

Christ and Mary in the Qur'an

From the Esoteric Symbol
to the Human Model



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1 INTRODUCTION TO THE BOOK: CHRIST AND MARY IN THE QUR'AN: FROM THE ESOTERIC SYMBOL TO THE HUMAN MODEL

In the name of God, the most gracious, the most merciful

Amidst a world swirling with noise and turbulent waves of information, an eternal question remains deep within the soul: If God exists, in what language does He speak to us today? Did revelation truly fall silent with the passing of the last of the prophets, or does the language of heaven still echo throughout the universe for those who listen attentively?

The conviction that confines the "Word of God" to sacred texts and voices heard by the apostles in ancient times leaves the contemporary soul with a sense of spiritual orphanhood, as if we were inhabitants of a world abandoned by its Creator after He completed His mission. However, what if the "Word of God" were not a historical event that had passed, but rather a living and ongoing cosmic process? What if the "delegations from heaven"—from Adam to Christ—were not merely passing figures, but rather original models of consciousness and divine revival programs whose echoes continue to resonate within us and with us, awaiting those who will activate them in their life's journey?

This book is not an interpretation, but rather an invitation to journey into the depths of the "clear Arabic tongue," not merely as a language, but as a divine code and a unique cognitive system. It is an attempt to delve into the "unclear" meanings that elude a superficial, literal reading, to discover how the story of Christ and his mother, Mary, is not merely a historical event, but a living roadmap for every human soul yearning for the birth of a new consciousness.

It is a journey to learn how to be "Mary" in the courage to reject outdated intellectual legacies, and how to revive the "Christ" hidden deep within us, so that we may be a revival program in our reality, and a force that erases the ignorance of minds and the deadness of hearts. Are you ready to contemplate what has not been revealed to many?

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3 INTRODUCTION TO THE METHODOLOGY: THE FOUNDATIONS OF INNER CONTEMPLATION AND ITS CONTROLS - WITHIN THE FRAMEWORK OF THE "FIQH OF THE QUR'ANIC LANGUAGE" PROJECT

"In the name of God, the most gracious, the most merciful"

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

Praise be to God, who revealed the Qur'an in clear Arabic and made it a detailed book containing countless treasures and endless wonders. Now then,

The series at hand—"Christ and Mary in the Qur'an: From Inner Symbol to Human Model"—is the practical fruit of a broader methodology we call "Qur'anic Linguistics." The inward contemplation it adopts is one of the most important branches of this field, delving deeply into the depths of the text. It stems from a firm conviction that the Qur'an is not a closed, linear text, but rather an open universe of meanings, a unique linguistic and cognitive system with a robust and intentional internal structure.

Common Foundations: From "Literary Jurisprudence" to "Inner Contemplation"

"Qur'anic Linguistics" is based on methodological foundations derived from the Qur'an itself, and "inner contemplation" is a natural extension of this:

1. The specificity of the Quranic language and its purpose
The absolute: "We reject dealing with the Qur'an according to the traditional grammar based on the 'factor

theory', which separates words from their context. Rather, we deal with the 'clear Arabic language' as a unique system, in which every letter, every root, and every construction is intended in and of itself and has a universal significance. This system is what protects the text from 'crookedness' and enables it to 'guide to that which is most upright'."

2. The "Mathani" System and Letter Pairs as a Substructure: "Based on the Almighty's saying: {And We have certainly given you seven of the oft-repeated [verses] and the great Qur'an} [Al-Hijr: 87], we understand that the "Mathani" (letter pairs) are the basic structural units of the Qur'anic word. The interaction of these pairs (such as: K-H-Y-A-S at the beginning of Surah Maryam) generates a semantic field that is key to contemplating..."For the SurahOr the story, which reveals the "detail" referred to in the Almighty's saying: "A Book whose verses are explained in detail."
3. The kinetic and functional significance of roots: "The linguistic root (e.g., m-s-h) does not carry a static meaning, but rather carries kinetic energy and function. "Christ" is not merely "anointed with blessing" (a negative adjective), but rather the active agent who "wipes away" ignorance and intellectual death from minds and hearts. This kinetic vision negates complete synonymy and reveals divine precision in the choice of each word.
4. Self-explanation and textual unity: The Qur'an interprets itself. The meaning of "the word" or "the spirit" is not understood in its narrow context alone, but rather through the network of relationships that connect it to the entire Qur'anic text. The danger of "parting" the text (those who have divided the Qur'an into parts) is the greatest obstacle to correct understanding.

The Journey of the Most Beautiful Names: The Ideal Model for Functional Inner Contemplation

Our book, "The Beautiful Names of God: A Journey of Faith Through the Stories of the Prophets," presents the most complete model for applying this methodology, and this series follows suit. The journey reveals how each of God's Beautiful Names is not merely a description, but rather:

- -A divine key to solving a human crisis in its time: "The Forgiving, the Merciful" was the key to Adam's renaissance, "The Forgiving" was Noah's weapon in an ungrateful society, and "The Giver" was Solomon's path to a kingdom that no one after him should have.
- Awareness Program that the servant can activate: Just as "the Most Gracious" is the source of mercy, the servant must "adopt" the attribute of "the Most Merciful." And just as "the All-Hearing" hears his supplication, the servant must "feel" this hearing in his humility.
- An operating system for existence: "In the name of God, the Most Gracious, the Most Merciful" was not just a basmala, but rather the operating system by which Solomon, peace be upon him, ran his interconnected kingdom of jinn, humans, and birds.

This dynamic functional understanding of names is the pinnacle of "inner contemplation," which we apply here to the stories of Mary and Christ, seeing in them "archetypes" of the programs of revitalizing consciousness ("Christ") and detachment and reception ("Mary").

Methodological controls: a safeguard against chaos

So that this interpretation does not turn into unbridled esoteric interpretations, the method is subject to strict controls derived from the principles of "philosophy of the tongue":

1. Non-contradiction with the apparent meaning and objectives: “The inner meaning does not cancel out the correct and agreed-upon apparent meaning, but rather “builds upon it and completes it.” It must also be consistent with the overall objectives of the Qur’an (Like monotheism and Justice).
2. Consistency with the context of the textAnd buildLinguistic: “Any symbolic interpretation must be consistent with the context of the verse and the surah, and supported by linguistic evidence from the root, the structure of the word, and its relationship to what is around it.”
3. Intentionality, Logic, and Function: “Esoteric interpretation is not conjecture. There must be a ‘logical path’ from the letter or root to the inferred meaning. Most importantly, it must have a ‘practical function’ in a person’s life, motivating him to purify himself, do good deeds, and gain a deeper understanding of himself and his Lord, similar to the educational function of the Most Beautiful Names.”
4. The fenced-in use of modern knowledge: “Modern sciences (such as genetics or physics) are used as auxiliary tools to bring the picture closer to the contemporary mind,” not “to subject the text to them or claim “scientific miracles” in the narrow, literal sense.”

4 A NEW INTEGRATED METHODOLOGICAL SUMMARY: TOWARDS A NEW JURISPRUDENCE OF THE QURANIC LANGUAGE

This methodology offers a comprehensive and new vision for understanding the Holy Quran, moving the contemplator from a partial grammatical analysis to grasping the vivid, comprehensive image depicted by the text. Its essence is to re-examine meaning, image, and movement, relying on the text's internal structure as a foundational code that reveals itself.

Methodology Summary: From Mark to Image

The methodology starts from diagnosing the crisis of understanding that resulted from the excessive focus on the “diacritical mark” at the expense of the complete psychological and visual scene presented by the verses. Instead of reducing a verb such as

"Waiting" As a mere “present tense verb,” the methodology calls for reading it as a vivid picture of the state of fear and anticipation that Moses, peace be upon him, experienced.

The goal is to move from the parser's question:

What is the grammatical analysis of this word? To the question of the contemplator: **What is the complete picture that this verse paints?**

The basic pillarsjurisprudenceQuranic language

This new jurisprudence is based on five integrated principles derived from the structure of the Qur'an itself:

- **Image priority and text unity:** The process of understanding begins by grasping the overall picture that the verse depicts before delving into the details, with the belief that the Qur'an is a single structure whose parts explain each other.

- **Foundational code (letters and binary):**The methodology considers that “letter names” carry semantic energies, and that "**Al-Mathani**" (The letter pairs such as “dh-k” and “k-r” in the word “dhikr”) are the structural units that reveal "**kinetic meaning**" The deep meaning of the word.
- **Living Language (Cinematic Reading):** Quranic verbs are read as visible animated. So he did "**walk**" In the story of Shuaib's daughter, it does not only represent time, but it is also a close-up shot (Zoom In) that focuses on the energetic walking form. With modesty.
- **Structural intonation:** The phonetic miracle of the Qur'an is not only in the “tajweed” that the reader adds, but it is an integral part of the structure of the text that is manifested in the sound of the words and their internal rhythm, as in the word **They cry out**.
- **Control methodology:** It is based on the fact that the Qur'an is the first source for understanding oneself. (**Self-explanation**)... with the necessity of activating the role of reason and the overall objectives of Sharia and reality to understand and apply the text correctly.

Application models: revealing meaning through “Al-Mathani”

The methodology demonstrates its effectiveness by analyzing the structure of words to reveal their essential meaning. Examples of this include:

- **Male (male):** It is broken down into two pairs: "**Dhk**" Which suggests “complete and comprehensive awareness,” and “KR” which suggests “repeated movement toward perfection.” with them The meaning becomes "to bring something into consciousness in a complete, repeated, and effective way."
- **The Way (SBL):** Disassembles into "**SB**" Which denotes "the beginning of the apparent path," and "b l" ** which denotes "arriving at a goal." Therefore, the path is not just any road, but rather "the clear path that has a definite beginning and goal."
- **Piety (WQY):** It is analyzed into "**And Q**" Which means “protection and strong stability,” and “Q Y” which means “continuity based on certainty.” So, piety is

“taking strong, stable, and continuous protection based on certainty and knowledge.”

- **Fitna (F T N):** It is analyzed into **F T** Meaning "opening or revealing separation", and "t n" meaning "transformation that reveals the true self". Fitna is "the test that reveals the true nature of something and transforms its state".

Multiple approaches to contemplation: the “Amshaj” model

One of the notable strengths of the presentation is the provision of a comparative analysis. For the word "**Amshaj**", where three different ways of deducing its meaning are reviewed:

1. **Change the middle letter**(Compare to "wave", "meadow", "mix").
2. **Literal analysis**(Analysis of the meanings of the letters meem, sheen, and jim).
3. **Jurisprudence of the Seven Mathani**(Disassemble it into pairs "mish" and "shj").

This presentation is not merely intended to explain the word, but rather demonstrates a profound awareness of the multiplicity of possible contemplative tools, emphasizing that the goal is to enrich understanding and open up new horizons, reflecting intellectual maturity and openness to cognitive integration.

Conclusion: Towards a Quranic Life

This series is an invitation to the reader to transcend the role of passive recipient and engage in a lively process of contemplation. It invites them to discover how the story of Mary and Christ—and others—is a "spiritual roadmap" and "renewed awareness programs." It invites them to become a "coming delegation" themselves, carrying the torch of light and contemplation, reviving within themselves the model of the courageous "Mary" and the revivalist program of "Christ," embodying the effects of the names of their Lord, until they transform from a reader of the Qur'an into a Qur'anic person who lives by its methodology at every moment.

We ask God to open for us the treasures of His mercy and knowledge, and to make this work sincere for His sake and beneficial to the nation of our Master Muhammad, may God bless him and grant him peace.

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (Al Imran: 8)

5 ADDRESSING THE TRADITIONAL MIND: DIALOGUE, NOT CONFLICT

This book, with its approach based on "inner contemplation" and delving into the symbols of the text, may raise a legitimate question for the conservative mind, founded on respect for heritage and adherence to the literal meaning of the text: Is this approach an abolition of the great interpretive heritage and a leap over the limits of understanding established by our forebears?

The answer in one word: No.

This approach does not come to destroy, but to build a bridge. It does not seek to cancel the correct apparent meaning, but to add to it another dimension and a new depth. The sea has an apparent shore that everyone can see, and it has pearls in hall. Only skilled divers can reach it. Could the presence of pearls detract from the beauty of the beach?

"Qur'anic Linguistics," as we propose it, is based on the same principles in which the righteous predecessors believed:

1. **The Qur'an is a book whose wonders never end:** This timeless statement is an acknowledgment that the Quranic text is too vast to be grasped by the understanding of a single generation or school. The inner meaning is nothing but a new manifestation of these wonders, revealed to each age in a manner appropriate to its context.
2. **The inner meaning does not cancel the outer meaning:** We believe that the symbolic meaning must be consistent with the overall objectives of Sharia. Like monotheism and justice and mercy) And not It contradicts the correct and agreed-upon apparent meaning. attic¹ It is like the spirit that runs through the body of the letter, completing it and not canceling it out.
3. **A necessity imposed by the questions of the era:** It is no longer sufficient today to simply present youth and the world with the answers of the past in the same language. The contemporary mind, shaped by modern science and diverse philosophies, needs a Quranic discourse that engages with its inner world and presents the "human model" and "program of awareness" inherent in the Quranic story, not merely a historical narrative.

This work is not a break with tradition, but rather a dialogue with it and an extension of it. It is a sincere attempt to answer the question, "How does God speak to us today?"³In the same spirit that has driven great commentators in every age to answer the questions of their time, we invite the kind reader to consider this book an important addition for the library. There is no alternative to it, and a step in the never-ending journey of contemplation.

6 THE VIRGIN MARY: A PSYCHOLOGICAL ANALYSIS OF A CHARACTER SHAPED BY TRAUMA AND ISOLATION

When the Virgin Mary is mentioned, images of silent holiness and transcendent purity come to mind. Behind this image, however, the Holy Qur'an reveals a unique human depth and an exceptional personality not only created by miracles but also shaped by harsh psychological and social circumstances. Her story, however, is a journey toward a deeper understanding of psychological trauma and the divine healing it requires.

To understand Mary the human being, we must go back to the roots of her upbringing, to the circumstances that surrounded her since before her birth and deeply shaped her personality:

Predestined life (divine vow):

Before she was born, Mary's life was already planned and gifted. Her mother dedicated her to the service of the temple, meaning that her entire life path was directed toward a goal she did not choose. This pre-direction, albeit divine, was a fundamental factor in her psychological formation, subjecting her to enormous responsibility and expectations from the very beginning.

Emotional emptiness (parental absence):

The Qur'an subtly points to a subtle psychological dimension when it describes Mary's mother as "the wife of Imran." This expression, some observers believe, may hint at an intellectual or spiritual distance between the parents, resulting in the absence of an active father figure in Mary's life. As for her mother, she "handed her over" to the temple in fulfillment of her vow, effectively raising Mary without the direct care and daily affection of a father or mother. This emotional emptiness in her childhood had a profound impact on her later tendency toward solitude.

Competition for sponsorship:

As a result of this absence, Mary's care was unstable, but rather a source of competition and dispute among the temple priests, as depicted in the verse: "When they cast lots as to which of them should be responsible for Mary." Being a gifted child who was the

subject of conflict could add another psychological burden, making her feel more like a responsibility than a child in need of care.

The result: a personality that tends towards isolation:

All these circumstances combined—the vow, emotional orphanhood, and competition for her care—naturally pushed Mary to build her own world, developing a personality that tended toward isolation and distancing from society. It was an understandable defense mechanism to protect herself from a world that did not offer her complete security. This isolationist trait is clearly evident in her actions, as mentioned in the Qur'an:

- "So she withdrew from her family to a place in the East."
- Then the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, would that I had died before this and was in oblivion, forgotten."
- And when the angel came to her, she said, "How can I have a boy when no man has touched me?"

All these sayings reveal a soul that finds comfort in isolation and fears facing society.

Divine Healing: Confrontation is the Greatest Healing

Here, God's profound wisdom is revealed. The lecturer believes that the greatest cure for psychological trauma is to confront fears, not to flee from them. For Mary, who had spent her life distancing herself from people and avoiding confrontation, God placed her in the midst of the greatest confrontation imaginable: being a mother without a husband and returning with this child to the same society from which she had been ostracized.

This was a seemingly harsh "trial," but in essence, it was a profound divine cure. Divine destiny forced her to emerge from her isolation, connect with people, and defend her miracle, transforming her from a reclusive person into a strong mother who confronted society with her son. This was the divine way to heal her from the wounds of her past and reintegrate her into life in a new, more powerful form.

Mary's story, from this perspective, is not just the story of a saint, but the story of a profound human being, who teaches us a powerful lesson that God can make our most difficult fears a bridge to healing and wholeness.

7 MARY THE REBEL: HETEROSEXUALITY, THE VEIL, AND VIRGIN BIRTH AS SYMBOLS OF INTELLECTUAL LIBERATION

If the previous article delved into the psychological world of the Virgin Mary, revealing a woman shaped by isolation and trauma, we now advance our understanding to discover the revolutionary symbolic dimension of her story. Mary, in the Qur'an, is not merely a silent saint chosen for a miracle; rather, she is

original model For every human soul, whether male or female, who decides to revolt against intellectual stagnation and seeks to receive the "Word" of God.

The birth of a new consciousness like "Christ" does not occur in a vacuum. Rather, it requires a spiritual and intellectual environment prepared to receive it. This environment is "Mary." Her story provides us with a roadmap of three essential steps for this spiritual preparation.

"Emigrating": A brave abandonment of outdated traditions

Mary's spiritual journey begins with a revolutionary act:

And mention in the Book Mary, when she withdrew from her family to a place in the East. This "estrangement" is not merely a spatial departure, but a conscious and courageous decision to move away intellectually and spiritually from the outdated ideas and beliefs that prevailed in her society. She chooses

"an eastern place" This is not just a geographical direction, but a symbol of the rising sun of new knowledge, as it begins its journey towards enlightenment away from the sunset of rigid traditions.

"The Veil": An Intellectual Fortress to Protect the Newly Born Project

The next step in her revolution is to build protection for this new spiritual project. God Almighty says:

"So she took a veil to separate herself from them." This "veil" is not a physical veil, but rather a symbol of conscious intellectual isolation from the noise and false ideas of the old world. It serves as an "intensive care unit" for the new idea, protecting it from contamination and interference until it strengthens and grows. Every real change

project requires an incubation period, away from those who discourage it and cling to the old.

"Virgin Birth": A symbol of intellectual insemination and the pure soul.

In this state of "intellectual virginity," where the soul has been purified of its heritage and surrounded itself with an impregnable fortress, it becomes ready to receive

Our soul(Revelation and inspiration). Here, this interpretation rejects the literal understanding of the virgin birth, viewing it as a profound symbol.

To "inoculate" the soul with enlightened divine knowledge .

It is the birth of a new consciousness from the womb of a soul completely purified of all old intellectual inoculations. When God sends His "Spirit" in the form of a "normal human being," this does not necessarily mean a winged angel. Rather, it may symbolize any bearer of new knowledge—an inspired book, a wise teacher, or a profound experience—who impregnates this purified soul with new ideas, giving birth to the "Word" of God into the world.

Conclusion: No Christ without a Marian environment

Mary's story is the first lesson in how to "hear" the word of God: you cannot receive the new truth while still clinging entirely to the old. You must create within yourself a "sacred void" in which the "Word" can be born. With her quiet revolution, Mary established a fundamental concept: the birth of any "Christ"—any program of revival and renewal—requires a "Marian milieu"; a courageous soul that rejects the old, protects its project with the veil of intellectual isolation, and purifies itself so as to be worthy of receiving divine revelation.

8 THE BIRTH OF CHRIST AND HIS MIRACLES: A CONTEMPORARY SCIENTIFIC SYMBOLIC READING

Methodological introduction

The story of Jesus Christ, son of Mary, peace be upon him, in the Holy Qur'an represents the pinnacle of miracles, where it meets...**Divine will** with **cosmic laws**Commentators have traditionally explained this miracle within its doctrinal and faith-based framework,

without delving into scientific details that were unknown in their time. However, in our time, with the development of genetics, biology, and medical engineering, this story can be read as **Contemporary symbolism** Or what can be called "*conceptual interview*"...that is, projecting their meanings onto what we know of modern scientific concepts, without this being understood as a literal interpretation or a "scientific miracle" in the narrow sense.

First: The Miraculous Birth - From Unseen Creation to Cloning

The Qur'an confirms that Jesus was born without a father:

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, "Be," and he was. (Al Imran: 59)

The traditional interpretation sees it as **pure miracle** Supernatural, proving God's ability to create without familiar causes¹.

In modern language, it can be applied to what we know of possibilities. **genetic mutation** Or **Natural cloning**, where the cell can reproduce without the contribution of the male. Thus, birth without a father becomes an early symbol of the opening of the laws of creation to forms that humans have only recently realized.².

Second: Speech in the cradle - early neurological completion

God Almighty said on the tongue of Jesus: "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet." (Maryam: 30)

The traditional interpretation sees it as a divine sign to establish proof against the Children of Israel from the moment of birth.³.

In symbolic reading, it can be viewed as an image of **early neurological maturity**...as the speech and comprehension centers in his brain reached a level unheard of in children. It's a powerful metaphor for what we know today about the acceleration of certain genetic processes that confer exceptional developmental characteristics.⁴.

Third: Middle age and biological age

The Qur'an mentions that Jesus spoke to people in his cradle and as an adult (Al-Ma'idah: 110). The Gospels, however, state that he was raised to heaven in his thirties, i.e., before reaching adulthood.

The commentators saw in this an indication that he would descend at the end of time to speak to the people as an old man.⁵

But in the language of the age it can also be read in light of the concept of **biological age**. The cloned "Dolly the Sheep" experiment showed that an organism may inherit cellular age from its parent, appearing older than its chronological age.⁶ Thus, the description of "middle age" becomes reasonable if it is viewed as a symbol of the transfer of biological age from mother to son.

Fourth: Medical Miracles - Symbols of Healing and Advanced Medicine

Jesus' miracles have a prominent medical dimension:

- **Healing the blind and the leper**→ A symbol for advanced therapeutic or genetic interventions.
- **Resurrection of the dead**→ It can be read as an image of reviving states of "clinical death" or hibernation.
- **Creating birds from clay**→ The concept is similar to bioengineering and life-making.
- **Telling what people eat and what they store**→ Approaches the idea of medical analysis and biological data.

The commentators considered them miracles indicating prophecy.⁷ While the symbolic reading makes them proactive signs for the sciences of medicine and biology, which today are the horizon for saving humanity.

Conclusion: The miracle between the unseen and the Sunnah

This reading is not intended to reduce the miracle to a scientific explanation, but rather to show that **The miracle of the Qur'an is in harmony with the laws of God...**and that they may be read as educational signals that stimulate the mind to search.

The miracle was not a denial of the laws, but **Revealing deeper layers.**

Thus, faith becomes a motive for knowledge, and knowledge becomes a path to expanding the horizons of faith.

9 THE MEANING OF "MESSIAH": THE DIVINE PROGRAM TO WIPE OUT IGNORANCE AND REVIVE MINDS

introduction

The title "Messiah" is one of the most interpretive titles in the Qur'an. While the traditional understanding links him to "the anointed one" or "the one anointed with oil," as in the Christian and Jewish traditions, a contemporary reading of the Qur'anic text reveals that this title carries deeper dimensions than just a label. Messiah is not a fixed name, but rather **Divine program** Sent to carry out a specific mission: **Clearing Misconceptions** And reviving minds and hearts from the death of ignorance. This understanding transforms Christ from a historical figure associated with the miracles of the past, to **continuous vital force** Every human being can activate it within himself.

First: "The Messiah" and the meaning of anointing in light of the Qur'an

The root (m-s-h) in Arabic means removal and purification: "to wipe something" means to remove it or remove its traces. Hence, "the Messiah" in the Qur'an can be read as **Who removes the filth of ignorance and passion from the minds.**

Some commentators have suggested that "Christ" may be "anointed from sins" or "anointed with blessing." However, the contemporary reading expands the meaning to a cognitive-spiritual dimension: **Hegenetically scanned** From the aggressive gene, to be a model of a gentle human being connected to tranquility and peace.

Second: Christ as a revival program - erasing ignorance and establishing awareness

The Qur'an describes Jesus as "giving life to the dead by God's permission" (Al Imran: 11). The interpretive tradition has linked this to the physical ability to revive the dead. But the meaning can also be read symbolically: death here **Death of consciousness** And the resurrection is **The mind awakens from the slumber of imitation and passion.**

Thus, the “anointed” Christ becomes a divine program that performs two complementary tasks:

1. **Survey of corporate lands:** That is, removing the misconceptions that have set themselves up as false gods (money, power, rigid customs).
2. **Resurrection of the dead:** It revives stagnant minds, just as free thought revives a heart drowned in the darkness of ignorance.

Third: Daily Resurrection - Christ as a Renewing Force

The meaning of resurrection is not limited to the Last Day, but can be understood – according to the interpretive reading – as a recurring daily event.

Every time a person is freed from a dead idea that was shackling his consciousness, he lives **His own resurrection**. And every moment he rises from the slumber of tradition to the light of truth, “Christ has risen” within him.

It is a call to transform the resurrection from a rigid doctrine to **A living spiritual experience**. The individual lives it in his struggle with his own ignorance and the darkness of his surroundings.

Fourth: Death and dying - absent consciousness, not an interrupted life

The Qur’an distinguishes precisely between **death** and **death**:

- Death = complete cessation of life.
- Death = temporary loss of consciousness, as in sleep: “Allah takes the souls at the time of their death, and those that do not die during their sleep” (Az-Zumar: 19).

From this perspective, what happened to Christ - as understood from the Almighty’s saying: “When God said, ‘O Jesus, indeed I will take you and raise you to Myself’” (Al Imran: 11) - was not death in the biological sense, but rather **death**; any state of unconsciousness or deep sleep. This makes the miracle of his raising closer to a state of **Transcendence of biological time**. Without the soul being separated from the body.

Fifth: From the historical event to the spiritual process

Transforming the title "Christ" into a spiritual-cognitive program makes his story a roadmap for every seeker of light. Christ:

- It removes the genes of aggression and selfishness from the human mind.
- He wipes away the traces of intellectual idols from his heart.
- It raises him from the death of ignorance to the life of knowledge.

Thus, Christ does not remain an event in the past, but **ongoing revitalization process** Every human being can activate it within himself.

conclusion

The meaning of "Messiah" in light of the Qur'anic-hermeneutical reading transcends a narrow historical understanding. It is not a rigid title, but **Divine program** It wipes out ignorance, revives minds, and establishes daily resurrection in every human being.

Thus, the story of Christ is not reduced to a miraculous birth or a past miracle, but rather turns into **Contemporary Spiritual Power** It calls man at every moment to be "Christ" in himself and his surroundings.

10 DIVINE LIFT: BETWEEN SPIRITUAL GRAVITY AND COSMIC LAWS

introduction

God Almighty says about Jesus Christ, son of Mary:

(When God said, "O Jesus, indeed I will take you and raise you to Myself.") (Al Imran: 55)

Commentators have differed on the meaning of this "lifting": Is it a physical lifting of the body to heaven, or a lifting of the soul and status? However, the Qur'anic text, with its symbolic and profound language, opens the door to an interpretation that combines both. **The metaphysical dimension and cosmic laws** Levitation can be read as a liberation from material gravity towards spiritual gravity, and as a crossing from one level of consciousness to a higher level, which brings it closer to the concepts of modern physics about **Energy and Dimensions**.

First: Raising in language and the Qur'an

- Elevation in the language: from the root (r f a), which means height and elevation **【1】** .
- In the Qur'an: It is used to mean:
 - **spatial elevation** To Him ascends good words. (Fatir: 10)
 - **His Highness** And We have raised your remembrance (Al-Sharh: 4).
This diversity indicates that lifting is not just a vertical physical movement, but **Transition in the degrees of existence** Sometimes spatial, sometimes moral.

Second: The Ascension of Christ - Between Body and Spirit

Traditional Sunni Islamic heritage holds that Christ was raised alive and bodily to heaven, while some commentators (such as Imam al-Razi) tended to believe that the ascension might mean: **Raise status** No body.

But by combining the two readings, it becomes clear that the nominative case combines:

1. **Detachment from the law of matter:**A transgression of the traditional ways of death.
2. **Rising levels of awareness:**A rise to a level above normal human comprehension.

Third: Spiritual elevation and attraction

The Qur'anic text refers to the power of **Divine Spiritual Attraction**It is this that "attracts" Christ away from the limitations of space and time. Just as matter is subject to the laws of physics, the spirit is subject to the law of **Attraction to its source**"And raised you up to me" may mean: freeing Christ from the laws of physics, to follow the original gravity towards God.

Fourth: Energy and Dimensions - A Contemporary Physical Reading

- **Dimensions**Modern theories (such as hyperspace physics) suggest the existence of dimensions invisible to humans. "Levitation" can be understood as a transition to another dimension imperceptible to the senses.
- **Energy**Physically, every ascent requires energy to overcome gravity. But divine lift requires no material fuel, for it is accomplished by an absolute power beyond the earthly energy equations.
- **spacetime**Some theories (such as Einstein's) hold that time itself is relative. The ascension may mean Christ's departure from "earthly time" to "divine time," where he neither ages nor perishes.

Fifth: Elevation as an ascent in consciousness

Levitation can also be understood as a transition from limited human consciousness to **Wider cosmic awareness**Christ was the bearer of the "Word," and his divine program required that he be raised from the limits of earthly comprehension to a level where he would become an immortal human model.

Thus, the lift becomes **Spiritual experience available** Every human being can elevate his consciousness if he frees himself from the burden of matter and selfishness, and draws himself to "God," the source of light.

conclusion

Lifting in the Qur'an is not just a physical movement in space, but it is...**Multidimensional miracle:**

- Physically: Transcendence of gravity and energy.
- Spiritually: Attraction to God, the source of life.
- Awareness: an increase in levels of perception.

"And lifted you up to me" reveals that Christ did not close his story with death, but rather opened the door to remaining on another plane of existence. This lifting is not unique to him, but rather symbolizes a path that every human being can take: liberation from the burden of the earth and ascension into the realm of spirit and knowledge.

11 THE WORD: THE DIVINE CODE BETWEEN CREATION AND CONSCIOUSNESS

introduction

The Holy Qur'an describes Jesus, son of Mary, as "the Word of God":

(When the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary.") (Al Imran: 45)

This description is not limited to being "news" from God, but rather reveals the nature of Christ as **Incarnation of a divine program** Just as the "word" in human consciousness is not just a sound but **A code that carries meaning and directs action.**

Thus, the Qur'anic text meets with the concepts of modern science and philosophy: "the Word" as a code (DNA), and "the Word" as a universal mind (Logos).

First: The word in language and the Qur'an

- **Linguistically** The word comes from the root (k-l-m), which means wound or mark, and from it comes speech because it has an effect on the listener. **【1】** .
- **Quranic** It means the divine command that is active in the universe: "When He decrees a matter, He only says to it, 'Be,' and it is." (Al-Baqarah: 117)
So, the word in its Quranic origin is not just a sound, but **A programmed command creates an existential effect..**

Second: Christ as the "Word of God"

Presenting Christ as the "Word" indicates that he **Bearer of a special divine program** And that his existence is not the result of the usual material causes, but rather the embodiment of the direct will of God.

Thus Christ becomes **Divine code incarnate** Just as the word contains a meaning that directs consciousness, Christ contains a message that directs history and humanity.

Third: The word and the genetic code (DNA)

In modern science, life is based on **genetic code** Written in the language of nucleotides (A - T - C - G), this code cannot be seen by the eye, but it programs every cell in the body.

The Qur'an presents the "word" as **creative order** Here Christ can be read as if he is **special divine DNA** It was programmed in a way that was not typical (human mating), to be a new "word" that would take humanity into a new phase.

Fourth: The Word and the Logos

In Greek philosophy (Heraclitus and Stoicism) and then in the Christian heritage, the "Logos" represents the universal mind that organizes existence.

The Qur'an partly agrees with this view, but it places the word in a more vital context: not an abstract mind, but **A creative, living, and active word.**

Christ here represents the "Qur'anic Logos," which is not limited to philosophy, but is embodied in a living human being who wipes out ignorance and revives minds.

Fifth: The word as an existential program

The divine word is not theoretical information, but **implementation program** Just as DNA turns into cells, the divine word turns into actions in history.

- In Christ: "The Word" became a human being carrying the message.
- In man: every word he utters turns into a program that directs his life.
Thus, describing Christ as "the Word of God" becomes an invitation for every human being to transform himself into **living word** Reflecting divine light.

conclusion

The word in the Qur'an is not a word, but **existential code** And Christ, as the "Word of God," is the clearest embodiment of this truth:

- Word = program.

- Christ = a divine program that wipes out ignorance and brings life.
It is a reading that makes the title “the Word” a bridge between **Science (DNA)** and **Philosophy (Logos)** and **Quranic faith**, where they all unite in a vision: that life is, in essence, **creative word**.

12 CHRISTIANS IN THE QURANIC SCALE: WHEN SUPPORT DEVIATES FROM "SUPPORTING GOD" TO "SUPPORTING DESIRE"

Introduction: When nouns are nothing but titles for verbs

The Holy Quran presents its concepts in a unique way. It does not treat proper nouns and names as rigid templates, but rather as titles that denote behaviors and attitudes. From this perspective, understanding the term "Christians" requires transcending its meaning as a mere designation of a historical group, to consider it as a "qualification" or "condition"—the quality of all those who raise the banner of "support." Here, the central question posed by the Quran emerges: What do they support? And for whom is their support?

It is a journey from the authentic, bright meaning of victory, to the images of deviation that transformed it into victory for the self, the sect, and desire.

First: "We are the supporters of God" - the bright origin of the victory

The story did not begin with blame or reproach, but rather with a great stance of faith when the Prophet of God, Jesus, peace be upon him, sensed the disbelief and aversion of those around him, and he issued his immortal call: **Who are my helpers to Allah?** He was not asking for supporters for himself, but for supporters who would turn with him "to God." The answer came from the elite of his followers, the disciples: **The disciples said, "We are supporters of Allah. We have believed in Allah, and bear witness that we are Muslims."** (Al Imran: 13).

This is the pure origin of the concept of "Christianity" in its most fundamental sense: a conscious movement of faith, whose goal is to support God's religion, founded on faith and pure submission to it. They are a group who have declared their loyalty to God alone, and whose support is devoted solely to Him.

Second: When the compass deviates: Manifestations of slipping away from the path of victory

The Quranic censure was never directed at that pure origin, but rather represented a precise analysis and profound diagnosis of the deviations that occurred in this process.

The manifestations of this deviation, as presented in the Quran, can be classified into two complementary types:

A) Doctrinal deviation: “extremism in religion”

It is going beyond the limit in sanctifying people and beliefs, and it has manifested itself in several forms, the most prominent of which are:

1. **Deification of the prophets** This is the most dangerous form of extremism, as Jesus, peace be upon him, was elevated from the status of prophethood and servitude to the status of divinity. God Almighty said: **Indeed, they have disbelieved who say, “God is the Messiah, the son of Mary.” (Al-Ma'idah: 15).**
2. **inventing complex beliefs:** Such as the doctrine of the Trinity, which introduced polytheism into the concept of the divine self. This doctrine was not brought by Christ, but rather is the product of later philosophical interpretations.
3. **Polytheism of obedience and legislation** This is done by taking rabbis and monks as lords besides God, obeying them in making permissible what is forbidden and forbidding what is permissible, as God Almighty said: **They have taken their rabbis and their monks as lords besides Allah. (At-Tawbah: 11).**

The Qur'an directly warned the People of the Book against this behavior: **O People of the Scripture, do not exceed the bounds in your religion or say about Allah except the truth. (An-Nisa': 11).**

b) Behavioral deviation: “Monopoly of truth and arrogance of faith”

This deviation is no less dangerous than its predecessor, as it transforms religion from a message of guidance to the world into an exclusionary ideology. This is evident in:

1. **Monopoly of guidance** Claiming that guidance is the exclusive right of their sect, and that following their religion is the only condition for salvation: **And they said, “Be Jews or Christians [so] you will be guided.” (Al-Baqarah: 11).**
2. **Claiming a special status with God:** The feeling of distinction and divine selection that places them above all other people: **The Jews and the Christians say, “We are the children of God and His beloved.” (Al-Ma'idah: 10).**

3. **monopoly of heaven** This is one of the most extreme forms of religious arrogance, as they have appointed themselves guardians of God's mercy. **And they say, "None will enter Paradise except one who is a Jew or a Christian." Those are their wishful thoughts. (Al-Baqarah: 11).**

Third: "The trap of desire" - the hidden driver of deviation

What fuels doctrinal extremism and behavioral arrogance? It's "polytheism of whims." This profound Quranic concept explains how revelation is replaced by opinion, and truth by whims. Instead of accepting the clear texts that affirm the humanity of Jesus, peace be upon him, the texts have been twisted to conform to new perceptions.

The "polytheism of desire" is primarily manifested in the redirection of "support." From "supporting God," it has been transformed into "supporting the sect," "supporting opinion," and "supporting the collective ego." Thus, the standard is no longer the truth revealed by God, but rather what the souls desire and the group deems right.

Conclusion: A lesson beyond history

The story of the "Christians" in the Qur'an is not merely a historical narrative, but rather a recurring pattern and warning for every nation. It reveals a divine law: any group that begins with the slogan of "supporting God" but then slides into the sanctification of persons, the monopoly of truth, or the pursuit of whims loses the essence of true support and becomes its opposite.

However, the justice of the Qur'an requires discrimination; the censure was not directed at the name, but at the deviant action. Therefore, the Qur'an praised a group of them who maintained their original principles of humility and faith: **And you will surely find the nearest of them in affection to the believers to be those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant. (Al-Ma'idah: 10).**

After we have analyzed the model of deviation from support, we will move in the next article to review the Qur'anic model of righteous support, embodied in the "disciples" and "supporters," to know what are the characteristics of the true "supporters of God."

13 ANSAR ALLAH: THE QUR'ANIC MODEL OF RIGHTLY-GUIDED

SUPPORT IN THE APOSTLES AND THE ANSAR

Introduction: In Search of True Victory

After reviewing in previous articles how the slogan of "support" can deviate from its intended meaning and become a support for whims and fanaticism, the Holy Quran presents us, in contrast, as the ideal model and precise scale by which every claim to support is measured. This model is not a fictional example; rather, it was embodied in the history of religions in the characters of the early "disciples," and reached its perfection in the group of "Ansar" in Medina. It is the righteous support based on insight and detachment, not on fanaticism and whims.

First: The Apostles - Purity of Principle and Clarity of Support

When Jesus, peace be upon him, issued his call: "Who will be my helpers to Allah?" the response of the disciples was a powerful lesson in the conditions of true support. Their statement, "We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims," contains within it the pillars of this support:

1. Abstraction of intent (We are God's supporters): They attributed victory to God alone, not to Jesus as a person, nor to themselves as a group. This is the condition of sincerity that distinguishes divine support from partisan or personal support. It is a clear declaration that the highest goal is to uphold God's word, not to achieve personal or factional interests.
2. The Foundation of Faith (We believe in God): Their victory was not motivated by blind emotional enthusiasm or tribal fanaticism, but rather stemmed from a solid doctrinal foundation: faith in God and His Oneness. This faith is the true driving force behind every action and the guarantee of the steadfastness and continuity of victory.
3. The Essence of Submission (And bear witness that we are Muslims): This declaration is the pinnacle of understanding. They acknowledge that the true essence of religion is "Islam," meaning complete submission to God. In doing so, they place themselves within the ranks of prophets and monotheistic believers throughout history, devoid of any sense of superiority or alleged exclusivity.

Conclusion: The disciples represent the pure nucleus of victory, as they embody the highest levels of sincerity and honesty in turning to God Almighty, and putting principles before self.

Second: Ansar al-Madinah - Embodying Victory in a Nation and Society

If the disciples represented the pure seed of victory, then the "Ansar" in the city of the Messenger of God (peace and blessings be upon him) represented the completion of this victory and its transformation into a way of life and a project for the nation. The choice of the name "Ansar" for them was not a mere coincidence, but rather a divine invocation of the first model and its development. God Almighty commands the believers: "O you who have believed, be supporters of Allah, just as Jesus, son of Mary, said to the disciples, 'Who will be my supporters to Allah?' The disciples said, 'We are supporters of Allah.'" (Al-Saff: 16). Their support was embodied in actions, not just words. They were a practical model to be emulated:

- **Shelter and Sacrifice:** They opened their homes and hearts to the immigrants, and shared their money and possessions with them, in an example of brotherhood and solidarity that is rarely seen in human history.
- **Altruism and self-denial:** This is what the Quran immortalized in its verse: "They give others preference over themselves, even though they are in need" (Al-Hashr 59:1). It is the ultimate act of victory, where the interests of the community of believers prevail over personal interests, and the needs of others are placed before one's own needs.
- **Support for Principles:** They supported the Prophet (peace and blessings be upon him) not because he was their relative, but because he was the Messenger of God. They supported his message because it was the true religion. Their support was based on principles, grounded in a firm conviction that they were supporting the truth brought by the Prophet, not his person or any nationalist fanaticism.

Conclusion: The Ansar have proven that true support is not just a slogan, but rather a practical implementation of the values of faith, altruism, and sacrifice, transforming them into a tangible reality that builds a strong and cohesive society.

Third: Characteristics of the Rightly-Guided Support and its Controls

By examining the models of the disciples and the supporters, we can extract the basic features of the victory that God desires, which protects the Muslim and the Muslim community from the pitfalls of extremism and passion:

1. **Insight-based victory:** It is not based on ignorance or blind imitation, but rather on a conscious understanding of the truth that is sought to be upheld. It is a support built on knowledge, certainty, and the ability to distinguish between right and wrong, not mere blind following.

2. **Selfless victory:** Its goal is God's sake, not personal, sectarian, or worldly gain. It is free of selfishness or fanaticism, and is directed toward pleasing God alone.
3. **Humble victory:** Its adherents do not feel superior or monopolize rights. Rather, they see themselves as part of the nation of believers and realize that all credit belongs to God. They do not harbor any sense of arrogance or superiority over others.
4. **Support committed to the limits of God:** It does not lead to extremism in people, nor does it justify illegitimate means, nor does it permit what God has forbidden or forbid what He has permitted. It is a support governed by revelation, which does not exceed the limits of Islamic law or justify mistakes in the name of religion.

Conclusion: An eternal call to every believer

The comparison between the "Christians" model (in its deviant behavioral sense) and the "Ansar" model is not merely a lesson in the history of religions. Rather, it is an eternal Quranic call to every Muslim and every Muslim community. It is a call to constantly review intentions and goals.

The question each of us must ask ourselves is: Am I truly a "supporter of God," one who champions His religion and His Book with truth, justice, and humility? Or have I, without realizing it, become a supporter of my own ideas, my group, or my whims, under the guise of championing religion?

In the honest answer to this question lies the difference between the support that builds nations and revives hearts, and the false support that divides ranks and leads astray from the right path. The Qur'an calls us to be true supporters of God, to support the truth with insight, impartiality, and humility, and to adhere to its limits.

14 HIDDEN TREASURES OF THE QUR'AN: HOW TO UNDERSTAND THE SYMBOLS OF THE "MIHRAB" IN THE STORY OF MARY

introduction

The "mihrab" (prayer niche) is mentioned in the Qur'an in two prominent contexts: with Zechariah, peace be upon him, receiving the good news of the birth of John, and with Mary, peace be upon her, receiving her sustenance and divine assistance in seclusion. This term, later associated with Islamic architecture as a symbol of a place of prayer, carries in the Qur'an far deeper connotations than a mere corner of worship. The "mihrab" in the story of Mary is **spiritual and cognitive symbol**. It contains hidden treasures on how to receive revelation and inspiration, and free the soul from the noise of the world to become a vessel for the divine word.

First: The linguistic and Quranic meaning of "mihrab"

- Linguistically, the word mihrab comes from the root (h-r-b), which denotes "elevation and honor" and also "a place designated for fighting or victory." Hence, the mihrab can be "the most honorable place in the house" or "the place where a person takes refuge."
- In the Qur'an: The mihrab was mentioned in the context of isolation and worship:

Every time Zechariah entered upon her in the sanctuary, he found with her provision. (Al Imran: 13)

And here it is not just a room, but **protected spiritual space**. In it, a person receives both material and spiritual sustenance.

Second: The mihrab as a symbol of inner consciousness

If we read the text from an interpretive perspective, the "mihrab" becomes a symbol of **Psychological-mental interior**. The refuge that a person seeks, far from the noise of society. Mary, who "withdrew from her people to an eastern place" (Mary:), did not only search for a physical place, but for **inner altar**. It enables her to receive the divine "Word".

In this sense, the mihrab is **The Inner Laboratory of Consciousness**. Where intellectual and spiritual rebirth takes place.

Third: The mihrab as a storehouse for hidden treasures

The Qur'an describes that Zachariah found sustenance with Mary: "He said, 'O Mary, from where did you get this?' She said, 'It is from God.'" (Al Imran: 13)

Here the mihrab turns into **safe of secrets** Where divine blessing is manifested without measure. This symbolizes that whoever enters his inner sanctuary—that is, the depths of his pure consciousness—finds a "sustenance" of knowledge and reassurance that comes not from the outside world, but directly from God.

Fourth: Between War and the Sanctuary - Internal Conflict

It is noteworthy that the word "mihrab" is etymologically linked to war. This opens the door to a symbolic understanding: the mihrab is a battlefield. **internal war** With the soul and the whims.

- Zachariah entered his sanctuary to fight the despair of having children.
- Maryam entered her sanctuary to fight societal stigma and fear of the future.

Thus the mihrab becomes **A stage for internal victory** Which precedes any external victory.

Fifth: The mihrab as a mirror of contemporary times

If the mihrab is the inner space for reception, its contemporary meaning is not limited to a mosque or a place of seclusion. Rather, it is all **A moment of silence and reflection** It is created by man amidst the hustle and bustle of life to reconnect with God. The mihrab can be:

- Quiet room.
- A moment of contemplation in nature.
- Intellectual isolation from the noise of the media and heritage.

Every person needs a "prayer" through which to regain clarity of vision and open his heart to God's bounty.

conclusion

The story of Mary and Zechariah reveals that the "mihrab" is not just an architectural structure, but **cosmic-spiritual symbol**. that it:

- A place of isolation from the noise of the world.
- An inner laboratory for receiving revelation and inspiration.
- A battlefield with whims and doubts.
- A vault of hidden treasures of spiritual and intellectual sustenance.

Understanding the “prayer” in this sense makes us realize that the Qur’an does not speak about the geography of the past as much as it opens up for us **Map of human consciousness** Where every person is called to build his own sanctuary to find his sustenance from God, receive His word, and have his reviving “Christ” born within him.

15 FROM HISTORICAL EVENT TO RENEWABLE SPIRITUAL ENERGY

introduction

The story of Christ in the Holy Qur'an goes beyond the confines of a historical event to become a renewed symbol of life, awareness, and knowledge. Christ, as *Word of God* It was placed in the Qur'anic text as a verse that is not limited to its time, but rather radiates throughout the ages. The series in your hands was an attempt to reveal **Renewable spiritual energy** Which is stored in this Quranic symbol, and to open a door for the reader to live the experience of inner revival in light of the text.

First: Maryam - the contemplative consciousness and the first seed

We began our journey with Maryam, that pure soul and contemplative mind, who made her altar a gateway to receive inspiration. She was not just a mother, but **A mental and spiritual sanctuary** From it emerged the new word. And from the heart of its isolation, the Qur'an generated the idea that true faith begins with... **Space of inner silence** Where a person is prepared to receive what exceeds his material capabilities.

Second: Christ - the Word and the Miracle

Christ was revealed as the "Word of God," that is, the divine program that took shape outside the path of familiar causes. We read his miracles with a contemporary scientific eye, and they were signs of **premature knowledge**:

- Birth as a model for cloning or genetic mutation.
- Speech in infancy is a result of exceptionally complete neurological development.
- Middle age is described as a reference to inherited biological age.
- His medical miracles as symbols of bioengineering and future medicine.

Thus, Christ was no longer just a historical figure, but **Divine Code** Reveals the convergence of science and faith.

Third: The symbolic meaning - Christ as a revival program

We have made it clear that the title "Christ" is not just a name, but **Divine program** To erase ignorance and revive awareness. It is:

- "Wiped" from the gene of violence.
- A "wiper" of dead ideas.
- A daily resurrection for every individual who rises from the death of ignorance to the light of truth.

Christ here turns from an individual miracle to **Power available to every human being**.

Fourth: The Mihrab and the Ascension – Symbols of Transformation

In the story of Mary and Christ, the "sanctuary" appears as a symbol of inner isolation that transforms into a treasure house of hidden sustenance, while the "lifting" appears as a symbol of liberation from earthly gravity toward spiritual gravity. Both symbolize that the message is not bound by place and time, but rather is **rising energy** It moves consciousness from one level to a higher level, similar to the modern physics concepts of dimensions and energy.

Fifth: Followers - the continuous examination

Christ's followers were a mirror of the eternal challenge: would they adhere to the spirit of the message or restrict it to the letter? The Qur'an portrays this as a recurring test for each generation. The meaning is that the message is not reduced to rituals, but **to constant renewal of meaning** And in the courage to be free from intellectual idols.

Conclusion: An upcoming delegation revives the meanings

Our journey through this series has been a profound journey into the folds of the Holy Quran, drawing inspiration from its stories and characters as keys to a deeper understanding of existence and ourselves. We began with Mary, peace be upon her, the reflective mind and pure soul who represented the starting point for every divine

manifestation. From the sanctuary of her mind emerged a new vision of the world, one that welcomed the impossible with a heart of faith.

Then we move on to Christ, peace be upon him, as a unique manifestation of these meanings: *Word of God* The incarnate, miraculous revelation that carried within it the horizon of knowledge and faith. And then to his followers, who were a constant test of the message: would they preserve its essence or cling to its superficial aspects?

And here we conclude the series with an invitation: for every reader to be a "coming delegation," not content with merely receiving, but to bring these meanings to life in their lives. For Mary to be at the altar of their mind, receiving inspiration and challenging assumptions. For them to see in Christ a symbol of spiritual and intellectual transformation. And for them to be among the followers who grasp the essence of the message and extract the hidden treasures of the Qur'an.

The Qur'an is not a history book, but **A way of life** It is a constant call for reflection and renewal, and for us, too, to be part of the revival process. May you, reader, be part of this coming delegation, carrying the torch of light and reflection, and scattering the seeds of knowledge and wisdom everywhere.

16 THE NAMES OF THE PROPHETS IN THE QUR'AN: LINGUISTIC TREASURES AND SPIRITUAL MIRRORS IN LIGHT OF THE MATHANI SYSTEM

Introduction: Names that carry messages and construction secrets

In the Holy Quran, the names of the prophets, peace be upon them, are not merely identifying marks. Rather, they are linguistic and spiritual icons, each carrying profound connotations and reflecting the essence of its bearer's message and sublime attributes. These names were not chosen randomly; rather, God Almighty instilled in them linguistic secrets and spiritual meanings, making contemplating them a journey along the paths of guidance and miracles.

Understanding these names goes beyond the apparent meaning, to extend to the structure of the word itself within a framework of "**Al-Mathani**" ...a unique linguistic system referred to in the Holy Quran in the Almighty's saying: "And We have certainly given you seven of the oft-repeated verses and the great Quran" (Al-Hijr: 87). This verse, according to the view of Professor Abdul Ghani bin Awda, establishes the understanding that "**Al-Mathani**" These are the letter pairs that form the basic structural framework of the Quranic word, and the "seven" in them symbolizes the completeness and organized multiplicity of these linguistic roots. This means that every word, including the names of the prophets, is an integrated structure, carrying its meanings from the interaction of these intertwined letter pairs, whether they come from trilateral, quadrilateral, or quintilateral roots, or even those thought to be of foreign origin. The Quran has absorbed these names and Arabized them within its miraculous system to harmonize with its message and profound connotations.

Issa: Spirit of mercy and the word

- **Linguistic significance:** It is said that it comes from "Asw" (wandering with goodness) or refers to "whiteness and purity", which is the word of God and His spirit.

- **Spiritual meaning:** A symbol of love, mercy, healing, spreading peace, and support with amazing miracles.
- **The moral:** Mercy and blessing are the foundation of calling people to God, and the word of truth has power and influence. "And He has made me blessed wherever I am, and He has enjoined upon me prayer and zakah as long as I remain alive."

17 THE DISJOINTED LETTERS AND THE STORY OF AL-KHIDR: THE ESOTERIC INTERPRETATION OF THE QUR'AN (SURAT MARYAM AND AL-KAHF AS MODELS)

Introduction: On the Methodology of Esoteric Interpretation

The esoteric interpretation of the Holy Quran represents a natural extension of the Islamic Sufi and philosophical heritage, which was not limited to understanding the apparent connotations of the text, but rather sought to explore its symbolic depths, based on the firm conviction that the Quran contains multiple layers and that each verse carries inexhaustible interpretive possibilities. This study attempts to trace some of these connotations at the beginning of Surah Maryam and the story of Moses and the righteous servant in Surah al-Kahf, seeking to uncover the symbolic layer that speaks to human consciousness and proposes an integrated program for knowledge and existence.

Section One: Surah Maryam and the Disjointed Letters (Kaf Ha Ya Ain Sad) – The Encoding of Divine Consciousness

Surah Maryam does not begin with the disconnected letters "Kaf Ha Ya Ain Sad" arbitrarily. Rather, they are a symbolic key that indicates the cognitive program that the surah will revolve around. In the esoteric approach, these letters are not merely alphabetical letters; rather, they represent cosmic symbols and keys to conscious energies that can be activated within the human psyche.

1. K (Kaf): Description and Legislation Program

It symbolizes the cognitive energy capable of deduction and understanding. It refers to the divine rulings and laws that govern existence, and to the human ability to extract meanings from the text and the universe. In the story of Zechariah, this program is manifested in his prayer for an heir who would inherit "the knowledge of the family of Jacob."

2. H (ha): Ability and Communication Program

It denotes absolute divine power, but it also refers to "identity" or "self" as a means of communication with the divine. The pronoun "He" is the closest word to God, indicating that knowledge begins with the discovery of the self as a mirror reflecting divine power.

3. Y (Ya): The program of calling and speech

It expresses the communicative energy between man and God. It directs consciousness toward a spiritual goal, as in Zechariah's hidden call: "When he called upon his Lord a secret call." This call is the dialogue of existence with its source.

4. A (eye): The program of high and low

It denotes loftiness and greatness, but it also carries the connotations of "hardship," "Arab," and "difficult," indicating that accessing inner meanings requires effort, suffering, and breaking with convention. This is evident in Zechariah's hair turning white from the intensity of his prayer and contemplation.

5. Saad (the letter Sad): The Will and Trust Program

It symbolizes honesty, preservation, and covenant. It refers to the intellectual integrity that the seeker of truth must possess, and to the divine commandments that preserve the order of the universe. In the story of Zechariah, the highest manifestation of this program is in the granting of "John," who will keep the commandment.

The comprehensive meaning: Together, these letters form an integrated "consciousness program": starting with knowledge (K), then the ability to communicate (H), then directing speech (Y), then making an effort to penetrate barriers (A), and finally preserving and conveying trust (S).

Section Two: Surah The Cave and the Story of Al-Khidr - Innate Knowledge and Future Consciousness

The story of Moses and the righteous servant (al-Khidr) in Surat al-Kahf represents an example of the clash between two sciences: the apparent science (the science of Sharia and texts), represented by Moses, and the hidden science (the divine knowledge), represented by al-Khidr. An esoteric reading sees in this story a profound symbolism of the relationship between limited human consciousness and absolute divine wisdom.

1. The Righteous Servant: The Embodiment of the Active Mind

Interpreting "the servant" as Gabriel—as in some esoteric readings—opens new horizons. Gabriel is the "Holy Spirit" and the means of revelation, meaning he represents the channel through which divine knowledge reaches human consciousness. The phrase "And We taught him knowledge from Us" emphasizes that the source of this knowledge is the divine station ("Ladhan"), not the ordinary human path.

2. Killing the Boy: Reprogramming Consciousness

The symbolic interpretation of "killing the boy" as "killing an untimely esoteric idea" is profound. It points to the need to sometimes "kill" ideas and concepts that may seem valid in the short term, but will lead to misguidance in the future. This is the function of divine knowledge: to look to the future and restructure present thought to serve higher interests, even if this seems logically cruel in the present.

3. The Wall and the Treasure: Preserving Knowledge for Future Generations

The "wall" symbolizes the apparent text or the heavenly book that contains within it a precious "treasure." The "two orphan boys" (Mary and Jesus) symbolize pure spiritual knowledge that has no guardian (meaning no guide to it at that time), and which needs to be protected until humanity is fully prepared to understand it. The treasure is the

hidden divine knowledge, and the Torah in its inner meaning, which will bequeath wisdom to its owner when he reaches maturity.

Conclusion: The Qur'an as an Operating System for Human Consciousness

This reading reveals that the Qur'an does not merely present moral stories or laws, but rather presents a complete "operating system" for human consciousness. The separate letters are software commands for activating the potential of this consciousness, while the stories of the prophets are practical examples of this system.

Surah Maryam, with its literal beginning and stories, presents a program for the birth of a new consciousness (John/Christ) from the womb of isolation and purity (Mary). Surah Al-Kahf presents a program for the transition from external knowledge to internal knowledge, through the companionship of the "Active Intellect" (Al-Khidr) and the acceptance of its wisdom, which transcends our limited understanding.

Esoteric interpretation, in this sense, is not an intellectual luxury, but rather an existential necessity for understanding the eternal message of the Qur'an, which addresses humanity in every time and place, reminding it that its consciousness is capable of connecting with the Absolute, if it possesses the keys to understanding and the conditions for the journey.

18 JESUS AND HIS MOTHER MARY AS “TWO GODS BESIDES THE MOST MERCIFUL” (A SPECIAL CASE):

The Qur'an refers to the possibility of their taking two gods in the verse: "Did you say to mankind, 'Take me and my mother as two gods besides God?'" (Al-Ma'idah: 116). According to the source-based interpretation, their possible description as "two gods" here does not refer to polytheistic worship ("besides God"), but rather to their supernatural powers, which fell under the concept of "besides the Most Gracious." The miracles they performed with God's permission (raising the dead, healing the leper and the blind, Jesus speaking in the cradle, Mary's special provision) were the result of their union or support with a special power from the realm of command (the Holy Spirit), which enabled them to implement or transcend some of the usual laws of the Most Gracious in the world of material creation. However, all of this occurred within the general framework of the Most Gracious system and with God's absolute permission. This superiority in their ability to perform miracles made them, in the eyes of those who witnessed them and did not understand the nature of this ability, equivalent to “two gods besides the Most Merciful,” that is, two beings who possessed superior powers based on special divine laws, and not two gods to be worshipped besides God.

“Worship without the Most Gracious”: Practical submission to superiority:

As we explained earlier in Article 3, the "worship" associated with "gods other than the Most Gracious" is practical, literal, or even metaphorical worship, not ritualistic religious worship. It signifies submission, reliance, benefit, or even practical amazement at the superiority and power resulting from understanding and applying the laws of the Most Gracious. Examples include our compulsion to use and pay for a smartphone because of the scientific superiority of its creator, our reliance on a doctor's treatment based on his knowledge, our use of an airplane, or our submission to the law of gravity governed by angels at God's command. This "practical worship" is natural and permissible, and is part of interacting with the universe and benefiting from divine intervention and scientific progress.

19 CHRIST AND MARY IN THE QUR'AN: AN ESOTERIC READING OF HIDDEN SYMBOLS AND MEANINGS

introduction:

The story of Mary and her son Jesus, peace be upon them, in the Holy Qur'an represents a unique model that combines the miraculous and the human dimension, the apparent and the hidden, the letter and the spirit. The Qur'an does not limit itself to narrating the story as a historical event, but rather presents it as an integrated project of symbols and connotations that transcend time and place, becoming a mirror in which man contemplates himself and his relationship with God and the world. This article attempts to delve into some of these symbols and hidden connotations, seeking to uncover some of the secrets hidden behind letters and words.

1. Mary: From Vows to Virgin Birth - The Soul's Journey from Slavery to Empowerment

The miracle of Jesus' birth cannot be understood without understanding the character of his mother, Mary. Mary was destined to grow up in the sanctuary of worship, alone in her solitude, surrounded by divine care. This solitude was not an escape from society, but rather a necessity for receiving the "Word." In esoteric interpretation, the "sanctuary" represents the state of the heart and mind directed toward God, ready to receive revelation. The "provision" that Zechariah found with her was not only material food, but also knowledge, inspiration, and spiritual nourishment.

When she "withdrew from her people to an eastern place," this was not merely a geographical departure. Rather, it symbolized her orientation toward the "Orient" of new knowledge and her rejection of outdated intellectual heritage. The "veil" she adopted was not merely a physical one; it was an intellectual and spiritual isolation that protected her from the din of prevailing ideas, enabling her to receive the "Spirit of God."

The Virgin Birth, in this context, symbolizes the birth of a new consciousness from the womb of a pure soul, untainted by the suspicions of the past or the shackles of tradition. It symbolizes the capacity for intellectual and spiritual creativity without the need for a prior intellectual "father," but rather through direct contact with the source of divine knowledge.

2. Jesus: The Word and the Spirit - The Miracle as Advanced Science

The Qur'an presents Jesus, peace be upon him, as a "Word from God" and a "Spirit from Him." In esoteric interpretation, the "Word" represents the divine program or absolute truth embodied in human form. His being a "Spirit" indicates that he came bearing a new life force, capable of reviving dead minds and hearts.

All of his miracles demonstrate "pre-eminent knowledge." Raising the dead and creating birds from clay indicate the ability to genetically engineer and manipulate the foundations of life. Healing the blind and the leper indicates advanced medical knowledge. His speaking from the cradle demonstrates complete mental maturity from birth, perhaps due to the "downloading" of knowledge directly into his consciousness through the "breathing of the soul." This "breathing" can be interpreted in a contemporary context as a transfer of information or genetic modification that infused him with knowledge not present in ordinary humans.

Even his possible "old age," which some have interpreted as his biological age being the sum of his own and his mother's, suggests that his body held a different biological secret, perhaps linked to his unique creation.

3. "Christ": The Genetically Anointed One - A Symbol of Peace and Nonviolence

The title "Messiah" carries profound significance. If we accept the interpretation that he was "wiped" of the gene for violence and aggression, then he presents us with a model for the future human being, in whom the spirit will overcome aggressive instincts. This interpretation is consistent with the attributes of Jesus, peace be upon him, as described

in the Qur'an: merciful, humble, peace-loving, and strong in his knowledge and wisdom, not in his physical strength or violence.

4. Death, not death: the symbolic dimension of the crucifixion and resurrection
The Qur'an denies Jesus' crucifixion and death in the literal sense, stating that he was raised to God. This ascension can be interpreted on two levels: the material (physical) level and the moral (spiritual) level. In esoteric interpretation, the "death" that occurred to him could be a state of deep sleep or coma, similar to what happens to some creatures in nature. The "ascension," however, could be an elevation of the spirit and meaning he represented, such that it became a state of divine consciousness available to every human being. His "return" at the end of time symbolizes the return of Christ's "program"—the program of revival and peace—to earth, when humanity is ready to understand and implement it.

5. From "Christians" to "Ansar": The shift of support from God to desire
Here we come to one of the most important inner lessons of the story. The early disciples said, "We are supporters of God." They understood that their support was for God and for the truth embodied in the message of Jesus. But the term "Christians" later came to refer to a sect that deviated from this principle. They transformed support from God to support for their whims, from monotheism to extremism, and from the message to the person.

This shift represents an eternal Quranic warning: Any support that shifts from being for God to being for oneself, the group, or one's own opinion loses its blessing and deviates from its path. True support is support for the "program" of truth, not the "person" of the prophet or scholar. Otherwise, we will fall into the "snares of desire," which are more dangerous than the snares of idols.

Conclusion: Mary and Jesus – Eternal Models of Spiritual Experience

The story of Mary and Jesus in the Qur'an is the story of every human being. Mary represents the pure soul that rejects the past and turns to God, determined to remain in seclusion despite all difficulties, until it prepares itself to receive the "Word." Jesus represents the divine "Word," the new truth born in the "winter" of ignorance, to revive the dead, heal the sick, and speak to people in the new "cradle" of knowledge.

Contemplating this story with such inner depth invites us to be "Mary" in our positive isolation and preparation for ourselves, and to receive "Jesus" within us, that is, the divine revival program, so that we, in turn, may be a force of revival and change on earth. Only then will we truly be "supporters of God."

20 **MARIAM**JESUS, PEACE BE UPON THEM: A PSYCHOLOGICAL AND COGNITIVE DISSECTION OF THE ORIGIN AND MIRACLES

Introduction: Between the psychological and the miraculous

The story of Mary and her son Jesus, peace be upon them, in the Holy Qur'an represents a unique model in which the psychosocial dimension intersects with the miraculous scientific dimension, painting a comprehensive picture of how exceptional personalities are created and how the divine approach deals with the human psyche from a therapeutic and integrative perspective. This study attempts to delve into the psychological depths of Mary's upbringing and uncover the scientific and philosophical dimensions of Jesus' birth and his miracles.

Section One: Mary, peace be upon her - Origin, Trauma, and Divine Healing

Mary's upbringing, peace be upon her, was not ordinary. Rather, it was a journey full of psychological and social transformations that shaped her unique personality. This journey can be analyzed through the following points:

1. Vow and Divine Coercion: Early Identity Formation

Her mother vowed that the child in her womb would be dedicated to the service of the temple, and so she became Mary. This vow was not merely a maternal decision; it was a preordained "divine program" for the formation of a personality dedicated to the service of the unseen. Psychologically, this vow gave Mary a clear early identity, but it also placed an existential burden on her from the moment of her birth.

2. Parental deprivation and the search for an alternative

Referring to her mother as "the woman of Imran" rather than "the wife of Imran" may indicate—in a psychoanalytic analysis of Quranic discourse—a rift in the marital relationship, resulting in the absence of the father figure. This absence, coupled with the

mother's abandonment of direct care by devoting herself to the temple, created in Mary what is known as "the loss of the family focal point." This loss is what later drove her to construct her identity in isolation and independence.

3. Sponsorship Struggle: The Wanted Orphan

The dramatic scene of the priests' dispute over her guardianship ("They cast their pens as to which of them should be guardian of Mary") reflects a state of "competition for guardianship" around a person whom everyone feels is special. This conflict, although it granted her guardianship, deepened her sense of being different, and formed an early awareness of her uniqueness and difference from her surroundings.

4. Isolation is a defensive method.

All these factors—the vow, parental absence, and competition for custody—led to the formation of a solitary personality, one that adopted isolation as a defensive method to protect its unique identity from an environment that might not understand it. The Qur'an embodies this in three moments:

"No man has touched me": an affirmation of physical and psychological virginity

"She withdrew from her people to an eastern place": distancing herself from society and prevailing ideas

"And she withdrew with him to a remote place": deeper isolation to protect her new project (Eissa)

5. Coercive Therapy: Confrontation as a Divine Prescription

The divine treatment for the trauma Mary experienced was through "confronting compulsion." The isolated personality shaped by trauma was forced by God to confront her greatest fear: confrontation with society. By becoming a single mother, she revealed this "secret" to the public. This therapeutic mechanism is the highest form of psychotherapy, where the patient fully confronts her fears to reshape her personality.

Section Two: Jesus, peace be upon him - The miracle as an advanced scientific phenomenon

The birth of Jesus and his miracles are not a violation of natural laws, but rather the application of higher laws that humanity had not yet discovered. This is evident in

1. Virgin Birth: Between Artificial Insemination and Cloning

Describing the process of creation as "the breath of life" suggests a non-sexual process. This description is consistent with modern technologies such as

- In vitro fertilization (IVF): where the fertilization process takes place outside the uterus.

Cloning: Creating a living organism from a single cell without the need for sperm. The "breathing of the soul" could symbolize the process of transferring genetic material (DNA) to Mary's egg, in a process similar to divine cloning.

Genetic mutation: Her mother's statement, "The male is not like the female," may refer to a genetic distinction in Mary that made her able to conceive without a male, as a type of parthenogenesis that exists in some lower organisms.

2. Miracle as an Advanced Science: The Scientific Reading of Miracles

All of Jesus' miracles can be read in the light of modern science.

- Creating the bird: Genetic engineering or bioprinting to create living tissue.
- Reviving the dead: advanced resuscitation techniques or a science we do not know about.
- Healing the blind and the leprous: advanced medicine based on gene or cell therapy.
- Precognition: The ability to accurately analyze food and stored materials in a laboratory, or read data from the human energy campo.

3. Biological aging: the composite age theory

Based on the phenomenon of telomeres and cellular aging demonstrated by Dolly the sheep, Jesus' biological age may actually be the sum of his age plus his mother's age at

birth. This explains why he was described as "old" as a young man—because his body carried a biological age greater than his chronological age.

4. Christ: The Man Anointed from Violence

The interpretation that the title "Messiah" means that he is "anointed" with the Aggression Gene is revolutionary. It makes sense because it links his title to his completely peaceful nature. This presents a model for future humans who overcome the instinct for violence through genetic or spiritual modification.

Section Three: Death is Not Death - Towards a Different Understanding of Fate

The difference between “death” and “death” in the Qur’an is key to understanding the fate of Jesus.

Death: a complete cessation of life.

Death: Loss of consciousness or hibernation / suspended animation.

What happened to Jesus was a "death"—that is, he entered a state similar to hibernation or cryostasis, which some creatures experience, and was then "revived." This is consistent with the idea of his ascension and subsequent return at the end of time.

Conclusion: From Anatomy to Construction

The story of Mary and Jesus is a story of psychological and social dissection of the creation of exceptional personalities, then their transfer to the advanced scientific level addressed by the Qur'an. This story presents a model of divine healing that rebuilds character through confrontation, and opens the door to understanding miracles not as a breach of nature, but rather as the application of higher laws we have yet to attain.

A psychological and scientific reading together enriches our understanding of the Qur’an and shows that it is the book that speaks the language of the age, without losing its sanctity and secrets.

21 BEYOND MATTER: A SYMBOLIC READING OF “EATING,” “DRINKING,” AND “HUNTING” IN THE QUR’ANIC BALANCE

Introduction: The Profound Language of the Qur’an

In our ongoing journey of contemplating the Holy Quran, we have not stopped at rereading concepts related to human relationships and social roles. Rather, the search for inner and symbolic meaning has extended to include concepts that appear, on the surface, to be directly related to the tangible, material world. The belief that the Quran is a book of comprehensive guidance, and that its "clear Arabic" language carries multiple layers of meaning, prompts us to ask: Are the physical actions mentioned in the Quran, such as eating, drinking, and hunting, always limited to their literal meaning, or may they, in certain contexts, carry deeper symbols and connotations related to man's spiritual and cognitive journey?

Methodology of Inner Contemplation: Tools of Understanding

Before diving into the examples, it is important to recall the fundamentals of the methodology used to arrive at this deeper understanding:

- **Going beyond the apparent:** Do not be satisfied with the direct, literal meaning, especially if it seems illogical or contradicts the higher objectives of the Qur’an in justice and wisdom.
- **Overall context:** Considering the verse within the context of the surah and the Qur’an as a whole, and within the framework of the “intellectual struggle” or general objective addressed by the text.
- **Meanings of roots and letters:** Searching for the original meanings of word roots, and even the symbolic connotations of the letters themselves, within the Qur’anic “Arabic language.”
- **Meanings of couples:** Understanding words and concepts in relation to their opposites or complements (e.g., night and day, outer and inner, men and women in a symbolic sense).

- **Rejecting "explanatory nonsense":** Conscious criticism of traditional interpretations that may be superficial or influenced by whims or conventions, and the search for a more authentic and consistent understanding.

"Eating and drinking": food for the soul and knowledge, not just the body

When we consider the Qur'an's use of the words "eating" and "drinking," we find that the context may point us to a meaning that goes beyond physical food and drink:

- **The Heavenly Table (Al-Ma'idah: 112-115):** As we have reviewed, the disciples' request for the table was not merely to satisfy their stomachs, but rather to achieve "peace of mind," certain knowledge, and martyrdom. Jesus' prayer that it be "a festival for the first of us and the last of us, and a sign from You," and the stern divine warning to those who disbelieve after it, are all strong evidence supporting the interpretation of "the table" and "eating from it" as meanings that **Receiving divine revelation, and nourishing oneself with remembrance and divine knowledge that reassures hearts** And the Qur'an is the greatest table.
- **"They were eating food" (Al-Ma'idah: 75):** In the context of denying the divinity of Christ and his mother, this phrase can be understood in two complementary meanings: the material meaning (evidence of their humanity and their need), and the symbolic meaning (they were receiving knowledge, guidance, and revelation – spiritual food), which confirms their humanity as recipients and not as creators, especially with the mention of "the explanation of the signs" after it.
- **"Eat and drink" in the verse on fasting (Al-Baqarah: 187):** Within the system of understanding fasting as contemplation, this phrase is interpreted to mean: **Continue to gain knowledge and understanding and delve into meanings** Until the truth becomes clear from falsehood (the white thread from the black thread) and the light of understanding bursts forth (the dawn).
- **Eating money unjustly:** This is a clear metaphor for the unlawful seizure and consumption of rights.

"Hunting": a symbol of gaining knowledge and comprehensive livelihood.

Likewise, the concept of "hunting" can be read symbolically beyond its literal meaning:

- **Sea fishing:**The sea, with its vastness and depth, symbolizes God's unlimited knowledge and inexhaustible words. Its catch represents...**Receive direct divine knowledge**...and spiritual and intellectual sustenance that comes as a gift from God. It is always permissible because God's grace and knowledge are always available.
- **Land hunting:**Land represents the limited world that requires human effort, endeavor, and expertise to hunt. Hunting it symbolizes**acquired human knowledge**Through learning, experience, skill, and effort. Its prohibition on the pilgrim may symbolize the need to abandon preoccupation with acquired worldly knowledge and devote oneself to spiritual detachment and direct communication with divine knowledge during the period of ihram.
- **Comprehensive livelihood:**Hunting (in both its meanings) is linked to the concept of "sustenance," which includes material, moral, and spiritual giving. It emphasizes that striving is required, but the true provider is God, and that piety and trust are the key to comprehensive divine abundance.

Conclusion: Reading the Qur'an with the eyes of insight

These examples demonstrate how an inward-looking approach, focusing on deeper symbols and meanings and transcending superficial literal interpretation, can reveal a richer and more coherent understanding of the Quranic text. It is an invitation to read the Quran not only with our eyes, but with the insights of our hearts and minds, to see beyond the words and draw lessons from "eating," "drinking," and "hunting" in seeking knowledge, purifying the soul, and striving consciously and responsibly in life, recognizing that every word in God's Book carries dimensions of wisdom and enlightenment awaiting contemplation.

22 BEYOND “PEOPLE OF THE BOOK”: “POLYTHEIST,” “MAGOSI,” AND “SABIANS” IN THE QUR’AN’S SCALE AND STANDARD OF SALVATION

Introduction: Expanding the scope of human behavior

After reviewing in previous articles examples of behavioral and intellectual deviations among groups of the People of the Book ("those who were Jews" and "Christians" in the Quranic behavioral sense), the Holy Quran expands its scope to include other segments of humanity, with their diverse stances on faith and the divine message. Among these are: the "polytheist," who embodies intellectual and doctrinal contradictions; the "Magosi," who may represent aggressive social behavior; and the "Sabians," who may be seekers of truth outside of traditional religious frameworks. This article seeks to understand these groups as presented in the Quran and how the comprehensive divine standard of salvation addresses them.

When “Christians” are mentioned among the categories that God distinguishes between, or that are rewarded if they believe and do good deeds, it can be emphasized that what is meant here is those who fulfill the conditions of faith and good deeds, regardless of the historical designation, and that God does not hold them accountable for deviations that they did not commit.

Objective: This distinction removes ambiguity, makes understanding more just and equitable, and is consistent with the universality of the Qur’an’s message, which does not condemn the prophets or their faithful followers.

First: “The Polytheist” – the one who combines contradictions and has dual loyalties.

In your previous analysis, you described the "polytheist" as representing a state of contradiction and duality, combining extreme adherence to the old with extreme adherence to the new. They impose their ideas without evidence and fall into the "trap of fabrication," mixing truth with falsehood, believing in some parts of the Book and disbelieving in others. This is an accurate description that aligns with the Quranic image of the polytheist.

Dr. Yousef Abu Awad adds another dimension when interpreting the verse that mentions “those who associate others with God” in the context of the categories that God will separate on the Day of Resurrection: “Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or polytheists—God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness.” (Al-Hajj: 17)

Dr. Abu Awad believes that "those who associate others with God" here may refer to those with dual loyalties that conflict with the covenant of security and social peace. They may appear to belong to the society in which they live, but at the same time, they hold another allegiance (to a group, party, or external entity), prioritizing this over the interests and security of society when their interests conflict. This dual behavior is unacceptable to any social system that strives for stability and cohesion, as the prevailing system of security and social peace must take precedence. This understanding expands the concept of polytheism to include dangerous behavioral and social aspects.

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Second: "The Magi" – a model of aggressive behavior that rejects coexistence?

As for "Majus," rather than directly applying the term to the historical Zoroastrian religion, Dr. Abu Awwad offers a conceptual behavioral explanation based on linguistic analysis. The word "Majus" (Majus) comes from the trilateral root "majasa," from which "maja" (to expel something) is derived and rejected (mamjuj, meaning "disgusting speech"). He argues that "Majusi" in this Quranic context may refer to a person or group who "tjam" others, i.e., rejects others and practices a form of verbal or physical violence and aggression toward members of society, with this hostile behavior being widespread (as indicated by the letter "sin," which denotes "spread").

In this understanding, a "Majusi" is not merely someone who adheres to a particular faith, but rather someone who exhibits hostile and hateful behavior that renders them incapable of integrating into a society founded on the message of security, peace, and coexistence.

Therefore, in the verse of Surat Al-Hajj, they are distinguished from other groups who may be covered by the societal security contract if they adhere to its conditions.

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Third: "The Sabians" – seekers of truth outside the known frameworks?

The "Sabians" are a group that has sparked widespread debate among commentators. The word "Saba'a" means someone who has departed from one religion to another, or who has deviated from the path. In the context of the verses that mention them alongside the believers, the Jews, and the Christians as groups that can attain reward and salvation if they fulfill certain conditions (belief in God and the Last Day and righteous deeds), Dr. Abu Awwad believes that the "Sabians" may represent those with different ideas, or seekers of truth who may not belong to the known divine messages (Judaism, Christianity, Islam), but who sincerely strive to understand the truth and practice righteous deeds.

They may have a particular philosophical thought, a special ethical system, or even theories

unrelated to the messengers directly. However, the Qur'an opens the door to salvation for them if they fulfill the basic conditions:

Indeed, those who have believed and those who were Jews or Christians or Sabeans - those who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (Al-Baqarah: 62, and the same in Al-Ma'idah: 69 with a slight difference in "the Sabeans").

This understanding emphasizes the universality of divine mercy and the justice of the divine standard, which does not favor name or race, but rather looks to the truth of faith and action.

Fourth: The comprehensive standard of salvation – “Whoever believes in God and the Last Day and does righteousness.”

What is striking about the verses that mention these various categories (believers, Jews, Christians, and Sabians) is that they set a single standard for salvation, reward, and freedom from fear and grief: belief in God, belief in the Last Day, and righteous deeds.

Dr. Abu Awad describes these verses as representing “the oldest, most eloquent, and most concise civil constitution in history,” because they establish a society based on:

1. **Belief in God (community security contract):** It is the faith that unites people on the basis of servitude to God alone, transcends racial or class fanaticism, and guarantees equal rights and duties for all.
2. **Belief in the Last Day (just reward):** This motivates people to do good deeds, fear injustice, and makes people responsible for their actions.
3. **Good deeds (the worldly standard for judging individuals and societies):** It is a positive, constructive behavior that benefits the individual and society.

This comprehensive standard transcends formal labels and affiliations. What matters is not the name given to an individual or group, but the reality of their faith and actions. As for the groups excluded from this promise (such as "the Magians" and "those who associate others with God" in the context of the verse of Hajj, which speaks of the separation between them), this is due to their behavior, which fundamentally contradicts the principles of security, social peace, and pure monotheism.

Conclusion: God's mercy extends to those who seek the truth, and His justice extends to those who deviate.

The Quran's treatment of these diverse categories—polytheists, Zoroastrians, and Sabians—demonstrates the Quran's precise perspective in diagnosing human behavior in all its aspects.

It does not limit deviation to the traditional circle of the "People of the Book," but rather extends to include all those who deviate from the path of pure monotheism or threaten social peace with their behavior. Conversely, it opens the door of hope and salvation to every sincere seeker of truth and every sincere doer of good deeds, regardless of their classification or label, as long as they fulfill the basic conditions of faith. This calls us to transcend preconceived notions and examine the essence and actions of man, while adhering to the clear Quranic criteria for judgment and evaluation. In the next article, we will conclude this series by discussing the antidote to all these deviations: the "honest Muslim."

23 THE HEAVENLY TABLE: FOOD FOR THE BODY OR FOOD FOR THE SOUL? REFLECTIONS ON SURAH AL-MA'IDAH

Surah Al-Ma'idah, the fifth surah of the Holy Quran, is replete with stories, rulings, and laws rich with lessons and morals. One of the most prominent stories bearing its name, which provokes contemplation, is the story of the disciples, the followers of Jesus, peace be upon him, requesting a table from heaven. The common and straightforward interpretation sees this table as real food, a tangible miracle that confirms the truth of Jesus' prophecy and strengthens the faith of his followers. But could this story carry deeper connotations and a symbolic meaning that goes beyond the physical food?

Why did the disciples ask for the table?

When we reflect on the disciples' request as stated in the Holy Quran: "When the disciples said, 'O Jesus, son of Mary, can your Lord send down to us a table spread with food from the heaven?' He said, 'Fear Allah, if you are believers.'" (Al-Ma'idah: 112), we find that their response to Jesus' warning reveals their true motives: "They said, 'We wish to eat from it and our hearts may be reassured and we may know that you have told us the truth and be among its witnesses.'" (Al-Ma'idah: 113).

The focus here is not just on eating, but on higher goals:

1. **Peace of mind:** The most important goal is peace of mind and spiritual certainty.
2. **Certain knowledge:** Absolute certainty of the truth of the message of Jesus, peace be upon him.

3. **Certificate:** To be witnesses to a great divine sign.

These goals, especially "peace of mind," lead us to ask: Is physical food the only or best way to achieve this deep spiritual peace?

Jesus' Prayer: A Feast and a Sign

Jesus, peace be upon him, responded to their request and called upon his Lord, saying: "O God, our Lord, send down to us a table from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers." (Al-Ma'idah: 114)

The phrase "a feast for our first and last" carries connotations of continuity and eternity, a description that may not entirely fit a temporary feast that ends when the food is finished. Furthermore, describing it as a "sign from You" confirms its miraculous nature and divine significance. Could this ongoing "sign" and "festival" be something of an eternal spiritual and moral nature?

Linking verses: Remembrance is the table of hearts

When searching the Qur'an for the source of peace of mind, we find a clear answer in Surat Ar-Ra'd: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd: 28) Divine remembrance is the spiritual nourishment that soothes souls and calms hearts.

What remembrance is greater than the Holy Quran itself, which God Almighty describes at the beginning of Surah Sad as "the possessor of remembrance" (Sad: 1)? The Quran is the wise remembrance, the word of God that He revealed as guidance, mercy, and light for the worlds.

If we connect the disciples' request for "peace of mind" to that which reassures the heart, which is "remembrance of God," and if the Qur'an is "the One with remembrance," could the "table" they requested be a symbol of divine revelation, of the heavenly book that carries guidance and tranquility?

The severity of the warning and the universality of the message

After Jesus' supplication, God Almighty responded by saying, "God said, 'Indeed, I will send it down upon you. But whoever among you disbelieves thereafter - I will punish him with a punishment by which I have not punished anyone in the worlds.'" (Al-Ma'idah: 115). This is a severe warning and an unprecedented threat. Is this severe threat commensurate with mere disbelief after seeing a table of food, or is it more befitting of someone who disbelieves in guidance, light, and the eternal message after they have been revealed and established as evidence?

Divine messages are not sent to feed individuals or limited groups, but rather to reform the ways of nations and return them to God's natural disposition. The Holy Quran is the final message, the divine table revealed by God as guidance for the worlds and a spiritual feast renewed with every recitation and contemplation. Its blessings continue for the first and last Muslims. God Almighty says: "Indeed, We have sent down to you a Book in which is your remembrance. Then will you not reason?" (Al-Anbiya: 10). He also says: "Allah confirms those who believe with the firm word in worldly life and in the Hereafter." (Ibrahim: 27). This firm word is the Quran.

The Quran: The Table Accused of Magic

If the table is a symbol of the Quran, this explains how it is "a celebration for the first and the last of us." The Quran is an eternal book, its verses are recited and its rulings are followed, and it is a source of guidance and reassurance for believers throughout the ages. It is the greatest blessing that God has warned against disbelief in and altering: "Have you not seen those who exchanged the favor of Allah for disbelief and caused their people to alight in the home of destruction?" (Ibrahim: 28).

When the Prophet Muhammad, peace and blessings be upon him, brought this great spiritual table, the Holy Quran, the response of many unbelievers was one of rejection and accusation, just as clear truths are rejected and verses are met with denial. They described the Quran as "clear magic" in many places, which is consistent with the nature of rejecting major miracles and signs.

conclusion

Reflecting on the story of the table from a symbolic perspective opens up broad horizons for understanding the interconnectedness of the Quran and the depth of its message. The table the disciples requested may be a harbinger and foreshadowing of the greatest

table, the table of the Holy Quran, the spiritual nourishment sent down by God to bring peace to hearts, a light guiding them to the truth, an everlasting feast for believers, and an everlasting sign. This interpretation makes the severity of the divine warning understandable and is consistent with the universality of the messages and the eternity of the remembrance of God. The Holy Quran remains the divine table extended to all of humanity. Whoever disbelieves in it after having come to know it exposes themselves to great danger, while whoever approaches it with a believing heart will find in it healing, mercy, tranquility, and guidance.

24 HOW GOD SPOKE IN THE MOST BEAUTIFUL NAMES: A JOURNEY THROUGH THE PROPHETS CULMINATING IN CHRIST AND MARY

They are not merely a memorized list or words repeated in the dead of night. Rather, they are divine keys that unlocked the doors of history, cosmic codes that resolved humanity's crises, and heavenly tools that built the edifices of certainty in the hearts of the prophets. They are the Most Beautiful Names of God, without which understanding the Divine Self and the purpose of creation is incomplete. In this exceptional journey, we trace the impact of these blessed names in humanity's greatest record: the stories of the prophets. We discover how each name descended like light at a moment when humanity was in dire need of it, and how this knowledge was transformed from a theory into a way of life.

Stage One: Establishment - From the Beginning of Creation to the First Societies

1. The Beginning: Where there is no knowledge except His knowledge (the All-Knowing, the All-Wise)

Before Adam set foot on earth, and before human stories began, the first compound noun in existence was spoken by the angels. When they inquired about the wisdom behind the creation of humankind, their only response was absolute submission to the Possessor of knowledge and wisdom: "They said, 'Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.'" Here, we learn the first lesson: The name "the Knowing, the Wise" is our refuge at major crossroads, when we are ignorant of the wisdom behind our destinies, and when we need to submit to a leadership we do not possess.

2. Fall and Resurrection: Adam's Key to Exit (The Forgiving, the Merciful)

When Adam fell into sin, he was not left to despair. Rather, God spoke to him words that served as a lifeline, revealing a name that opens the door to hope after every misstep: "Then Adam received from his Lord [certain] words, and He pardoned him. Indeed, it is He who is the Acceptor of repentance, the Merciful." The name "the Acceptor of repentance, the Merciful" does not merely refer to the forgiveness of sins; it is the secret to transforming negative situations into new, positive beginnings. It is the legacy that our father Adam left to every person who falls, so that he may learn how to rise again.

3. Challenges of Societies: Names for Every Nation

As societies formed, new challenges emerged, and for each challenge there was a divine name present as a direct solution:

- **In the time of Noah (the challenge of ingratitude and provision):** For 950 years, he called his people "Al-Ghaffar," directly associated with material prosperity. Upon his rescue, he invoked "Al-Ghafoor Al-Raheem" as a new beginning, surrendered his son's drowning as "The Most Just of Judges," and sought stability as "The Best of Mansions."
- **In the time of Hood and Salih (the challenge of material power):** The prophets faced the arrogance of power. The people of Aad built "Iram of the Pillars" in pursuit of immortality, so Hud came to them with the name "Guardian over all things." The people of Thamud carved out homes in the mountains, seeking safety, so Salih came to them with the name "the Strong, the Exalted in Might," to demonstrate to them the "shout" that God's power is invincible.
- **In the time of Shoaib (the challenge of economic corruption):** His names are unique: "The Best of Openers" for opening the doors to lawful livelihood, "The Most Merciful and Loving" for building beneficial relationships, and "The Best of Judges" for distinguishing between right and wrong.

Stage Two: Mutation and Empowerment - From Abraham to Solomon

4. Abraham's Boom: The Age of Greatest Revelation

The era of Abraham, the father of the prophets, represented a true breakthrough in the manifestation of the Most Beautiful Names. With him, human consciousness moved to a deeper and more comprehensive level:

- **Lord of the worlds:** The name by which Abraham defined his religion ("I have submitted to the Lord of the worlds"). A universal name that unites all worlds and has an awe that even demons fear.
- **The Most Gracious:** Ibrahim was the first to announce this name, and he used it in his sensitive dialogue with his father to maintain the bond of friendship.

- **The All-Hearing, All-Knowing:** Discover him raising the foundations of the house, to teach us that every deed and prayer is heard and known.
- **Dear Wise, Praiseworthy and Glorious:** Names that God revealed to him directly so that he could see the glory of creation and the blessing of the people of the houses.

5. The Wisdom of Jacob and Joseph: Managing Social Conflicts

Surah Yusuf is full of names that address family and psychological challenges:

- **The One, the Almighty God:** This is the essence of Joseph's calling. In the depths of prison, he used this name to confront the multiplicity of "masters" (masters of money, power, etc.) that distract the human heart.
- **God is the best guardian and the most merciful of the merciful:** Jacob's discovery that links preservation and mercy, which is the shield of protection for the family.
- **And God is the one sought for help against what you describe.** The weapon of anyone who lives in an environment of lies and deception.

6. The Power of Moses: Names of Confrontation and Establishment of Doctrine

The era of God's interlocutor, Moses, witnessed the emergence of earth-shattering names, as God directly identified Himself to Moses in the sacred valley: "God, Lord of the Worlds" and "God, the Almighty, the Wise." Moses also distinguished himself by using the unique name "The Best of Forgiver" (Khair al-Ghafirin), to save him from trouble due to the mistakes of others.

7. The Kingdom of Solomon: The Names of the Unknown King

Solomon's unique kingdom revealed names at an unprecedented level of empowerment:

- **Al-Wahhab:** The name by which Solomon sought a kingdom that no one after him should have, declaring that God's bounty is limitless.
- **Lord of the Mighty Throne:** In an amazing incident, the hoopoe bird revealed its awareness of this name, which is the secret of creatures' precise guidance in their paths.

- **In the name of God, the most gracious, the most merciful:** It was not just a Basmala, but the "operating system" of Solomon's entire kingdom. With this name, which combines majesty and mercy, he governed all interconnected worlds.

Stage Three: Conclusion and Miracles - From Jesus to Our Lives

8. The Message of Jesus: Names of Blessing and Testimony

The era of Jesus, peace be upon him, marks the final chapter of the message of the Children of Israel, and is characterized by extraordinary physical miracles. Here, names befitting this status have emerged:

- **The Best of Providers:** The exclusive name that appeared on the tongue of Jesus when he called upon God to send down the table, and it is the key to the provisions that come with goodness and blessings.
- **The Watcher, the Knower of the Unseen, the Mighty, the Wise:** In his eternal dialogue with God after his ascension, Jesus disavows the polytheism of his people, using names that reflect the perfection of good manners, servitude, and martyrdom.

Conclusion: From the stories of the prophets to our lives, how do we live by the names of God?

This journey through the stories of the prophets teaches us that the names of God are not merely theoretical attributes, but rather practical solutions to life's problems. The meaning of "call upon Him by them" is not limited to supplication, but extends to "naming" our actions and lives with them. This is the path to "earthly paradise": a state of tranquility and closeness that begins here and now.

- **Turn watching into worship:** When you see the beauty of nature, don't just relax. Look at the vast sea and feel God's name, "Al-Waseeh." Contemplate the firm mountain and invoke the name "Al-Mutayyin." See the wondrous flower and glorify the name "Al-Badi' Al-Musawwir."
- **Identify your need and choose your name:** As the prophets did, you must identify your challenge and invoke the appropriate name:

- If you are in financial distress, turn to “the Provider, the Rich, the Giver.”
- If you are sick, cling to the name of "the Healer."
- If you are afraid, take refuge in the name of “Al-Hafiz” and “Al-Wakeel.”
- If you are confused, ask for guidance from the All-Knowing, All-Wise.
- **Created by the effects of names:**The highest level of living by names is to be a mirror that reflects their impact. Draw inspiration from "The Most Merciful" (Ar-Raheem), from "The Pardoner" (Al-Afwa), from "The Just" (Al-Adl), from "The Grateful" (Al-Shakoor), and from "The Appreciative" (Al-Shukur), from "The Thankful" (Al-Shakoor).

In conclusion, God did not leave us in the darkness of life without light. Rather, He sent down these names to us as stars for us to be guided by. As He said in His Book: “Indeed, he has succeeded who purifies himself, and remembers the name of his Lord and prays.” Mentioning the name of our Lord is not merely a matter of repetition; rather, it is a recollection of its meaning and power at every moment. It is the path to true success, as Adam, Noah, Abraham, Moses, Jesus, and all the prophets followed. It is the path open to us today to transform knowledge into livelihood and certainty into tranquility.

1.2 Conclusion: From Knowing Names to Living by Them... The Beginning of an Endless Journey

Thus, our journey through the beautiful names of God has reached its goal, not as the final destination, but as the starting point of a new journey: a journey of living the meanings of these names with every breath and every moment. We set out from a simple and profound premise: that the names of God are not artifacts in a museum of faith that we admire from afar. Rather, they are living keys and functional tools that God has deposited in His Book to open the doors of our understanding of Him and the doors of our solutions to the problems of our lives.

In this series, we have sought to move from "counting names" to "sensing their effects," from "memorizing their list" to "understanding their system." We have learned that each name is a gateway to divine perfection, that every pairing of two names reveals a secret of the perfect plan, and that the conclusion of each verse is the golden key to understanding its wisdom and manifestations.

But knowledge alone, no matter how profound, remains a seed waiting for the soil of the heart to sprout and the water of action to blossom and bear fruit. Therefore, the essential question with which we conclude is not an intellectual one, but rather a practical call to the spirit, heart, and body:

How can we transform this theoretical knowledge into firm certainty, constant action, and absolute reliance on God, so that we can live by the meanings of His names and make them our guide to Him in good times and bad?

The answer is not in one word, but in four practical calls, which represent a roadmap for transforming knowledge into living:

1. **Invitation to watch:** It is an invitation to open the eyes of our hearts before our eyes, to see the world around us as an open gallery where the names of God are revealed. To see the name "Al-Badi" in the colors of a flower, the name "Al-Qawi Al-Matin" in the firmness of a mountain, the name "Al-Wasi" in the expanse of the sky or the sea, and the name "Al-Muhyi" in every green leaf that sprouts after death. When we see the world through this lens, ordinary scenes are transformed into acts of contemplative worship, and nature becomes a visible book that praises its Lord.
2. **Call to listen:** It is a call to listen attentively to the Quran's call and to listen consciously to how it employs the beautiful names. To understand why the verse on mercy ends with "The Forgiving, the Most Merciful," the verse on punishment ends with "The Mighty, the Wise," and the verse on provision ends with "The Best of Providers." This attentive listening transforms our recitation from a mere repetition of words into a profound dialogue with God's will and wisdom.
3. **Invitation to speak:** It is a call to change the language of our supplications and prayers. To move from general requests to specific supplications using the appropriate name. When we are sick, we call out: "O Healer." When we are in financial distress, we resort to: "O Provider, O Rich, O Giver." When we feel weak, we seek help with: "O Strong, O Supporter." Supplicating using the appropriate name is not just polite; it is a declaration of our certainty that the keys to everything are in God's hands, and every door has its own key.

4. **Call for morality:** This is the most sublime and profound of all invitations. It is a call to be a mirror that reflects the impact of these names on our behavior. To draw inspiration from the name "The Most Merciful" to embrace mercy in our dealings, from "Pardon" to forgive those who have wronged us, from "Justice" to uphold justice even against ourselves, from "The Forbearing" to embrace patience and forbearance, and from "The Grateful" to appreciate God's blessings and the blessings of His creation.

When we respond to these calls, we cease to be mere passive recipients of life's destinies, but rather become active partners in our spiritual journey, armed with divine tools that transform affliction into an opportunity for closeness, and adversity into a gift of certainty. This is the "earthly paradise" we spoke of: a heart reassured by closeness, a mind enlightened by wisdom, and a soul content with submission—not because problems have ended, but because God is present at the heart of every problem.

May the beautiful names of God be stars in our night sky, a compass in the desert of our wanderings, and an anchor for our souls in the turbulent sea of life. This journey does not end here, but rather begins. It is not the end of knowledge, but the beginning of living by it, in an ongoing personal journey of contemplation and application, asking God to show us His signs in the horizons and within ourselves, so that it becomes clear to us that He is the Truth.

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, a Witness? (Fussilat: 53)

25 APPENDIX: REFLECTIVE WORKSHOP

26 HOW DO YOU ACTIVATE THE CHRIST PROGRAM IN YOUR LIFE?

Introduction: From Knowledge to Living

We have journeyed together through the pages of this book, attempting to delve into the depths of the story of Mary and Christ, not as a past historical event, but as a renewed spiritual energy. Now, we arrive at the most important station in our journey: the transition from **knowledge** to **Living**. From theoretical understanding to practical application.

This workshop is not just exercises; it is an invitation to transform your life into a "sanctuary" where you receive inspiration and a "revival program" through which you spread light. It is an attempt to activate the receptive "Mary Model" and the reviving "Christ Model" in your daily reality. Let these pages be an "operating manual" for your consciousness, beginning your journey of transformation.

The first stage: the "Mary" stage - preparing the ground and establishing the mihrab

Before you can "revive" anything on the outside, you must prepare the "sanctuary" on the inside. This is the stage of preparation, purification, and reception, as Mary, peace be upon her, did.

Exercise (1): Building the inner mihrab

The goal: to create a clear inner space to receive new meanings and free oneself from the prison of outdated intellectual legacies.

Practical steps:

1. **Determine the place and time:** Choose a quiet corner in your home and allocate a fixed time each day (15 minutes at first), free from interruptions. This is your physical and temporal sanctuary.

2. **Taking the intellectual veil:** Before you begin, completely isolate yourself from all outside influences. Turn off your phone, computer, and television. This "veil" protects your nascent spiritual project from the noise of the world.
3. **Practice intellectual estrangement:** In the silence of your sanctuary, begin the courageous journey of "detachment" from preconceived notions. Ask yourself these questions honestly, and write down your answers without censorship:
 - What is the inherited idea (about religion, about life, about myself) that I cling to without examining it with my mind and heart?
 - What belief do I defend because I inherited it from my "family" and society, not because I arrived at it with certainty?
 - What fear prevents me from thinking freely about a particular issue? Am I afraid of going against the group? Or am I afraid of discovering a truth that would disturb my peace of mind?

Repeat this exercise daily. Building a mihrab is not a one-off event, but rather a continuous process of purification and expansion.

Phase Two: The "Christ" Phase - Activating the Scanning and Revival Program

After you have prepared your inner sanctuary, you are ready to activate the "Christ Revival Program." This program is based on two integrated processes: **Scan** (removing what is dead and inanimate) and **Revival** (Bringing life to the lifeless).

Exercise (2): Diagnostic Survey and Practical Revival

Objective: To identify the "dead" aspects of your life, and develop a practical plan to revive them with a "word" or "action" inspired by the Spirit of Christ, peace be upon him.

Practical steps:

1. **Diagnostic survey (dead land detection):** Get a piece of paper and a pen, and divide it into four sections. In each section, write an answer to the following question:

- **Dead relationship:**What relationship (with a relative, friend, colleague) has lost its soul and become just a form without substance?
 - **Dead habit:**What daily habit do I do automatically that kills my time or soul (aimless browsing, gossiping, procrastination)?
 - **Dead idea:**What is the idea or dream that was alive inside me and then I gave up and buried it under the pressures of life?
 - **Dead land (in your vicinity):**What is the problem in your family or community that everyone has resigned themselves to as if it were an unchangeable fate?
2. **The act of reviving (bringing life):**Now, next to each “death” you have identified, write a “reviving word” and a “reviving action” that you can do over the next week:
- **To revive a dead relationship:**
 - **The word:**A heartfelt message that says, "I miss our chatting" or "I appreciate having you in my life."
 - **Verb:**An initiative to meet or call for the purpose of listening only.
 - **To revive a dead custom:**
 - **The word:**A decisive decision you say to yourself: "My time is more valuable than this."
 - **Verb:**Replace a dead habit with a small, reviving habit (reading two pages of a book, a minute of meditation, helping someone).
 - **To revive a dead idea:**
 - **The word:**Rewrite the dream in the present tense as if it is achievable.
 - **Verb:**Take one very small step towards this dream (search online, make a call, dedicate an hour to it).
 - **To revive the dead land:**

- **The word:**A word of truth or a constructive suggestion you say at a family council or work meeting.
- **Verb:**A very small initiative to solve part of the problem, even if it is just to draw others' attention to it.

Remember: Christ revived by God's permission. Seek God's help in every step, and know that every act of revival, no matter how small, is an activation of the "Word of God" in your world.

Workshop Conclusion: Be the Next Delegation

These exercises are not an end in themselves, but rather the beginning of a path. A path to being "Mary" in the purity of your reception and "Christ" in the effectiveness of your giving. The world around you is full of dead lands waiting to be revived, and dead minds waiting to be wiped away by the dust of ignorance.

Let you be the "coming delegation," who does not read the Qur'an to learn about it, but to learn from it how to be a living sign of its signs.

27 THE BEAUTIFUL NAMES IN THE MESSAGE OF JESUS AND MARY - THE CROWNING OF THE PROPHETIC JOURNEY

The message of Jesus, son of Mary, peace be upon him, was not merely a link in the chain of prophecy. Rather, it was "the culmination of the manifestation of a group of divine names" that summarize the stages of human spiritual and cognitive development and pave the way for the conclusion of the messages. The characters of Mary and Jesus represented "the ideal model for the activation of the beautiful names" in their two dimensions: "pure feminine reception (Mary)" and "miraculous masculine giving (Jesus)."

1. Mary and the names "Al-Razzaq" and "Al-Latif": a model of pure reception

- "The Provider:" The provision Zechariah found with Mary in the sanctuary was not merely material food, but rather a symbol of spiritual provision and divine knowledge. Mary became the embodiment of God's words: "And whoever fears God - He will make for him a way out and will provide for him from where he does not expect" (At-Talaq: 2-3). She was provided with God's word from where she did not expect, without any material cause.

- "The Kind:" God's care for her was kind and indirect: provision without earning, protection without power, and spiritual preparation through isolation and estrangement. This is God's kindness, which is not revealed in a loud voice, but rather in a whisper in the soul.

2. Jesus and the name "The Best Provider": Renewed Blessing

When the disciples asked for the table, Jesus called not only "the Provider," but also "the Best of Providers"—a name not mentioned in the Quran by any other prophet. This

name carries the connotation of "goodness, blessing, and continuity," fitting the miracle of the table, which they asked to be "a celebration for the first and the last of us." It is a symbol of unending sustenance, and it is the Quran itself, revealed as perpetual spiritual nourishment.

3. Jesus and the name "Al-Raqeeb": testimony and innocence in the afterlife

In his dialogue with God on the Day of Resurrection, Jesus disavows his people's polytheism, using names that reflect "the perfection of divine surveillance":

"You were a watcher over them" – God is the watcher who witnessed their actions.

"You are Witness over all things" – He is the Witness from whom nothing is hidden.

Here, the name "the Watcher" becomes synonymous not only with surveillance, but with the "cosmic witness" that holds people accountable for their deviation from nature.

4. The compound name "the Mighty, the Wise" at the end of his message

Jesus concluded his prayer to God with this compound name, which combines "absolute power" and "comprehensive wisdom." This name appears in critical contexts in the Quran (such as the conclusion of the Throne Verse), and here it emphasizes that Jesus's ascension and salvation from death were due to God's power and wisdom, not human strength.

Conclusion: Why did the names of Jesus' era represent the culmination of the journey?

Because it combined:

1. "The unseen provision" (Maryam).
2. "The Eternal Blessing" (The Best Provider).

3. "Comprehensive Surveillance" (Censor).

4. "The Wise Power" (Al-Aziz Al-Hakim).

These names were not merely attributes, but rather "working tools" used by Jesus and Mary to confront the challenges of their era—the challenges of extremism, materialism, and spiritual deviation. Thus, the journey of the Most Beautiful Names, which began with Adam with "The Forgiving, the Most Merciful," and passed through Moses with "The Mighty, the Wise," Solomon with "The Giver," culminated in Jesus and Mary with a set of names that are suitable as a "spiritual operating system" for contemporary man, living in an age of noise, extremism, and materialism.

Practical recommendation for the reader:

To live by these names as Jesus and Mary lived them:

If you want sustenance from an unexpected source, invoke the names "Al-Razzaq" and "Al-Latif" as Mary did.

- If you want a permanent blessing in your work or knowledge → call upon the name of "the best of providers" as Jesus did.

- If you feel extremism or deviation around you → feel the name "the Watcher" and the name "the Martyr" to know that God is watching and witnessing.

- If you face an intractable problem, remember the name "The Mighty, the Wise" to know that power and wisdom are in God's hands.

Thus, names are transformed from mere concepts into "practical spiritual energy," as embodied by God's prophets, the last of whom were Jesus and Mary, peace be upon them.

28 CONCLUSION: BE THE NEXT DELEGATION

At the conclusion of our journey through the paths of hidden meanings in the story of Christ and Mary, we reach a point that is not the end, but rather the beginning of responsibility. Together, we have tried to remove the dust of time from the eternal symbols of the Qur'an, not to enumerate them, but to revive them in our reality.

We began with "Mary," that pure soul who taught us that the birth of the true "Word" requires a "sanctuary" of inner silence and the courage to withdraw from the noise of the world. We saw in her a model for every consciousness prepared to receive divine inspiration. Then, "Christ" appeared to us, not only as a historical miracle, but as a renewed "revival program," a divine "Word" that carries within it the code of both science and faith, and a call to every human being to erase from himself the genes of aggression and revive the dead lands of consciousness within his surroundings.

This book was not written to be read, but to be lived. It is an explicit invitation to every reader to transcend the role of recipient and become a "coming delegation," carrying the torch of contemplation and bringing these meanings to life in their lives.

Let you be "Mary" in the sanctuary of your mind, receiving revelation and challenging assumptions.

Let you be "Christ" in your actions, a program of revival and peace wherever you go.

Be one of the "supporters of God" who support principles, not people, and truth, not desires.

The Qur'an is not a history book, but rather a "curriculum for life" and an operating system for human consciousness. Today, this book entrusts you with the responsibility of questioning and the key to contemplation. Embark on your own journey to discover the Qur'an's hidden treasures, and become a living sign of its revelations and a heavenly delegation.

Do they not then consider the Qur'an carefully, or are there locks upon their hearts?

We ask God to open for us and for you the treasures of His mercy and knowledge, and to make this work purely for His sake.

29 THANKS AND GRATITUDE: TO EVERYONE WHO LIT A CANDLE ON THE PATH OF CONTEMPLATION

At the conclusion of this humble effort, which would not have achieved its goal without God's grace and blessing, I extend my gratitude with a heart filled with gratitude and a spirit that acknowledges the credit to those who deserve it, to everyone who has had an impact in bringing this work to light:

- **To the heirs of the prophets and the mountains of solid knowledge:** Those venerable scholars, from our righteous predecessors and our contemporaries, who illuminated our path with their great interpretive heritage, were like mountains in a time of bewilderment. We draw from their light and draw inspiration from the depth of their understanding.
- **To the battalion of new thinkers:** A group of young researchers and thinkers who refused to let the Qur'an be a book for shelves, and insisted that it be a lively dialogue with the questions of the age.⁴ Thank you to those who opened new windows of understanding for us and restored the vitality and passion to contemplation.
- **To every seeker of truth:** Whether they were Muslims or non-Muslims, agreed or disagreed, every question raised with sincere intentions, and every criticism based on insight, served as a mirror that refined and illuminated this work. The search for truth in God's Book is, in essence, a journey toward God.
- **To the partners in the message:** Those friends and loyalists who believed in the worth of this project, giving their time, opinions, and support to make it possible, reminding us that "the best people are those who are most beneficial to others," and that the flame of contemplation will not fade as long as there are hearts to nurture it.

To all of them, I dedicate this work, hoping that God will place it in the balance of our good deeds, and that He will open hearts and enlighten minds with it, for He is the All-Hearing, the All-Answering.

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- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic contemplations channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
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