

IN THE NAME OF GOD MOST GRACIOUS MOST MERCIFUL

אגרן

BY AGRON BELICA

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“John the Baptist has been misrepresented by scholars of both Christianity and Islam.”
—Agron Belica

Forensic Scriptures

IN THE NAME OF GOD MOST GRACIOUS MOST MERCIFUL

The first misinterpreted word in relation to Prophet Yahya is *sayyid*. Prophet Yahya is referred to as a sayyid, chief in the Quran. The commentators have interpreted this to mean that he was a scholar of religious law, a wise man, a noble wise and pious man, and so forth. This was a prophet of God. Knowledge and wisdom were given to him by his Lord. The title given to Yahya by his Lord shows that Prophet Yahya is one who has spiritual authority over his people and not “noble” or “honorable” as this word is usually translated. Honor and nobility are good qualities, but they fail to indicate that Prophet Yahya was also given a role of leadership by his Lord. Yahya is the only prophetic name designated with this title in the Quran.

Moreover, why has the title of *Sayyid* not been exclusively reserved for the prophet Yahya as is the title Messiah for Isa/Jesus? If one were to say *Messehu* Muhammad, Muslims would quickly respond *astagfurullah* (seeking forgiveness as if one had committed a huge mistake). They would insist that this is an exclusive title for the son of Mary. Would it not be fair to ask why then is the title *Sayyid*, given by God, not exclusive for the prophet Yahya?

That being said, no one has the right to be called *Sayyid* in this meaning, not the so-called descendants of Muhammad, and most certainly not the Prophet Muhammad himself. This, in my opinion, would be a great injustice, Quranically speaking. It should also be noted that the word *sayyid* shares the same root as *sud* meaning “black.” I see Prophet Yahya as the Black Chief who has inherited the House of Jacob. He inherited a Spiritual Kingdom, not material wealth. He threatened not only the throne of Herod Antipas, but also the Jewish religious establishment. The word also signifies “greater or greatest in estimation, rank, or dignity” (*aswadu/Black Excellence*).

The second word that has been misinterpreted is *waliy* (Q. 19:5) which in this verse and many other places in the Quran means “protector” or “guardian,” rather than “heir” or “successor.” *Waliy* can also refer to the Levites, as they were Protectors/Guardians of the sacred precincts. In this specific case, Zechariah prayed to his Lord: And, truly, I feared for my defenders after me. And my woman had been a barren woman. So bestow on me from that which proceeds from Thy Presence a protector” In Q. 3:39, Zachariah’s prayer is answered, “God gives thee good tidings of *Yahya*—one who establishes the Word of God as true—a chief and concealer of secrets and a Prophet among the ones in accord with morality.”

Thus John became the *waliy* “guardian” or “protector” of Mary and ultimately the sacred word, Jesus/*Isa*. It can also imply that John is safe-guarding revelation as a whole. It is commonly thought that Zachariah was simply asking for a son; however, this misconception may be corrected by reading further on in the text. After receiving this good news, Zachariah asked, My Lord! How is it I will have a boy while, surely, I reached old age and my woman is a barren woman. He said: Thus, God accomplishes what He wills. Zachariah was asking how this would be possible as he had not even contemplated being blessed with a son in his old age, and that with a barren wife. Compare this with Mary who said, when she was given good news of a son, “How is it I will be with child when no mortal touches me” (Q. 3:47)

Both Zechariah and Mary were asking about the possibility of such a thing. If Zachariah were asking for a son, as has been suggested by scholars of Islam, than why did he ask such a question when God informed him of the impending birth? The truth is that Zachariah was not asking for a son explicitly. He was asking God to send him a divinely appointed guardian, from the same place where Mary received her provisions (*rizq*); hence “bestow on me from that which proceeds from Thy Presence a guardian.” (Q. 19:5, 3:38).

The third is the word *hasur* used in the Quran (3:39) which is usually translated as “chaste.” My research shows that the Arabic word *hasur* does not mean “chaste” with regard to *Yahya*; rather, it means a “*concealer of secrets*.” Why the mistake in translation and commentary? As there was no extensive information given in the Quran about the life of Prophet *Yahya* nor in the Traditions (*Hadith*), the commentators turned to Christian tradition and simply repeated what they found there. The commentators of the Quran have placed considerable emphasis on this word.

Al-Tabari interprets the word *hasur* to mean one who abstains from sexual intercourse with women. He then reports a Tradition on the authority of *Said ibn al-Musayyab* which has Prophet Muhammad commenting on this: “‘Everyone of the sons of Adam shall come on the Day of Resurrection with a sin (of sexual impropriety) except *Yahya* bin Zechariah (John the Baptist).’”

Then, picking up a tiny straw, he continued, ‘this is because his generative organ was no bigger than this straw’ (implying that he was impotent).” Does this mean that even the prophets other than *Yahya* will be raised up with this sin of sexual impropriety? How can we accept that this was said by such a modest human being as the Prophet of Islam, comparing a straw to another prophet’s generative organ and perhaps implying that *Yahya* was impotent?

Another commentator, *Ibn Kathir*, a renowned Islamic scholar, rejects this view and adds: “This would be a defect and a blemish unworthy of prophets.” He then mentions that it was not that he had no sexual relations with women, but that he had no illegal sexual relations with them. Indeed, the whole discussion is unseemly. It is known that prophets of God are immune from major sins, so this statement makes no sense at all when interpreting the word *hasur*. In addition, I would like to mention the fact that in his commentary, *Ibn Kathir* says he (*Yahya*) probably

married and had children. He said this on the basis of what was related in the Quran of the prayer of Zachariah.

There are several reasons why interpreting *hasur* in this context as “chaste” or “celibate,” as has been done by commentators, is a misinterpretation: First of all, there is another word in the Quran for “chaste” and that is *muhsin*.

As God used a different word, *hasur*, it must imply something different. Secondly, God says in the Quran that Islam did not bring Monasticism, but that it was something that they (the Christians) invented. (Q. 57:27) Also: And, certainly, We sent Messengers before thee and We assigned for them spouses and offspring. And it had not been for a Messenger to bring a sign but with the permission of God. For every term there is a Book. (Q. 13:38) Would it be fair to ask if Prophet Yahya was a messenger of God?

God would not have sent a Prophet who was celibate. In addition, it is contrary to the famous exhortation in the Torah to “go forth and multiply.” Yahya’s father, Zechariah prayed for a protector who would provide descendants (*dhurriyah*) for his family: Zachariah called to his Lord, saying: “My Lord! Bestow on me good offspring from Thy Presence. Truly, Thou art hearing the supplication” (Q. 3:38) God gave him Yahya. God would not have sent a son to Zechariah who would not carry on the line of Jacob’s descendants because then God would not have answered the prayer of Zechariah. The word *hasur* is used once in the Quran and that is in regard to the Prophet Yahya.

A major Arabic-English lexicon, that of Edward William Lane (Taj al-Arus) states that when *hasur* is used alone, it means “concealer of secrets.” In his translation of Ibn al-Arabi’s Book of the Fabulous Gryphon, Elmore also translates the Arabic *hasur* as concealer of secrets. In the referenced passage, “chaste” would not have been appropriate.

The fourth word is *samiyyan* (One of a Kind). Again, another word that we need to pay attention to. It is used twice in the Quran, once in reference to Yahya (Q. 19:7) “O Zechariah! Truly, We give thee the good tidings of a boy. His name will be Yahya and We assigned it not as a namesake for anyone before.” The other time it is used is in reference to God. “The Lord of the heavens and the earth, and what is between them! So worship Him and maintain thou patience in His worship. Hast thou known any namesake for Him? (Q. 19:65/See Q. 61:6 The Praised One)

Root letters *smw* to be high/lofty, raised, name, attribute. Samawat heights/heavens/rain, raining clouds. *Ismun* mark of identification by which one is recognized. It is a derivation of *wsm* (pl. *asma*). *Ism* stands for a distinguishing mark of a thing, sometimes said to signify its reality. —Concordance of the Sublime Quran

In the famous Arabic lexicon *Lisan al-Arab*, the root *s m w* means “elevation or highness.” No other prophetic name in the Quran has been given such praise by His Majesty.

The *fifth* word is *hanan* which means grace or mercy, which is part of the compound name *Yu’hanan* (in English “John”), meaning “God is Gracious.” The word *hanan* is used only once in the Quran (Q. 19:13) and that is in reference to Yahya: “and Our continuous grace from that which proceeds from Our Presence and purity and he had been devout”. So he has been graced, so to speak, with continuous blessings.

The name *Yuhanan* means God—Gracious. The number 5 symbolizes God’s Grace and its huge in the Bible as well as the Qur’an. Also, Prophet Yahya is mentioned five times in the Sacred—Reading.

*Yahya is mentioned five times in the Quran (Yuhana/John—God Gracious (5).

The names Yahya and Yu'hanan are not the same as many assume. They have two entirely different roots. Hanan and the *hannah* both derive from the Semitic root h n n. While the word *hannah* means “mercy, grace, or tenderness,” the root word for Yahya is h y y. It means “life” or “he lives” (Life—Force)

One does not need to be a linguist to see the obvious difference. In addition, I would like also to mention that this name and attribute given to Prophet Yahya can also be found in Sabian (Mandean) literature. The Sabians (Mandeans) are mentioned in the Quran in verses (Q. 2:62), (Q. 5:69) and (Q. 22:17) and in their canonical prayer book we find Yahya Yu'hana. It has been known that it was the practice of the Sabians to have two names, a real name and a special name. Both names Yahya from the Quran and Yu'hanan (John) from the bible are connected with the number 5.

According to the *Sabians* (Mandeans), this prophet's real name was Yahya (he lives) and his lay name was Yuhana (John). Prophet Yahya is the only one who was given this name, as the Quran clearly states: “O Zechariah! Truly, We give thee the good tidings of a boy. His name will be *Yahya* and We assigned it not as a namesake for anyone before.”

Was John the Baptist Beheaded?

We are told by an early historian, Josephus, that Chief Yahya/John the Baptist was put to death because of his political importance. The belief that he was executed is probably related to the New Testament story of his beheading at the behest of Salome, a story the truth of which we reject. Josephus does not mention the manner of his death.

Others have stated that he was beheaded. If it be true that Chief Yahya was put to death by Herod Antipas on the suspicion of planning an insurrection, as Josephus indicates, the punishment would not have been beheading. Under Roman law, only Roman citizens were sentenced to beheading. Any non-Roman citizen was sentenced to death by crucifixion for such activity.

This was the case with Jesus, a non-Roman citizen, being accused of treason and sentenced to crucifixion. In addition, we see that when Paul was sentenced to die, he pleaded that he was a Roman citizen so that he would be beheaded and not crucified (Acts 22:27-28).

Certainly, if it was the case that Chief Yahya's followers were many, spread far and wide, as it has been reported by some, and that Josephus mentions that the Jews were greatly moved by his words, and that Herod Antipas feared that Chief Yahya's influence over the masses would cause a rebellious uprising leading to a revolt by the Jews against the Romans (*Antiquities* 18:5.2 116-119), then this would be in accord with the practice of capital punishment of such criminals under Roman law. That is, that non-Roman citizens be crucified.

As far as his being beheaded by Antipas, now believed to be a fiction, we know that records show Herod the Great lost his power to execute anyone. It is also known that he had to bring those whom he wanted to execute to the Roman authorities, as he had lost his title of “Caesar’s Friend.”

With that in mind, there is nothing whatsoever showing that this power to execute prisoners was ever restored to his heirs, one of whom was Herod Antipas. If Antipas had wanted to execute Chief Yahya/John the Baptist, he most likely would have needed permission from Rome to do so. If this be true, then the punishment would have to have been crucifixion and not beheading as this was reserved for Roman citizens.

Would it be fair to say that the High Priest Caiaphas, who was endorsed by Rome, had a problem with this new Black Chief whom the masses were flocking to see by the River Jordan? Would it be fair to say that Chief Yahya/John the Baptist threatened not only the throne of Antipas, but also the Jewish religious establishment?

Would it be fair to say that both Antipas and Caiaphas conspired together to do away with Chief Yahya? That the Sanhedrin and Antipas could not execute anyone should be kept in mind. Would it be fair to say that Chief/Yahya was arrested and brought before Pilate?

The Prophet Yahya could not have been beheaded as has been stated by Muslim and Christian scholars. With regard to Jesus, in the Quran we read: “Peace on me the day I was born, the day that I die, and the day I will be raised up again.” (Q. 19:33)

The verse states that Jesus was given safety and security in these three situations. But what about the son of Zechariah? We find the same description for him as we find for Jesus: “Peace on him the day he is born, the day he dies, and the day he is raised up again.” (Q. 19:15)

How does the supposed beheading of this prophet fit in with the above Quranic verse of one given peace by his Lord? We find in the commentary of Ibn Kathir that Yahya was also given safety and security in these three situations, but the book speciously ascribed to Ibn Kathir, *Stories of the Prophets*, agrees with the Gospel accounts of Chief Yahya’s being beheaded and the serving of his head on a platter.

How do we explain the beheading of this Prophet of God? How, then, is he one who was “safe and secure”? Are we to say that God saved Jesus, but abandoned Yahya? Is this divine justice?

Josephus’s account of the imprisonment and execution of Yahya/John the Baptist would place it in the middle of the fourth decade, say 35 or 36 AD and therefore years after the events of the supposed crucifixion of Jesus, not before.

In *The New Testament: An Islamic Perspective*, Crook writes, “Josephus’ evidence creates a colossal chronological problem of enormous consequences.”

That is still true. Since we also know that while the gospels portray John in their narratives primarily to introduce and testify to Jesus’ superior stature, we also know from Josephus, that John/Yahya was a major player on the Palestinian stage, not just a walk-on to herald the messiahship of Jesus.

Subsequently, Pontius Pilate and Caiaphas were both removed in 36 AD. Where does the supposed crucifixion of Jesus fit in here exactly? The two principal characters in the gospels responsible for allegedly crucifying Jesus were no longer in

power.

Consider the following examples of the way God dealt with his prophets: “And, certainly, Noah cried out to Us. And how excellent were the ones who answer! And We delivered him and his people from tremendous distress. And We made his offspring—they, the ones who remain. And We left for him to say with the later ones: Peace be on Noah among the worlds. (Q. 37:79)

About Prophets Moses and Aaron: “And, certainly, We showed Our grace to Moses and Aaron. And We delivered them and their folk from the tremendous distress and helped them so that they, they had been the ones who are victors. And We gave them the manifest Book and guided them to the straight path. We left for them a good name with the later ones: Peace be on Moses and Aaron! (Q 37:114-120)

About Prophet Lot: “Truly, he was of Our servants, ones who believe. And, truly, Lot was of the ones who are sent. We delivered him and his people, one and all, but an old woman of the ones who stay behind. Again, We destroyed the others.” (Q. 37:133-136)

About Prophet Jonah: “Then, the great fish engulfed him while he was one who is answerable. If he had not been of the ones who glorify, he would have lingered in expectation in its belly until the Day they are raised up.” (Q. 37:142-144)

All of them, plus Jesus, and Muhammad—as far as we know, all the prophets mentioned by name in the Quran were delivered from their enemies. Yet, the Prophet Yahya, whose name ironically means “He Lives,” is popularly supposed to have been put to death. Clearly, you can see how this story of the

beheading creates an inconsistency with a text believed by Muslims all over the world to be internally consistent.

It is my belief that Prophet Yahya was possibly put on the cross and not Jesus. However, he did not die on the cross. By God’s giving him the name of *Yahya* (“he who lives”) in the Quran and the Quranic fact that the Messiah was not crucified, but it appeared to the people as such, the Quran is telling us that that person was Chief Yahya (The Black Prophet).

Chief Yahya survives as he lives out the words from God of “peace be upon him” as was the case with Prophet Abraham when he was thrown in the fire yet he was saved, “We said: O fire! Be coolness and peace for Abraham!” (21:69); hence: “Peace be on Abraham! Thus We give recompense to the ones who are doers of good! (37:110)”

Chief Yahya died a natural death at some later time, as did Jesus. It is my belief from my understanding of the Quran that Yahya was raised up in honor (*rafa‘a*) as was Jesus. Because this is not mentioned in the Quran, it does not mean that it could not have happened this way.

Again, we must turn to the Quran and its “divine wisdom” to receive understanding. When one compares

Isa/Jesus and Yahya/John, we can observe that Jesus has been mentioned in detail, whereas John has not.

Here are some examples for one to consider:

The Quran tells us that Jesus was sent to the children of Israel, but John is not mentioned as being sent to them. Was John sent to the children of Israel? Of course he was.

Jesus in the Quran preaches to the children of Israel, but John is not mentioned. Did John preach to the children of Israel? Of course he did. We are told that Jesus had disciples, but John's are not mentioned. Did he have disciples? Of course he did. We are told that Jesus received the Gospel (*Injil*), but John's revelation was not specified, but he was told to hold onto the scripture with might. Did John receive scripture from his Lord as did Jesus? Of course he did. Because John is not mentioned in similar circumstances, it does not mean that he was not as favored as Jesus. Countless works have been published pertaining to the false crucifixion of the son of Mary by Muslims, yet the false beheading of the son of Zachariah is ignored, why?

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In the Name of God Most **Gracious** Most Merciful

(**19** Arabic letters) *Qur'an*

$$1:1 - 1+1 = 2$$

It is mentioned twice as part of the text in the Qur'an.
The second time it is mentioned is in 27:30.

The *Basmala* is mentioned twice in this Chapter (unique)
 $2+7+3+0=12-1+2=3$

First mention is in the opening of the Book Q. 1:1= **2**

Second mention is in Q. 27:30= 12 1+2= **3**

Combine the two places mentioned $2+3=5$

Combined total: $1+1+2+2+7+3+0+1+2=19$ —(**19:5**)

Quran **19:5** (*Guardian* of the Most High God)

The number **5** is God's **Grace** in the Bible and in the Qur'an

Combined verses for Chapter **1** and Chapter **27**—Multiple of **19**

Qur'an 27:30: *It is from Solomon, and it is, 'In the name of GOD, Most Gracious, Most Merciful—(19 Arabic Letters)-(R.Kh.)*

And We made Solomon (and David) to over-stand (the case); and unto each of them We gave over—standing and knowledge.

21:79 *HUKM*—Solomon/David: Endowed with Spiritual Authority—Guardianship—“Correct understanding”(R.Kh.)
 $2+1+7+9= 19$

The number (*5/hey*) is the life source, and master—guardian of God’s *Word (25)* in the mother of the Book (*19*)

Consider the following words of Maryam: She said, “I seek protection in the Most Gracious, that you may be righteous.”

She seeks protection in the Most Gracious. God’s Grace is the number **5**. Chapter and verse 19:18— $1+9+1+8= 19$ (**19/5**)

Q. 19:5 (*Waliy-Guardian*)—The name is in the **19**
(**Y**—10—Arabic word *ashara*—**10** is used for **19** in **Q. 74:30**)

Yahya has a numerical value of $28-2+8= 10$

$74:30-7+4+3+0= 14-1+4= 5$ —*Yahya (Guardian)*

74:35—“This is one of the great miracles”

$7+4+3+5= 19$ “**Over it is 19**” (Over the *ashara*—**10**) The Arabic word being used in 74:30 for the number 19 is *ashara* the number 10. —*Go figure!*

If you add all the verses—signs in the Chapter Key:

$1+2+3+4+5+6+7= 28$ (*Yahya*) $2+8= 10$ *ashara*

7 Chapters 7 Verses—14—1+4= 5h

The Key: $1+1+1+2+1+3+1+4+1+5+1+6+7: 34$ $3+4= 7$

Qur’an 1146346—1+1+4+6+3+4+6= 25—2+5= 7

Notice how it occurs on the 5th verse and the verse ends with the number **5**. $5+5=10$. *Yahya* has the numerical value of 28 $2+8=10$ and is mentioned **5** times in the Qur'an—(**Yahya-19:5**)

Now take the numerical value of *Yahya* and add it to **19:5**

$2+8+1+9+5=25$ (*The Word*) $2+5=7$ —(Perfection/Authoritative)

Rashad Khalifa's Translation is the Correct *Hafs* Version of the Qur'an—114 Sections—6, 346 Verses

Hafs Version of Qur'an: $1+1+4+6+3+4+6=25-2+5=10$

(YOD) The Mighty Hand of God is at Work!

(*Yahya—Isa—Maryam*)

5—25—19=7/Authoritative

$5 \times 25 \times 19 = 296875 - 2+9+6+8+7+5=10$

“And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.” Q. 23:50

$2+3+5+0+10=Y$

Jesus mentioned 25x $2+5=7$ Mary Mentioned 34x $3+4=7$

Total: $7+7=14$ $1+4=5$ (Guardian) Add up the word 25,

Mother of the book, and the guardian $2+5+1+9+5=19$

Mary is mentioned in 32 verses $3+2=5$ (Guardian) (19-5)

5-Breath, Heart, Soul/—**25**-The Word— **19** Mother of the Book

There are **28** letters in the Arabic character set.

The total *abjad* numerical value of all 28 letters equals 5995: $5+9+9+5=28$ (*Yahya*)

Reduced— $2+8=10$ which is the numerical value of *ya*—**10**—*The Mighty Hand of God*

Yahya—y-h-y—Knowledge of Self (h5—soul)

Al’Sayyid Al’Waliy—Master—Guardian

*Lisan—al-Arab—The **tongue** of the Arab*

The word *Tongue* ends with the letter *e*. The **5th** letter of the English Alphabet The Letter *e* actually comes from the Semitic letter **h—(hey 5)**

*The word Tongue appears 25x in the Qur’an
Jesus is mentioned 25x in the Sacred—Reading*

He is designated “*Word of God*” or “*God’s Word*”

“Announcement of John the Baptist”

Begins on the **5th** verse in the Gospel of Luke

Luke1:5 In the days of Herod, king of Judea, there was a priest named *Zechariah*, of the division of *Abijah*; and he had a wife of the daughters of *Aaron*, and her name was *Elizabeth*.

**My name at the announcement of John the Baptist in the the
5th verse.**

—Aaron/Agron—Elizabeth/Belica—1+5=6—Creation

Agron (אָרֹן), meaning “a collection of words,” from the Hebrew root meaning “to collect. The word אָרֹן comes from Aaron, the first high priest, and brother of the prophet Moses; from where Yahya descends. **Belica** is a form of Elizabeth and means God is my Oath.

Luke 1:23:

And when his time of service was ended, he went to his home.

*After these days his wife Elizabeth conceived, and for **5 months** she **hid** herself, saying, Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men. —*

*1:23= 5— Notice the 5 mentioned in the verse, and she **hid** herself for **5** months*

***Pay attention:** 1+2+3=5 — Notice the words “hid herself and another 5 making it a total of **two 5’s** which is **10**—**The hidden 10 “ashara”** in Q. 74:30 “**Over it is 19**” (ashara-10)*

Luke 1:13:

*But the angel said to him, "Do not be afraid, Zechariah,
for your prayer is heard, and your wife Elizabeth
will bear you a son, and you shall call his
name John Yu'hana—God Gracious*

$1+1+3=5$ (**Guardian**)

The Book of Luke 1:19—"I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to bring you this good news.

Gabriel/Presence of God—Good News (**19** Fixed)

1:67 Zachariah was filled with Holy Spirit
(Divine—*Breath*) $1+6+7=14 - 1+4= 5$ (*hey*)

1:76 And you my son will be the
Prophet of the Most High— $1+7+6=14 - 1+4= 5$ (*hey*)

Son of Man?

Jesus: Son of Maryam (*ibn Maryam*)—Son of Woman
—*No father!*—

John the Baptist: Son of Zachariah—**Son of Man.**

John the Baptist is the Son of David

First mention of the Son of Man:

*God is not man, that he should lie, or a son of man,
that he should change his mind. Has he said, and will he not do
it? Or has he spoken, and will he not fulfill it?*

—*Numbers 23:19*

$2+3=5$ the **19** is Fixed—**5/19(Guardian)**

$2+3+5=10$ —Yahya has the numerical value of **28**

The second time it is mentioned is in the *Book of David for the first time on the 5th verse of the eighth chapter:*

what is man (**אנוש** : [**'enosh**]) that You should

remember him, and the son of man (**בן-אדם** :

ben-'adam]) that You should be mindful of him? **8:4**

Second occurrence in the Book of David:

May Your *hand* be upon the man (**איש** : [**'iysh**]) of Your right *hand*, upon the *son of man* (**בן-אדם** : [**ben-'adam**]) whom You strengthened for Yourself. **80:17**

Psalms: $8+4=12-1+2=3$ —Psalms: **80:17=16-1+6=7**

7+3=10—Y—The Mighty Hand of God

Combine both chapter and and verse:

Book of David 8:4—80:17— $8+4+8+0+1+7=28$ —Yahya

2+8=10 YOD The Mighty Hand of God.

$80:17-8+0+1+7=16-1+6=7$ —Perfection/Authoritative

The mighty hand of God: **Yod** The letter *Yod* is the **10th** letter of the Aleph—Bet—Numerical value—10y —Yahya: Numerical Value $28-2+8=10y$

Yod is the smallest of the Hebrew letters, the “atom” of the consonants, and the form from which all the other letters begin and end.

Yahya is both the Hebrew and Arabic Alphabet—(letter-y)

In the Jewish mystical tradition, Yod represents a mere dot, a divine point of energy. Since Yod is used to form all other letters as the building blocks of creation, Yod indicates God’s omnipresence.

Yod is considered the starting point of the presence of God in all things—the spark of the spirit in everythingH4C.

When represented as the Hebrew letters Yod (**10**) Dalet (**4**), forms the word *yod* (“hand”). The numerical equivalent of yod being $14-1+4=5$ **The Master Guardian Yahya**

David’s name has a numeric value of $14-1+4=5$

Repent for the Kingdom of Heaven is at Hand

(**1**)st thing John the Baptist said was repent (**9**) In the first Gospel of Matthew 3:2 — $3+2=5$

—Code **19-5 Loaded**—

(**r.kh.**) Chapter 19: Cumulative *frequency* of the word **GOD** for this Sura = $1607-1+6+0+7=14-1+4=5$

(**r.kh.**) Chapter 19 Cumulative sum of verses where the word **GOD** occurs for this = $93139 - 9 + 3 + 1 + 3 + 9 = 25$ (*the word*)

Q. 74:30 — “Over it is 19” — What is the 19 Over?

“Thorough and comprehensive—Obvious to all the people”
 $74:28-29 - 7 + 4 + 2 + 8 + 2 + 9 = 32 - 3 + 2 = 5$ Yahya

Thorough and comprehensive refers to the number **19**—and *Obvious to all the people—The number 19 is over the 10-Ayn-Shi-in-Ra* The Arabic word used for 19 is *ashara 10*.

The Qur’an is directing our attention to the number 10.

The letter Y has the numerical value of 10—Y

In 74:35 “This is one of the greatest signs.”

$7 + 4 + 3 + (5) = 19$ —The **19** is just one of the greatest signs. **The second greatest sign is the last number 5, and the 19 is over the 10 in verse 74:30 “Over it is 19” ashara 10**

The Arabic word ayah—**a—yah** which means sign. The root letters for the Arabic word ayah **Alif—A(1)** and the **Y(10)**. *The Arabic alphabet From A to Y— 28 letters. Yahya has the numerical value of 28. Yahya is positioned at the heart of the Qur’an.*

114 chapters in the Qur’an and **41** begin with the letter **Alif** $41 - 4 + 1 = 5$

No other letter is used **41 times** as the first letter of a chapter

114 chapters in the Qur'an and **14** begin with *ya* $14 - 1 + 4 = 5$

No other letter is used **14** times as the first letter of a chapter

41 Alif and **14** Ya— $41 + 14 = 55 - 5 + 5 = 10Y$

The 19 is over the 10 —*Ayn-Shiin-Ra (10)*—*The letter ya has the numerical value of 10.*

—Q. 74:30: “Over it is 19” — **Yahya** — **Yuhana**

The Y is the Mighty Hand of God—Yod. (*1*)*st* thing John the Baptist said when he returned was **Repent (9)** (*tawbah- to return or turn*) **For the Kingdom of heaven is at Hand—(Yod 10)**

It is a Strong—Hold— Y10(Yod/14)

"O Yahya! take hold of the Book with power"—Q. 19:12

This is where 10(Y) becomes 28 Yahya

What God was telling him was basically take the scripture being handed over and bang them over the head with the it.

Yahya is the mighty letter **Y(10)** of both the Hebrew and the Arabic alphabet.

The letter **Y** is the **Chief Letter Head (Sayyid)** of the Arabic and Hebrew Alphabet. The **19** might be the base number or mother—board for the Quran, but it's that Life-force (**Yahya 28** in the letter **Y(10)** 'YOD' that keeps it moving. The letter **h(5)** is its life-force (*hyy*) —**Breath of the Divine**— The letter *ya*

moves all the other letters. Like the heart it just keeps going
*Y10—H5—10Y—like Chapter 9 tawbah it never shuts down. It
continues to turn—God-Gracious!*

Yahya has the numerical value of the number **10**. **YHY**
 $10-8-10=28-2+8=10$. He is mentioned **5** times in the Qur'an.
That is his number. The letter *h*, Life. What is bigger than life?
That is why the **5(h)** is the heart of the Qur'an.

God's Grace(5)—Sacred Life—

Yahya hold's a very unique position within this sacred text.

$19-1+9=10$ —*Yahya's* Numerical value is **28** $8+2=10$

The point where 1 and the 0 meet. When the created one meets
his creator. Awareness/God conscious.

Chapter or Code 19 of the Quran $1+9=10-1+0=$ **1 God**

We learn the Arabic alphabet from *alif, ba, ta*, etc. We complete
this learning at the end with the letter **YA**. The letter **YA** repre-
sents completion of knowledge of the Arabic letters. The
name *Yahya* has a numerical value of 28 $y-h-y-10-8-10-28$
 $-8+2=$ **10**

There are 28 letters in the Arabic character set. The
total *abjad* numerical value of all 28 letters equals 5995:

$5+9+9+5=$ **28** (*Yahya*)—Reduced— $2+8=$ **10** which is the
numerical value of *ya—10*

The first usage of the letter *YA 19:1*

The YA is the 18th letter in the Basmala. Behold! It is positioned perfectly along side the letter **Mim** which in this case **stands for guidance** (***Rest in Power R. Kh.**). $1+8=9$ Remember that word **ashara**? It not only means 10, but it also means to add **1** to the **9** to make **10**—Like they did with the **19—Ashara 10**.

5 Quranic Initials Kaf—Ha—Ya—Ayn—Saad 19:2

*A mention of the **grace5** which thy Sustainer bestowed upon His servant Zachariah*

The name Zachariyah ends with the letter ya.

In the same chapter verse 7 we read:

‘Ya Zachariyah! (note the open and close of the letter ya here) We give you good news of a son whose name shall be Yahya. On none by that name have we made any distinction before.

Yahya was given wisdom of the letters. He was given knowledge.

‘O Yahya! Take hold of the scripture with power! We bestowed upon him wisdom as a youth Q. 19:12

Yahya— Y—H—Y — 10—8—10= 28— 2+8= 10— 1+0= 1

the second **ya** in the name *Yahya* has an *Alif over it* indicating the return back to the beginning, *Alif* or God the source of all things.

The second time the letter **YA** occurs is in chapter 36 of the Qur’an (Heart of the Quran) It begins with the first letter of Yahya’s name: 36:1—**Ya’** Sin —**3+6+1= 10 Y—Yahya 28**

In the following 5th verse we read:

***A Revelation bestowed from on high by the Almighty,
the Dispenser of Grace.***

$$Q. 36:5 \ 3+6+5= 14-1+4= 5$$

*Notice the word **grace** in the verse. God's Grace is the number 5
in the Bible. $5+5= 10$*

*Yahya's numerical value appears in the first verse, and also the
number **5** God's grace with Revelation.*

The number of God's Grace in the Bible is the number (**5**)

$$Q. 74:30 \ 7+4+3+0=14-1+4 = 5$$

*74:31 : We appointed angels to be guardians of Hell, and we assigned their number (**19**) (**1**) to disturb the disbelievers, (**2**) to convince the Christians and Jews (that this is a divine scripture), (**3**) to strengthen the faith of the faithful, (**4**) to remove all traces of doubt from the hearts of Christians, Jews, as well as the believers, and (**5**) to expose those who harbor doubt in their hearts, and the disbelievers; they will say, "What did GOD mean by this allegory?" GOD thus sends astray whomever He wills, and guides whomever He wills. None knows the soldiers of your Lord except He. This is a reminder for the people. (**R.Kh.**)*

74:32 Absolutely, (I swear) by the moon.

74:33 And the night as it passes.

74:34 And the morning as it shines.

**74:3(5) This is one of the great miracles. (separate the 5 from the rest— $7+4+3=14-1+4=5-5+5=10$ —“Over it is 19”
*Ashara 10***

19 from its mark 74:30 falls on the 5th verse 74:3(5)

The root letters for Yahya— hyy—Life

The letter **H** (hayy—The breath life)

Al' Hayy— The Life 5

What is bigger than life?

$74:30 = 5 - 74:35 = 19$

$7+4+3+0=14-1+4=5 - 7+4+3+5=19$

$19 \times 5 = 95 - 9 + 5 = 14 - 1 + 4 = 5$

The knowledge *ya is in between the two Mim's (M—Y—M) in the name Maryam chapter 19*

—The Knowledge and over standing hidden in plain sight.—

The Miracle Code number 19 was discovered in 1974 exactly 1406 lunar years since the revelation of the Quran

Discovery— **1406—1974**

$1+4+0+6+1+9+7+4=32-3+2=5$

1406 is a multiple of **2x19x37**

$2+1+9+3+7=23-2+3=5$

Section 19 Verse 5 — “bestow on me from that which proceeds from Thy Presence a Guardian/Protector.”

$$19 \times 5 = 95 - 9 + 5 = 14 - 1 + 4 = \mathbf{5}$$

The authority can be found in Q. 3:39 *Sayyid*—Chief—One endowed with spiritual authority.

$$\text{Authority} - \text{Sayyid} - 3 \times 39 = 177 - 1 + 1 + 7 = \mathbf{9}$$

$$\text{Guardianship} - 19 \times 5 = 95 - 9 + 5 = 14 - 1 + 4 = \mathbf{5}$$

$$\text{Authority and Guardianship} - \mathbf{9} + \mathbf{5} = 14 - 1 + 4 = \mathbf{5}$$

Under the 19th chapter of the Qur'an:

Kāf Hā Yā 'Ayn Sād—(5) *Quranic Initials/Maximum*

$$\begin{aligned} \text{Kāf} &= 20 \quad \text{Hā} = 4 \quad \text{Yā} \text{ ' } = 10 \quad \text{Ayn} = 70 \quad \text{Sād} = 90 = 194 - 1 + 9 + 4 = \\ 14 - 1 + 4 &= \mathbf{5} \quad - 204107090 = 23 - 2 + 3 = \mathbf{5} \end{aligned}$$

29 *suras* are prefixed with—**14**— different sets of “Quranic Initials,” $1 + 4 = \mathbf{5}$

The significance of the Quranic initials remained a *divinely guarded secret* for—**14**—centuries. $1 + 4 = \mathbf{5}$

The first 5 verses under 19

In the Name of God—Most Graciou5—Most Merciful 19:0

(Basmalla — 19 Arabic letters)

Kāf Hā Yā 'Ayn Sād 19:1 (5 Key Initials)

*A mention of the **grace(5)** of thy Lord unto His servant Zachariyah. —19:2*

*When he cried unto his Lord a cry in **secret** —19:3*

He said: My Lord! Truly, I—my bones became feeble

and my head became studded with grayness of hair

*and I be not disappointed in my supplication to Thee, O my Lord.
—19:4—1+9+4= 5*

*And, truly, I feared for my defenders after me. And my woman had been a barren woman. Give me from that which proceeds from Thy yourself a guardian/protector. —**19:5***

Guardian—Protector 19:5 with Spiritual Authority Chief 3:39

*Then, the angels proclaimed to him while he was one who stands to invoke blessings in the sanctuary that God gives thee good news of Yahya—one who **confirms the Word of God (5)**—a chief and **concealer of secrets** and a Prophet among the ones in accord with morality. 3:39*

O Zechariah! Truly, We give thee the good news of a boy. His name will be Yahya. On none by that name have we conferred distinction before. Q. 19:7

(See Q. 19:65 “samiyyan” where it is the only other time it is used in that Arabic form in the whole of the Qur’an. when com-

paring the two—Unique, incomparable- unmatched-**One of Kind**.

From the root *smw* elevation, highness.

Yahya in Arabic: He Lives from the root hyy “Life”

Prophet Yahya is mentioned **5x** in the Quran

Yuhana (John) meaning God—Gracious. The number 5 is the number of God’s Grace in the Bible.

The name John appears 131x in the Bible $1+3+1=5$

Yahya—Yuhana aka John the Baptist is the number **5**

The letter *H* is the fifth letter of the Semitic abjads, including

Phoenician, Hebrew, Aramaic, Syriac, and Arabic.

Letter *H(5)* is considered the breath of the Divine

Abram became Abra*H*am only after the insertion of the **5th** Hebrew letter *h*

The significance of the number **5** in scripture is huge as it signifies God’s—Grace Yu’hana (Yahya—Life Force)

(**1**)st word Yahya said when he returned as an adult was repent (**9** *Tawba*).

Guardian (5) of the Code 19 Maryam in the Quran

Opening of the Qur'an 1:1: In the Name of God—Most Gracious—Most Merciful—**19** Arabic letters

The Qur'an consists of 114 Chapters and 6,346 verses

$1+1+4+6+3+4+6=25$ —*God's Word* (R. Khalifa translation)
6,346 Verses $6+3+4+6=19$

25— $2+5=7$ —Authoritative $2+5+7=14$ $1+4=5$ —***Guardian***

(25) The Word—(5) The Guardian

Quran 19:31

He made me blessed wherever I go, and enjoined me to observe the Contact Prayers (Salat) and the obligatory charity (Zakat) for as long as I live.

$1+9+3+1=14-1+4=5$

5 Key Words Sayyid, Waliy, Hasur, Samiyyan, and Hanan

Chief, Guardian, Concealer of Secrets, One of a Kind, God-Gracious (5)

Q. 19:5 “bestow on me from that which proceeds from Thy

Presence Guardian/Protector” $19 \times 5 = 95 - 9 + 5 = 14 - 1 + 4 = 5$ with authority Q. 3:39 *Sayyid/Chief*

$$3 \times 39 = 177 - 1 + 1 + 7 = 9 - 19 \times 5 = 95 - 9 + 5 = 14 - 1 + 4 = \mathbf{5}$$

$$9 + 5 = 14 - 1 + 4 = \mathbf{5}$$

Yahya-Yuhana—John the Baptist

—The Living Reality—

Quran. 61:6—The Praised One

****ATTN: Ahmad used as a proper name for Muhammad never existed, and it was always used as an adjective. The use of it as a proper name came long after Muhammad had left the earth.***

And when Jesus, son of Mary, said: “O children of Israel, I am God’s messenger to you, authenticating what is present with me

of the Torah and bringing good news of a messenger to come after me whose name will be praised (ismuhu-Ahmad).” But when he showed them the clear proofs, they said: “This is clearly magic.”

The only time we find the arabic *ismuhu* read the same way with the proper recitation (tajweed)

is in Q. 19:7 which reads: “O Zakariya! We give thee good news of a son:

His name shall be Yahya (*ismuhu- Yahya*): on none by that *name-sake (samiyyan)* have We conferred distinction before.”

The prophecy in Q. 61:6 (*ismuhu—ahmad*/whose name will be praised) brought us to Quran 19: 7

(*ismuhu—Yahya*/on none by that name-sake have we conferred distinction before), and in 19:7 we find the key word *samiyyan*.

The only other place this Arabic word is found in the whole of the Quran in that form

is in 19:65 which reads: “The Lord of the heavens and the earth, and what is between them!

So worship Him and maintain thou patience in His worship. Hast thou known any *name-sake (samiyyan)* for Him?

Comparing the two (19:7/19:65) it becomes apparent *name-sake (samiyyan)* for both God and John the Baptist/Yahya:

incomparable, unmatched, unique; One of a Kind It is here his name is honored, raised, and praised at the highest level.

Samiyyan from the root *smw*: to be high/lofty, raised, name, attribute. *Samawat*: heights/heavens/rain, raining clouds.

Ismun: mark of identification by which one is recognized. It is a derivation of *wsm* (pl. *asma*). —Concordance of the Sublime Quran

In the famous Arabic lexicon *Lisan al-Arab*, the root *s m w* means “elevation or highness.”

No other prophetic name has been honored, raised, and praised to such a degree in the whole of the Quran, save Yahya—Yuhanan (John the Baptist)

Samiyyan Name—Sake (19th Chapter) Authorized by God

The Black Prophet: Namesake—19:7 Allah: Namesake—19:65

$1+9+7+1+9+6+5= 38$ (38 is a multiple of 19) $3+8=1:1$

Quran 1:1: First Sign open's with the Name of God the Source of Life

In the Name of God, Most Gracious, Most Merciful—Divine Signature Basmalla— 19 Arabic Letters

Yahya: He lives, from the root hyy which means life . What is bigger than life?

Again: The prophecy in Q. 61:6 (*ismuhu—ahmad*/whose name will be praised) brought us to Quran 19:7.

(1)st thing Yahya—Yuhanan said when he *returned* to Palestine by the River Jordan was *Repent—(9)* Chapter 9 of the Quran is named *Repentance* or *The Turning (Tawbah from **tabba to re-turn, or turning.***

Ahmad—Yahya-Yuhana—Paraclete

19:7:17/1+7=8—Quran 19:65=21/1+2=3—John 16:7:14/1+4=5

19:7:17/1+7=8 – 19:65=21/1+2=3 – John 16:7:14/1+4=5

835 Factors: **835 = 5 x 16:7** (Yahya 5X Quran./Paraclete **5x** New Testament.)

The name John appears 131x in the Bible 1+3+1= **5**

Paraclete is understood as taking the place of another (Jesus/**25**)

5 multiplied within itself 25

Jesus is mentioned 25X in the Quran. 2+5= **7**

(Completion Authoritative)—2+5+7 = 14—1+4= 5 (Yahya—Life-Force)

8+3+5=16/1+6= **7— John 16:7 Paraclete—1+6+7= 14—1+4= 5**

John **16:7** “But truly I tell you, it is for your good that I am going away. Unless I go away, the helper (*paraclete* **5**) will not come to you; but if I go, I will send him to you.”

Gospel of John by itself— $1+6+7=14/1+4= 5$ (Paraclete) all together: $1+6+7+1+4= 19$ (Q. 19:5 The *Guardian/Protector*)

Cross reference with the Quran: 19:5 (*Waliy/Protector/Helper*)
So bestow on me from that which proceeds from Thy Presence a Guardian/protector” Prophet Zachariah asking God to send him down a divinely appointed Guardian. Someone to help Mary and ultimately the sacred word, Jesus (*kalimulah/25*).

$1+6+7=14/1+4= 5$ — *Yuhanan* (John) meaning God—Gracious. The number **5** is the number of God’s Grace. The significance of the number **5** in scripture is huge as it signifies the grace of God.

Here are a few examples of Gods grace and its connection with the number 5:

There are 5 books of God’s Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) Commonly referred to as the Pentateuch (Penta means 5).

The ‘tabernacle in the wilderness’ profoundly reflects God’s grace in its use of the number 5. This tabernacle, whose design was given directly by God, contained **5** curtains (Exodus 26:3), **5** bars (Exodus 26:26 – 27), **5** pillars and **5** sockets (Exodus 26:37) and an altar made of wood that was **5** cubits long and **5** cubits wide (Exodus 27:1). The height of the court within the tabernacle was **5** cubits (Exodus 27:18) (H4C)

The *Hamsa* symbol depicting an eye in a palm of an hand (**5**). It is said to be a protection from harm. Hamza is a universal protective sign as seen in various faiths.

5 is the number of the human being. The number 5 symbolizes the four limbs and the head that controls the limbs. Arm, Leg, Leg, Arm, Head (A-L-L-A-H-5)

Prophet David took **5** smooth stones. It was the **5th** stone associated with sacred power that defeated Goliath.

Paraclete is understood as one taking the place of another (Jesus)

The Paraclete is mentioned 5X in the New Testament, and John the Baptist/Yahya is mentioned 5X in the Quran.

5 multiplied within itself is 25 (Grace Upon Grace) Jesus is mentioned 25X in the Quran.

Hanan Continuous grace from Our Presence (Grace Upon Grace) Q.19:13:

Hanan— $19+13=32/3+2=5$ or $1+9+1+3=14/4+1=5$ —

Yuhana God— Gracious

Quran— Good News of Yahya (Life— Force) Q. 3:39/19:7—

$3+3+9+1+9+7=32/3+2=5$ — *Yuhanan* God— Gracious

Yahya in Quran 19:7 is the Paraclete of John 16:7—

$1+9+7+1+6+7=34/3+4=7$ (**Completion— Authoritative**)

The **7** stays the same in both books (Q.19:7/J.16:7) for it is the number of God's authority and perfection.

$1+9+7+1+6+7=34$ — $3+4=7$ — $3+4+7=14$ — $1+4=5$

יגלג was born 7-6-1974

7—Divine Authority—6—Creation—1974=3—Unique/One of a Kind 7-6-1974—7+6+1+9+7+4=34—3+4= 7 (Completion Authoritative) 3+4+7=14—1+4= 5 (Master—Guardian)

The number 7 is the number of completeness and perfection (both physical and spiritual).

It derives much of its meaning from being tied directly to God's creation of all things.

The word 'created' is used 7 times describing God's creative work (Genesis 1:1, 21, 27 three times; 2:3; 2:4)

In the Quran God creates the heavens and the earth and all that exists in six days and then he established himself on the throne of authority.

The Last High Priest— 7+6+1+9+7+4= 34—3+4= 7
(Completion— Authoritative)
3+4+7=14—1+4= 5

7 Chakras of the Earth. The 5th Chakra being “the Voice”, and best one.

Name in Hebrew:

Agron (אָגֵרֹן), meaning “a collection of words,” from the root “to collect. The word אָגֵרֹן comes from Aaron, the first high priest, and brother of the prophet Moses; from where Yahya descends.

Belica is a form of Elizabeth and means God is my Oath.

Aaron is mentioned 20x in the Qur'an. The First high priest anointed by God (Aaron) with the last high priest anointed by God (John) you get a total of 25. Guardians of the Divine *Word*.

Aaron "sent with *signs and manifest authority* (Q. 23:45)

$$2+3+4+5= 14-1+4= 5$$

אגרון

$$\text{Born } 7-6-1974 \quad 7+6+1+9+7+4=34-3+4= 7$$

7 is the Number of Divine Authority

$$3+4+7= 14-1+4= 5$$

5—*Living Reality!*