The Story of the Romanization of Christianity

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Who Altered the Religion of the Messiah?

The Prophet Muhammad in the Torah and the Gospel

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Introduction

This book is the fifth in my journey, after “Mithl Nūrih” in its two parts, “Muhammadim,” and “Asrar al-Mihrab.”

I begin in it with the story of the Romanization of Christianity (Trom), tracing the roots of early Christianity and the glad tidings of the Prophet Muhammad ﷺ in the Torah and the Gospel. I then move on to distortion and corruption on the earth, and the religious, historical, and political events connected with them.

Then I address the Children of Israel and their religious and political project, arriving at the contemporary reality, at the figure of Donald Trump, and at what I put forward in this book about its relation to the Antichrist (al-Masih al-Dajjal) and the signs of the end of time.

After that I move on to the scientific miracle in the creation of the Messiah and its relation to epigenetic restraints, and to the Qur’an and the Sunnah: from the origin and expansion of the universe, to the creation of the human being and the embryo, and the Verse of Light, then physics and biology, then ablution, prayer, the hijab, prophetic medicine, and other topics I addressed in “Mithl Nūrih.”

At the close of the book I return to the origin: the Noble Qur’an, through a comprehensive chapter on the fundamentals of tajwid, so that the end of the journey may be with the Book of God: correct recitation, reflection, and understanding.

Thus the book brings together history, religious texts, creed, the events of our age, and science, in a journey that begins with the earlier scriptures and the glad tidings, passes through history, corruption, and the trials of the end of time, then arrives at the signs of the universe and of the human being, and ends with the Noble Qur’an.

Dedication

To my mother, may God have mercy on her, to her spirit whose trace never fades.

And to all the martyrs of Gaza, may God have mercy on them, grant them His mercy, and raise their ranks.

The Story of the Romanization of Christianity

Who Altered the Religion of the Messiah? And Who Was Crucified?

The Messiah: Who Was He Before He Became a Subject of Theology?

To understand the story of Christianity, one must first return to the point before the great theological terms appeared, before the Messiah entered the philosophical formulations that took shape centuries after his time. For the Messiah, Jesus of Nazareth, appeared in a Jewish environment, lived within a society governed by the law of Moses, and spoke to a people who knew the prophets of the Children of Israel and their books. Therefore his original historical and religious position cannot be separated from the framework of Jewish prophethood. The Messiah was Jewish in his belonging, a prophet in his mission, a reformer in his discourse, a caller to repentance and to return to God, and a confronter of what he saw as religious and social corruption and of exploitation in the name of religion.

He did not present himself as the founder of a religion separate from the religion that preceded him, and he did not announce that he had come to destroy the law of Moses or to cut the tie between his message and the messages of the earlier prophets. Rather, the Gospels attribute to him a clear saying:

οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

"I came not to destroy the law, but to fulfill."

This statement, in its context, places the Messiah within the chain of prophets, not outside it. The project that appears in its first form is not the founding of a new religion from scratch, but the reform of an existing religion and the restoration of the spirit to the law after it had turned, among some men of religion, into a set of rigid practices and interpretations that the Messiah saw as having drifted away from their moral purpose.

His discourse centered on repentance, mercy, justice, sincere worship of God, the criticism of religious hypocrisy, and confronting the exploitation of the weak. Hence his clashes with some priests, moneylenders, and men of religion were part of his reforming message. From here begins the great paradox in the story of Christianity: the picture the sources present of the Messiah within his first environment does not fully match the theological picture that formed around him later. Between the Messiah who appears in a Jewish environment speaking the language of prophethood, and the Messiah who would become, in the following centuries, the subject of philosophical definitions about substance, hypostasis, nature, and will, there lies an enormous historical and intellectual distance.

Here the first question arises: how did the Messiah move from the framework of Jewish prophethood to the center of a Greek-Roman theological system? And did this transition happen all at once, or was it the result of a long accumulation of translation, interpretation, and political and religious conflict?

The Language of the Messiah: Aramaic Before Greek

This matter grows in importance when we turn to language. The Messiah appeared in an environment in which Aramaic was one of the most important languages, especially the Western Aramaic used in Palestine in the first century. This linguistic environment was tied to the Semitic traditions in which the Old Testament and the Jewish religious language took shape. Therefore the words that were later carried into Greek were not mere vocabulary detached from their context; they carried within them a wide network of meanings connected to the Semitic environment and to the way those words were used in the Bible and in Jewish society.

The difference here is not merely a difference between two languages in the grammatical sense, but a difference between two cultural and intellectual environments. The Semitic language used words such as father, son, spirit, holy, messiah, servant, and lord within multiple contexts, many of them symbolic, functional, and relational. When these words entered the Greek environment, they became open to being read within a philosophical system that investigates the nature of things, their essence, and their existential relations.

From here a single word can turn from a functional or figurative meaning into a metaphysical one. To say that a person is a “son of God” in the Semitic environment does not necessarily mean divine descent or divine birth, because the expression “son” was used in Jewish writings to describe nearness, obedience, election, and attachment to God. But when the expression enters a Greek-Roman world accustomed to speaking of sons of gods, demigods, and divine incarnation, the very same expression can carry completely different connotations.

For this reason translation becomes a basic stage in the story of the transformation. Words were not only carried from one language to another; different intellectual climates were carried with them. Then later generations came to read the Greek texts as the direct original, and built upon them doctrinal definitions that were not necessarily the meaning present in the Messiah's first environment.

Rome: An Empire That Does Not Merely Fight Religions but Absorbs Them

To understand the transformation that came over Christianity, it is not enough to look at religious disagreements alone; one must understand the nature of the Roman world in which Christianity later spread. Rome was a vast empire of many peoples, languages, and gods. Its religious policy was not always based on exterminating every religion that entered its lands; in many cases it was based on absorption, integration, and the reinterpretation of local gods and customs within the imperial framework.

Rome was able to contain foreign gods and bring them into its religious system, and to reinterpret them according to Roman culture. As the empire expanded, the circle of deities, symbols, and myths that could be absorbed and rearranged expanded with it. Religion was not separate from politics, because the unity of the empire required a symbolic system able to absorb different peoples under a single authority.

For this reason the appearance of a religious movement with Jewish roots before the Roman Empire was different from the appearance of a new local myth. Early Christianity carried with it a long heritage of monotheism, prophets, and sacred books, and was bound to the God of Abraham, Isaac, Jacob, and Moses; so it was not merely a new cult that could simply be placed beside the gods of the empire.

But the problem lay in the nature and identity of the Jewish law. Judaism was not merely a theoretical creed; it was an integrated religious, social, and legislative system covering food, circumcision, acts of worship, festivals, family rulings, and more. Introducing this whole system into the world of the nations was far harder than offering a religious version that could spread without these restrictions.

Here appears one of the most important transformations in the history of Christianity: keeping the religious root tied to Abraham and the prophets, while easing or removing the elements that made joining the new religion tied to Jewish identity and the law of Moses.

Trinity: Was It an Alien Concept to the Roman World?

In studying the later theological transformation, the question of the Trinity appears. The Christian Trinity in its familiar doctrinal form did not appear complete in a single day; it passed through long stages of debate, definition, and formulation. Even so, the idea of triadic systems in ancient religions was not foreign to the environment in which Christianity spread.

In Rome there was what is known as the Capitoline Triad: Jupiter, Juno, and Minerva. Ancient cultures also knew many triadic systems, among them the Egyptian one tied to Isis, Osiris, and Horus. The similarity among these models does not mean that the Christian doctrine is a direct copy of any one of them, but the presence of triadic conceptions in the ancient world shows that the idea of arranging the sacred in a triple form was not strange to the religious mind that received Christianity.

There were also different conceptions of the supreme god, the intermediary power, and the active power, ideas that found varied forms in ancient philosophies and religions. Therefore the movement of Christianity into the Greek-Roman world created an intellectual environment in which the relation between God, the Messiah, and the Spirit could be reinterpreted within a more complex philosophical system.

Here the question is no longer only: what did the Messiah say? But also: how did those who came after him understand him? With what philosophical tools did they explain his relation to God? And how did simple words like “the Father,” “the Son,” and “the Spirit” turn into concepts like “substance,” “hypostasis,” nature, and will?

The Emperor: Son of God on Earth

The Roman world was also accustomed to the idea of political authority being tied to the sacred. The idea of sanctity went beyond the gods in heaven, and the emperors themselves became part of a religious and political system that granted the ruler an exceptional status. Julius Caesar was deified after his death, and Augustus bore the title “Divi Filius,” that is, “son of the god.”

This means that the idea of a “son of God” was not heard in a cultural vacuum. There was a Roman background that made divine and political titles, and affiliation with the sacred, part of the common language of power.

The emperor represented the imperial order, and was granted a religious status beyond merely being a human ruler. Therefore the movement of the idea of the Messiah from a title of mission or religion to a cosmic conception of “son of God” took place within a world that already knew the vocabulary of the divine son, the divine mediator, and sacred authority.

From here the process of deification, in its historical context, is also tied to cultural and political transformations, and is not merely a separate linguistic matter.

Christianity: The Opportunity in Which Rome Found a Universal Religion

When the movement of the Messiah began to spread, the Roman Empire faced a different kind of religious movement. It was not merely a new pagan cult, but a movement with deep roots in the heritage of the Children of Israel, tied to the prophets, to the Old Testament, and to the God of Abraham.

Here lay the real strength of Christianity: it could present itself as the continuation of an older religious story, and not as a religion without history. But this same strength carried a burden with it; adherence to the Jewish law made spread among the nations harder.

From here a historical solution of great importance appeared: keeping the Old Testament as a sacred source, while reinterpreting the relation to the law.

And here comes Paul.

Paul: The Transformation That Changed the Course of Christianity

Paul is a pivotal figure in this story. He was a Jew who lived in a world of many cultures and languages, was associated with the city of Tarsus with its Hellenistic culture, and his letters appear in Greek. He was also, at the beginning, hostile to the followers of the Messiah, and then became one of the most prominent preachers of Christianity among the nations.

Here a deep difference arose between two currents within early Christianity. One current was tied to Jerusalem, the disciples of the Messiah, and James his brother, and held more firmly to Jewish identity and the law; the other spread among the nations under the leadership of Paul and his disciples.

Early Christianity was not a single identical bloc. There were groups who saw the Messiah as a prophet and a messiah sent by God, and held to their Jewish roots and the law of Moses, and later there appeared names such as the Nazarenes, the Ebionites, and groups tied to James, the brother of the Lord.

These were closer to the picture the narrative presents of early Christianity: monotheist Christians who believed in the Messiah but did not make him an incarnate god, and did not hold that his coming abolished the law of Moses.

As the disagreement widened, the conflict became not only about the identity of the Messiah, but about a more serious question: what must his followers adhere to?

Must they be circumcised?

Must they observe the forbidden foods?

Must they follow the law of Moses?

Did the Messiah come to renew the law or to abolish it?

Is salvation tied to works and obedience, or to faith in the Messiah and his death?

These questions were at the heart of the conflict.

A Religion Without the Jewish Law

The Pauline current offered a model more capable of spreading among the nations. The new convert was no longer required to become a Jew in every sense of the word. Circumcision was no longer a general condition for entering the religion, the Jewish food rulings were no longer the axis of religious identity, and the relation to the Messiah and faith in him became the center of salvation.

Thus there appeared the picture of a religion that could spread more easily among non-Jewish peoples: its root in the books of the prophets, but its law no longer the law of the Jews with all its details; its center the Messiah, and salvation in it tied to faith and redemption.

And so Christianity became far more able to expand beyond Palestine.

But this shift carried another consequence with it: the further Christianity moved from Jerusalem and the Jewish environment, the more it relied on the Greek language and Hellenistic culture, and the distance widened between early Christianity and the Christianity that would later become an imperial religion.

Law and Redemption

At this stage the concept of redemption appeared as a central element in the Pauline current. The Messiah became tied to the idea that he died for the sake of humankind, that his death was a means of salvation, and that a person can attain salvation through faith.

In return, the law came to be presented as something no longer a condition for salvation in the way it had been in Judaism.

Thus a fundamental change took place: the religion that appeared within the Jewish law became a religion that could be detached from that law while keeping the Old Testament as a sacred book.

This solution was of great importance historically, because it allowed Christianity to keep its heavenly roots and the story of the prophets without carrying with it all the requirements of Jewish identity.

From Judaism to Romanization

As Christianity moved into the Roman world, another process began to appear, no less important than the change of the law: the change of the religious form itself.

New ceremonial and ritual patterns gradually entered; some Christian feasts later became tied to the Roman calendar and culture; organized rites, priestly garments, and candles appeared; and in later stages images, statues, and religious displays appeared that were not part of the first picture of the Messiah's movement.

Among the most prominent examples is the tying of the celebration of the Messiah's birth to the date of 25 December in the Western tradition, a date that in the Roman world was tied to earlier winter and solar celebrations. This does not mean that every Christian element has a direct pagan origin, but Christianity's entry into Roman culture made adaptation and cultural absorption part of its history.

Thus a composite picture began to form:

a Jewish root, a Greek language, a Roman culture, and a Christian name.

This composition would later become the foundation of European Christianity.

Why Did Judaism Not Disappear from the Scene?

It may seem strange that Pauline Christianity loosened its tie to the Jewish law and yet kept the Old Testament at the center of the Bible, but this was necessary to preserve the legitimacy of the new religion.

Had Christianity cut its tie with Judaism entirely, it would have appeared as a new religion with no chain of prophets and no prior revelation. By keeping the Old Testament, while reinterpreting it as a preparation for the Messiah, the new Christianity was given deep religious roots.

And so Judaism did not disappear from the Christian structure; its place within it changed.

It became the roots, while the Messiah became the new center.

The stories of Abraham, Moses, David, and the prophets remained part of the Bible, but they came to be read in the light of the Messiah and redemption.

From here the Old Testament became a witness to the new Christianity instead of being a binding law, in all its details, for its followers from among the nations.

Christianity After the Transformation: Why Did It Become Suitable for the Empire?

The less Christianity was tied to Jewish identity and the more able it became to spread among peoples, the more capable it became of turning into a universal religion.

A religion that does not require the newcomer to become a Jew.

A religion that does not impose circumcision on him.

A religion that does not bind him to all the Jewish food rulings.

A religion that ties salvation to faith in the Messiah.

A religion that speaks of a heavenly kingdom and salvation after death.

A religion whose followers can live under different political systems.

In Paul's letters we also find a call to submit to the authorities, and among the best-known texts:

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.

"Let every soul be subject unto the higher powers."

Thus there came to be a religious model that could spread without requiring its followers to establish a Jewish religious state or a comprehensive political revolution.

The religion in its new form was no longer a political project to bring down the empire.

Rather, it became able to coexist with it.

This is what later made Christianity able to enter the very heart of the imperial order itself.

And Here the Most Dangerous Stage Begins: Reinterpreting the Words of the Messiah

It was not necessarily required to delete all the words of the Messiah.

A complete deletion would have exposed the change.

The more effective way was to keep the words and reinterpret them.

The word remains:

Father.

And the word remains:

Son.

And the word remains:

Spirit.

And the word remains:

One.

And the word remains: salvation.

But the meanings built around them change.

Here translation and interpretation become part of the making of doctrine.

For when a word moves from one context to another, it does not always remain neutral. It may carry a new meaning with it, and then theology comes and builds a whole system on top of that meaning.

From here we can understand the transformation from the language of prophethood to the language of philosophy.

"My Father": Fatherhood of Care or Fatherhood of Being?

The Messiah used to say of God:

"My Father."

The Aramaic word connected with this expression is “Abba.”

In the Semitic context, fatherhood does not necessarily mean biological begetting; it can be used to indicate care, nearness, guardianship, and standing.

This meaning exists in the Old Testament itself.

It was said of Israel:

בְּנִי בְכֹרִי יִשְׂרָאֵל׃

“Israel is my son, even my firstborn.”

And it was said:

אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן

“I will be his father, and he shall be my son.”

The Jews did not understand from these statements that God begot Israel or David in a biological birth.

So “father” and “son” were able to function within a figurative and relational religious language.

But when these words entered the Greek world, and then began to be read within the questions of philosophy about nature and substance, the space of possibilities changed.

And the question became: is the son a son in a symbolic sense? Or a son in an existential sense?

Is he chosen by God? Or of the substance of God?

Is the relation one of obedience and mission? Or an eternal relation within the divine essence?

From here began a long journey of interpretation that ended in the terms later known as hypostasis, substance, and nature.

"Son of God": A Title or Divine Lineage?

The same problem appears in the expression "son of God."

The Semitic language uses the word "son" widely.

We say:

son of the road.

Son of the hour.

Son of perdition.

Sons of the prophets.

And more than that, the Gospels attribute to the Messiah the saying:

μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

"Blessed are the peacemakers: for they shall be called the children of God."

If the title "son of God" means literal divinity, then what does it mean to describe peacemakers as children of God?

Here the figurative and spiritual function of the expression appears.

But when the expression entered a Greek-Roman world that knew myths of sons of gods and demigods, it became open to a different interpretation.

From here the expression moved from:

Affiliation by mission and nearness to God

to: divine lineage and heavenly existence.

This shift is one of the most important keys to the story of the transformation.

"I and My Father Are One": Unity of Mission or Unity of Essence?

Among the texts most used to establish the divinity of the Messiah is his saying:

ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

"I and my Father are one."

But the statement needs to be read within its full context.

If "one" necessarily means unity of substance and essence, then what do we do with the Messiah's saying about his disciples:

ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν.

"That they may be one, even as we are one"

?

Did the disciples thereby become one god?

The other possible meaning is unity of purpose, will, and mission.

The Messiah is one with God in his obedience, will, and task, just as he asks his followers to be one in faith and in the path.

Here the same problem appears that appeared in the word "son":

Do we read the statement in its Semitic and prophetic context?

Or do we read it within a philosophical system that searches for unity of substance?

The Spirit: The Power of God or an Independent Hypostasis?

The matter repeats with “the Spirit.”

In the Semitic languages the word “spirit” is tied to breath, life, power, support, and revelation.

So “the Spirit of God” can indicate God’s action, His influence, His revelation, and His power.

But when the word moves into a Greek philosophical system, it can begin to acquire a more independent picture, and then the question becomes about the nature of the Spirit and its relation to God and the Son.

With time, the Spirit turns from a concept tied to God’s action and influence into one of the parties of the triple formulation.

And so the picture of Father, Son, and Spirit is gradually completed.

Then theology comes to ask how the three are one.

These questions were not merely an explanation of the words of the Messiah; they became a whole science with its own terms, definitions, conflicts, and councils.

The Law: How Did It Leave the Religion?

If the Messiah says:

“I came not to destroy the law, but to fulfill”

then setting the law aside requires an explanation.

Here the concept of redemption was one of the most important tools.

Instead of the relation with God resting on faith, obedience, and acting by the law, the new doctrine tied salvation to faith in the Messiah and in his death.

Thus it became possible to abolish many of the rulings that distinguished Judaism without announcing that the God who sent down the law of Moses had erred.

The law remained sacred in its origin, but it was said that the Messiah had fulfilled its purpose, and that his followers were no longer bound by all its rulings.

This is the solution that allowed Christianity to keep the Old Testament without keeping the full Jewish legislative identity.

Food: What Did the Messiah Say?

Among the texts that became central in the question of food is the Messiah's saying:

οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth."

The context speaks of things such as:

speech, evil, lying,

adultery, false witness,

and thoughts that come out of the heart.

For this reason the statement can be read as a focus on inner moral impurity,

and not merely the abolition of a list of forbidden foods.

There also comes the saying:

πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

“Whatsoever entereth in at the mouth goeth into the belly, and is cast out.”

This is an expression tied to describing what happens to food inside the body.

But was the intention behind it the abolition of all the dietary rulings that came in the law?

Here the disagreement occurred.

In the current led by Paul, dietary restrictions became far less present, which made the religion more able to spread among the Romans and the nations.

Wine: Between Wine and Drunkenness

Wine was known in ancient Palestine, as wine was known in Roman and Greek societies. But the Jewish religious texts did not make drunkenness a virtue; they warned against it.

Among this is Isaiah’s saying:

הוֹי מַשְׁכִּימֵי בַבֹּקֶר שֵׁכָר יִרְדֹּפוּ

“Woe unto them that rise up early in the morning, that they may follow strong drink.”

For this reason one must distinguish between the use of wine and the call to drunkenness.

As Christianity moved into the Roman world, wine became part of the central Christian rite in the Eucharist, and wine became a religious element in Christian worship.

Thus a drink that already existed in the Jewish and Roman environment entered a new rite carrying a different religious meaning.

Divorce and Women: The Messiah Confronting the Misuse of the Law

The Messiah's position on divorce was severe, but it does not appear as an abolition of the law so much as a confrontation with its exploitation.

The statement attributed to him is:

Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν

"Moses because of the hardness of your hearts suffered you."

That is, the problem is not that Moses laid down a corrupt law, but the hardness of people and their misuse of the concession.

The society in which the Messiah appeared was a highly complex male-dominated society, and women often stood in a weaker position than men in matters of divorce and rights.

For this reason the Messiah's stress on the man's responsibility was a reforming position within society.

Likewise, in the story of the woman accused of adultery, the Messiah did not make adultery lawful; rather, he confronted hypocrisy and selectivity in applying the punishment, especially when the law turns into a means of condemning one person while ignoring the corruption of others.

Thus the Messiah appears here as a religious and moral reformer, not as someone who came to abolish all the rulings of the religion.

The Temple and the Moneylenders: A Prophet's Anger at Religious Corruption

Among the strongest scenes of the Gospels is the Messiah's entry into the Temple, his overturning the tables of the money changers and driving out the traders.

This picture cannot be separated from his position on turning worship into trade.

The Temple was a holy place, and the Messiah saw that turning it into a center of profit and trade was an offense against religion.

For this reason his anger came, and this scene presents the Messiah as a prophet zealous for the worship of God, who confronts the religious institution when he sees it deviating from its function. The picture that appears here is that of a religious reformer who clashes with men of religion and moneylenders, not that of a political ruler or the founder of a new state.

What Remained After All This Transformation?

When we look at the whole picture, we find that the basic words remained:

Father.

Son.

Spirit.

One.

Salvation.

Law.

But the problem is not always in the existence of the words, but in the meanings they came to carry.

A word may pass from one language to another, then from one culture to another, then from one generation to another, until it acquires a new connotation.

Thus distortion can occur without a complete deletion of the text.

It is enough for it to be reinterpreted.

It is enough for the environment in which it is read to change.

It is enough for the Semitic word to become part of a Greek philosophical system.

Then politics comes and gives a particular interpretation power and spread.

From here we arrive at the most dangerous question in the whole story:

If the meaning of the Messiah's words underwent this transformation, then what of his end?

Was the Messiah really crucified?

Or was it made to appear so to them?

And who was on the cross?

And why did the Messiah pray to God on the last night to remove the cup from him?

And why did those who came to arrest him need the kiss of Judas?

And why were most of the disciples absent at the moments of the arrest, the trial, and the crucifixion?

And why did the crucified one say:

Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;

“My God, my God, why hast thou forsaken me?”

And why did Mary not recognize the Messiah when she saw him?

And was the tomb the tomb of the Messiah at all?

Here the first stage of the story ends, and its most dangerous episodes begin:

The last days of the Messiah, between the plot, the arrest, the likeness, the deliverance, and the raising.

And now we begin to face the question on which all later Christianity was built:

Who Was Crucified?

After the movement of the Messiah faced an intertwined religious and political conflict, events entered a completely different stage. It was no longer a matter of disagreement over the law or the way his message was understood, but of his very fate. The religious authorities saw in his discourse a challenge to their standing, and the Messiah knew that danger was approaching. From here the last hours begin, the hours that would later become the basis of the Christian doctrine of crucifixion, redemption, and salvation.

The Last Night: The Messiah Asks for Deliverance

In the hours before his arrest, the Messiah does not appear in the Gospel narrative as a person who enters death without hesitation, but as a man who knows that a real danger is approaching him, and so turns to God in prayer and supplication. He was in the garden, withdrew from the people, knelt, prostrated, and called upon God, then said:

Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾽ ὡς σύ.

"O my Father, if it be possible, let this cup pass from me," and followed it with: "nevertheless not as I will, but as thou wilt."

These words are among the most telling scenes in the whole narrative; for the Messiah here turns to another and asks him for deliverance, acknowledges a will that is not his own, and asks that the cup be removed from him. The picture grows clearer when the narrative mentions that his sweat was like drops of blood. We are before a man who fears what is to come, who asks God to turn the trial away from him, and who then surrenders his affair to the will of God.

From here the question stands out: if the crucifixion was the goal for which the Messiah came, and if his death was the divine plan that had to happen for the salvation of humankind, why was he praying to God that the cup pass from him? Why was he asking for deliverance? And why was his psychological and physical state at that moment closer to that of a person who wants to escape death than of one who sees death as an intended goal?

These questions alone do not settle what happened, but they make reading the last hours more complicated than the theological picture that would appear later.

The Kiss of Judas: A Sign for a Well-Known Person

Then Judas appears. The Messiah was a well-known figure in Jerusalem. He was not an unknown man who could easily be mistaken for another. He entered the Temple, taught before the people, spoke openly, and had known disciples and followers. Even so, the Gospels relate that Judas came with the group that was looking for him, and that the agreed sign for recognizing the person wanted was a kiss.

On the surface the kiss seems merely a means of identification, but its presence raises an important question: why would a well-known person need a secret sign to identify him?

Was there a resemblance or confusion in the place? Was the aim to arrest a specific person among a group of people? Did the plan depend on distinguishing a particular person in circumstances that did not allow certainty?

Then comes another, more sensitive question: how did the disciples come to know of Judas's arrangement at all? Was the kiss merely a means of identification, or was it part of a wider arrangement whose details do not all appear in the accounts?

It becomes more intriguing when we remember that the Messiah had escaped on earlier occasions from attempts to arrest or kill him, and would withdraw from among them when danger intensified; indeed, the Gospels attribute to him in more than one place the statement

οὔπω ἥκει ἡ ὥρα μου.

"Mine hour is not yet come."

If he had been able to slip away before, why was this night different?

Here the concept of “the likeness” (shubbiha) appears as a possibility that explains part of the mystery: that those who came looking for the Messiah thought they had seized him, while the person who fell into their hands was someone else.

The Disciples Flee

When the arrest took place, the scene did not turn into collective resistance by the followers of the Messiah. Rather, the accounts mention that the disciples scattered and fled. This point remains important, because the disciples were the closest people to the Messiah and saw themselves as his followers. Even so, they did not stand beside him at the moment of arrest, and did not appear as direct witnesses of all the stages of the trial.

Even Peter, one of his most prominent disciples, denied knowing the Messiah.

From here a historical problem appears in the narrative of the crucifixion: the event that would afterward become the center of Christian doctrine was not directly witnessed by all the followers of the Messiah. The events took place in an atmosphere of fear, flight, and hiding, and then later accounts came, transmitting what had happened.

This opens an important question: if the disciples themselves were not present at all stages of the arrest, the trial, and the crucifixion, where did the full details come from that later became the basis of the doctrine of salvation?

Silence Before the Trial

The strangeness of the events grows when the matter reaches the trial.

The Messiah, known for debating with the Pharisees and the priests, and able to answer his opponents before the crowds, suddenly appears in a different position. Before the priests and before the Roman authority, he becomes silent at important points.

He was able to speak, but he does not speak in the way he was known for before. He was able to argue, but he offers no detailed defense. He was able to explain his identity and his message, but he keeps silent.

Here the silence itself becomes part of the riddle.

Was this the silence of a man who knew that his death was part of his mission? Or the silence of another person who found himself in a position he could not escape? And was the one before the authorities the Messiah at all?

According to the reading of the likeness, the silence is understood differently: the person who was taken was not the Messiah, and so he could not present himself to the authorities as the bearer of the message.

Who Was on the Cross?

Here we reach the heart of the matter.

The Qur'an sets a clear limit on the account which says that the Jews and the Romans killed the Messiah and crucified him, saying:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا

"And they did not kill him, nor did they crucify him; but it was made to appear so to them." (Qur'an 4:157, Sahih International)

Thus the question is not: how did the Messiah die on the cross? But rather: whom did the people think was the Messiah?

God, Almighty and Exalted, swore before sending down the table to the disciples that He would punish severely whoever disbelieved after it. (see Qur'an 5:115)

The expression "it was made to appear so to them" (shubbiha lahum) opened, from an early time, a wide door of interpretation about the reality of the person who ended up on the cross. In the reading on which this research rests, there was another person upon whom the likeness fell, and the one meant, the Messiah, was the one who escaped.

From here the figure of Judas comes to the center of the narrative. He is the person who came to hand over the Messiah, the person who gave the sign that identified the one wanted, the person whose name became tied to betrayal, and then his life ends in the accounts in a tragic manner, differing in its details. Here appears the possibility that the traitor himself was struck by what he wanted to inflict on another.

Judas and the One Made to Resemble

If Judas came to identify the Messiah for those who wanted to arrest him, then the likeness becomes clearer within this reading. The person Judas pointed to is the Messiah, but the one who came within the reach of the authorities was someone else. The narrative is then built on the idea that the one made to resemble him took the place of the Messiah.

Thus the whole scene rests on an error of identity: those who came to arrest the Messiah believed they had found him, and those who saw the cross believed they had seen the Messiah, and from there the later narrative was built on this belief.

As for the Messiah, he had escaped. This idea makes the phrase “it was made to appear so to them” the center of the whole story, because the cross is no longer evidence of the death of the Messiah, but evidence of the success of the operation of mistaken identity.

The Cry on the Cross

Among the most present scenes in the Gospel narratives is the cry attributed to the crucified one:

Ἠλὶ ἠλὶ λεμὰ σαβαχθάνι; τοῦτ’ ἔστιν· Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;

“Eli, Eli, lama sabachthani,” that is: “My God, my God, why hast thou forsaken me?”

These words remained the subject of many interpretations in Christianity; some tied them to the twenty-second Psalm, while others saw in them an expression of severe pain.

But within the reading that investigates the reality of the person on the cross, the cry takes on a different significance.

The crucified one cries out to God.

He calls upon Him: my God.

And he says: why have you forsaken me?

This is the language of a human being turning to God in a moment of pain and terror.

And if the crucified one is the Messiah, then the question becomes: how does this agree with the notion that the Messiah came to the cross as a set goal, and that his death was an intended redemption?

But if the crucified one is the one made to resemble him, then the cry becomes the cry of a person who found himself in a situation he did not expect, facing a real death while knowing that the fate that befell him was not his original fate.

The Spear in the Side

Then comes another detail in the narrative: the thrust of the spear into the side, and the coming out of blood and water.

At first glance this detail may seem secondary, but it becomes important when trying to reconstruct the scene. The body on the cross was pierced, and this sign became part of the proof of his death.

But if the one on the cross was the one made to resemble him, then the thrust was never in the body of the Messiah at all.

Thus the details later used to prove the death of the Messiah turn into details tied to the person upon whom the likeness fell.

The Death of Judas and the Differing Accounts

Then comes the end of Judas.

There are different accounts in the New Testament about his death; in one place his death is tied to hanging, and in another a description appears of his falling headlong, bursting open in the middle, and his bowels gushing out.

The two accounts are not easily reconciled without an explanation.

But within the hypothesis of the one made to resemble, the end of Judas takes on particular importance. The person who betrayed the Messiah and helped arrest him is the very one who may have ended up on the cross.

Thus the story takes a circular shape: Judas handed over the Messiah, and then became the victim upon whom the likeness fell.

From here we can understand the link that places Judas in the position of the crucified one.

Burial and Guarding: Fear of the Tomb

After the crucifixion comes the burial: the body is placed in the tomb.

The stone is sealed, and a guard is requested.

These measures reflect a fear that something might happen after the burial. There was a worry that the followers of the Messiah would come and take the body, and then say that he had risen.

But if the body in the tomb was not the body of the Messiah, then the guard was not protecting the reality of the Messiah's death, but protecting the belief that the person who was buried was the Messiah.

Here the point of the empty tomb becomes an essential part of the riddle.

The body is not there.

And the Messiah is not in it.

But the people believed this was the tomb of the Messiah.

Mary and the Empty Tomb

When Mary came to the tomb, she did not find the Messiah.

This moment is the turning point in the narrative.

But the more important thing is that when Mary saw the person who was there, she did not recognize him immediately, but supposed him to be the gardener.

These details call for a pause.

Mary knew the Messiah; she had seen him and lived with him.

If the same person appeared before her, why did she not recognize him directly?

In theological interpretation several answers can be offered to this matter, but in the reading of deliverance and likeness it becomes more direct: the Messiah was alive, but he appeared after the events in circumstances that kept Mary from knowing him from the first moment.

Then comes the saying:

Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

“Why seek ye the living among the dead?”

The phrase itself is striking: the living.

It does not simply say that a dead man came back, but describes the person as alive.

The Messiah After the Crucifixion: A Living Human Being

After that, other, more important scenes appear.

The Messiah appears to his followers.

He speaks to them.

He sits with them.

And he eats before them.

Indeed, the accounts mention that he ate fish.

And he asks them to touch him.

These details make the body that appears before them a real body.

Not a ghost.

Not a spirit without a body.

And not merely a mental image.

But a person who eats, speaks, and is touched.

From here the appearances can be read as meetings with a human being who survived death, not with a dead man returned from another world.

This also explains the Messiah's continuing to teach after the events; he did not appear for a single moment and then disappear, but stayed with his followers, explained to them, instructed them, and completed his mission.

From the Tomb to the Mountain

After his appearance to his followers, the narrative goes on describing his movement and teaching, and then comes the scene of the ascent.

The matter does not end with a buried corpse, but ends with the raising of the Messiah.

This agrees with the Qur'anic picture, which makes his end:

deliverance from killing and crucifixion, and then the raising.

The end of the Messiah's story was not a sealed tomb; rather, God raised him to Himself.

From here the narrative becomes radically different from the theological structure that would make the cross the center of salvation.

James: The Brother of the Messiah and a Witness of the First Stage

But the story of Christianity does not end at the cross or the tomb. There is a figure of great importance who remained after these events: James, the brother of the Messiah.

James is not a marginal figure in the history of early Christianity. He became one of the most prominent leaders of the Christian community in Jerusalem, was close to the center of the first movement, and lived in the environment from which the Messiah and his disciples came.

The great importance of James is that he did not present his brother as an incarnate god.

He remained tied to the Jewish environment.

And he kept his religious roots.

And the current tied to Jerusalem remained closer to adherence to the law than the current that spread among the nations.

This gives his historical testimony particular importance in understanding early Christianity.

If the doctrine of the divinity of the Messiah were the clear and direct meaning the Messiah left to his disciples, the question becomes: why was James, his brother and one of the most prominent leaders of the first community, not the one calling to the worship of his brother?

Why did he remain within the framework of Jewish monotheism?

And why did the disagreement between the Jerusalem community and the Pauline current become so intense?

James and Paul: A Struggle over the Shape of Christianity

The disagreement between James and Paul went beyond secondary details.

It concerned the nature of the religion itself.

Paul was steering Christianity toward the nations and easing its tie to the Jewish law.

The Jerusalem community, tied to James, held more firmly to the law and to the religious identity from which the Messiah came.

For this reason James came to represent a current different from the one that would later triumph.

To his community, the Messiah was the Messiah sent by God, not another god alongside God.

And the relation with God rested on monotheism.

And the law was part of the religious environment which they did not see the Messiah as having come to abolish.

Thus the conflict between James and Paul was not merely a difference in the method of preaching, but a disagreement about the future of the movement itself.

Which picture would remain?

Would it remain a Jewish movement that believes in the Messiah and holds to the law?

Or turn into a universal religion open to the nations, separate from most Jewish rulings?

History has told us which of the two currents became stronger.

But the question that remains is: does the victory of a particular current necessarily mean that it was the original current?

James Confronting the Religious Establishment

James was not in conflict with Paul alone.

He was also part of a community standing against the Jewish religious establishment that opposed the followers of the Messiah.

The Messiah himself had clashed with some priests, moneylenders, and men of religion because of what he saw as distortion and exploitation of the religion, and his followers in Jerusalem continued to carry this reforming line.

Thus James found himself in an extremely delicate position:

He is the brother of the Messiah.

And the leader of his community.

And firm in holding to its roots.

And in disagreement with the Pauline current.

And at the same time he faces the religious establishment that did not accept the continuation of the Messiah's community in Jerusalem.

This conflict ended with the killing of James.

The Killing of James: Silencing One of the Witnesses of Early Christianity

Ancient historical accounts, among them that of Josephus, mention that James was killed in Jerusalem after being brought before the religious authority, and that his killing was tied to the high priest Ananus son of Ananus, in a period when the Roman governor was absent.

The killing of James was not merely a personal incident.

It meant the loss of one of the most important symbols of the first generation.

The man who was the brother of the Messiah and the leader of the community in the place where the call began was killed.

With his death, and with the decline of the Jerusalem community, more room opened for the Christian currents that had expanded among the nations.

Here the balance of history begins to shift.

What Happened to the Monotheist Christians?

The first Christian community was not uniform in everything.

There were groups that remained closer to Jewish monotheism, later tied to names such as the Nazarenes and the Ebionites, who saw the Messiah as a messenger, a messiah, and a prophet from God, not an incarnate god.

With time these groups declined and were marginalized, and then their names gradually disappeared from the center of greater Christianity.

Some groups fled to different regions of the East and the South, and early Christian traditions became tied to Egypt, the Levant, and other regions, and then traces of the various Christian communities appeared in many places.

But the current that expanded among the nations was more capable of survival.

Its Greek language was more widespread.

It was less tied to Jewish identity.

It was more able to enter Roman society.

Thus the future of Christianity was no longer in the hands of the first community alone.

From Jerusalem to the Roman World

With time, Christianity turned from a small movement that came out of Palestine into a wide network of communities spread across the Greek and Roman world.

Here the greatest transformation took place.

Aramaic was no longer the only language through which the message could be understood.

And the Jewish environment was no longer the basic environment.

The new Christian in a Greek or Roman city received Christianity through Greek texts, new interpretations, and new philosophical questions.

Then the terms began to change.

Talk of the nature of the Messiah and his relation to God and the Spirit became part of the religious debate.

Then the following centuries brought councils and theological conflicts that tried to define the official doctrine.

Thus the Christianity that spread through the empire became different in its structure from the first movement that the Messiah and his disciples knew in Jerusalem.

The Question That Remained After the Death of James

If James, the brother of the Messiah and the leader of the first community, remained a monotheist Jew and did not say that his brother was a god, and if the Jerusalem community itself held to the roots of early Christianity, why did the later Christianity come to rest on a different doctrine?

And if Paul became one of the most important makers of the Christianity that spread among the nations, why did the community of James decline?

And if the first current was the closest in time to the Messiah, why did it not triumph?

Was the reason religious only?

Or did the spread of Christianity among the nations change its structure?

And did the weakness of the Jerusalem community and the killing of James help shift the center of gravity to the other current?

These questions lead to the next stage of the story, where the matter is no longer about what happened to the Messiah alone, but about what happened to Christianity after the Messiah.

Between the Messiah and Christianity

There is a difference between the man and the message that went out in his name, and the religious institution that appeared after him.

The Messiah lived and died in a Jewish environment.

His first disciples appeared in Jerusalem.

James, his brother, led the first community.

And the disagreement with Paul was present.

Then James died.

And the Jewish Christian communities declined.

And Christianity expanded among the nations.

Then it entered the Greek and Roman world.

And the language began to change, then the concepts changed.

Then the theological formulations appeared.

Then the cross and redemption became the heart of the doctrine.

And so the question was no longer only: what happened on the night of the arrest?

But became: what happened to Christianity itself after that night?

From here the next chapter of the story begins: how the narrative of the cross turned into the doctrine of redemption, how the supposed death of the Messiah became the axis of salvation, how Christianity moved from the Jerusalem community to a universal religion and then to an institution tied to the empire, and what remained of the first message of the Messiah after all these transformations.

And here the question remains open:

Was the Christianity the world knew centuries later the Christianity that the Messiah and his disciples knew?

After the killing of James and the decline of the first community in Jerusalem, Christianity no longer moved along the same path from which it began. The center of gravity moved gradually from the Jewish environment from which the Messiah came to the Greek and Roman world, and with this move not only did the language of Christianity change, but the questions put to it changed, and then the answers it offered changed.

The first community asked: who is the Messiah? What is his message? And how do his followers live in obedience to God?

But the Christianity that expanded within the Greek and Roman world increasingly asked: what is the nature of the Messiah? How do his humanity and divinity come together? What is his relation to the Father? What is the nature of the Spirit? And how can God be one while there are the Father, the Son, and the Spirit?

Here Christianity moved from the language of message to the language of metaphysics.

From Prophet to Philosophical Question

In the first environment the Messiah was understood within the framework of the prophets, the messengers, and the earlier scriptures. In the Greek environment, concepts such as substance, nature, word, and being became basic tools in the discussion.

The disagreement was no longer only about what the Messiah said, but about “who he is” in himself.

This shift was enormous.

A messenger is known by his message, while a god needs a philosophical definition of his nature.

A prophet calls people to the worship of God, while the theological doctrine needs to define the relation between persons, hypostases, and substance.

Thus Christianity was required to answer questions that had not been posed in this formulation in the environment in which the Messiah lived.

The Word and the Logos

Among the most important terms that helped build the later Christian theology was the term “Logos.”

The Gospel of John begins with a statement of great importance:

Ἐν ἀρχῇ ἦν ὁ λόγος.

“In the beginning was the Word.”

The Greek word used is Logos.

This word was loaded with a long philosophical history in the Greek world, and carries multiple meanings connected with word, reason, principle, and order.

When the Messiah became tied to the Logos, the discussion was no longer merely about a prophet sent by God, but it became possible to build a philosophical conception of the existence of the Messiah before his appearance in the world.

Here the text became a field for theological reconstruction.

The Messiah was no longer only Jesus of Nazareth who lived among people, but became the eternal “Word” in the later Christian conception.

From here the distance widened between the historical picture of the Messiah and the theological picture that would later become the basis of the doctrine.

Why Did Christianity Need to Define Doctrine?

The more Christianity expanded, the more groups and different interpretations appeared.

Some saw the Messiah as a human being chosen by God.

Some saw him as a prophet and a messiah.

Some raised him to a divine rank.

Some said he was fully God and fully man.

Some differed over his relation to the Father.

Some differed over the Spirit.

Some held that the Messiah preceded creation, while others held that his existence was tied to his birth.

Thus Christianity faced a problem that could not be solved by preaching alone.

An official doctrine had to be formulated.

What was accepted and what was rejected had to be defined.

From here came the stage of the councils.

Constantine: When the Emperor Entered the Heart of the Dispute

In the fourth century AD a massive transformation took place.

The Emperor Constantine entered the Christian scene.

It was no longer a matter of small religious groups arguing over doctrine, but the theological dispute became tied to the stability of the empire itself.

Constantine understood that religious division could turn into political division.

So he called for the Council of Nicaea in 325 AD.

This council was not merely an ordinary religious gathering.

It was a meeting to settle a doctrinal position that official Christianity could adopt.

The central question became the relation of the Son to the Father.

Is the Son created?

Is he lesser than the Father?

Is he of another kind?

Or is he of the same substance?

In the end the current that said the Son is “of one substance with the Father” prevailed.

Thus a philosophical word such as “substance” became part of the official doctrine.

The Council of Nicaea: A Decisive Moment

The importance of Nicaea lies not only in the decision that came out of it, but in the nature of the stage it represents.

Doctrine was no longer passed on only from teacher to student, but came to be formulated in a broad council, and then imposed as the standard of correct faith.

From here it became possible for a person to be accused of heresy, not because he rejected the Messiah, but because he understood the nature of the Messiah differently from the formula the council adopted.

Thus the matter turned from a religious disagreement into a question of authority.

Who has the right to define the faith? And who has the right to settle the doctrine?

And who has the right to declare that this interpretation is Christian and that one is not?

This was the beginning of a new stage.

Arius: Is the Son God Himself?

Arius was among the most prominent of those who rejected making the Son equal to the Father in the form that the Council of Nicaea approved.

He held that God is one and eternal, and that the Son is not equal to the Father in substance in the way his opponents claimed.

For this reason the disagreement turned into a wide conflict.

And the conflict was not only intellectual.

Emperors succeeded one another.

Alliances changed.

Official positions changed.

One party rose and another fell.

Men of religion were exiled.

And others returned.

Thus theology became clearly tied to political authority.

Doctrine and Authority

If the empire came to intervene in the dispute over the nature of the Messiah, then the question was no longer only religious.

Whoever has power can protect a particular doctrine. And whoever owns the institution can remove his opponents.

And whoever holds authority can turn a theological opinion into an official doctrine.

Thus Christianity was no longer merely a spiritual movement.

It began to turn into an institution.

And the stronger the institution became, the sharper the dispute became, with those outside and those inside.

From Dissenter to Heretic

In the early stages the difference among Christians was wide.

But after the great institutions took shape, difference became more dangerous.

The dissenter was no longer merely a person of another opinion.

He became a “heretic.”

Then some groups became subject to exclusion.

Then pursuit.

Then the confiscation of books.

Then the closing of places of worship.

And sometimes harsh punishments.

And so the irony occurred:

A movement that began facing the persecution of the empire ended, after centuries, holding an authority able to practice exclusion against dissenters.

From Persecution to Privilege

Christianity in its beginning was the religion of small groups under pressure.

Then it became a recognized religion.

Then it became a favored religion.

Then it became tied to the state.

And at the end of the fourth century, in the reign of the Emperor Theodosius I, Nicene Christianity came to hold a central official standing within the Roman Empire.

Here a transformation of great importance was completed:

from a religion outside authority to a religion tied to authority.

And from independent communities to an institution with clergy, property, and centers of influence.

And from a movement of many directions to a system seeking to unify doctrine.

What Happened to the Old Symbols?

As Christianity expanded within the Roman world, the old culture did not suddenly disappear.

Rather, a long overlap took place between the old and the new.

Some old architectural forms entered the churches.

Some customs and occasions changed.

And symbols that were familiar in the ancient world were used within new Christian contexts.

This does not mean that every Christian rite has a pagan origin, nor that every Christian symbol was taken directly from a Roman cult; but Christianity's movement into a world of many religions made cultural overlap a natural matter.

Here one must distinguish between two things:

Christianity as a religious message.

And Christianity as a historical institution that arose within Roman civilization.

The message can be one thing, while the institution that bears its name can change according to the political and cultural environment in which it lives.

25 December: Between History and Symbol

25 December became tied in Western Christianity to the feast of the Nativity, although the Gospels give no explicit date for the birth of the Messiah.

In the Roman world the end of December was a period of religious and festive importance, in which many feasts and occasions were tied to the sun, the winter, and the winter solstice.

For this reason the choice of this date became the subject of a long historical discussion.

But the matter is not simply that the Church "invented" the Nativity on one specific pagan day; the history is more complicated than that, and the traditions developed through different stages.

Even so, it remains clear that when Christianity became a widespread religion it did not live in a vacuum, but entered into dialogue, interaction, and blending with the Roman environment.

The Eucharist and the Rites

Likewise the Christian rites developed over the centuries.

Bread and wine came to the heart of Christian worship through the Eucharist.

And priestly garments developed, and candles, incense, and churches.

And images, symbols, hymns, and annual celebrations.

All these elements did not appear at a single moment, and not all of them were a direct copy of a specific pagan rite, but they developed gradually with the development of institutional Christianity.

But the final result was clear:

The Christianity the world knew in the later ages came to have a religious appearance entirely different from a simple community moving in Palestine in the first century.

Images and Statues

Among the issues that stirred long controversy within Christianity was the question of images and statues.

Is it permitted to depict the Messiah?

Is it permitted to depict Mary?

Is it permitted to honor the saints?

Is the image merely a means of teaching?

Or can it turn into an object of worship?

Great disagreements appeared over this matter, to the point that the empire itself entered a conflict over images.

Then in the end the practice of venerating icons prevailed in wide parts of Christianity.

Thus Christianity entered a visual world rich in images and symbols, while the Jewish environment from which the Messiah came was more sensitive toward the making of religious images.

Mary: From the Mother of the Messiah to a Theological Center

The standing of Mary also developed over the centuries.

At first she was the mother of the Messiah, then she became the subject of broad veneration.

Then advanced doctrinal and theological formulations appeared about her nature and her standing.

In the fifth century a great controversy appeared over the title “Mother of God,” Theotokos.

This controversy was not about Mary alone, but in its essence about a question:

If the Messiah is God, how do we describe the woman who bore him?

Thus even the description of Mary became part of the conflict over the nature of the Messiah.

The Councils Do Not End

After Nicaea the disagreement did not end.

Rather, other councils came.

The Council of Constantinople.

The Council of Ephesus.

The Council of Chalcedon.

And at each stage the questions developed:

Is the Messiah one nature or two natures?

Is he one person?

How do divinity and humanity come together?

Is the Holy Spirit God?

Does the Spirit proceed from the Father only or from the Father and the Son?

These questions became the basis of major Christian denominations.

From here deep historical divisions appeared among the churches.

The Christianity That Split over the Nature of the Messiah

The disagreement over the nature of the Messiah was among the most influential in Christian history.

Some churches rejected the Chalcedonian formulations.

And the ancient Eastern churches held to different conceptions about the nature of the Messiah.

Then the divisions between East and West continued.

Then came the great schism between Catholicism and Orthodoxy.

Then Protestantism appeared, centuries later.

All of this raises a fundamental question:

If the basic doctrine about the Messiah needed centuries of councils, debates, decisions, and divisions before it settled, how did the first community understand the Messiah before these philosophical formulations appeared?

The Book Itself

There is another aspect that cannot be ignored: the texts of the New Testament themselves did not reach us in the form of a single book written by the Messiah or written by his disciples together during his lifetime.

The four Gospels appeared after the time of the Messiah, and there are differences among them in some details, in order, and in wording.

Then a large number of Christian writings circulated.

Gospels, letters, visions, acts, and other texts.

With time the collection of books that became known as the New Testament took shape.

Thus the “Bible” in its final Christian form did not exist from the first moment as a single completed volume.

Rather, the collection of texts took shape through a long history of circulation, selection, adoption, and exclusion.

The Four Gospels

The four Gospels, Matthew, Mark, Luke, and John, became the basis of the Gospel narrative in traditional Christianity.

But they are not identical.

Each Gospel has its own style, structure, and concerns.

Mark differs from Matthew.

And Luke differs from Matthew.

And John differs even more in structure, language, and theology.

This difference is not merely a problem for the believer; it is a basic material for understanding the history of the formation of Christianity.

The more the narratives differ, the more the researcher faces the task of reconstructing events from multiple texts, rather than a single testimony written by one person at one moment.

Paul and the Letters

As for Paul, his letters became among the oldest Christian texts that have reached us.

His letters occupy an enormous place in Christian thought.

Through them, concepts such as salvation by faith, redemption, death and resurrection, and the relation of the human being to the law became central in later Christianity.

For this reason, understanding historical Christianity cannot bypass Paul.

Even if people differ over his person and his interpretation, his influence in shaping the Christianity the world later knew cannot be ignored.

From Community to Church

At first the community lived as a religious movement.

Then it became local churches.

Then episcopates appeared.

Then patriarchates.

Then there came to be great centers in Rome, Alexandria, Antioch, Constantinople, and Jerusalem.

And the bishop gained authority.

And the priest a function.

And the church an administration.

And it had property.

And it had laws.

And it had authority over its followers.

Thus the process of transformation from a small religious movement to a global institution was completed.

Rome and Christianity: The Complete Transformation

When we return to the Roman Empire, the irony appears clearly.

Early Christianity stood facing a powerful pagan world.

But after centuries Christianity became a basic part of Roman civilization.

Then the church institution carried many elements of imperial organization.

And Rome itself became an extremely powerful religious center.

Thus Christianity no longer faced the empire.

Rather, it became part of the system that would reshape Europe.

Then European Christianity moved, with colonialism, migration, and political expansion, to other regions of the world.

And over the centuries it became one of the most influential religious and cultural forces in history.

What Remained of the Messiah?

Here we return to the first question.

The Messiah whom the narratives describe was Jewish.

He prayed to God.

And he turned to Him.

And he called people to obey Him.

And he moved within the law of Moses.

And he confronted the men of religion who, in his view, had misused religion.

And he called to repentance, morals, and mercy.

Then historical Christianity came and placed at its center other matters:

the divinity of the Messiah, redemption, original sin, the Trinity.

Substance and hypostasis, crucifixion and resurrection, priesthood.

The sacraments, and the church as an institution with authority.

Here appears the difference that cannot be ignored between the Messiah as a historical figure and a religious message, and Christianity as a theological system and a historical institution that developed over centuries.

Did the Change Happen in a Single Moment?

The transformation was not necessarily a single conspiracy in which people gathered and then decided to change everything in one night.

History is more complicated.

Change sometimes happens by accumulation.

Translation, then interpretation, then disagreement, then a school, then an institution, then a council, then a religious law,

then political authority, then the interpretation becomes doctrine, then the doctrine becomes identity, then rejecting it becomes leaving the religion.

And so a religion can change gradually without every generation feeling that it is changing something radical.

Each generation inherits what came before it, then adds to it.

Then another generation comes and adds something new.

And after several centuries the result is very far from the starting point.

And Here Lies the Issue

If the Messiah did not found an imperial institution, did not write a book with his own hand, and did not leave behind a completed philosophical doctrine of the Trinity, substance, and hypostases, then the question becomes:

Who formulated this doctrine? And how did it become binding?

And who held the right to define correct Christianity?

And was that a direct extension of the message of the Messiah?

Or a historical development that happened after him?

Then comes the most important question: if James, the brother of the Messiah and leader of the first community, remained within the monotheistic Jewish framework, and if the first followers of the Messiah disagreed with Paul, and if wide disagreements over the nature of the Messiah appeared and lasted for centuries, can all of that be reduced to a single statement saying that the Messiah declared himself God and asked people to worship him?

The Messiah in the Qur'an

Here the Qur'anic narrative comes to offer an entirely different picture.

The Messiah, Jesus son of Mary, is a messenger from God.

And His word, which He conveyed to Mary, and a spirit from Him.

The Qur'an says on the tongue of the Messiah:

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ

"Indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path." (Qur'an 3:51, Sahih International)

And it says:

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ

"Never would the Messiah disdain to be a servant of Allah." (Qur'an 4:172)

And it sets a clear limit against the deification of the Messiah:

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ

“They have certainly disbelieved who say that Allah is the Messiah, the son of Mary.” (Qur’an 5:17)

Then it rejects the formula of the Trinity:

وَلَا تَقُولُواْ ثَلَٰثَةٌ

“And do not say, ‘Three.’” (Qur’an 4:171)

And it returns the Messiah to the place that the Qur’an sees as his, the place of servant, messenger, and the Messiah sent by God.

The End of the Cross in the Qur’anic Narrative

As for the incident of the crucifixion, the Qur’an gives a different verdict on it:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُواْ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينَۢا

“And they did not kill him, nor did they crucify him; but it was made to appear so to them.” (Qur’an 4:157)

Then it says:

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ

“Rather, Allah raised him to Himself.” (Qur’an 4:158)

Here the beginning of the story connects with its end.

The Messiah was not a god who needed to die so that God might forgive people.

And salvation did not rest on the blood of a god.

And the message did not need to turn the prophet into an object of worship.

Rather, the Messiah was a servant of God and a messenger to Him.

And God is the One who is worshipped.

The Promise of a Prophet After the Messiah

Another element remains in the story, which is tied to the Messiah's talk of the one who would come after him.

The Gospels attribute to the Messiah a discourse about "the Comforter" or the "Paraclete" in the Gospel of John.

The Greek text is Parakletos, which has traditionally been interpreted as comforter, supporter, or advocate.

The Islamic reading ties this passage to the glad tidings of the Prophet who comes after the Messiah.

And it sees a connection between it and the name "Ahmad."

This matter needs an independent study of the Greek, Syriac, and Arabic texts, and of the early traditions about the meaning of the word, and it is among the most important points of disagreement between the Christian reading and the Islamic reading of the Gospel texts.

We have addressed this matter in an independent article titled:

"The Prophet Muhammad in the Torah and the Gospel"

The Final Question

After all these stages, the question is no longer:

Does Christianity exist?

For Christianity has existed for centuries.

And the question does not become:

Do Christians believe in the Messiah?

They do believe in him.

The real question is deeper:

Which Messiah do we follow?

The Messiah who lived in Palestine?

Or the theological picture that formed after him?

The Messiah who called to God?

Or the Messiah who became an object of worship?

The Messiah who lived within the law of his people?

Or the Messiah whose law was abolished in most of Christianity?

The Messiah who said that God is his Lord and the Lord of the people?

Or the Messiah whose relation to God the councils formulated in the terms of substance and hypostasis?

And if the Messiah himself was a servant of God and a messenger from Him, and if he was not the one who was killed and crucified, and if God raised him to Himself, then what remains of the foundation of the doctrine that made the cross the axis of the religion?

The Issue Is Not Hatred of Christianity

The issue is not attacking the followers of the Messiah, nor denying the standing of the Messiah.

Nor denying that the Christian heritage contains great moral texts that call to mercy, love, and humility.

Rather, the issue is the search for the origin.

How did the matter begin? Who was the Messiah? What did he say? What did he do? How did his closest followers understand him?

Then what happened after that? Who transmitted his words? Who translated them?

Who interpreted them? Who turned them into doctrine? Who made doctrine part of an institution?

And who made the institution part of a state and an empire?

These are the questions that lead to the root of the matter.

Conclusion: Returning to the Messiah

At the end of this long journey, the picture appears in two diverging directions.

One direction sees the Messiah as an incarnate god who died on the cross as a redemption for humankind, then rose from the dead, so that faith in him became the basis of salvation.

Another direction sees the Messiah as a servant of God and a messenger from Him, a messiah born of Mary, supported by revelation, calling to the worship of God alone, who did not ask people to worship him, did not abolish the principle of monotheism, and did not make himself a god.

And between the two pictures lie centuries of history.

Centuries of translation, interpretation, and debate. Councils and divisions. Authority and empire.

For this reason returning to the Messiah does not mean merely returning to an institution that took shape after him,

but means returning to the first question:

What did the Messiah say about himself? What did he say about God? And what did he ask of people?

If he said: “God is my Lord and your Lord, so worship Him,” this is not the language of a god asking for the worship of himself, but the language of a servant and messenger calling people to the worship of his Lord.

And if he said: “I came not to destroy the law, but to fulfill,” this is not the language of the founder of a religion abolishing the law of Moses.

And if he prayed to God and prostrated to Him and asked Him for deliverance, this is the picture of a servant turning to his Lord.

And if God has said that he was not killed and not crucified, but that it was made to appear so to them, then the cross is no longer the end of the Messiah, but becomes part of the most complex events that surrounded his story.

From here the search for early Christianity becomes a search for the Messiah himself, not for the picture that formed around him centuries later.

And the question remains:

Do we want to know the Messiah as he was, or as he became in the doctrine that took shape in his name?

For returning to the Messiah begins with returning to God.

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

The Messiah, Jesus, is the servant of God and His messenger and His word which He conveyed to Mary.

The Prophet Muhammad in the Torah and the Gospel

The glad tidings of the Prophet Muhammad, peace and blessings be upon him, are still present in the texts of the Torah and the Gospel, even though these glad tidings have often become veiled behind later translations and interpretations. When one returns to the original words, and looks into their linguistic roots and context, places appear that deserve pause and reflection, foremost among them the word "Muhammadim" in the Song of Songs, then the glad tidings that the Noble Qur'an reported from Jesus, peace be upon him, that he gave good news of a messenger who would come after him whose name is "Ahmad."

This matter is not separate from the Qur'anic conception of the earlier messages; for the Qur'an affirms that the unlettered Prophet was known by his attributes in the earlier scriptures, and that the People of the Book used to find mention of him in them.

God Almighty said:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

“Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, support him and follow the light which was sent down with him, it is those who are the successful.” (Qur’an 7:157, Sahih International)

Thus, according to the Qur’anic conception, the search for the Prophet Muhammad, peace and blessings be upon him, in the books of the People of the Book is not a search for a figure unrelated to the revelation before him, but a search for the Prophet whose coming was announced before his appearance, who came confirming the origin of the earlier messages and completing the chain of prophethood.

First: Muhammadim in the Song of Songs, Chapter Five

The text comes in the description of the beloved as follows:

דּוֹדִי צַח וְאָדוֹם דָּגוּל מֵרְבָבָה: רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב: עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רְחֲצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת: לְחָיָו כַּעֲרוּגַת הַבֹּשֶׂם מִגְדְּלוֹת מֶרְקָחִים שִׂפְתוֹתָיו שׁוֹשַׁנִּים נֹטְפוֹת מוֹר עֹבֵר: יָדָיו גְּלִילֵי זָהָב מְמֻלָּאִים בַּתַּרְשִׁישׁ מֵעָיו עֶשֶׁת שֵׁן מְעֻלָּפֶת סַפִּירִים: שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מְיֻסָּדִים עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן בָּחוּר כָּאֲרָזִים: חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלִָם:

“My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet, and he is altogether desirable. This is my beloved, and this is my friend, O daughters of Jerusalem.”

The last phrase in the Hebrew text is:

חִכּוֹ מַמְתַקִּים וְכֻלּוֹ מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת יְרוּשָׁלָם

At the end of the phrase appears the word: מַחֲמַדִּים

It is transcribed phonetically as: Muhammadim, Machmadim

This is the word that became an important axis of the Islamic argument for the presence of an allusion to the name of Muhammad, peace and blessings be upon him, in the text.

Second: The Hebrew Root “H-M-D”

To understand the line of argument, one must return to the origin of the word.

The Hebrew root is: ח־מ־ד

It is a Semitic root corresponding in Arabic to the root: ḥ-m-d

From this Arabic root many words come, among them:

ḥamd (praise), ḥāmid (one who praises), maḥmūd (praised), Aḥmad, Muḥammad

In Hebrew, words appear from it tied to meanings of love, desire, approval, and the precious or beloved thing.

For this reason the word: מַחְמַד

carries the meaning of the beloved, desired, or precious thing, while the text has the form:

מַחֲמַדִּים "Muhammadim."

The Islamic argument focuses on the fact that this word visibly keeps the root "ḥ-m-d," and that it comes at the end of a long description of a person whom the text describes as beloved, distinguished, and beautiful in attributes.

From here the proponents of this view hold that rendering the word into a general meaning such as "desirable things" or "lovely" hides the verbal resemblance that appears when one returns to the Hebrew text itself.

Third: Why Does the Word "Muhammadim" Draw Attention?

The matter does not rest on the bare phonetic resemblance between "Muhammad" and "Muhammadim" alone, but on the coming together of three elements:

First: the unity of the Semitic root "ḥ-m-d."

Second: the meaning tied to praise, love, and approval.

Third: the occurrence of the word at the end of a long description of a distinguished person of whom the text says:

"and all of him is Muhammadim"

Then it concludes: "This is my beloved, and this is my friend, O daughters of Jerusalem."

For this reason the Muslim researcher does not treat the word as a term detached from the text, but places it within the full structure of the phrase: the word comes after a continuous series of descriptions of appearance, beauty, and distinction, then appears in the conclusion in the form: Muhammadim.

This is what made it one of the best-known passages cited as evidence for the glad tidings of the Prophet Muhammad, peace and blessings be upon him.

Fourth: The Description of the Person in the Text

The line of argument becomes clearer when we look at the descriptions that came before the word "Muhammadim."

The text says: "My beloved is white and ruddy."

This description is compared to what came in the prophetic traditions describing the complexion of the Prophet, peace and blessings be upon him, that he was white tinged with red.

Then it says: "His locks are bushy, and black as a raven."

That is, his hair is intensely black and wavy, a description that appears in the books of the Prophet's characteristics (shama'il) when describing the hair of the Prophet, peace and blessings be upon him.

Then it says: "His eyes are as the eyes of doves by the rivers of waters, washed with milk."

The traditions have described the eyes of the Prophet, peace and blessings be upon him, mentioning their intense blackness together with the intense whiteness.

Then it says: "His cheeks are as a bed of spices, as sweet flowers."

Here the text moves to fragrance and perfume, which are among the attributes for which the Prophet, peace and blessings be upon him, was well known; various descriptions of the sweetness of his scent and the sweetness of his sweat appear in his characteristics.

Then it says: "His hands are as gold rings set with the beryl."

And the hand in Arabic and Semitic description is also tied to strength, giving, and generosity,

which are attributes for which the Prophet, peace and blessings be upon him, was well known.

Then it says: "His legs are as pillars of marble."

This is a depiction of strength, steadiness, and good form.

Then: "His countenance is as Lebanon, excellent as the cedars."

So there comes the final picture of a person of distinguished form, strength, beauty, and eminence.

Then comes the conclusion: "His mouth is most sweet, and all of him is Muhammadim."

Here appears the word on which the inquiry pauses.

Fifth: Muhammad, Ahmad, and Mahmud

The Arabic language itself reveals the relation among these names.

The root is: ḥ-m-d

From this root: ḥamida means to praise and to thank.

Ḥāmid: one who praises much.

Maḥmūd: the one upon whom praise falls.

Aḥmad: the most praising, or the most deserving of praise.

Muḥammad: one who has many qualities for which he is praised, and who praises much.

For this reason the name "Muhammad" is not merely a sound, but a name that carries in its structure the meaning of praise and abundant praiseworthiness.

As for "Ahmad," it is the name of the glad tidings that the Qur'an reported from Jesus, peace be upon him.

God Almighty said:

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ

“And [mention] when Jesus, the son of Mary, said, ‘O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is clear magic.’” (Qur’an 61:6, Sahih International)

Here the Qur’an does not mention merely an attribute, but says: “whose name is Ahmad.”

That is, Jesus, peace be upon him, according to the Qur’an, gave good news of a messenger who would come after him, and mentioned his name.

Here the matter moves from the search in “Muhammadim” to the search in the glad tidings present in the Gospel itself.

Sixth: The Messiah’s Glad Tidings of the One Who Comes After Him

The Gospel of John 14:16 says:

κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα ᾖ μεθ’ ὑμῶν εἰς τὸν αἰῶνα.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”

The Greek word in the circulating text is:

Παράκλητος

It is transcribed into Latin letters as:

Parakletos

It is usually translated as:

the Comforter

or with close meanings such as the supporter, the helper, and the intercessor, depending on context.

But in contrast to this word, another word appears in Islamic research:

Περικλυτός

It is transcribed:

Periklutos

And it is tied to meanings of:

renowned, praised, commended, celebrated.

Here the comparison appears between:

Parakletos — Παράκλητος

and:

Periklutos — Περικλυτός

The line of argument rests on the claim that "Periklutos" is closer in meaning to "Ahmad," because "Ahmad" indicates abundant praise and the high standing of the one praised.

Thus the matter, in the Islamic reading, becomes a movement from the meaning: the praised and the commended

to: the Comforter.

This is viewed as one of the places that may have been affected by transmission, translation, and the development of doctrinal terminology.

Seventh: Why Did the Greek Language Become Central to the Issue?

Jesus, peace be upon him, was from the Children of Israel, and the environment in which he lived was a Semitic environment, and Aramaic was one of the most important languages in circulation in Palestine in his time.

As for the Christian texts that have reached us, they were transmitted into Greek, and Greek became a central language in the recording of early Christianity and its spread across the Mediterranean world.

Here the importance of the linguistic question appears:

If the original glad tidings were spoken in a Semitic environment, and then reached the reader through a Greek text, did the original word remain as it was?

And if the word changed, did the meaning change with it?

And could "the Praised" have become "the Comforter" through the transmission of the text between languages and traditions?

These questions are what made the word "Parakletos" one of the best-known passages that Muslims have discussed when searching for the glad tidings of the Prophet Muhammad in the Gospel.

Eighth: The "Spirit of Truth" Who Does Not Speak of Himself

The glad tidings do not stop at John 14, but recur in John 16.

The text says:

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 ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me."

This statement contains a series of successive attributes:

"when he is come"

that is, the one described had not yet appeared in the context of the address.

Then: "the Spirit of truth." Then: "shall not speak of himself."

Then: "whatsoever he shall hear, that shall he speak," then: "he will shew you things to come."

Then: "He shall glorify me."

In the Islamic reading, these attributes agree with a prophet who comes after Jesus, peace be upon him, who receives revelation from God, conveys what is revealed to him, informs of matters of the unseen, and honors the Messiah and bears witness to his message.

And this is exactly what Muhammad, peace and blessings be upon him, brought.

He did not come to deny Jesus, but declared that Jesus is the messenger of God and His word which He conveyed to Mary and a spirit from Him, and that he is the Messiah son of Mary, that his mother was truthful, and that he is among the greatest prophets of God.

God Almighty said:

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ

"The Messiah, son of Mary, was not but a messenger; [other] messengers had passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded." (Qur'an 5:75, Sahih International)

Ninth: Glad Tidings by Name or by Attribute?

Here the elements of the inquiry come together in a single picture.

In the Song of Songs we find:

מַחֲמַדִּים, Muhammadim

And in the Qur'an we find: "whose name is Ahmad."

And in the Gospel of John we find the discourse about the one who comes after the Messiah, who:

does not speak of himself

and: whatsoever he shall hear, that shall he speak

and: will shew things to come

and: glorifies the Messiah.

These elements together are what led Muslim researchers to see in these texts a series of glad tidings pointing to one person, the Prophet Muhammad, peace and blessings be upon him.

The glad tidings are not merely a single name, nor a single description, but a set of indications viewed together: the name, the meaning, the time, the function, and the message that the coming prophet carries.

Tenth: The Unity of the Messages

The Qur'an does not present Muhammad, peace and blessings be upon him, as one who breaks the chain of prophets, but as the one who seals it.

Moses, peace be upon him, came with the Torah.

And Jesus, peace be upon him, came confirming the Torah and giving good news of the one who would come after him.

Then Muhammad, peace and blessings be upon him, came confirming the revelation that preceded him, correcting what had entered into the creeds by way of change, and completing the chain of prophethood.

For this reason God Almighty said:

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ

“Say, ‘O People of the Scripture, come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].’”

(Qur’an 3:64, Sahih International)

For the message in its origin is one: the worship of God alone, following His messengers, and not turning the prophets into gods.

From here the search in “Muhammadim” and the glad tidings of “Ahmad” becomes part of a larger search for the continuity of revelation, and for the Prophet whom those before him announced.

If what preceded stopped at the word "Muhammadim" and the glad tidings of Jesus, peace be upon him, of the messenger who would come after him, then the other texts open a wider circle of glad tidings, for they speak not only of a name or a title, but present descriptions concerning the origin of the coming prophet, the place of his appearance, the nature of his message, the law it carries, and then describe the effect of his message and the spread of his companions.

Here texts from the Torah, the Prophets, and the Gospel stand out, containing geographical, genealogical, and descriptive indications that the Muslim researcher sees as converging on one person, the Prophet Muhammad, peace and blessings be upon him.

First: The Prophet Who Comes "Like Moses"

Among the strongest texts used as evidence in this chapter is what came in the Book of Deuteronomy 18:18-19.

The text says:

נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֲצַוֶּנּוּ׃
וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרַי אֲשֶׁר יְדַבֵּר בִּשְׁמִי אָנֹכִי אֶדְרֹשׁ מֵעִמּוֹ׃

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Here several successive attributes appear.

First: "a Prophet"

The text speaks of a prophet, not of a god.

Second: "like unto thee"

that is, resembling Moses.

Third: "from among their brethren"

Fourth: "I will put my words in his mouth"

Fifth: "he shall speak unto them all that I shall command him."

These attributes, when gathered, draw the picture of a prophet who receives the word of God and then conveys it to his people.

Here the central question appears: who is the prophet who came after Moses, who was like him, who came from outside the Children of Israel, who received revelation and a law, and who became the leader of a community, a state, and a legislation?

In the Islamic reading, these attributes apply to Muhammad, peace and blessings be upon him, clearly.

Moses and Muhammad, peace be upon them both, were each a prophet with a law, each led a community, each faced opposing peoples, and each moved with his message from the stage of preaching to establishing a society with a system and legislation.

As for Jesus, peace be upon him, he was not like Moses in this way; he came confirming the Torah, and did not come with an independent law matching the law of Moses in legislative and political structure.

For this reason the Islamic argument has focused on the phrase:

"a Prophet like unto thee."

Second: “From Among Their Brethren”

This phrase is one of the most important keys to the text.

If the address is to the Children of Israel, then “their brethren” can be understood as the peoples close to them by lineage, and not necessarily individuals from the Children of Israel themselves.

The Children of Israel descend from Isaac son of Abraham, peace be upon them both, while the Arabs, among them the Prophet Muhammad, peace and blessings be upon him, descend from Ishmael son of Abraham, peace be upon him.

Isaac and Ishmael are brothers, and so the descendants of Ishmael are among the “brethren” of the Children of Israel through Abraham, peace be upon him.

This gives the phrase great importance in the argument for an Arab prophet.

The text did not say merely: “from among them”

but said: “from among their brethren.”

This is the place where the Muslim researcher sees an indication that the prophet would come from the other branch of the descendants of Abraham, that is, the descendants of Ishmael.

And the Prophet Muhammad, peace and blessings be upon him, is from the lineage of Ishmael son of Abraham, peace be upon them all.

Third: “And I Will Put My Words in His Mouth”

This phrase gains particular importance when compared with an attribute of the Prophet Muhammad, peace and blessings be upon him.

The Prophet Muhammad, peace and blessings be upon him, was unlettered, and did not read a book before revelation came to him, then received the Qur’an through revelation and conveyed it orally to the people.

The Qur’an itself affirms this attribute:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

“Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil, and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, support him and follow the light which was sent down with him, it is those who are the successful.” (Qur’an 7:157, Sahih International)

The Qur’an was sent down upon the Prophet Muhammad, peace and blessings be upon him, to be recited, so he would hear it from the revelation, then recite it to his companions, and they would memorize it from him.

For this reason the phrase: “I will put my words in his mouth”

gains a strong significance in comparison with the way Muhammad, peace and blessings be upon him, received the Qur'an.

Fourth: Mount Paran

Among the important texts also is what came in Deuteronomy 33:2.

The text:

וַיֹּאמַר יְהוָה מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

"The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."

Here three successive places appear:

Sinai, then Seir, then Paran.

The Islamic reading sees in this a picture of the succession of messages.

Sinai is tied to Moses, peace be upon him, and the sending down of the Torah.

And Seir is tied to the land of Jesus, peace be upon him.

Then comes Paran as a homeland tied to Ishmael and his descendants.

The importance of Paran grows in light of what came in the Book of Genesis about Ishmael.

It came in Genesis:

וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדָּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֶה קַשָּׁת: וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם:

“And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.” (Genesis 21:20-21)

So Paran is tied to Ishmael in the Torah text.

And if Paran is the homeland of Ishmael and his descendants, then the appearance of the message from Paran opens the way to searching for the prophet who appeared in the land of the Arabs.

The Prophet Muhammad, peace and blessings be upon him, appeared in Mecca, which is the homeland of Ishmael and his descendants, and from it the Islamic message went out to the world.

Then the text of Deuteronomy concludes with a phrase of great importance: “from his right hand went a fiery law for them.”

That is, the matter does not concern merely a spiritual person or a preacher, but a law. This point is important in comparing the prophets; Muhammad, peace and blessings be upon him, came with a complete law, and Islam came with an integrated system of worship, transactions, family, society, governance, and morals.

Fifth: Isaiah 42, the Servant of God Who Brings Forth Justice to the Nations

Among the most prominent texts that Muslim researchers also cite is what came in the Book of Isaiah 42.

The text begins:

הֵן עַבְדִּי אֶתְמָךְ־בּוֹ בְּחִירִי רָצְתָה נַפְשִׁי נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לַגּוֹיִם יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא וְלֹא־יַשְׁמִיעַ בַּחוּץ קוֹלוֹ: קָנֶה רָצוּץ לֹא יִשְׁבּוֹר וּפִשְׁתָּה כֵהָה לֹא יְכַבֶּנָּה לֶאֱמֶת יוֹצִיא מִשְׁפָּט: לֹא יִכְהֶה וְלֹא יָרוּץ עַד־יָשִׂים בָּאָרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אִיִּים יְיַחֵלוּ:

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.”

Then the text says:

כֹּה־אָמַר הָאֵל | יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהֹלְכִים בָּהּ: אֲנִי יְהוָה קְרָאתִיךָ בְצֶדֶק וְאַחֲזֵק בְּיָדֶךָ וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם: לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אַסִּיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ:

“Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”

Then it says:

אֲנִי יְהוָה הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים: הָרִאשֹׁנוֹת הִנֵּה־בָאוּ וְחַדָּשׁוֹת אֲנִי מַגִּיד בְּטֶרֶם תִּצְמַחְנָה אַשְׁמִיעַ אֶתְכֶם:

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.”

Then comes the geographical description:

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ תְּהִלָּתוֹ מִקְצֵה הָאָרֶץ יוֹרְדֵי הַיָּם וּמְלֹאוֹ אִיִּים וְיֹשְׁבֵיהֶם: יִשְׂאוּ מִדְבָּר וְעָרָיו חֲצֵרִים תֵּשֵׁב קֵדָר יָרֹנּוּ יֹשְׁבֵי סֶלַע מֵרֹאשׁ הָרִים יְצָוָחוּ: יָשִׂימוּ לַיהוָה כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים יַגִּידוּ:

“Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands.”

Here several elements come together in a single text: the servant of God, justice for the nations, the law, the nations and the isles, Kedar, Sela.

The Muslim researcher pauses especially at: “the villages that Kedar doth inhabit.”

Kedar is one of the sons of Ishmael, and so bringing Kedar into the context of a prophecy about a servant who brings forth justice to the nations makes the text strongly connected to the descendants of Ishmael and the Arabs.

And the Prophet Muhammad, peace and blessings be upon him, is from the descendants of Ishmael.

Moreover, the Muhammadan message did not remain confined to one people or tribe, but went out to the nations, and spread from the Arabian Peninsula to all parts of the world.

Sixth: Kedar and the Descendants of Ishmael

Kedar is not a passing name in the ancient texts, but one of the sons of Ishmael.

It came in Genesis:

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בִּשְׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל נְבָיֹת וְקֵדָר וְאַדְבְּאֵל וּמִבְשָׂם: וּמִשְׁמָע וְדוּמָה וּמַשָּׂא: חֲדַד וְתֵימָא יְטוּר נָפִישׁ וָקֶדְמָה:

“And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah.” (Genesis 25:13-15)

So Kedar is of the offspring of Ishmael.

And when Isaiah describes the villages that Kedar inhabited within the context of speaking of a servant who brings forth justice to the nations, the geographical and genealogical link becomes clear in the Islamic reading.

The Prophet Muhammad, peace and blessings be upon him, appeared in the land of the Arabs.

And he is of the offspring of Ishmael.

And the message he brought went out from Mecca, then spread among the nations.

Seventh: Sela and Medina

The text of Isaiah mentions: "let the inhabitants of the rock sing, let them shout from the top of the mountains."

Sela (in the Arabic text, "Sali'") is a name tied to a mountainous region in the land of the Arabs, and the Islamic argument links it to Mount Sal' in Medina.

Medina holds a central place in the biography of the Prophet Muhammad, peace and blessings be upon him.

It is the city to which the Prophet, peace and blessings be upon him, emigrated, from which the first Islamic state arose, and from which the message set out beyond the Arabian Peninsula.

For this reason the presence of "Kedar" and "Sela" in one context draws attention in comparison; the text brings together names tied to the descendants of Ishmael and the land of the Arabs, then speaks of the appearance of truth and the spread of praise.

Eighth: Habakkuk, Teman and Paran

Paran appears again in the Book of Habakkuk 3:3-4:

אֱלוֹהַּ מִתֵּימָן יָבוֹא וְקָדוֹשׁ מֵהַר־פָּארָן סֶלָה כִּסָּה שָׁמַיִם הודוֹ וּתְהִלָּתוֹ מָלְאָה הָאָרֶץ: וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ:

“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. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.”

The text brings together: Teman and Paran.

And Paran, as mentioned before, is tied to Ishmael in the Torah texts.

Then comes the picture: “His glory covered the heavens, and the earth was full of his praise.”

This meaning draws attention when compared with the spread of Islam and praise in the Islamic world; the mention of God, monotheism, prayer, and the Qur’an spread from Mecca to wide parts of the earth.

The picture does not stop at the mere appearance of a man in a distant region, but speaks of the spread of truth and praise and the breadth of the message’s effect.

Ninth: The Spirit of Truth Who Tells What He Hears

We return here to the text that came in the Gospel of John, but from an angle different from the first article.

The Messiah says:

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 ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

This statement contains a series of attributes that cannot be ignored in building the complete picture.

The person comes after the Messiah.

And he is tied to the truth.

And he does not speak of himself.

He speaks what he hears.

He tells of things to come.

And he glorifies the Messiah.

In the Islamic conception, these functions apply to the prophet who came after Jesus, peace be upon him.

Muhammad, peace and blessings be upon him, did not come denying the Messiah, but came affirming that he is the messenger of God, that he is the Messiah son of Mary, that he is a word from God, and that he is among the messengers of firm resolve.

Indeed, the Qur'an made belief in Jesus part of Islamic faith.

God Almighty said:

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ

"Say, [O believers], 'We have believed in Allah and what has been revealed to us and what has been revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.'" (Qur'an 2:136, Sahih International)

Thus the appearance of Muhammad, peace and blessings be upon him, is not a break with Jesus, but an extension of the chain of prophethood.

Tenth: Why "He Shall Not Speak of Himself"?

This phrase agrees in a striking way with the description that the Prophet Muhammad, peace and blessings be upon him, gave of revelation.

God Almighty said:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ

“Nor does he speak from [his own] inclination. It is not but a revelation revealed.”

(Qur’an 53:3-4, Sahih International)

The Qur’an states that the Prophet does not speak out of his own inclination in conveying revelation, but receives revelation from God.

This intersects in meaning with:

“he shall not speak of himself, but whatsoever he shall hear, that shall he speak.”

Then comes the other phrase:

“and he will shew you things to come.”

The Prophet Muhammad, peace and blessings be upon him, came with revelation containing reports of the past and the future, and told of events that occurred afterward, just as the Qur’an came with reports of earlier nations, glad tidings, promises, and warnings.

Then the text says:

“He shall glorify me.”

This too is strongly present in the Qur’an.

Islam did not abolish the Messiah, but restored him to the station of prophethood that befits him.

Eleventh: The Qur'an Declares That the Attributes of Muhammad and His Companions Are in the Torah and the Gospel

The Qur'an does not leave this matter in general terms only, but gives a description of the Prophet and his companions, then says that their likeness is in the Torah and the Gospel.

God Almighty said:

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 وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. 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 plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward."

(Qur'an 48:29, Sahih International)

This verse presents two pictures: "That is their description in the Torah"

then: "And their description in the Gospel is like a plant which produces its offshoots..."

The Qur'an states that the appearance, growth, and spread of this community had a root in the earlier scriptures.

The agricultural picture here is extremely clear:

a plant comes forth, then grows strong.

Then it thickens, then stands upon its stalk.

Then it delights the sowers.

This is a picture of the growth of a small community until it becomes a strong and widespread nation.

Twelfth: The Image of the Plant in the Gospel

The image of the plant and growth also appears in the parables of the Gospel.

In the Gospel of Matthew 13:31-32:

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The image of the plant and growth also appears in the Gospel of Mark 4:26-29:

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρης σῖτον ἐν τῷ στάχυϊ. ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Here appears the picture that the Qur'an referred to in Surat al-Fath:

a small beginning, then growth, then strength, then spread, then harvest.

The Islamic reading sees that this picture agrees with the beginning of Islam in Mecca, then the emigration to Medina, then the establishment of the Muslim community, then its expansion and spread beyond the Arabian Peninsula.

Thirteenth: A Kingdom Taken Away and Given to Another Nation

It comes in the Gospel of Matthew 21:43:

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

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

This statement is read in the context of speaking about the transfer of the bearing of the message from one community to another.

Islam presents itself as an extension of Abraham, Moses, and Jesus, but takes the message out of the particular national framework into a universal message.

God Almighty said:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا كَآفَّةٗ لِّلنَّاسِ بَشِيرٗا وَنَذِيرٗا وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ

"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know." (Qur'an 34:28, Sahih International)

The Prophet Muhammad, peace and blessings be upon him, was not a messenger to the Children of Israel alone, but was sent to all people.

Here the picture agrees with the phrase: "given to a nation bringing forth the fruits thereof."

Fourteenth: The Signs Coming Together in One Person

When the texts mentioned above are gathered, a series of successive signs appears:

A prophet who comes after Moses.

He is like Moses.

He comes from "their brethren."

God puts His words in his mouth.

He conveys what he is commanded.

He appears from a region tied to Ishmael.

The text mentions Paran.

And mentions Kedar.

And speaks of a servant of God who brings forth justice to the nations.

And speaks of the law.

Then in the Gospel a person appears who comes after the Messiah.

He does not speak of himself.

He speaks what he hears.

He tells of things to come.

And he glorifies the Messiah.

Then the Qur'an presents the final picture and says:

"That is their description in the Torah"

and:

"And their description in the Gospel."

These elements are what led the Muslim researcher to see that the discussion is not about multiple figures, but about a series of glad tidings that meet in the Prophet Muhammad.

Fifteenth: From the Glad Tidings to Historical Reality

The matter does not stop at the texts alone.

When we place the signs beside history, we find that Muhammad, peace and blessings be upon him, appeared in the Arabian Peninsula, of the lineage of Ishmael, in Mecca, then emigrated to Medina, founded a believing community and a state, came with a law, and his message spread to many nations.

The Qur'an described him as:

"the unlettered Prophet."

And described his message as:

“a mercy to the worlds.”

God Almighty said:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.” (Qur’an 21:107, Sahih International)

And it described him also as a messenger to all people.

God Almighty said:

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ

“Say, [O Muhammad], ‘O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.’ So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words, and follow him that you may be guided.”

(Qur’an 7:158, Sahih International)

Here the Qur’anic picture is completed of the prophet of whom the previous verse says that he is written about with the People of the Book.

Conclusion: The Glad Tidings That Remained Despite the Change of Words

The threads begin from the word: Muhammadim

Then move to: Ahmad, then to: the one who comes after the Messiah

Then: the Spirit of truth, then: the prophet like Moses, then: from their brethren

Then: Paran, then: Kedar, then: the servant of God who brings forth justice to the nations

Then: the law, then: the nation that grows like a plant.

And at the end the Qur'an comes to set the frame that gathers these meanings, saying:

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ

"Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it]."

(Qur'an 2:146, Sahih International)

The matter, from the Islamic perspective, is not the appearance of a religion separate from the earlier messages, but the appearance of the Seal of the Prophets, whom the messages announced, who came to return people to a single origin:

the worship of God alone, belief in all the prophets, not deifying human beings, and completing the chain of revelation.

God Almighty has said:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and the last of the prophets. And ever is Allah, of all things, Knowing.” (Qur’an 33:40, Sahih International)

Thus the glad tidings end with the name of Muhammad and Ahmad, with the prophet who comes from “their brethren,” with Paran and Kedar, with the servant of God who brings forth truth to the nations, and with the messenger who glorifies the Messiah and does not deny him.

In the Islamic conception, Muhammad, peace and blessings be upon him, was not a stranger to the chain of prophethood, but its seal.

Moses is a prophet, Jesus is a prophet, and Muhammad is a prophet.

And God is one.

And the message in its origin is one:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ

“Indeed, the religion in the sight of Allah is Islam.” (Qur’an 3:19, Sahih International)

Here the glad tidings remain standing, however the translations differ and the interpretations multiply, and the question remains open before every researcher who wants to read the texts in their own languages, compare them with the Qur’an, and examine the history of the prophets and their lives away from blind imitation:

Who is the prophet in whom these signs came together?

And who is the one who came after the Messiah? And who is the one who came out of the descendants of Ishmael?

And who is the one who came with a law? And who is the one whose message spread among the nations?

And who is the one who bore witness for the Messiah that he is the messenger of God?

The answer the Qur'an gives is clear:

Muhammad is the Messenger of God, peace and blessings be upon him.

The Jews and Corruption on the Earth

Why Do They Corrupt the Earth?

The Noble Qur'an informs us about the Children of Israel of a clear historical pattern: that they will corrupt the earth twice and will rise to great haughtiness, and then God's promise of punishment and destruction comes when the corruption reaches its extent. God, Glorified and Exalted, says:

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا

"And We decreed for the Children of Israel in the Scripture, 'You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.' So when the promise of the first of them came, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled. Then We gave back to you the return [victory] over them, and We reinforced you with wealth and sons and made you more numerous in manpower. [We said], 'If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves].' Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction. [Then Allah said], 'Perhaps your Lord will [yet] 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.'"

(Qur'an 17:4-8, Sahih International)

The verses do not present corruption as a mere passing error or individual violation, but tie it to great haughtiness, to empowerment and strength, and to the injustice and corruption that follow from them. Corruption on the earth in the Qur'anic concept is broader than a single form; it includes disbelief, injustice, strife, shedding of blood, spreading moral corruption, aggression, consuming the rights of others, and haughtiness without right, and every form of turning power and empowerment into a means of oppression.

The Qur'an also reveals another form of corruption, which is that the corrupter may not see himself as a corrupter, but may present his deeds as reform. God Almighty says:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ

“And when it is said to them, ‘Do not cause corruption on the earth,’ they say, ‘We are but reformers.’ Unquestionably, it is they who are the corrupters, but they perceive [it] not.” (Qur’an 2:11-12, Sahih International)

From here the question becomes deeper: how do religious texts turn into tools to justify haughtiness, discrimination, and aggression? And how can a religious text be understood in a way that makes aggression against others a lawful act or a duty?

The Texts That Made the Concept of Election and Haughtiness

This study proceeds from the hypothesis that the problem does not concern the mere existence of ancient religious texts, but the way some of them were interpreted and turned from their religious and historical contexts into modern political and ideological conceptions.

Among the most prominent concepts that appear in this context is the concept of the “chosen people.”

In the Book of Deuteronomy:

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

“For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.”

(Deuteronomy 7:6)

The same meaning appears in the Book of Exodus:

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ: וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל:

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”

(Exodus 19:5-6)

Here the concept of being set apart and chosen appears as a central element in the religious structure of the Children of Israel. But the problem begins when the concept of election turns from a charge and a responsibility before God into a permanent ethnic privilege, or into a basis for excluding other peoples and wasting their rights.

Texts of War and Devotion to Destruction

There are extremely harsh texts in the Old Testament describing dealings with some peoples, and among the clearest of them is what appears in the Book of Deuteronomy:

רַק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה לֹא תְחַיֶּה כָּל־נְשָׁמָה: כִּי־הַחֲרֵם תַּחֲרִימֵם הַחִתִּי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ: לְמַעַן אֲשֶׁר לֹא־יְלַמְּדוּ אֶתְכֶם לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטָאתֶם לַיהוָה אֱלֹהֵיכֶם:

“But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them... That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.” (Deuteronomy 20:16-18)

In the First Book of Samuel comes the text concerning the Amalekites:

כֹּה אָמַר יְהוָה צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה עֲמָלֵק לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ מִמִּצְרָיִם: עַתָּה לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל וְעַד־חֲמוֹר:

“Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”

(1 Samuel 15:2-3)

And in the Book of Joshua:

וַיַּחֲרִימוּ אֶת־כָּל־אֲשֶׁר בָּעִיר מֵאִישׁ וְעַד־אִשָּׁה מִנַּעַר וְעַד־זָקֵן וְעַד שׁוֹר וָשֶׂה וַחֲמוֹר לְפִי־חָרֶב:

“And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.”

(Joshua 6:21)

These texts, in their direct form, are extremely sensitive material in studying the relation of the religious text to war, because they speak of devotion to destruction, mass killing, and leaving no one of the inhabitants alive, including women and children, within the narrative the text presents.

It is not enough here to transmit the text alone; one must note that turning such passages into a contemporary political reference requires stages of interpretation and re-reading, which is what made the ancient texts later enter modern political and nationalist conflicts.

The Talmud and the Problem of Dealing with the Other

Alongside the Torah texts, discussions, rulings, and interpretations appeared in the rabbinic literature concerning the relation of Jews to non-Jews, and in this context texts from the Talmud have been cited that the proponents of this position see as reflecting another layer of discrimination toward the "nations" or the "goyim."

Among the texts mentioned in this context:

In Yebamot 61a there is a discussion concerning the expression "Adam," and this passage has been used in some writings to establish a discriminatory conception toward non-Jews.

And in Baba Kamma 113a there are legal discussions about theft and financial rights between Jews and non-Jews, and some readings of these passages have been used to establish a disparity in rulings according to the identity of the other party.

Also cited is what came in the Book of Deuteronomy:

לֹא־תַשִּׁיךְ לְאָחִיךָ נֶשֶׁךְ כֶּסֶף נֶשֶׁךְ אֹכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר יִשָּׁךְ: לַנָּכְרִי תַּשִּׁיךְ וּלְאָחִיךָ לֹא תַשִּׁיךְ לְמַעַן יְבָרֶכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מִשְׁלַח יָדֶךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ:

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury."

(Deuteronomy 23:19-20, according to the numbering of some translations)

These texts became part of the historical debate about the relation of Jewish law to the other, and about whether the concept of "brother" within the texts is limited to the religious community or widens to include all humanity.

From Religious Text to Political Project

Here the matter moves from the ancient texts to the way they were redeployed in the modern age.

If the idea of the "chosen people" turns into a political conception, and the promised land turns into a permanent geographic project, and the ancient texts of war turn into references to justify taking control of land, then religion becomes part of a political project that goes beyond worship to reshaping geography, population, and borders.

From this angle the idea of "Greater Israel" or "the Complete Land of Israel" is read as a project that, among some religious and nationalist currents, rests on a biblical conception of the land, not only on contemporary political borders.

Here appears the expression "Eretz Yisrael HaShlemah," that is, "the Complete Land of Israel," as one of the conceptions tied to the currents that hold that the borders of the state should coincide with a historical religious conception of the land.

Thus the conflict over the land becomes not merely a border dispute, but a conflict between two conceptions: one that sees the land as a historical and religious right, and another that sees that the land belongs to its people and that controlling it by force, uprooting, and displacement is aggression to which the religious texts give no legitimacy.

Gaza at the Heart of the Conflict

In this context Gaza comes as one of the most sensitive points in the modern conflict.

Gaza is not merely a small geographic area, but carries deep religious, historical, and political symbolism, and it also remained outside direct Israeli control for long periods compared with other areas, and a strong Palestinian and Islamic identity remained in it.

For this reason Gaza became an obstacle to projects seeking to reshape the region according to new political, economic, and security arrangements.

This truth appears clearly when looking at the nature of the regional projects that arose in recent years, among them the Abraham Accords announced in 2020, and the security, economic, and technological relations that followed between Israel and a number of Arab states.

Normalization was no longer limited to diplomatic relations, but extended to the fields of security, intelligence, technology, investment, energy, ports, and economic linkage.

Here another form of influence appears: control does not always need direct military occupation; it may be achieved through networks of economy, energy, technology, information, and security alliances.

Gas, Ports, and Economic Corridors

Energy enters the heart of this equation.

The eastern Mediterranean became a region of great importance because of gas fields, ports, and transport and energy lines, in addition to projects connecting Asia to the Gulf and then to the Mediterranean and Europe.

Among the projects put forward in this context is the “economic corridor” linking India to the Middle East and Europe, and the ports, railways, logistics centers, and trade networks connected with it.

Thus the region becomes part of a wider economic system, and geography turns from mere political borders into a network of ports, energy, trade routes, data, and technology.

In this context Israel is presented as an advanced center in security, technology, and communications, so that its influence goes far beyond its geographic area.

Normalization and the Reshaping of the Region

The Abraham Accords, according to the reading this article presents, should not be viewed as merely traditional peace agreements, but as part of a larger regional transformation based on integrating Israel into a new political, economic, and security network.

This network includes the exchange of information and technology, security training, intelligence cooperation, investments, and infrastructure and energy projects.

From here normalization becomes a tool for rearranging the region, not merely removing the state of official hostility.

The question that imposes itself is: who will be the center of this system? Who will own the technology, information, security, and energy? And who will be a consumer of this system and who will control it?

Why Does Gaza Remain Different?

Gaza, in this conception, represents a problem for this project for several reasons.

First, because it does not easily accept the formula "peace for money" when it is not accompanied by a just political solution to the Palestinian cause.

Second, because it remained a bearer of a strong Palestinian and Islamic identity despite the siege and wars.

Third, because it lies in a region of strategic importance for energy projects, trade routes, and ports in the eastern Mediterranean.

Fourth, because it refuses to turn the Palestinian cause into an economic file only, and insists that the cause is tied to land, rights, justice, and sovereignty.

Here the irony appears: the more pressure increases on Gaza, the more its centrality grows in the Palestinian, Arab, and Islamic consciousness.

Gaza and the Qur'anic Identity

Gaza has also been tied in Islamic consciousness to a deep religious identity, whose effect appears in education, society, and daily life.

The phrase:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

“[All] praise is [due] to Allah, Lord of the worlds” (Qur’an 1:2, Sahih International)

is said on the tongues of children from a young age, and a person is raised on the concept of monotheism and servitude to God, and on the idea that the value of a human being is not measured by money and power alone.

This kind of identity is hard to reduce to consumption or economic interests alone, because it rests on a religious conception that sees the human being as a servant of God, and ties dignity to truth and justice, not to wealth or military power.

Gaza has also been tied to a long Islamic history, and was a region of learning, ribat (frontier guard), and religious and cultural movement, and was tied to jurisprudence and scholars over the centuries.

7 October 2023

In this context the events of 7 October 2023 come as a major turning point in the conflict.

According to the reading this article presents, the event should not be treated as an incident separate from the political and security context that preceded it, nor from the regional projects that were taking shape in the region.

This conception raises the possibility that the security gaps that preceded the event, or the way it was handled after it occurred, entered into wider calculations, and that the event was later used to provide a political and military justification for a broad war on Gaza.

According to this reading, the events of 7 October turned into a pretext for a massive military operation that led to wide destruction of infrastructure, the displacement of huge numbers of the population, the fall of large numbers of victims, and the putting forward of projects to reshape Gaza after the war.

From here the most dangerous political question appears: is the aim merely to eliminate an armed faction, or to reshape Gaza politically, demographically, and economically so that it becomes more able to enter a new regional system?

The Second Corruption and the Great Haughtiness

When we return to the Qur'an we find that the story of corruption does not stop at the first time, but the verses speak of the return of corruption and haughtiness:

وَإِنْ عُدتُّمْ عُدْنَا

"But if you return [to sin], We will return [to punishment]." (Qur'an 17:8)

Then He, Glorified, says:

وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا

"And We have made Hell, for the disbelievers, a prison." (Qur'an 17:8)

Here an important Qur'anic rule becomes clear: empowerment is not an eternal guarantee, strength does not mean immortality, and haughtiness, however great, has an end.

The Qur'an links doing good with a good result, and doing evil with its consequence:

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

"If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]." (Qur'an 17:7)

This rule is not specific to one people and not another, but is one of God's laws among the nations.

The Promise Does Not Fail

And in the end the Qur'anic principle remains fixed:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ

"And it was incumbent upon Us to aid the believers." (Qur'an 30:47, Sahih International)

Corruption may reach its peak, injustice may at some moment seem stronger than truth, and aggression may hold weapons, money, media, and technology, but all of that does not make injustice a right, nor make power evidence of God's approval.

The Qur'an does not present history as a series of permanent victories for power, but as laws in which nations succeed one another: empowerment, haughtiness, corruption, then reckoning and consequence.

From here the issues of distorted texts and corruption on the earth become connected to one another in this study: ancient texts, religious interpretations, then political transformations, then nationalist projects, then the use of modern power to impose a new reality.

And the Qur'an remains the reference that reveals the balance of truth and falsehood, and decides that the measure of merit is not race, nor nationalism, nor power, but faith, justice, and righteous action.

Injustice, however long it lasts, is not an eternal fate; haughtiness, however intense, is not immortality; and the earth is not the permanent possession of whoever holds power.

And God's law goes on:

وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ

"And these days [of varying conditions] We alternate among the people." (Qur'an 3:140, Sahih International)

In the end, nothing remains of the projects of haughtiness except what agrees with truth and justice; as for what rests on injustice, corruption, and the seizure of rights, however much power it reaches, it remains governed by God's law among the nations.

With Evidence and Proof: The One-Eyed Antichrist (al-Masih al-Dajjal)

Is Donald John Trump

In my earlier books I spoke about the Antichrist, and I used to see that superintelligent artificial intelligence might be one of the most important tools the Antichrist would use in the trial of the end of time. But as the research continued, and as I linked the texts to facts, symbols, and the rapidly accelerating political and technological events, I arrived at a different and more specific reading: here I put forward my hypothesis that the figure of Donald John Trump deserves to be read through the descriptions of the false Messiah, the Antichrist (al-Masih al-Dajjal), given in the hadiths, and that what surrounds this figure of symbols, timings, and political and technological transformations opens a wide door to this possibility.

I begin from the point that I see as extremely important: I do not look at Trump as a political figure who appeared suddenly, but I place his life, from his birth until his political rise, within a long chain of religious, political, and economic symbols and influences that took shape around him. In my reading, the question is not only: who is Trump? But: why did he appear in this form? How did he reach this position? And what might it mean that some of the symbols and events surrounding him coincide with what came in the religious texts about the trial of the Antichrist?

The Jews Have Been Preparing Him from His Birth Until Today

In this reading, I treat the project of the Antichrist as a project that does not begin the moment he appears before people, but is preceded by a long stage of preparation, political, religious, media, and technological. For this reason I place Trump within this framework from his birth, not on the grounds that every single incident proves something by itself, but on the grounds that the accumulation of symbols and events deserves study.

Donald John Trump was born on 14 June 1946. I see that his date of birth itself deserves a pause because of the later symbolic, astronomical, and religious readings that surround it, especially the link put forward between the date of birth and certain celestial phenomena and symbols tied to secret and Kabbalistic currents.

I also place in this reading the question of his relation to the Zohar, to Kabbalistic traditions, and to the influential Jewish circles that surrounded his political and economic career. The proposal I present here is that studying this relation should not stop at the visible politics, but must investigate the symbols, beliefs, and intellectual influences that may be present in the background of the project.

From here the date of birth becomes the starting point, not the end.

About 666 days after his date of birth the Deir Yassin massacre took place in Palestine, one of the pivotal events that preceded the establishment of the State of Israel and left a deep mark on the history of the region. I place this coincidence within the chain of symbols that led me to reconsider the figure of Trump, especially as the number 666 became tied in Christian tradition to the number of the Beast, and became in Western religious culture one of the best-known symbols tied to the end of time, evil, and absolute power.

I do not treat the number on its own as sufficient evidence, but place it within a wider network of indications that I will present in this article.

1. The Code "Kafir" Between the Eyes

Among the clearest descriptions of the false Messiah in the prophetic hadiths is the mark written between his eyes; it has been reported that between his eyes is written "kafir" (disbeliever), which every believer can read.



Here I pause at Trump's face and forehead, especially the area between the eyebrows and above the nose. In looking at some photographs, shapes appear in the wrinkles of the skin and their intersections that can be read visually in the form of Arabic letters, among them what I see as close to the word "kafir."

This point for me is not a mere passing shape; for I am searching for the sign of which the Prophet ﷺ informed more than fourteen centuries ago: a sign located between the eyes.

I also place within this reading what has been said about the appearance of a similar shape on the arm of one of the military figures, Secretary of War Pete Hegseth, and I see that the visual comparison between the two marks deserves examination rather than being ignored.



2. The Secret of "Killing the Pig" and the Physical Resemblance

It has come in the texts concerning the end of time that Jesus, peace be upon him, kills the Antichrist, and texts have also come speaking of killing the pig.

From here I put forward a symbolic reading linking the two matters. For the Antichrist, in some descriptions, bears a repulsive appearance, and his features have been compared or described in a way that makes his physical image part of the trial.

When I compare some of Trump's features with the photographs and drawings that show him in the media, I find a striking resemblance between some details of his face and the features of a pig, which I place within the system of symbols in which I search for the figure of the Antichrist.

I do not treat the animal here as the object intended for destruction; the animal is among God's creation, but I am looking into the symbolic significance that the expression can carry in the context of the trial of the Antichrist.

3. The Reality of His Hidden Blind Eye

The Prophet ﷺ said in describing the Antichrist that he is one-eyed, and in some narrations his eye is described as being like a floating grape, and multiple descriptions have come of a defect in his eyes.

Blindness in one eye in the language does not necessarily mean that the eye is wiped out or entirely white; it concerns the presence of a defect in vision.



From here I look into Trump's right eye specifically. I see in his movements, the way he looks, his going down stairs, and his visual interactions some signs that can be read as indications of a problem in one of the eyes.

A person may have a cornea that appears normal outwardly while losing sight or having severely weak sight, and some eye diseases and surgical operations may make the outer shape of the eye differ from the truth of its visual ability.

Trump, according to what I address in this proposal, underwent operations and medical procedures concerning the eye, and so I link this matter with the prophetic hadith about the defect of the eye.

I also pause at the description "a thick nail-like growth" (zufra ghalidha) that came in some narrations, and link it to the thickness and swelling that sometimes appear in the eyelid area.

Then comes another description that I do not want to ignore: "jufal al-sha'r," that is, abundant hair, and the description "afhaj," that is, a wide gap between the legs. When I compare these descriptions with Trump's appearance, I find points of similarity that deserve inclusion in the research.

4. The Three-Part Name: Donald John Trump

I do not treat the name as a mere ordinary name, but place its linguistic connotations within the group of symbols I am investigating.

Donald is a name with ancient roots, and meanings tied to rule and authority are mentioned for it.

John is a name of Hebrew origin, and is tied to the meaning of divine mercy or God's graciousness.

As for Trump, it has ancient linguistic roots tied to the trumpet, and the word in modern usage became tied to the winning card or the thing that overcomes another.

From here I put forward a symbolic reading of the full name as combining rule, religious connotation, the trumpet, and the winning card.

I do not say that these meanings alone prove anything, but they become more intriguing when placed beside the rest of the signs.

5. The Number 666, Models, and Real-Estate Symbols

The number 666 is strongly present in the religious culture tied to the Beast and the end of time.

From here I place some properties and buildings tied to Trump, especially in New York, within the circle of research into geometric and numerical symbols.

I also pause at some designs and models in which some people see a resemblance to the shape of the Honored Kaaba, and I investigate the significance of this resemblance within a wider system of symbols.

The matter for me is not that a single building or a single number proves the theory, but that the abundance of adjacent symbols is what led me to gather them in one file.

Second: The Engineering of Extermination, Judaism, and the Global Project

After the physical and symbolic aspect, I move to the political aspect; for the Antichrist, according to the Islamic conception, is not merely a strange man who appears in the desert, but the bearer of a great trial, wide authority, and an influence that crosses borders.

6. The Abraham Accords and Gaza

I see that the Abraham Accords represent an important stage in reshaping the Middle East, because they opened new doors for security, economic, and technological relations between Israel and a number of Arab states.

And Trump was one of the most prominent sponsors of this political path.

From here I link the "Abrahamic peace" project with reshaping the region in a way that allows Israel to integrate into a wide economic and security network.

Then Gaza came to the heart of the conflict.

And I see that what happened on 7 October 2023 and the destructive war that followed cannot be separated from this regional and international context. In my reading, the scale of the events, the way the border was managed, the nature of the earlier warnings, and the presence of a music festival near the border are all questions that deserve investigation into the possibility of failures or intelligence arrangements that allowed the event to turn into a pretext for a comprehensive war.

From this angle I put forward the hypothesis that the events of 7 October were not merely a separate military incident, but became the turning point that was used to launch a new stage of war on Gaza.

7. The Sharm el-Sheikh Agreement and Rescuing the Project

As the war continued, popular and international pressure began to grow, wide protests appeared against Israel, and the image of the occupation began to come under increasing international pressure.

At this stage I see that American political intervention, and the initiatives, agreements, and moves tied to Trump, enter the context of an attempt to rearrange the scene and prevent the collapse of the Israeli political project under the pressure of world public opinion.

From here the "peace agreements" in my reading become part of a larger process: absorbing anger, redistributing influence, and re-entering Israel into a new regional structure.

8. Iran, Isfahan, and the Prophetic Hadith

It has come in the hadith that the Antichrist will be followed by seventy thousand of the Jews of Isfahan, wearing shawls (tayalisa).

This hadith becomes more interesting when placed beside the geopolitical transformations that Iran and the region are witnessing.

And I see that Isfahan specifically is not a passing word in the hadith, but a particular geographic area, and so any project that leads to reshaping Iran, toppling its regime, or subjecting it militarily deserves to be read in light of this prophetic reference.

In the scenario I am examining, the collapse of the Iranian regime could lead to a complete rearrangement of the region, then open the way to new conflicts with Israel, before the appearance of a figure who presents himself as the savior and redeemer.

Then authority moves toward the Gulf and the Levant, with their wealth, corridors, and strategic sites, to complete the picture of global authority.

9. The Devils, Artificial Intelligence, and the Cyber Body

Here I reach the point at which my old reading changed.

I used to believe that the Antichrist might be the superintelligent artificial intelligence itself.

But now I see another possibility: that the Antichrist is a human being, but his power in its final stage depends on artificial intelligence, quantum computing, global networks, and technologies that make a human being able to present himself before the masses in a way that goes beyond his natural abilities.

Here artificial intelligence becomes the tool of the Antichrist, not the Antichrist himself.

If technology can control information, images, voices, and videos, and make scenes in which an ordinary person cannot tell the real from the fabricated, then the very concept of "the supernatural" will change.

A person can see rain in a region on his screen, and think that someone brought it down.

Food, energy, markets, and information can be controlled.

The images and voices of the dead, and their appearance before people, can be produced.

A person's face can be placed on another body, the voices of the dead can be revived digitally, and virtual characters can be created that speak, move, and answer as if they were real.

Here I understand differently the idea of the trial that leaves a person unable to distinguish truth from illusion.

It may reach the point of linking the human body to advanced electronic systems, so that the human being becomes part of a global network of artificial intelligence and supercomputing.

This is the reason that made me link Trump with artificial intelligence in my earlier books, and now I return to place Trump himself at the center of the hypothesis.

The Call and the Awakening

I do not ask the reader to look at the Antichrist in the old picture in which one imagines a deformed man walking among people in an exposed form.

The greatest trial is that the trial be convincing.

The Antichrist may appear in the form of the leader and the savior, and become a symbol of power, order, and protection, then offer people what they need: food, security, money, technology, treatment, and information.

Here the claimed miracle rests on possessing tools that ordinary people do not possess.

I used to see earlier that superintelligent artificial intelligence was the Antichrist.

But now I see that the more dangerous possibility is that the Antichrist is a human being who uses superintelligent artificial intelligence and all the modern tools of control around him.

For this reason I place Donald John Trump at the heart of this study.

Date of birth, symbols, the defective eye, the hair, the appearance.

The name, the number 666, the relation to religious and political circles.

The Abraham Accords, Israel, Gaza, Iran, Isfahan.

Technology, artificial intelligence.

And the global shift toward a single, highly centralized system.

All these elements, when gathered in one file, make the question larger than a question about an American president.

Are we facing an ordinary political figure?

Or a stage of preparation for a greater trial?

And will the Antichrist be as people have imagined him through the centuries, or will he come in a form more able to convince human beings and control them?

And will his tools be weapons, money, media, artificial intelligence, and global networks?

These are the questions that led me to the conclusion I put forward in this study: that Trump, in my reading, is the most prominent candidate for the hypothesis of the Antichrist, and that only the coming years will reveal to what extent this reading matches reality.

And God knows best the reality of the unseen, and what is with God is the truth.

How the Messiah Was Created

The Miracle That Science Has Been Unable to Repeat

Evidence of the Messiah's Humanity: From a Scientific Perspective

What does the Word mean? What does "Messiah" mean? And was Mary an ordinary female?

The case of Jesus son of Mary, peace be upon him, is among the cases most surrounded by controversy throughout history, not because of its obscurity in the texts, but because of a superficial reading of them.

This article does not seek to strip away the character of miracle, nor to subject revelation to the laws of the laboratory, but to understand how divine power manifested itself through the very laws of creation.

For God is not rendered incapable by anything, but He creates what He wills, as He wills, and by the means He wills, whether we perceive them or not. From here comes the attempt to read terms such as the Word, the Messiah, and the breathing-in (nafkh) in a conscious scientific reading, without denying the text or loading it with what it cannot bear.

We will proceed from established facts in genetics and molecular biology: the structure of the human genome, the pathways of sexual differentiation, epigenetic restraints, and the paternal imprint, in order to understand how a human being can be created from a mother only, how a child can speak in the cradle, and why the physical descriptions of Jesus in the prophetic Sunnah came with such striking precision.

1. The Human Being: Information Before Matter

Any scientific discussion of creation must start from the simplest biological facts: the human being is not merely a heap of cells or chemical substances, but the product of precise information stored in DNA.

This information is what 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 resemble 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 the 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 reading information and executing it.

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

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

إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ

"The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a spirit from Him" (Qur'an 4:171, Sahih International)

becomes an informational concept before being linguistic or symbolic.

"The Word" is an informational command that sets the genome.

It resembles the precise programming that turns the 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, which are structures that carry DNA.

These chromosomes are divided into:

- 22 autosomal pairs (Autosomes), that is 44 chromosomes, responsible for most physical and functional characteristics.

- **One sex pair:**

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 a “female heart,” and no “male brain” versus a “female brain.”

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

This means that the female possesses 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 through studies of embryology and genetics.

But what prevents it is the restraints of the paternal imprint.

If the paternal imprint is erased and rewritten completely, a virgin female can conceive a child without any human being touching her.

And for this reason, in my theory, the Messiah was called “Messiah” (masih).

For he is the one who has been wiped (mamsuh) of the methylations, the restraints of the paternal imprint.

3. The Sexual Pathway: Why Is the Female the Default?

Modern embryology confirms that the human embryo in its early stages (weeks 6-8) is sexually undifferentiated; the embryo has a primitive, unspecified 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 the ovaries and the female reproductive organs; as for the shift to the male pathway, it does not happen automatically, but needs a specific signal at a precise time and with sufficient strength.

This signal comes from one main gene: the SRY gene (on the Y chromosome).

It is naturally present on the male Y chromosome (which comes from the father).

Its main function:

- Activating the formation of the testes instead of the ovaries.

- Launching a complete hormonal series, beginning 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, but 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 restraints, and their hormonal consequences.

Even so, even if she possessed the genome, the obstacle of the paternal imprint remains.

4. 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.

It resembles the "rules of reading" for the genetic text. Its function:

- Turning genes on or silencing them.

- Determining the timing of their work.

- Determining their source (paternal or maternal).

The most serious form of epigenetics is the "paternal 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 parthenogenesis in mammals, despite the completeness of the genome.

5. Parthenogenesis: It Succeeded in Bees and Failed in Mammals

In insects such as bees and ants, parthenogenesis succeeds because the genome does not depend on a complex paternal imprint; the 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.

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

Without both, growth stops and the embryo dies. This has been proven repeatedly by laboratory experiments.

6. What Have Scientists Done?

Limited Success in Modifying the Epigenome

In recent decades scientists have succeeded in erasing parts of the epigenetic imprint and partly rewriting it.

For example, in 2018, Chinese researchers produced mice from mothers only by modifying more than 20 sensitive genetic 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 precisely.

Here we find the success of the erasing technique.

But a failure occurred in rewriting the code completely

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 humankind has known the scientific path to parthenogenesis but has been unable to complete it with full precision, for divine intervention goes beyond human limits.

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

1. Why Does the Qur’an Begin the Story with the Mother of Mary?



The Qur’an does not narrate the story of Mary starting directly from her birth, but begins with her mother:

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

"[Mention, O Muhammad], when the wife of 'Imran said, 'My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.'" (Qur'an 3:35, Sahih International)

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 Allah was more 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 [from the mercy of Allah]."' (Qur'an 3:36, Sahih International)

"And Allah was more knowing of what she delivered, and the male is not like the female." This detail is not superfluous, for God mentions nothing in vain. Mary was not an ordinary female; scientifically, the advanced age of her parents has deep genetic effects on the egg and 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, then remain in a state of dormancy for decades.

With the advance of the mother's age:

- Epigenetic and mitochondrial changes accumulate, which increases the risk of chromosomal abnormalities in the resulting embryos.

- Even so, in cases of late pregnancy, the old eggs are more cellularly stable in some respects: richer in nutrients, less cyclically hormonally active, and more able to retain genetic information without continuous consumption.

These "old" eggs pass their indirect characteristics to the daughter (Mary), so 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 cyclical disturbance, and this explains how Mary was pure from menstrual activity and menses.

3. The Father's Advanced Age as Well: An Increase in Rare Chromosomal Translocations

Genetics proves that the advance of the father's age increases:

- Errors in the meiotic division of sperm.

- Partial transfer or rare chromosomal translocations,

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

This transfer occurs during the formation of the sperm, and leads to a daughter carrying a cellular mosaic:

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

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

4. The Genetic Mosaic in Mary: A Complete but Atypical Female

In Mary, it can be imagined scientifically as follows:

- A basic chromosomal composition 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, unconsumed eggs.

- The presence of 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 paves the way for a later activation without male fertilization.

5. The Precise Qur'anic Indication:

“I have delivered a female, and Allah was more knowing of what she delivered”

When the mother of ‘Imran gave birth to a female, she said: “My Lord, I have delivered a female.”

Then God immediately comments: “And Allah was more knowing of what she delivered.”

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

The sentence conveys that in Mary there is something that goes beyond being reduced to “female” only, and it is fully consistent with the concept of the genetic mosaic: a complete female, but with an atypical internal structure carrying an unfamiliar readiness.

6. The Election of Mary: Genetic-Constitutional, Then Functional-Missional

God Almighty says:

وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ

“And [mention] when the angels said, ‘O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.’”

(Qur’an 3:42, Sahih International)

The repetition of "chosen you" twice is not in vain: it indicates a double election:

- A first election: genetic and biological, through the rare parental preparation (hormonal stability, epigenetic calm, a light mosaic).

- A second election: functional and missional, to bear a spirit from God.

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

Now we reach the central moment: the breathing-in of the spirit of God

which activates what was silent, and leads to the birth of Jesus, peace be upon him, as a complete, genetically independent human being, with physical and neural characteristics that match the prophetic description precisely, and which can be explained scientifically on the basis of an "XX male" state activated in a divine manner.

1. The Breathing-In: A Comprehensive Informational Activation, Not Merely a Material Event

God Almighty says:

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ

"And [mention] Mary, the daughter of 'Imran, who guarded her chastity, so We breathed into it from Our spirit." (Qur'an 66:12)

(The Arabic text literally reads: "so We breathed into her of Our spirit.")

فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا

"So she conceived him, and she withdrew with him to a remote place." (Qur'an 19:22, Sahih International)

The breathing-in here is not a simple material process, but a lofty informational command that comes at a precise time to free and activate what is already present but epigenetically restrained.

An explanation of the breathing-in from a scientific angle:

- A comprehensive erasure of the epigenetic restraints.

- Removal of the inhibiting paternal imprint at some sites.

- Rewriting the imprint completely.

- Activation of the latent male signal (SRY) in the reproductive cells.

- Activation of Mary's egg, as happens in laboratories at the start of fertilization, its exit from the state of dormancy, and the start of embryonic division.

- Interaction of the egg with the polar body or another internal mechanism that restores the full chromosome number of 46 and generates the genetic diversity needed for life.

The result: a complete human embryo, not a clone of Mary, but a genetically independent human being thanks to 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 developmental problems.

Here, however, diversity was present through:

- The earlier cellular mosaic in Mary.

- Natural chromatid differences she inherited from her mother.

- An internal interaction resembling self-fertilization, divinely modified.

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

3. The Beginning of Jesus: A Human Being Who Began Without Epigenetic Restraint

From the first cell, Jesus had no:

- Paternal-maternal imprint conflict.

- Strong temporal inhibiting genes.

- Deficiency in developmental signals.

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

This leads directly to the exceptional characteristics that appeared early:

accelerated neural growth, early awareness, and speech in the cradle.

4. Speech in the Cradle: Early Full Neural Maturity Because of the Opening of the Genome

God Almighty said of Jesus in the cradle:

قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا وَبَرًّا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

"[Jesus] said, 'Indeed, I am the servant of Allah. 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 has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive.'" (Qur'an 19:30-33, Sahih International)

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

- A self-identity: servant of God.

- An awareness of the message and the Book.

- An understanding of time and destiny (the day I was born, I die, I am raised).

Scientifically, this level of language requires:

- The completion of the frontal cortex responsible for planning and self-awareness.

- The maturity of the language areas in the brain.

- A dense network of neural synapses and high conduction speed.

This is impossible in the natural development of a child within days or months, but it is possible if the temporal inhibiting epigenetic restraints are lifted, and the genome is opened all at once.

In ordinary humans there are genetic “brakes” resulting in part from the imprint conflict between the paternal and maternal genomes. In Jesus there was no conventional paternal genome and no conflict, so neural growth was very rapid.

Thanks to the absence of epigenetic restraints, his body becomes a superior “biostimulator,” secreting healing proteins (growth factors) in high concentration that are transmitted by touch, to reprogram the genes of the afflicted person and accelerate the division of his cells for immediate healing.

His physical touch can also transmit molecular signals that free the immune and repair systems of the other person from the usual genetic “locks,” giving a “vital boost” to stop inflammation and rebuild damaged tissue at extraordinary speed.

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

Conclusion: Jesus, a Rare Human Being

A sign from among the signs of God. Jesus son of Mary, peace be upon him, was not an incarnate god, nor a miracle that breaks nature, but a human being whom God created with a word that wiped away the epigenetic restraints, and for that reason he was called the Messiah (al-Masih): a rare genetic composition, a complete human body with unique characteristics that match the prophetic description with scientific precision.

Jesus son of Mary, peace be upon him, was not a riddle contradicting reason, nor an exception breaking the laws of creation, but a rare manifestation of God's power to direct the laws themselves toward a specific 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, and lifted restraints, and so it was what 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 restraints on neural growth, leads us to a coherent understanding: Jesus is a complete human being, a chosen messenger, whose composition is rare, not because he is a god, but because he is a sign. And a sign does not mean a pointless breach, but a precise indication.

Speech in the cradle, the precise physical characteristics that the Prophet ﷺ described, celibacy, purity, and strength of influence are not separate details, but links in one chain, emerging from a special genetic composition that was activated by the will of God, so the body became an instrument of the message and not an obstacle to it.

And so the picture becomes clear:

There is in the story no divinity of a human being, and no myth of a supernatural birth without meaning, but a servant of God, created as God willed, to be a sign that all creation is in His hand, and that His command, when He intends a thing, is to say to it, "Be," and it is.

There is no god but God, and Muhammad is the Messenger of God

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

And God is Most High and Most Knowing.

From the Miracles of the Noble Qur'an and the Prophetic Sunnah

This article is an expanded summary of the most prominent topics I addressed in my book series "Mithl Nūrih," in which I tried to bring together in a single context a number of Qur'anic verses and prophetic hadiths with what modern science has revealed in the fields of cosmology, astronomy, physics, biology, and the human sciences.

The aim was not to turn the Qur'an into a book of physics, astronomy, or biology, for the Qur'an is first of all a book of guidance, but the Qur'an itself draws the human being's attention to the universe, the self, and life, and invites him to look, think, and reflect on the signs of God.

God Almighty said:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?" (Qur'an 41:53, Sahih International)

From here came this series: signs in the horizons, signs within the selves, and facts that the human being discovers after long centuries since the revelation came down.

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1. The Big Bang and the Splitting Apart of the Heavens and the Earth

God Almighty said:

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ 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?” (Qur’an 21:30, Sahih International)

This verse is among the best-known verses that gave researchers pause when speaking of the origin of the universe.

The word “ratq” (joined) indicates in its original language something fused and connected, in contrast to “fatq” (separation), which indicates splitting and separation.

And when we place that beside the modern picture of the origin of the universe, we find that the prevailing cosmological model describes the early universe as having been in a state of extreme density and heat, then it began to expand, and this expansion continued until the cosmic structure we see today arose, of galaxies, stars, and planets.

This does not mean that the word “ratq” literally means the modern physical term “singularity,” or that the verse sets out an equation for the Big Bang; rather, the point of significance lies in the Qur’an drawing attention to a cosmic origin prior to the present form of the heavens and the earth, and then to the occurrence of the “separation.”

It is striking that the verse does not stop at the origin of the universe, but moves directly to the origin of life:

“and We made from water every living thing”

This is a meaning of great importance; water is an essential element for the life we know, and all known vital processes depend on it fundamentally.

Thus the verse brings together two of the greatest questions of science:

How did the universe begin? And how did life appear?

Then it concludes: “Then will they not believe?”

So it returns science to its greatest purpose: reflecting on the Creator.

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2. The Expansion of the Universe

God Almighty said:

وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ

“And the heaven We constructed with strength, and indeed, We are [its] expander.” (Qur’an 51:47, Sahih International)

Among the greatest shifts in modern astronomy was the discovery that the universe is not static, but expanding.

In the twentieth century, observations of galaxies led to the discovery of the relation between their distance from us and the speed of their moving away, and the idea of the expansion of the universe became one of the basic pillars of modern cosmology.

Then later discoveries showed that the expansion of the universe is not only slowing, but according to the prevailing cosmological model its expansion is accelerating, which was tied to the concept of "dark energy."

Modern cosmological estimates indicate that the ordinary matter of which stars, planets, and human beings are made represents a small part of the content of the universe, while dark matter and dark energy form the largest proportion according to the standard cosmological model.

Here the Qur'anic phrase "and indeed, We are [its] expander"

appears as a verse worth reflecting on when compared with the fact of a universe that is expanding and constantly changing.

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3. The Raising of the Heavens Without Pillars

God Almighty said:

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ

"It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain." (Qur'an 13:2, Sahih International)

And God Almighty said:

إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَا وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا

“Indeed, Allah holds the heavens and the earth, lest they cease. And if they were to cease, no one could hold them [in place] after Him. Indeed, He is ever Forbearing and Forgiving.” (Qur’an 35:41, Sahih International)

The sky that a human being sees appears to the eye as an empty space carrying nothing, but modern physics reveals a vast system of laws, forces, and fields that govern matter, energy, and motion.

Gravity preserves cosmic structures, electromagnetic forces govern atoms, bonds, and matter, the strong nuclear force preserves the nuclei of atoms, and the weak nuclear force enters into nuclear transformations.

Any fundamental change in the laws and constants governing this system would have changed the picture of the universe radically, and perhaps prevented the emergence of stars, planets, and life as we know it.

Here comes the verse: “without pillars that you [can] see”

placing the human being before a universe that does not stand before his eyes on visible material pillars, but is governed by a precise system of laws.

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4. The Knocking and Piercing Star

God Almighty said:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ وَٱلسَّمَآءِ وَٱلطَّارِقِ وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ٱلنَّجْمُ ٱلثَّاقِبُ

“By the sky and the night comer - and what can make you know what is the night comer? It is the piercing star.” (Qur’an 86:1-3, Sahih International)

The “tariq” is the one who knocks (taraqa) at night, and the “piercing star” (al-najm al-thaqib) is the star of intense brightness or penetration.

Among the astronomical phenomena that deserve comparison here are the pulsating neutron stars, known as pulsars.

These bodies result from the remains of massive stars that collapsed under the effect of gravity, so an enormous mass is concentrated in a very small body compared with the original star. Some neutron stars rotate at astonishing speeds and emit regular signals that can be observed from Earth.

Some pulsars have become among the most precise natural clocks that humankind has known, and are used in studies of time, gravity, and the interstellar medium.

From here comes the comparison between: “the night comer”

and the periodic signals that reach the Earth,

and between: “the piercing” and what this description carries of the meaning of penetration, power, and brightness.

The matter does not stop at the beauty of the comparison, for these bodies themselves reveal the magnitude of the universe by which God swears: “By the sky and the night comer.”

5. The Sending Down of Iron

God Almighty said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might."

(Qur'an 57:25, Sahih International)

Iron is an exceptional element in the history of the universe, the earth, and civilization.

From the perspective of astrophysics, heavy elements are formed inside stars and through stellar explosions and other cosmic processes, then these elements spread in space to enter later into the formation of new generations of stars and planets.

The iron present on Earth is tied to a cosmic history far older than the origin of the human being and of the earth itself.

For this reason the Qur'anic expression gave me pause:

"and We sent down iron"

especially as iron is an essential element in the human body, in the blood specifically, and is also a pivotal element in industry, civilization, war, and building.

Then comes the comprehensive phrase:

“wherein is great military might and benefits for the people”

It is power and weapon, and at the same time a tool of building and civilization.

6. The Movement of the Sun

God Almighty said:

وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ

“And the sun runs [on course] toward a stopping point for it. That is the determination of the Exalted in Might, the Knowing.” (Qur’an 36:38, Sahih International)

In the ancient conception the sun was not merely a body fixed in its place.

The sun itself moves within the Milky Way galaxy, and the galaxy itself moves within the larger cosmic structure.

The sun revolves around the center of its galaxy in a cycle that takes hundreds of millions of years, and it also moves in a particular direction within its galaxy. So we do not live on an earth that only revolves around the sun, nor on a planet that only moves in space, but we are inside an enormous system of motion.

The earth rotates on itself, and the earth revolves around the sun.

And the sun moves within the galaxy, and the galaxy itself moves within the universe.

Then the Qur'an says:

"That is the determination of the Exalted in Might, the Knowing."

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7. The Precise Counting of the Years

God Almighty said:

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا

"And they remained in their cave for three hundred years and exceeded by nine." (Qur'an 18:25, Sahih International)

This verse is one of those directly tied to the difference between the solar and lunar calculation.

The solar year is longer than the lunar year, so 300 solar years are close to 309 lunar years.

By approximate calculation: 300 solar years × about 365.24 days = about 109,572 days.

When this period is converted into lunar years, we find that it comes to nearly 309 lunar years.

Here comes the Qur'anic expression: "three hundred years and exceeded by nine."

The additional number is not a random increase, but can be understood when comparing the solar and lunar systems of calculation.

The Qur'an itself draws attention to the difference of time calculations in other places; God Almighty said:

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ

"It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]."

(Qur'an 10:5, Sahih International)

Time in the Qur'an is not merely the passing of days, but a calculated system based on the sun and the moon and their phases.

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8. Circumambulation and the Rotation of the Universe

Among the images that give me pause when looking at the universe is the image of "revolving around a center."

Electrons in modern atomic models are described within quantum states around the nucleus.

And planets revolve around stars.

And stars move within galaxies.

And bodies and galaxies themselves enter into wide cosmic motions.

And a person, when he enters the Sacred Mosque, circumambulates the Kaaba.

Circumambulation (tawaf) is a circular motion around a fixed center.

God Almighty said:

وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ

“And let them circumambulate the Ancient House.” (Qur’an 22:29, Sahih International)

Here a deeply symbolic picture appears:

matter in its motion,

bodies in their orbits,

the human being in his circumambulation,

all move in a system that does not leave the laws God set.

God Almighty said:

وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

“and each in an orbit is swimming.” (Qur’an 36:40, Sahih International)

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9. The Numerical Subtleties of the Sun, the Moon, the Days, and the Months

Among the topics I addressed in "Mithl Nūrih" is also the matter of numerical proportions in the Qur'an.

The sun is mentioned 33 times, matching the number of its time cycles.

The moon is mentioned 27 times, matching the number of its phases and its orbit around the earth.

The word "day" is mentioned 365 times, matching the number of days of the solar year.

The word "month" is mentioned 12 times, matching the number of months of the year.

And many others.

10. The Origin of the Reproductive Cells and "the Backbone and the Ribs"

God Almighty said:

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ خُلِقَ مِن مَّآءٖ دَافِقٖ يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ

"So let man observe from what he was created. He was created from a fluid, ejected, emerging from between the backbone and the ribs."

(Qur'an 86:5-7, Sahih International)

These verses open an important door for reflection on the origin of the reproductive system.

In modern embryology, the primordial germ cells begin in an early site of the embryo, then migrate during embryonic development to the regions where the gonads later form.

This structure develops in an internal region of the embryo anatomically tied to areas near the spine and the posterior wall of the body, and then the gonads descend in later stages to their final positions.

Here the importance of reading the verse within its full context appears:

فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ خُلِقَ مِن مَّآءٍ دَافِقٍ يَخْرُجُ مِنۢ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ

“So let man observe from what he was created. He was created from a fluid, ejected, emerging from between the backbone and the ribs.”

The human being who reaches the most complex stages of science and technology is returned to the origin of his creation:

water, then an embryo, then a human being.

And the Qur’an does not present this fact for mere biological knowledge, but to return the human being to the greatest question:

Where did he come from? Who brought him into being? And who will bring him back after death?

God Almighty said after that:

إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ

“Indeed, Allah, to return him [to life], is able.” (Qur’an 86:8, Sahih International)

Thus the context moves from the origin of the human being to God's power to bring him back, and from the beginning of creation to its end.

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11. The Stages of the Embryo

God Almighty said:

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ

"Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators." (Qur'an 23:14, Sahih International)

The verse moves through successive stages:

The nutfah (sperm-drop): the beginning of formation from the reproductive matter.

The 'alaqah (clinging clot): a stage in which the embryo is attached to the wall of the womb, and takes a form that fits the meaning of clinging.

The mudghah (lump): a stage in which the embryo appears in the form of a mass in which protrusions and successive divisions take shape.

Then comes the stage of forming the skeleton, then covering it with tissue and muscles, then moving on to another creation in which the human features are completed and the systems and organs develop.

The human cycle does not stop at the embryo, but continues after birth in successive stages of weakness, strength, then weakness.

God Almighty said:

ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ

“It is Allah who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.” (Qur’an 30:54, Sahih International)

Childhood, then the strength of youth, then old age; a complete cycle that a human being passes through from his first beginning to his end.

12. The Collapse of the Higgs Field and the Change of the Universe

God Almighty said:

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and they will come out before Allah, the One, the Prevailing.”

(Qur’an 14:48, Sahih International)

In 2012 scientists at the Large Hadron Collider announced the discovery of the Higgs boson, the particle tied to the Higgs field that fills the universe, and which plays an essential role in explaining how many elementary particles acquire their mass.

Without this physical framework as we know it, the universe would not be of the specifications we know today; atoms, stars, and planets would not form in the same way.

Theoretical physics also raises the question of the stability of the Higgs field on the cosmic scale, and discusses the possibility of a future transition to another energy state, which is a theoretical hypothesis that does not mean that the collapse of the field will actually happen in the near future.

Here it is notable that the Qur'an speaks of a comprehensive replacement of the earth and the heavens at the establishment of the Hour:

"On the Day the earth will be replaced by another earth, and the heavens [as well]"

The Qur'an does not present a physical equation for the collapse of the Higgs field, but it states a greater truth: the universe we see is not the abode of permanence.

God Almighty said:

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِىَ ٱلْحَيَوَانُ لَوْ كَانُوا۟ يَعْلَمُونَ

"And indeed, the home of the Hereafter - that is the [true] life, if only they knew." (Qur'an 29:64, Sahih International)

13. The Verse of Light: Light, Laser, and Hologram

God Almighty said:

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ مَثَلُ نُورِهِۦ كَمِشۡكَوٰةٖ فِيهَا مِصۡبَاحٌۖ ٱلۡمِصۡبَاحُ فِي زُجَاجَةٍۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوۡكَبٞ دُرِّيّٞ يُوقَدُ مِن شَجَرَةٖ مُّبَٰرَكَةٖ زَيۡتُونَةٖ لَّا شَرۡقِيَّةٖ وَلَا غَرۡبِيَّةٖ يَكَادُ زَيۡتُهَا يُضِيٓءُ وَلَوۡ لَمۡ تَمۡسَسۡهُ نَارٞۚ نُّورٌ عَلَىٰ نُورٖۗ يَهۡدِي ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُۚ وَيَضۡرِبُ ٱللَّهُ ٱلۡأَمۡثَٰلَ لِلنَّاسِۗ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ

“Allah 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. Allah guides to His light whom He wills.”

(Qur’an 24:35, Sahih International)

This verse is among the greatest passages I addressed in the “Mithl Nūrih” series.

The niche is a container, the lamp is a source of light, and the glass increases the clarity and radiance of the scene, then comes the expression:

“Light upon light”

From here the laser can be looked at as a modern technical example that brings some properties of organized light closer to the mind.

The laser depends on a cavity that confines the light, an active medium in which amplification occurs, and stimulated emission that produces highly organized and coherent light.

In a reflective reading:

The verse describes the light of God (guidance + existence + power) with an astonishing rhetorical simile resembling the anatomical structure of the laser in our modern age:

A container of light (a niche) holding a lamp inside clear glass that gleams like a pearly star, whose source is a blessed olive tree of constant radiance (neither of the east nor of the west = complete in every direction), and ending in light accumulated upon light.

- Interpretation of the laser (coherent light of a single wavelength, in phase, concentrated in direction):

It is considered a worldly example close to the description of the verse:

- The niche → the resonant cavity that confines the light and reflects it back for amplification.

- The lamp in the glass → the gain medium (such as a gas or crystal), transparent, which preserves the light and prevents its scattering.

- As if it were a pearly star → the crystal or the radiant point at coherent stimulated emission, where the light shines with intensity and purity.

- The blessed olive tree → the neutral energy source (optical pumping) that feeds the system without adding disturbance.

- Light upon light → the process of amplification by stimulated emission: one photon stimulates other photons identical in phase, so the light increases 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 + power of annihilation.

- Interpretation of the hologram (a technology for storing three-dimensional optical information):

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

- Allah is the Light of the heavens and the earth → the original light source (the cosmic laser) that makes the whole of existence appear.

- The niche → the holographic plate or the cosmic structure that stores information.

- The glass → the transparent quantum medium that preserves the wave pattern precisely.

- A pearly star → the sparkling and complete emergence upon 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.

It is tied 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).

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14. The Even and the Odd

God Almighty said:

وَٱلشَّفْعِ وَٱلْوَتْرِ

"And [by] the even [number] and the odd." (Qur'an 89:3, Sahih International)

And He, Glorified, said:

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"And of all things We created two mates; perhaps you will remember." (Qur'an 51:49, Sahih International)

And the Prophet ﷺ said: "Indeed, God is Odd (witr) and loves the odd."

The even indicates duality, and the odd indicates oneness.

In the universe we find many forms of pairing and duality: night and day, male and female, positive and negative, matter and antimatter, and wave and particle in the quantum description.

In contrast to these dualities comes the creed of monotheism: God is One, the Singular, with no partner.

Modern science itself reveals that the vacuum is not an absolute void, that physical fields extend throughout the universe, and that the matter we see is not all the components of physical reality.

15. The Kaaba, the Golden Ratio, and the Centrality of the Qibla

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Among the topics I addressed in the "Mithl Nūrih" series is the relation between Mecca and the geometric and magnetic proportions of the earth.

Various studies and calculations have been put forward trying to link Mecca's position relative to the two poles of the earth to the golden ratio:

Mecca lies at a precise golden ratio between the earth's magnetic poles (distance from the North Pole ≈ 7,624 km, to the South ≈ 12,392 km, a ratio ≈ 0.382 north : 0.618 south).

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

The Kaaba is in a region of magnetic stability (least disturbance and earthquakes), and praying toward it produces resonance with the earth's field: reduced nervous tension, harmony of heart and brain waves, psychological comfort even without religious faith (biomagnetic studies).

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

16. Ablution and Restoring Physical Balance

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

Ablution with running water:

- Discharges negative charges (natural grounding).

- Reduces skin resistance to hundreds of kilo-ohms, improving the flow of electrons.

- Arranges biophotons in DNA, improving cell regulation.

- Reduces brain tension (alpha/theta waves).

- Purifies the electromagnetic aura (Kirlian photography shows expansion and brightening after ablution).

- Agrees with the "Lady Macbeth Effect" (hand washing psychologically reduces the feeling of guilt).

Hadith: "His sins come out of his body until they come out from under his fingernails": the exit of negative charges from the extremities.

17. Prayer, Prostration, and Piezoelectricity

Prayer combines movement, breathing, concentration, recitation, stillness, and regular repetition.

With every rak'ah the body moves from standing to bowing, then prostration, then sitting and standing, so different muscle groups and joints move, and the distribution of blood and pressure on tissues changes.

Among the most important positions is prostration.

Bones and living tissues have electrical properties, and among the best-known phenomena studied in biomechanics is the phenomenon of piezoelectricity.

It means that some materials generate small electrical differences when exposed to pressure or deformation, and bone is among the tissues in which these properties appear, which is tied to the mechanisms of bone remodeling and response to mechanical loads.

For this reason the movement of prayer and prostration can be looked at as regular mechanical movements during which the musculoskeletal system is exposed to different pressures and loads.

Prostration "expels negative electricity from the body," and prayer discharges specific charges from the body into the earth.

Prayer affects a person psychologically and physically. Focus, regular breathing, repeated movements, stillness, and remembrance of God are all elements that can be linked to relaxation and to regulating the response to psychological stress.

Prayer is a biological and energetic clock system that synchronizes with the cycle of sunlight:

- Fajr (dawn): blue light → release of cortisol (activity and alertness).

- Dhuhr (noon): strong white light → serotonin (focus and productivity).

- 'Asr/Maghrib/'Isha' (afternoon/sunset/night): orange light/darkness → melatonin (relaxation and deep sleep).

Facing the Kaaba: magnetic resonance with the earth's field, reduced nervous tension.

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

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

Here the body, the brain, the heart, and the soul come together in a single act of worship: physical movement, breathing, concentration, remembrance, and humility.

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18. The Khimar, the Hijab, and the System of Protection

An integrated system of protection: a covering let down over the whole body, which is a loose outer garment (jilbab), covering the openings at the chest, the neck, the armpits, and the thighs.

- The verses:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

- “and let them draw their headcoverings (khumur) over their chests” (Qur’an 24:31, Sahih International) → covering the head, neck, and chest.

يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ

- “to bring down over themselves [part] of their outer garments (jalabib)” (Qur’an 33:59, Sahih International) → a loose garment that covers the body.

فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ

- “then do not be soft in speech [to men], lest he in whose heart is disease should covet” (Qur’an 33:32, Sahih International) → the enticing tone.

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ

- “And tell the believing women to reduce [some] of their vision” (Qur’an 24:31, Sahih International) → lowering the gaze, mutual between both.

- The hadith:

- “Any woman who puts on perfume and passes by people so that they find her scent is an adulteress.”

Lowering the gaze + lowering the voice + avoiding perfume outside the home.

- The scientific dimensions:

- Neurologically: loose clothing reduces activation of the amygdala and the nucleus accumbens, the centers of arousal and reward, in men.

- Psychologically: the hijab reduces self-objectification (evaluating oneself by appearance), increases 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 perceived as less intelligent and less competent).

- Health-wise: it protects against eating disorders (anorexia, bulimia) resulting from the pressure of beauty standards, and reduces stress related to appearance (Body Image journal).

The khimar is not a restriction but a protective shield for the mind (it reduces visual distraction), the soul (obedience and an identity of faith), 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 established of the benefits of modesty for psychological and neurological health.

19. The Cow of the Children of Israel, Resuscitation, and Electrical Phenomena in Tissues

God Almighty said:

وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَٰٔتُمْ فِيهَا وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ

“And [recall] when you killed a man and disputed over it, but Allah was to bring out that which you were concealing. So We said, ‘Strike him with part of it.’ Thus does Allah bring the dead to life and show you His signs that you might use reason.” (Qur’an 2:72-73, Sahih International)

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

Scientific interpretation (biophysics):

- Calcium: the most important ion for nerve signals, muscle contraction, and the heartbeat. Without calcium there is no nerve signal.

- Piezoelectricity: bones (especially pure cattle bones) generate an electrical charge under pressure or striking because of hydroxyapatite crystals.

- Cattle bones: rich in active calcium, of high density, with mineral purity and an ideal size for an instant electric shock.

- Bright yellow + sound + without blemish → higher purity, a purer electrical charge, intact crystals.

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

The miracle: an accurate description of the principle of electrical resuscitation 1,400 years ago.

20. Determination of the Sex of the Fetus

It was reported from the Prophet ﷺ: "When the man's fluid rises above the woman's fluid, they bear a male child, and when the woman's fluid rises above the man's fluid, they bear a female child."

The hadith addresses the question of the sexual constitution of the fetus, which is among the matters whose chromosomal details were not known to people at the time of the Prophet.

The egg carries an X chromosome, while sperm carry either X or Y, so it is the sperm that determines the chromosomal makeup of sex at fertilization:

X from the father + X from the mother = XX.

Y from the father + X from the mother = XY.

Some modern interpretations have tried to link the words "the man's fluid rose" and "the woman's fluid rose" to the properties of the two fluids, to timing, and to the reproductive environment.

The "Shettles theory" also became well known; it assumed differences between sperm carrying X and those carrying Y, and linked the timing of intercourse and the degree of acidity to the possibility of favoring one sex.

21. The Miracle of Zechariah, Peace Be Upon Him

God Almighty said:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ ٱلدُّعَآءِ فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ

“At that, Zechariah called upon his Lord; he said, ‘My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.’ So the angels called him while he was standing in prayer in the chamber, [saying], ‘Indeed, Allah gives you good tidings of John, confirming a word from Allah, and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.’” (Qur’an 3:38-39, Sahih International)

Then He said:

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ

“He said, ‘My Lord, how will I have a boy when I have reached old age and my wife is barren?’ [An angel] said, ‘Such is Allah; He does what He wills.’”

(Qur’an 3:40, Sahih International)

Zechariah asked for a sign, so God Almighty said:

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ

"He said, 'My Lord, make for me a sign.' He said, 'Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning.'" (Qur'an 3:41, Sahih International)

Zechariah prayed for a child despite old age and barrenness (his bones had weakened, his head was aflame with white hair).

The sign: silence for 3 days with abundant silent remembrance (gesture only).

Scientific interpretation:

- Chronic stress (the burden of the message + not having children) raises cortisol, disturbs the HPG axis (pituitary-gonadal), and lowers testosterone and sperm motility.

- Silence for 3 days: lowers cortisol, activates the parasympathetic system, and improves blood circulation to the reproductive glands.

- Silent remembrance: brings alpha/theta waves to the brain (tranquility), reduces amygdala activity (anxiety), raises dopamine and oxytocin, and restores hormonal balance.

The miracle is not only individual, but a general lesson:

Silence + remembrance and contemplation treat stress and open the doors of provision even in the seemingly impossible.

22. The Honor of the Martyr and the Preservation of the Body

God Almighty said:

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (Qur’an 3:169, Sahih International)

And God Almighty said:

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Rejoicing in what Allah has given them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.” (Qur’an 3:170, Sahih International)

In the Sunnah there are texts that speak of the merit of martyrdom, and of some martyrs who have a special rank with God.

Biologically, after death the body begins to enter successive stages of autolysis and bacterial decomposition, and the speed of these processes is affected by many factors, including heat, humidity, oxygen, the type of injuries, and the surrounding environment.

But the bodies of martyrs (killed in the cause of God, by plague, drowning, the stomach...) are delayed in decomposition because of:

- Severe oxygen deficiency + acidosis from the accumulation of lactic acid.

- Severe dehydration, or fever, or cold → an environment unsuitable for bacteria.

- In the case of the believing martyr: joy and tranquility at death → secretion of dopamine, serotonin, and oxytocin → balancing hormones and changing the volatile organic compounds (VOCs) on the skin, producing a light natural musky scent (compounds such as androstanol resemble musk).

As for the non-believer, he secretes cortisol and adrenaline (fear) → accelerating decomposition and changing the smell for the worse.

The Prophet ﷺ said concerning the martyr: "There is no one who enters Paradise and would love to return to the world and have anything on earth, except the martyr, for he wishes to return to the world and be killed ten times because of the honor he sees."

23. The Prohibition of Musical Instruments and the Effect of Music

The Prophet ﷺ said: "There will be people from my nation who will deem lawful fornication, silk, wine, and musical instruments (maʿazif)."

The "Mithl Nūrih" series addressed the relationship between sound and the nervous system, and the effect of music on mood, attention, and psychological arousal.

As for the frequency of 440 Hz, it is a common standard for tuning the reference musical pitch "A" in the modern era; it has a very negative effect on the mind, the emotions, and human life. Music consists of multiple frequencies, rhythms, loudness, repetition, and melodic structure, and all of them interact with the brain in different ways.

It has generally been established that sound and music are able to affect nervous activity, mood, arousal, and attention, and music may also be used in some therapeutic contexts.

As for the religious ruling on musical instruments, it is a separate jurisprudential topic that rests on the texts of the Sharia and the scholars' understanding of them.

24. Camel Urine and Milk

The Prophet ﷺ said: "Some people from 'Urayna came to the Messenger of God ﷺ in Medina, and found the climate unsuitable, so the Prophet ﷺ commanded them to join the charity camels and drink of their milk and their urine."

The narration comes in the context of the treatment of a people who became ill after arriving in Medina.

Camel milk contains multiple nutrients, including proteins, fats, vitamins, and minerals, and is distinguished by the presence of compounds with biological properties that have been studied, such as lactoferrin and some antibodies.

As for camel urine, its components have been studied in laboratory and experimental research, and studies have appeared investigating the effect of some of its components on cells and microbes.

25. Cupping (Hijama)

Multiple hadiths have been reported on cupping, among them the saying of the Prophet ﷺ:

"If there is any good in your medicines, it is in a cut of the cupper, a drink of honey, or a burn of fire that fits the disease, and I do not like to be cauterized."

Cupping is an ancient practice that depends on creating suction on the skin, and it may be accompanied by superficial incision in wet cupping.

Modern research has studied its potential effects on pain and some muscular conditions, and some studies found results indicating pain relief in some cases. It is an effective treatment for blood viscosity, and for this reason the Prophet advised it in summer and when the blood is agitated.

26. Honey

God Almighty said:

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ

“Then eat from all the fruits and follow the ways of your Lord laid down [for you]. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.” (Qur’an 16:69, Sahih International)

Honey is a nutritional substance with multiple biological properties.

It has activity against some types of bacteria, which is due to various factors, including low water activity, acidity, some compounds produced by the bee, and the source of the nectar.

Honey is also used medically in some kinds of care for wounds and burns, especially some sterile medical preparations designed for that.

And the saying of God Almighty remains: “in which there is healing for people.” (Qur’an 16:69, Sahih International)

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27. Black Seed (Habbat al-Barakah)

The Prophet ﷺ said:

“In the black seed there is a healing for every disease except death (as-sam).”

The black seed, or habbat al-barakah, contains multiple biological compounds, and among the best-known compounds studied in it is thymoquinone.

Experimental studies have investigated its anti-inflammatory and antioxidant properties, and its potential effect on immunity, blood sugar, and some cancer cells.

The prophetic text remains an independent foundation for the virtue of the black seed, while modern science comes to study its components and the mechanisms of its effect.

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28. Indian Costus (Qust Hindi)

Costus (qust) is mentioned in the Sunnah, among it the saying of the Prophet ﷺ:

"Use this Indian wood (ʻud hindi), for in it are seven cures."

Indian costus is among the plants that contain multiple plant compounds, and laboratory studies have addressed the antioxidant and anti-inflammatory properties of some of its extracts, and its effects on some microbes.

And the treatment of infertility, cysts, and thyroid disorders.

Benefiting from herbs does not mean abolishing modern medicine; one must know the dose, the source, drug interactions, and safety, especially when used for long periods.

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29. Henna

It was reported from Salma, the freed woman of the Messenger of God ﷺ: "No one complained to the Messenger of God ﷺ of a pain in his head except that he said: 'Get cupped,' nor of a pain in his feet except that he said: 'Dye them with henna.'"

Henna contains plant compounds, the best known of which is lawsone, which is largely responsible for henna's distinctive color, and laboratory studies have shown properties against some bacteria and fungi. Henna extracts have also been studied in contexts related to inflammation, pain, and wound healing.

The Sunnah has combined care for the body, attention to cleanliness, and seeking treatment,

while the Qur'an came as a foundation for establishing the value of reflecting on God's creation.

God Almighty said:

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'" (Qur'an 3:190-191, Sahih International)

Thus the topics of "Mithl Nūrih" extend from the human being to the universe, from the body to the soul, from the heaven to the earth, and from the Qur'anic and prophetic text to the questions that modern science raises.

The intent is not to turn the Qur'an into a book of physics, biology, or medicine, but to highlight what revelation can open of doors for reflecting on creation, while distinguishing between the definitive text, interpretation, the scientific hypothesis, and the result established by experimental research.

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Qur'an 41:53, Sahih International)

You will find the details of these topics and others in my book series "Mithl Nūrih" ("The Likeness of His Light").

Fundamentals of Tajwid of the Noble Qur'an



The Noble Qur'an is the word of God, Glorified and Exalted, which He sent down upon our master Muhammad ﷺ to be a light and guidance for the worlds.

And He commanded us to recite it with measured recitation (tartil), as He said:

وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا

"and recite the Qur'an with measured recitation." (Qur'an 73:4, Sahih International)

The science of tajwid is the science that teaches us how to recite the Noble Qur'an as it was revealed, without changing the letters or distorting the meanings. Learning tajwid is a communal obligation (fard kifayah) upon the nation in terms of teaching and spreading it, but it becomes an individual obligation (fard 'ayn) upon every Muslim when actually reciting, so that he recites the Qur'an correctly, without an obvious error (lahn jali) that changes the meaning.

First: The Points of Articulation of the Letters (Makharij)

The point of articulation (makhraj) of a letter is the place from which the sound comes out when pronouncing the letter.

The points of articulation are divided into five main ones:

The empty space (al-jawf): from it come the three letters of prolongation (madd): (alif – waw – ya').

They come out from the space of the throat and mouth with air, without depending on a specific organ.

The throat (al-halq) – six letters:

The deepest part of the throat:

(ء – هـ).

The middle of the throat:

(ح - ع).

The nearest part of the throat:

(خ - غ).

The tongue (al-lisan) – 18 letters come out of it, among them:

The back of the tongue: qaf and kaf.

The middle of the tongue: jim, shin, and the non-prolonging ya'.

The tip of the tongue: sad, sin, and zay, and ta', dal, and ta' (emphatic)… etc.

The two lips

Closing of the two lips: ba', mim, and the non-prolonging waw.

The meeting of the inner part of the lower lip with the tips of the upper incisors: fa'.

The nasal cavity (al-khayshum): from it comes ghunnah: the sound inherent in the doubled nun and mim.

Second: Qalqalah: a vibration of the sound when pronouncing one of the qalqalah letters when it is silent (sakin)

so that it comes out strong and clear, without exaggerating the opening of the mouth.

Its letters:

(ق – ط – ب – ج – د)

gathered in the phrase

“qutb jad.”

Its degrees

Minor: when the letter is silent in the middle of a word (yabghun).

Middle: when it is silent at the end of a word when stopping, without shaddah (al-bar).

Major: when it is silent with shaddah at the end of a word when stopping (al-haqq).

Third: Tafkhim and Tarqiq (Heavy and Light Pronunciation)

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

Tarqiq: thinning the sound of the letter so that it is 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: “khusa dghtin qiz.”

Always light: all the other letters

The letters that alternate between heavy and light

The ra': it is heavy if it has a fathah or a dammah: (ruziqu).

It is light if it has a kasrah: (rizqan).

If it is silent: look at what comes before it; if it is a fathah or a dammah it is made heavy

(al-qadr – yusr)

and if it is a kasrah it is made light (fir'awn), unless it is followed by a letter of elevation, as in: mirsad.

The lam of the Majestic Name, Allah

It is heavy if preceded by a fathah or a dammah

(qala Allah – nasru Allah).

It is light if preceded by a kasrah

(bismi Allah).

Fourth: The Rules of Prolongation (Madd)

Madd is the lengthening of the sound with the letters of prolongation

(alif – waw – ya')

The natural (original) madd: prolonged only two counts (harakat). Such as: qala – fi – nuh.

The obligatory connected madd (al-madd al-wajib al-muttasil): when a hamzah follows the letter of prolongation in the same word. It is prolonged 4, 5, or 6 counts obligatorily.

Such as: as-sama' – ja'a.

The permissible separated madd (al-madd al-ja'iz al-munfasil): when the letter of prolongation comes at the end of a word and the hamzah at the beginning of the next word.

It is prolonged 2, 4, or 5 counts permissibly.

Such as: inna anzalnahu.

The necessary madd (al-madd al-lazim): when an original sukun comes after the letter of prolongation.

It is prolonged 6 counts obligatorily.

Such as: ad-dallin – alan.

The madd due to a temporary stop (al-madd al-'arid lis-sukun):

when a vowelled letter after the letter of prolongation is made silent for the sake of stopping. It is prolonged 2, 4, or 6 counts

Such as: al-‘alamin – ar-rahim.

The substitute madd (madd al-badal): when the letter of prolongation occurs after a hamzah.

Such as: amana – iman. It is usually prolonged two counts.

The connecting madd (madd as-silah): in the ha’ of the third-person masculine singular pronoun, such as: 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) such as: min ahl.

Izhar means pronouncing the nun clearly without concealment or ghunnah.

Idgham (merging): merging the nun or tanwin into the letter after it:

With ghunnah: when the letters of “yanmu” follow it, for a length of two counts

(ي – ن – م – و).

Without ghunnah: when (ر – ل) follows it.

Iqlab: turning the nun or tanwin into a mim when a ba’ follows it. Such as: min ba‘d → mim ba‘d.

True ikhfa’ (concealment): when one of the fifteen letters of ikhfa’ follows it. Such as: minkum.

- **The silent mim**

Labial clarity (izhar shafawi): when any letter other than mim or ba’ follows it. Such as: hum fiha.

Labial merging (idgham shafawi): when a mim follows it, such as: lakum ma.

Labial concealment (ikhfa’ shafawi): when a ba’ follows it, such as: yarmihim bihijarah.

- The doubled nun and mim: always have ghunnah for a length of two counts (full ghunnah).

Tajwid is not a luxury but a necessity for every Muslim so that he recites the Qur’an as it was revealed, and mastering it does not come through theoretical memorization alone, but through repeated listening to skilled reciters (al-Husari, al-Minshawi, ‘Abd al-Basit, and others) and learning directly from a shaykh who corrects the recitation.

With daily practice, the rules of tajwid become a natural disposition in recitation.

✦ Conclusion ✦

Praise be to God, by whose favor good deeds are completed. My fifth book has come to an end, and after a journey between the verses of the written Book and the verses of the observable universe, it becomes clear to us that the light is one, and that the truth does not fade no matter how many the paths.

In these pages I have tried to open windows for contemplation, and to raise questions that awaken minds and hearts, without putting forward ready-made answers or rigid references. For the truth is too vast to be confined in footnotes, and too rich to be reduced to a list of sources. I have only left the door open for you, dear reader, to dive by yourself into the sea of research, and to sail in pursuit of the hidden pearls.

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

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

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

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Website of the Noble Qur'an

https://quran-elkareem.netlify.app/

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