the immune and repair systems from the usual genetic "locks", which gives a "vital boost" to stop inflammation and rebuild damaged tissue with extraordinary speed.

In other words, he does not heal by magic, but gives others a "temporary copy" of his maximum biological efficiency, using his skin as a channel to carry healing molecules and activate the repair genes of others.

✦

5. Jesus: the physical and hormonal basis

Jesus (peace be upon him) was a male functionally, but with a genetic makeup of XX with SRY, and with full activation of the male pathway without the Y system.

This leads to:

- Clear physical maleness.
- Calmer hormones, lower testosterone, a balance closer to a relative estrogen.

And this matches exactly the interpretation of the precise Prophetic description in the sound hadiths.

6. The Prophetic description of Jesus and its scientific match with the 46,XX male state

The sound hadiths in al-Bukhari and Muslim describe Jesus (peace be upon him) with details that are not only symbolic but precisely anatomical, matching his traits.

The Messenger of God (peace be upon him) said:

- "I saw Jesus... as for Jesus, he is ruddy, curly-haired, broad-chested." (al-Bukhari and Muslim)
- "A ruddy man, of medium height, with lank hair, with many freckles on the face, as if he had just come out of a bathhouse (dimas); you would think his head was dripping water, though there was no water on it." (reported by Muslim)

Let us take these descriptions apart scientifically in light of the 46,XX male:

- 1. Lank hair, as if dripping water: low testosterone makes the hair soft and straight (lank) and shiny as if wet, a trait known in androgen deficiency.
- 2. Broad-chested: in 46,XX males mild gynecomastia occurs because of the imbalance between testosterone and estrogen, giving a broader and fuller chest without excessive muscularity. The Prophetic description stresses "broad chest" and not "broad shoulders", a precise difference that matches medical reality.
- 3. Many freckles on the face (moles): low testosterone increases skin sensitivity and pigment cell activity, which leads to more moles, a documented hormonal effect.
- 4. Ruddy, as if he had come out of a bathhouse: fresh, oily, sensitive skin, which fits a less coarse skin because of lowered androgens.

These descriptions are not only literary beauty, but physical evidence that reflects a rare hormonal balance matching the 46,XX male cases.

✦

Sixth: celibacy and spiritual clarity

Jesus (peace be upon him) lived to the age of thirty and more without marriage or children, not by overpowering instinct, but because his body was calm by nature.

In 46,XX male cases:

- Low sexual desire because of testosterone deficiency.

- High mental and psychological energy, because energy is not spent on the noise of the sexual instincts.

This body, clean of sexual chemical reactions, made easier his connection with the Holy Spirit and his strength in the word and healing by touch.

He was not an ascetic by force, but his body was designed to focus on the mission and the meaning.

✦

Conclusion: Jesus... a rare human

A sign from the signs of God

Jesus son of Mary (peace be upon him) was not an incarnate god, and not a miracle that breaks nature, but a human whom God created by a word that wiped the epigenetic restrictions, and for that he was called the Messiah (al-Masih), a rare genetic makeup, a complete human body with unique traits that match the Prophetic description with scientific precision.

Jesus son of Mary (peace be upon him) was not a riddle that contradicts reason, nor an exception that breaks the laws of creation, but a rare manifestation of God's power to direct the laws themselves toward a particular end.

He was created by a word, and the word in its essence is not a sound or a letter but a divine command that activated information, opened a path, lifted restrictions, and so it was.

Our reflection on the structure of the genome, on the possibility of male differentiation from a female body, and on the effect of lifting epigenetic restrictions on neural growth, leads us to a coherent understanding: Jesus is a complete human, a chosen messenger, rare in his makeup, not because he is a god, but because he is a sign. A sign does not mean a pointless breaking of the rules, but a precise indication.

Speech in the cradle, the precise physical traits described by the Prophet (peace be upon him), celibacy, purity and the strength of influence are not separate details but links in one chain, springing from a particular genetic makeup activated by the will of God, so that the body became a tool of the message and not an obstacle to it.

And so the picture becomes clear:

there is no divinity of a human in the story, and no legend of a meaningless super-child, but a servant of God, created as God willed, to be a sign that all creation is in His hand, and that His word, when He wants a thing, is: "Be", and it is.

There is no god but God... Muhammad is the Messenger of God.

Jesus is the servant of God and His messenger, and His word which He directed to Mary, and a spirit from Him.

And God is Most High and knows best.

✦

Scientific review supporting the hypothesis

References on genetic mosaicism:

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- Birth of parthenogenetic mice that can develop to adulthood, Nature: https://www.nature.com/articles/nature02402
- Viable offspring derived from single unfertilized mammalian oocytes, PNAS: https://www.pnas.org/doi/10.1073/pnas.2115248119
- Genomic imprinting is a barrier to parthenogenesis in mammals, PubMed: https://pubmed.ncbi.nlm.nih.gov/16575160/

References on XX male syndrome and its link to mosaicism:

- XX male syndrome, Wikipedia (with scientific references): https://en.wikipedia.org/wiki/XX_male_syndrome
- Rare XXY/XX mosaicism in a phenotypic male with Klinefelter syndrome, ScienceDirect: https://www.sciencedirect.com/science/article/abs/pii/S1769721205001357

An additional reference on the scientific possibility of virgin birth with mosaicism:

- The virgin birth: Scientific plausibility, Al Hakam: https://www.alhakam.org/the-virgin-birth-scientific-plausibility/

Scientific references on the SRY gene and its role in determining male sex:

- SRY gene provides instructions for male sex development: https://medlineplus.gov/genetics/gene/sry/
- SRY is the master switch in mammalian sex determination: https://en.wikipedia.org/wiki/Sex-determining_region_Y_protein

References on the transfer of SRY to the X chromosome and 46,XX males:

- Translocation of SRY to X chromosome causes XX male syndrome: https://en.wikipedia.org/wiki/XX_male_syndrome
- Rare cases of SRY translocation leading to male phenotype in XX individuals: https://pmc.ncbi.nlm.nih.gov/articles/PMC10815901/

References on traits of 46,XX males (such as low testosterone, gynecomastia, soft hair, sensitive skin):

- Characteristics include small testes, gynecomastia, and infertility: https://medlineplus.gov/genetics/condition/46xx-testicular-difference-of-sex-development/

- XX males often have delayed puberty, gynecomastia, and smaller stature: https://www.sciencedirect.com/topics/medicine-and-dentistry/xx-male-syndrome
- Lower testosterone, increased sensitivity in skin, and mild gynecomastia: https://academic.oup.com/jcem/article/92/9/3458/2597538

References on the effect of advanced parental age on genetic mutations:

- Advanced paternal age increases risk of genetic mutations and disorders: https://pmc.ncbi.nlm.nih.gov/articles/PMC9957550/
- Paternal age linked to de novo mutations and offspring risks: https://www.nature.com/articles/s41467-019-11039-6

References on parthenogenetic activation of human eggs (in laboratories):

- Parthenogenetic activation of human oocytes for stem cell research: https://pmc.ncbi.nlm.nih.gov/articles/PMC4655294/
- Artificial activation using chemical or electrical stimuli: https://pubmed.ncbi.nlm.nih.gov/29295902

On the Miracles of the Noble Quran and the Prophetic Sunna



This article is a brief and comprehensive summary of most of the topics and articles that dealt with scientific miracles in my series "Like His Light".

In that series I tried to link the verses of the Noble Quran and the noble hadiths to some modern scientific facts in the fields of cosmology, astronomy, biology, physics, neuroscience and psychology, focusing on accuracy and clarity without exaggeration or forced interpretation.

From the Verse of Light and its interpretations through lasers and holograms, through the Big Bang and the expansion of the universe, the stages of human creation, the origin of iron and the counting of years, up to ablution, prayer, the veil and the khimar as energetic, psychological and neural systems... all of it came in one context: to show that the Noble Quran is a book of guidance first and last, and that its scientific signs come as verses that call us to reflect and to believe in the Maker of this ordered universe.

This summary gathers the main points in one place, as a quick and useful reference for whoever wants an overview of what appeared in the series.

> سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ
>
> *"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Quran 41:53)*

1. The Big Bang

> أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ
>
> *"Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" (Quran 21:30)*

- "A joined entity" (ratq): everything was stuck together in one extremely dense point (like the singularity in the Big Bang model).
- "We separated them" (fataqnahuma): a separation and a huge expansion.
- The universe began from a point smaller than an atom, at a temperature of trillions of degrees, then expanded in fractions of a second (the inflation theory of Alan Guth, 1980).
- The last part, "and We made from water every living thing": the origin of life needs liquid water, and most of the water on Earth came from comets and meteorites (studies by NASA and the European Space Agency).

2. The continuous expansion of the universe

> وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْىْدٍ وَإِنَّا لَمُوسِعُونَ
>
> *"And the heaven We built with strength, and indeed, We are [its] expander." (Quran 51:47)*

- "Expander": the continuity of expansion.
- Addition: Hubble discovered in 1929 that galaxies are moving apart, and the expansion is accelerating because of dark energy (discovered in 1998 by two teams led by Brian Schmidt and Adam Riess, who received the Nobel Prize in 2011).
- Dark energy makes up about 68% of the universe, dark matter about 27%, and ordinary matter only 5%.

3. The heavens held without pillars

> ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا
>
> *"God is the one who raised the heavens without pillars that you can see." (Quran 13:2)*
>
> إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا
>
> *"Indeed, God holds the heavens and the earth, lest they cease." (Quran 35:41)*

- There are no visible material pillars, but a precise balance between the 4 fundamental forces (gravity, electromagnetism, the strong and weak nuclear forces).
- Addition: if the gravitational constant changed by 1 part in 10^60, stars would not have formed, and if the strong nuclear constant changed by a tiny amount, carbon and oxygen would not exist.

4. The piercing star that knocks

> بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَٱلسَّمَآءِ وَٱلطَّارِقِ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ٱلنَّجْمُ ٱلثَّاقِبُ
>
> *"By the sky and the knocker, and what can make you know what is the knocker? It is the piercing star." (Quran 86:1-3)*

- "Knocker" (tariq): knocks with very regular radio signals (like a precise clock).
- "Piercing" (thaqib): penetrates space, or is extremely bright.
- Addition: pulsars are neutron stars (immense density: a small spoonful of one weighs a billion tons), rotating at up to 716 turns per second, and now used as cosmic clocks to measure time with extreme precision.

5. The sending down of iron

> وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ
>
> *"And We sent down iron, wherein is great military might and benefits for the people." (Quran 57:25)*

- Science: the Sun cannot produce iron (it would need a temperature of 600 million degrees). Iron forms in the explosions of giant stars (Type II supernovae), then spreads through space and reaches the Earth by meteorites.

6. The motion of the Sun

> وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا
>
> *"And the sun runs on course toward a place of rest for it." (Quran 36:38)*

- The Sun travels toward an apex point in the constellation Hercules at a speed of 20 km/s, and orbits the center of our Milky Way galaxy once every 225 to 250 million years.

7. The exact counting of years

> وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا
>
> *"And they remained in their cave for three hundred years and exceeded by nine." (Quran 18:25)*

- 300 solar years = 365.242 x 300 = about 109,572.6 days.
- 109,572.6 / 354.367 (the lunar year) = about 309.2 lunar years (very high accuracy).

8. The circling and the rotation of the universe

The whole universe is in circling:

Electrons circle the nucleus.

Planets circle the Sun.

Galaxies move in their orbits.

And the human being too circles the Kaaba, a symbol of the harmony of cosmic motion.

9. Numerical subtleties of the sun, the moon and the days

- The Sun is mentioned 33 times, matching its cycle.
- The Moon is mentioned 27 times, matching its stations and its orbit around the Earth.
- "Day" is mentioned 365 times, matching the days of the solar year.
- "Month" is mentioned 12 times, matching the months of the year.

And many others.

10. The origin of the reproductive cells

> يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ
>
> *"It comes forth from between the backbone and the ribs." (Quran 86:7)*

They arise in the wall of the yolk sac, then migrate to the area between the spine (sulb) and the ribs and pelvis (tara'ib), where they develop into testes or ovaries.

11. The stages of the embryo

> ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا
>
> *"Then We made the sperm-drop into a clinging clot, and made the clot into a lump [of flesh], and made the lump into bones, and clothed the bones with flesh." (Quran 23:14)*

- Sperm-drop (nutfa): the union of the sperm and the egg.
- Clinging clot (ʿalaqa): the embryo attaches to the wall of the womb (the shape of a hanging worm).
- Lump (mudgha): chewed-looking masses appear.
- Bones, then flesh: the bones form first, then are clothed with muscle.

"Then We produced it as another creation": the completion of the human features and the breathing of the spirit.

This is exactly the cycle of embryo creation discovered by science.

Then the human being passes through the cycle of life: the weakness of childhood, the strength of youth, the weakness of old age.

God Almighty said:

> ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
>
> *"God is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair." (Quran 30:54)*

12. The collapse of the Higgs field

> يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ
>
> *"On the Day the earth will be replaced by another earth, and the heavens as well." (Quran 14:48)*

The Higgs boson and its field: a picture of the Resurrection.

In 2012 scientists at the Large Hadron Collider (LHC) announced the discovery of the Higgs boson, the particle that proves the existence of the Higgs field, the invisible field that fills the universe and gives particles their mass.

Without the Higgs field, particles would stay massless, and there would be no atoms, no stars, no planets and no life.

But recent research suggests that the Higgs field is not entirely stable, meaning the universe rests on a delicate state that could collapse in a moment and shift to a stable state, and everything would change.

When it collapses, particles lose their mass, matter breaks apart, and the known universe disappears.

The Quran came before this with the same meaning:

> يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ
>
> *"On the Day the earth will be replaced by another earth, and the heavens as well, and they will come out before God, the One, the Prevailing." (Quran 14:48)*

And many verses in the Quran show that matter will collapse and break apart, and that the whole cosmic order will vanish and be replaced at the coming of the Hour, which is the same thing scientists describe as the collapse of the Higgs field.

The point: this world is an illusion, and the hereafter is the abode of settlement.

The Higgs field today is what gives the universe mass and existence, but it is unstable. This world is not a house of permanence. If the field collapses, earth and heavens are replaced, the illusion disappears, and the hereafter comes, the abode of settlement.

God Almighty said:

> وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ
>
> *"And indeed, the home of the Hereafter, that is the [true] life, if only they knew." (Quran 29:64)*

13. The Verse of Light (Surat al-Nur 24:35)

> ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ
>
> *"God is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp; the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. God guides to His light whom He wills."*

The verse describes the light of God (guidance, existence and power) with a stunning rhetorical comparison that resembles the anatomy of the laser in our modern age: a container of light (the niche) holding a lamp inside clear glass that gleams like a pearly star, its source a blessed olive tree always shining (neither east nor west = complete in every direction), ending in light accumulated upon light.

- Interpretation by laser (light that is coherent, single in wavelength, in phase and tightly directed):

Laser (Light Amplification by Stimulated Emission of Radiation) is considered an earthly example close to the description of the verse:

- The niche corresponds to the resonant cavity that confines the light and reflects it back for amplification.
- The lamp in glass corresponds to the gain medium (a gas or crystal), transparent, which keeps the light and prevents its scattering.
- "As if it were a pearly star" corresponds to the crystal or the radiating point at coherent stimulated emission, where the light shines with intensity and purity.
- The blessed olive tree corresponds to the neutral energy source (optical pumping) that feeds the system without adding noise.
- Light upon light corresponds to the process of amplification by stimulated emission: one photon stimulates other photons identical in phase, so the light grows in strength, purity and concentration.

The laser cuts metals, performs precise surgeries, and is used in communications and medicine. It reflects the double dimension of divine light: mercy and guidance, creative power, and the power of annihilation (as in the manifestation of God to the mountain and its crumbling, al-Aʿraf 143).

- Interpretation by hologram (a technology that stores light information in three dimensions):

The hologram stores an interference pattern on a surface, and when lit by a laser the object appears in full detail (each part carries information about the whole).

- God is the Light of the heavens and the earth: the original light source (the cosmic laser) that makes all existence appear.
- The niche: the preserved tablet (the holographic plate) or the cosmic structure that stores the information.

- The glass: the transparent quantum medium that keeps the wave pattern (interference pattern) accurately.
- A pearly star: the glitter and full emergence at illumination, as if reality appears from an apparent "nothing".
- Light upon light: the basic property of the hologram, the repetition of information at every point (the holographic principle), and the whole is present in the part.

This is linked to the holographic universe hypothesis (Gerard 't Hooft 1993, Leonard Susskind 1995): the information of the three-dimensional universe is stored on a two-dimensional surface (such as the cosmic horizon or the boundaries of black holes), and the verse points to a luminous informational structure of all existence (the universe as a luminous projection of divine consciousness).

14. The even and the odd (a theory of everything)

The even (shaf') = duality and pairing in the universe (night and day, life and death, male and female, positive and negative, wave and particle, matter and energy).

The Quran:

> وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ
>
> *"And of all things We created two mates."*

The odd (watr) = the original unity before duality (God the One, the Only, the unified field, the "string" of string theory in physics).

The hadith: "God is Odd and loves the odd."

The Odd is present in every even ("And He is with you wherever you are", "And We are closer to him than his jugular vein"), like the quantum field that fills every place, since even the vacuum is not empty.

Example: in the hologram, the two-dimensional surface (the even) carries the three-dimensional image, but it needs one source, the Odd.

15. The Kaaba and the golden ratio (phi = 1.618)

Mecca lies at a precise golden ratio between the two magnetic poles of the Earth (distance from the North Pole about 7,624 km, to the South Pole about 12,392 km, a ratio of about 0.382 north : 0.618 south).

The golden ratio exists in the atom, in DNA, in plants, in galaxies, and in the human body.

The Kaaba lies in an area of magnetic stability (least disturbance and fewest earthquakes), and prayer toward it produces a resonance with the Earth's field: lowered nervous tension, harmony of heart and brain waves, psychological comfort even without religious belief (biomagnetic studies).

The circling resembles the motion of electrons around the nucleus or of galaxies around their center, a center of cosmic balance.

16. Ablution (a rebalancing of energy and electromagnetism)

The body is an electrical being: every cell has a membrane potential of about -70 mV, the heart generates a magnetic field 5,000 times stronger than the brain's, and dry skin increases its electrical resistance (1 to 10 MΩ) so negative charges accumulate and disturb the aura.

Ablution with running water:

- Discharges negative charges (natural grounding, like Grounding).
- Lowers skin resistance to hundreds of kilo-ohms, improving electron flow.
- Arranges the biophotons in DNA, improving cell regulation.
- Reduces brain tension (alpha/theta waves) and purifies the electromagnetic aura (Kirlian photography shows expansion and brightness after ablution).
- Fits the "Lady Macbeth Effect" (hand washing reduces the feeling of guilt psychologically).

The hadith: "His sins come out of his body until they come out from under his nails", meaning negative charges leaving through the extremities.

17. Prayer (a biological and energetic clock system)

It coincides with the cycle of sunlight:

- Dawn: blue light, release of cortisol (activity and alertness); Stanford studies: improved mood and attention.
- Noon: strong white light, serotonin (focus and productivity); Harvard: reduces anxiety.
- Afternoon, sunset, night: orange light and darkness, melatonin (relaxation and deep sleep); Oxford: improved sleep quality.

Facing the Kaaba: magnetic resonance with the Earth's field, lowered nervous tension.

Prostration: increased blood flow to the pineal gland (melatonin), like a natural therapy for distributing cerebral fluids, which may protect against Alzheimer's (neuroscience studies).

Prayer activates the parasympathetic system (relaxation), reduces cortisol, strengthens immunity (Immunoglobulin A), and improves circulation and mood.

18. The khimar (the headcovering)

An integrated protection system: a cover let down over the whole body, a loose outer garment (jilbab) that covers the chest openings, the neck, the armpits and the thighs.

- The verses:

> وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

- "And let them draw their headcovers over their chests" [Quran 24:31]: covering the head, the neck and the chest.

> يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ

- "They should bring down over themselves part of their outer garments" [Quran 33:59]: a loose garment covering the whole body.

> فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ

- "So do not be soft in speech [to men], lest he in whose heart is disease should covet" [Quran 33:32]: avoiding a tempting tone.

> وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ

- "And tell the believing women to lower their gaze" [Quran 24:31]: lowering of the gaze on both sides.
- The hadith:
- "Any woman who puts on perfume and passes by people so that they find her scent is an adulteress." (reported by Ahmad, al-Nasa'i and al-Tirmidhi)

Lowering the gaze, lowering the voice, and avoiding perfume outside the home.

- The scientific dimensions:
- Neurally: loose clothing reduces activation of the amygdala and the nucleus accumbens (centers of arousal and reward) in men (studies in the Journal of Neuroscience and NeuroImage).
- Psychologically: the veil reduces self-objectification (judging oneself by appearance), raises satisfaction with the body, and lowers symptoms of depression and social anxiety (studies in Britain 2018-2022, Malaysia, Turkey).
- Socially: it reduces harassment and negative sexual evaluation (Sex Roles studies: women in revealing clothing are seen as less intelligent and competent).
- Health: it protects against eating disorders (anorexia, bulimia) resulting from beauty-standard pressure, and reduces appearance-related stress (Body Image journal).

The khimar is not a restriction but a protective shield for the mind (it reduces visual distraction), the soul (obedience and faith identity) and the body (protection from harassment and psychological pressure). It is an expression of quiet strength and self-dignity, and it agrees with what science has proved about the benefits of modesty for mental and neural health.

19. The cow of the Children of Israel

(bringing the dead to life by striking him with a part of it, al-Baqara 72-73)

The story: a man was killed, the tribes disputed, God ordered the slaughter of a cow, bright yellow, sound, without blemish, and then the dead man was struck with part of it, so he returned to life and named his killer.

A scientific interpretation (biophysics):

- Calcium (Ca2+): the most important ion for nerve signals, muscle contraction and heartbeat. Without calcium there is no nerve signal.
- Piezoelectricity: bones (especially pure cow bones) generate an electric charge under pressure or striking because of hydroxyapatite crystals.
- Cow bones: rich in active calcium, high density, mineral purity (fewer toxins), and an ideal size for an instant electric shock.
- Bright yellow + sound + without blemish: higher purity, a purer electric charge, intact crystals.

- The striking: an electric shock that temporarily activates nerve or muscle (similar to modern defibrillation), so the dead man returns for moments and says the name of the killer (perhaps he was in a coma and not in final death by the standards of that time).

The miracle: a precise description of the principle of electrical resuscitation 1,400 years earlier.

20. Determining the sex of the fetus

(the hadith: "If the man's fluid rises above the woman's fluid, they give birth to a male... and if the woman's fluid rises above the man's fluid, they give birth to a female")

The Prophet (peace be upon him) describes a precise biological mechanism:

- The egg is always X.
- The man's sperm: Y (faster, lighter, less tolerant of acidity) and X (slower, heavier, more tolerant).
- Before ovulation: clear, flowing alkaline secretions favor Y (a boy).
- After ovulation: sticky acidic secretions (pH 6 to 6.5) favor X (a girl).
- "The man's fluid rising" = the Y sperm getting ahead in the alkaline medium.
- "The woman's fluid rising" = the dominance of the acidic or sticky medium after ovulation.

This agrees with the Shettles method and with modern studies: the timing of intercourse, the acidity of the vagina and the viscosity of the secretions determine the chances of the sex.

The miracle: an exact summary of a chromosomal process centuries before chromosomes were discovered.

21. The miracle of Zechariah (Aal ʿImran 38-41)

Zechariah prayed for a child despite old age and infertility (the weakening of the bones, the head blazing with white hair).

The verse: silence for 3 days with much silent remembrance (as a symbol only).

A scientific interpretation:

- Chronic stress (the burden of the mission and not having children) raises cortisol, disturbs the HPG axis (hypothalamic-pituitary-gonadal), and lowers testosterone and sperm movement.
- Silence for 3 days: lowers cortisol, activates the parasympathetic system, and improves circulation to the reproductive glands.
- Silent remembrance: brings the brain into alpha/theta waves (calm), reduces amygdala activity (anxiety), raises dopamine and oxytocin, and restores hormonal balance.

Studies (Journal of Assisted Reproduction 2019, Frontiers in Psychology 2021): meditation and relaxation improve fertility and reduce psychological infertility.

The miracle is not only individual but a general lesson:

silence + remembrance and reflection treats stress and opens the doors of provision even in the hardest cases.

22. The honor of the martyr

(preservation of the body and the scent of musk)

After death, self-digestion (autolysis) begins, then bacterial decay (putrefaction). But the bodies of martyrs (killed in the way of God, plague, drowning, the belly...) are delayed in decomposing because of:

- Severe lack of oxygen (hypoxia) + acidosis from the buildup of lactic acid.
- Severe dehydration, or fever, or cold: an environment unfit for bacteria.
- In the case of the believing martyr: joy and calm at death, secretion of dopamine, serotonin and oxytocin, which adjusts hormones and changes the volatile organic compounds (VOCs) on the skin, producing a light natural musky scent (compounds like androstanol resemble musk).

The unbeliever secretes cortisol and adrenaline (fear), which speeds decay and changes the smell for the worse.

23. The prohibition of music

(the 440 Hz frequency and its effect)

The Prophet (peace be upon him): "There will be people among my Ummah who will treat as lawful... musical instruments" (al-Bukhari).

The 440 Hz frequency (a world standard from the 20th century):

- Raises tension waves in the brain (EEG) and lowers alpha/theta (relaxation).
- Increases cortisol (the stress hormone) and causes continual anxiety, sleep disorder and mood change.
- Reprograms the brain: enters a state of altered awareness (near hypnosis), raises negative feelings, and makes a person more receptive to desires and deviation.

It is called the "Quran of Iblis" because it distracts from remembrance, stimulates sins, disturbs the angels, and is used to spread moral corruption and attachment to desires.

24. Camel urine and milk

(treating dropsy and liver diseases)

The Prophet (peace be upon him) prescribed for patients with dropsy (fluid retention + weak liver) drinking camel milk + its urine.

Camel milk: rich in lactoferrin, IgG antibodies, vitamin C, easily digested fats; antiviral and antibacterial; supports the liver and immunity.

Camel urine: different from human urine (100% plant-based):

- High in potassium (a diuretic), mildly alkaline, low in urea and ammonia.
- Antimicrobial, helps the balance of salts, and supports liver cleansing.

The camel's kidney is very strong (urine concentration + water retention).

The mixture: the milk nourishes and repairs, the urine removes fluids and drives out toxins, a complete treatment for hepatic dropsy (recent animal studies confirm improved liver function and reduced fluid retention).

Pure by Sharia and by science (not impure like human urine).

25. Cupping (hijama)

The Prophet (peace be upon him) recommended it as the best treatment. It relieves pain, stimulates circulation, reduces inflammation, regulates immunity, speeds healing, balances the body, and lowers the thickness and viscosity of blood, so it protects against clots (useful for polycythemia or high blood pressure).

26. Honey: "In it is healing for people"

A strong antibacterial, speeds wound healing, treats ulcers, and is a source of energy.

27. Black seed: "a cure for every disease except death"

It contains thymoquinone: anti-inflammatory, regulates blood sugar, improves immunity, fights tumors, and is useful for joints and nerves.

28. Indian costus (qust)

An antioxidant, antiviral and antibacterial; supports the thyroid and the liver; and treats delayed pregnancy and cysts.

29. Henna: a medicine for pain and wounds

From Salma, the freed woman of the Messenger of God (peace be upon him), who said: "No one complained to the Messenger of God (peace be upon him) of a pain in his head but he said to him: 'Have cupping done', and no one complained of a pain in his feet but he said: 'Dye them with henna'." (reported by Abu Dawud and Ibn Majah)

The scientific miracle in henna:

- Antibacterial and antifungal thanks to the compound lawsone.
- A pain reliever for joint pain and rheumatism.
- Speeds the healing of wounds, especially the diabetic foot, and cools the skin; an effective local treatment for foot pain and inflammation.

All these topics show the agreement of Quranic and Prophetic revelation with the discoveries of modern science after 1,400 years.

The miracle is not only in prediction but in the comprehensive guidance of the body, the soul and the mind.

You will find more detail on all of the above in my series "Like His Light".

The Basics of Quranic Tajwid



Learn the tajwid of the Quran

The Noble Quran is the word of God, glory be to Him, which He sent down to our master Muhammad (peace be upon him) to be a light and a guidance for the worlds, and He commanded us to recite it with measured recitation, as He said:

> أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا
>
> *"And recite the Quran with measured recitation." (Quran 73:4)*

Tajwid is the science that teaches us how to read the Noble Quran as it was sent down, without changing the letters or distorting the meanings.

Learning tajwid is a collective obligation (fard kifaya) on the Ummah in terms of teaching and spreading it, but it becomes an individual obligation (fard ʿayn) on every Muslim at the time of practical recitation, so that he reads the Quran correctly, without a clear error (lahn jali) that changes the meaning.

First: the points of articulation of the letters (makharij)

The point of articulation is the place from which the sound comes out when the letter is pronounced.

The points are divided into five main areas:

The oral cavity (al-jawf)

The three letters of prolongation come out from it:

(ي – و – ا: alif, waw, ya).

They come out from the empty space of the throat and mouth by air, without relying on a specific organ.

The throat (al-halq): six letters

- The deepest part of the throat: (ء – هـ: hamza, ha').
- The middle of the throat: (ع – ح: ʿayn, ha').
- The nearest part of the throat: (غ – خ: ghayn, kha').

The tongue: 18 letters come out of it, including:

- The back of the tongue: qaf and kaf (ق ك).
- The middle of the tongue: jim, shin, and the non-prolonged ya (ج ش ي).
- The tip of the tongue: sad (ص), sin (س) and zay (ز), and ta' (ت), dal (د), ta' (ط)... and so on.

The two lips

- Closing of the lips: ba' (ب), mim (م), the non-prolonged waw (و).
- The meeting of the inside of the lower lip with the tips of the upper front teeth: fa' (ف).

The nasal cavity (al-khayshum)

The nasalization (ghunna) comes from it: the sound that goes with the doubled nun and mim.

Second: qalqala (echoing)

A disturbance of the sound when pronouncing one of the qalqala letters in a silent state, until it comes out strong and clear, without exaggerating in opening the mouth.

Its letters:

(ق – ط – ب – ج – د: qaf, ta', ba', jim, dal),

gathered in the phrase "qutb jad" (قطب جد).

Its degrees:

- Minor: when the letter is silent in the middle of a word (يَبْغُونَ, yabghun).
- Middle: when it is silent at the end of a word, at the stop, without doubling (البَرْ, al-bar).
- Major: when it is silent and doubled at the end of a word, at the stop (الحقّ, al-haqq).

Third: heaviness and lightness (tafkhim and tarqiq)

Tafkhim: making the sound of the letter heavy so that the mouth fills with its echo.

Tarqiq: making the sound of the letter light and soft.

The letters:

- Always heavy: the seven letters of elevation (isti'la'): (خ – ص – ض – غ – ط – ق – ظ), gathered in their phrase "khuss daghtin qiz" (خص ضغط قظ).

- Always light: all the other letters.
- Letters that move between heavy and light:
- The letter ra': it is heavy if it has a fatha or damma (رُزِقوا, ruziqu). It is light if it has a kasra (رِزقًا, rizqan). If it is silent, look at what is before it: if a fatha or damma, it is made heavy (القَدْر – يُسرُ, al-qadr, yusr), and if a kasra, it is made light (فِرعون, firʿawn), unless a letter of elevation follows it, as in مِرْصاد (mirsad).
- The lam of the Name of Majesty, "Allah": it is heavy if preceded by a fatha or damma (قالَ الله – نصْرُ الله, qala Allah, nasru Allah). It is light if preceded by a kasra (بسمِ الله, bismi Allah).

Fourth: the rules of prolongation (madd)

Madd is the lengthening of the sound with the letters of prolongation (ي – و – ا: alif, waw, ya).

- The natural (original) madd: lengthened by two counts only. Examples: قال – في – نوح (qala, fi, Nuh).
- The obligatory connected madd (wajib muttasil): when a hamza follows the letter of prolongation in the same word. Lengthened by 4, 5 or 6 counts, obligatorily. Examples: السَّمَاء – جَاء (al-sama', ja'a).
- The permissible separated madd (ja'iz munfasil): when the letter of prolongation is at the end of a word and the hamza at the start of the next word. Lengthened by 2, 4 or 5 counts, permissibly. Example: إِنَّا أَنْزَلْنَاهُ (inna anzalnahu).
- The necessary madd (lazim): when an original sukun follows the letter of prolongation. Lengthened by 6 counts, obligatorily. Examples: الضَّالِّين – آلآن (al-dallin, alʿana).
- The madd due to a stop (ʿarid lil-sukun): when a voweled letter follows the letter of prolongation and is made silent for the stop. Lengthened by 2, 4 or 6 counts. Examples: العالمينْ – الرحيمْ (al-ʿalamin, al-rahim).
- The substitute madd (badal): when the letter of prolongation comes after a hamza. Examples: آمن – إيمان (amana, iman). Usually lengthened by two counts.
- The madd of connection (silat): on the ha' of the third-person singular pronoun, as in بهِ – بهُ (bihi, bihu).

Fifth: the rules of nun and mim

The silent nun and tanwin

- Throat clarity (izhar halqi): when one of the throat letters follows it (ء – هـ – ع – ح – غ – خ). Example: منْ أهل (man ahl). Izhar means pronouncing the nun clearly, without hiding it or nasalization.
- Merging (idgham): entering the nun or tanwin into the letter after it:
- With ghunna: when the letters of "yanmu" (ينمو) follow it (ي – ن – م – و), for the length of two counts.
- Without ghunna: when lam or ra' (ل – ر) follow it.
- Conversion (iqlab): turning the nun or tanwin into a pure mim when a ba' follows it. Example: منْ بعد becomes مِم بعد (min baʿd becomes mim baʿd).

- True hiding (ikhfa' haqiqi): when one of the fifteen letters of hiding follows it. Example: مِنْكم (minkum).

The silent mim

- Labial clarity (izhar shafawi): when any letter other than mim or ba' follows it. Example: هِمْ فيها (hum fiha).
- Labial merging (idgham shafawi): when a mim follows it. Example: لكمْ ما (lakum ma).
- Labial hiding (ikhfa' shafawi): when a ba' follows it. Example: يَرْمِيهِمْ بحجارة (yarmihim bihijara).

The doubled nun and mim

They are always nasalized for the length of two counts (a complete ghunna).

Tajwid is not a luxury but a necessity for every Muslim, to read the Quran as it was sent down. Mastering it does not come by theoretical memorization only, but by repeated listening to the skilled reciters (al-Husari, al-Minshawi, ʿAbd al-Basit and others) and by learning from a shaykh who corrects the recitation. With daily practice, the rules of tajwid become a natural habit in recitation.

Conclusion

All praise is due to God, by whose grace good deeds are completed. After a journey between the verses of the written Book and the verses of the visible universe, it becomes clear to us that the light is one, and that the truth does not fade however many the paths.

In these pages I have tried to open windows for reflection and to raise questions that wake minds and hearts, without putting forward ready answers or rigid references. For the truth is wider than to be confined in footnotes, and richer than to be shortened to a list of sources. I have left the door wide open for you, dear reader, to dive by yourself into the sea of research and sail after the hidden pearls.

As for the index, I preferred not to bind you to a fixed order. I invite you instead to walk the paths of the book as a traveler walks an open land, discovering a new horizon every day and seeing, each time, a scene he had not seen before.

This book is not an end but a beginning: the beginning of a new awareness, a spur to research, and a sincere invitation to lift your head toward the sky, open your heart to the verses, and reread yourself and the universe with another eye.

In closing, I ask God to make this work a light for the reader, a spur to reflection, and provision for the journey... and to grant us all guidance of minds and soundness of hearts.

Blog "Like His Light" (Mithl Nurihi): www.karimashmawy.blogspot.com

The Noble Quran website: https://quran-elkareem.netlify.app/

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