

MUHAYMIN PROJECT

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Arabic · Hebrew · Aramaic

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One Message, Many Messengers — A Call to the Four Corners

This text is written for everyone who seeks the truth.

A Note on Terminology

This text uses the Quran's original terms. The word "prophet" — used in English Bibles and Islamic translations alike — does not appear in the Quran. It is a Greek-origin word (prophetes) that flattens two distinct Quranic concepts into one:

Nabi: "We chose him and made him a nabi" (Quran 19:51). "We did not send before you any rasul or nabi except that..." (Quran 22:52).

Rasul: "They are rasuls bearing good news and warning, so that people would have no argument against God after the rasuls" (Quran 4:165). "God chooses from His rasuls whom He wills" (Quran 3:179).

Every nabi is a rasul, but not every rasul is a nabi. Muhammad is the last nabi (Quran 33:40) — but not the last rasul. Messengership continues.

The English word "prophet" erases this distinction. This text restores the original Quranic terms.

Let Us Begin with a Question

Someone came to Jesus and asked: "Which is the greatest commandment?"

Jesus answered. For a moment, hear this answer before all the theological debates, council decisions, and sectarian divisions. You are hearing it for the first time. There is just a man, answering a question.

Jesus said:

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"Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength."

— Mark 12:29-30

The scribe who heard his answer said:

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"Well said, teacher. You are right in saying that God is one and there is no other but Him."

— Mark 12:32

This scene sits in the pages of the Bible itself. When asked about the greatest commandment, Jesus quoted the Shema Israel — the most ancient creed of Israel.

God is one. There is no other but Him.

This was the center of Jesus's teaching. And in truth, it was what every messenger before him had said. And what the last nabi after him said.

One message. Different messengers. Different times. The same truth.

This text traces that message.

FIRST BOOK: JESUS

I. From Jesus's Own Mouth

Every word below is taken from the Bible. Not from the Quran, not from any Islamic source. These are words that stand in the pages of the current Biblical text and are confirmed by the Quran.

An important terminology note: In the current Gospel texts, Jesus consistently addresses God as "Father." This terminology is rejected by the Quran. In the Quran, Jesus always addresses God as "MY LORD": "Worship God, my Lord and your Lord" (5:117). He never says "my Father." The Quran is muhaymin — Jesus's true address is "my Lord." The word "Father" in the current Gospel was shifted from Jesus's original Aramaic "Mari/Maran" (My Lord/Our Lord). This is the first method of corruption: shifting words from their places (5:13). With a single word change, a relationship of servanthood was

transformed into a family relationship, and the groundwork for the Trinity was laid. The word "Father" in the Gospel quotations below should be read in this context.

Jesus Distinguishes Himself from God

When someone called Jesus "Good teacher," Jesus corrected him:

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"Why do you call me good? No one is good except God alone."

— Mark 10:18

If Jesus were God, why would he say this? Why would he deflect the word "good" away from himself and attribute it only to God?

The same Jesus describes God as "the one who sent me":

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"My teaching is not my own. It comes from the one who sent me."

— John 7:16

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"Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent."

— John 17:3

Read that last sentence slowly. Jesus names two separate beings: "You, the only true God" — and — "Jesus Christ, whom you have sent." The one who is sent cannot be the one who sends. The messenger is not the king.

Jesus Worships

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"If it is possible, let this cup pass from me. Yet not as I will, but as you will."

— Matthew 26:39

According to Matthew, Jesus said this while falling facedown to the ground — in prostration. He submits his own will to God's will. This is the posture of a servant, not of God. (The original text uses the address "Father" — this is an example of word-shifting. In the Quran, Jesus expresses the same submission with the address "my Lord.")

How Those Around Jesus Described Him

The people:

"This is Jesus, the nabi from Nazareth."

— Matthew 21:11

Peter, Jesus's closest disciple:

"Jesus of Nazareth was a man accredited by God to you."

— Acts 2:22

Peter — the man who followed Jesus for three years, walked with him, ate with him, was by his side day and night — introduces him as "a man." Not as God.

Jesus's Actual Mission

"I was sent only to the lost sheep of Israel."

— Matthew 15:24

"I was sent." This is the language of a messenger — an envoy. There is a sender, and there is the one who is sent.

II. Jesus's Teaching — The Preserved Treasure

In the Bible, Jesus's moral teachings are the best-preserved part of the text. Jesus's Sermon on the Mount (Matthew 5-7) contains teachings that come from the same source as all messengers before him.

"Do to others what you would have them do to you."

— Matthew 7:12

This single sentence is the essence of morality. It is valid in every corner of the world, in every culture, in every age.

"Do not judge, or you too will be judged."

— Matthew 7:1

"By their fruit you will recognize them."

— Matthew 7:20

"No one can serve two masters."

— Matthew 6:24

"Store up for yourselves treasures in heaven."

— Matthew 6:20

"Love your enemies and pray for those who persecute you."

— Matthew 5:44

"I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you invited me in."

— Matthew 25:35

In these teachings there is no Trinity, no atonement doctrine, no original sin. There is only this: Love God. Treat people well. Purify your soul. Avoid show. You will be judged by your deeds.

This message was given a thousand years before Jesus. And it was given again six hundred years after him. Because this message comes from a single source.

III. The Mirror — How the Quran Speaks of Jesus

The Quran is not a book that rejects Jesus. On the contrary: the Quran honors Jesus, confirms his miracles, and elevates his mother above all women.

And the Quran narrates a miracle of Jesus that the Bible does NOT report: Jesus spoke from the cradle — as a baby.

"Mary pointed to him. They said: 'How can we speak to a baby in the cradle?' (Jesus) said: 'I am the servant of God. He has given me the Scripture and made me a nabi.'"

— Quran 19:29-30

The Bible narrates dozens of Jesus's miracles — raising the dead, healing the blind, walking on water. But it SKIPS the miracle of speaking from the cradle. Why would one of the greatest miracles go unreported? Because a baby who speaks from the cradle is a nabi from birth — and this proves Jesus's messengership, not his divinity. His first words were "I am the SERVANT of God." This miracle was removed because it is incompatible with Trinity theology.

The Quran conveys Jesus's message like this:

"The Messiah said: 'O Children of Israel, worship God, my Lord and your Lord.'"

— Quran 5:72

Compare this with Jesus's words in the Bible:

"Worship the Lord your God, and serve Him only."

— Matthew 4:10

The same message. The same call. In both books, Jesus calls people to worship the one God.

The Quran says about Jesus:

"The Messiah, son of Mary, was no more than a messenger. Messengers had passed away before him. His mother was truthful. They both used to eat food."

— Quran 5:75

"They both used to eat food." A simple sentence — but it carries deep meaning. A being who eats is a being with physical needs. God has no needs. Jesus ate, drank, grew tired, wept, and slept. The Bible itself records this.

Jesus's True Station: "God's Word and a Spirit from Him"

The Quran does not diminish Jesus by calling him "only a messenger" — it places him in his TRUE position. And the same Quran uses a very special description for Jesus:

"O People of the Book! Do not go to excess in your religion and do not say about God anything but the truth. The Messiah, Jesus son of Mary, was only a messenger of God and His word — He cast it to Mary — and a spirit from Him."

— Quran 4:171

"God's word" — Jesus is the manifestation of God's command (Be!). The virgin birth occurred outside normal biological process, through direct divine command. "Word" here should not be confused with logos (Greek) — Christianity turned "Logos" into proof of divinity. The Quran uses "word" as proof of

creation by command. Jesus is not God's SPEECH; he is the RESULT of God's command.

"A spirit from Him" — Jesus was given a special spirit. But "from Him" does not mean Jesus is a part of God. In the Quran, the concept of spirit (ruh) is the divine program that God breathes into beings. Adam also had spirit breathed into him (15:29). What makes Jesus special is that this spirit was given to him directly — without a father, without biological process.

Jesus is truly special in the Quran: virgin birth, speaking from the cradle, raising the dead, God's word, a spirit from Him. This specialness is the highest point of servanthood — not divinity.

And Jesus's answer to the question he will be asked on the Day of Judgment:

"Did you tell people: 'Take me and my mother as two gods besides God?'" Jesus said: "Glory be to You! You know what is in my nafs (self), but I cannot know what is in Your nafs. Indeed, You are the Knower of all that is hidden. I only told them what You commanded me: 'Worship God, my Lord and your Lord.'"

— Quran 5:116-117

Jesus, on the Day of Judgment, rejects the Trinity: "I never said this." But the true power of this verse lies in Jesus's statement about NAFS. "You know what is in my nafs" — Jesus has a nafs. Nafs is the core of every created being. "I cannot know what is in Your nafs" — Jesus cannot encompass God. God knows him completely, but he cannot know God. This is the unbridgeable asymmetry between the created and the Creator. A being who says about himself "I have a nafs and I cannot know You" cannot be God. This is Jesus's own confession of servanthood, in his own words.

IV. What Happened? — Three Steps in History

If Jesus believed in one God, if he called himself "sent," if he prostrated before God — then where did today's "Father, Son, and Holy Spirit" come from?

First Step: Paul — The Man Who Never Met Jesus

The person most responsible for spreading Christianity after Jesus was Paul, who never met Jesus. Paul added his own theology to Jesus's message.

Jesus himself had said: "I have not come to abolish the Law but to fulfill it" (Matthew 5:17). Paul taught that the Law was no longer valid.

Jesus taught that sin is individual: everyone will bear their own fruit. Paul introduced "original sin" — all humanity carries Adam's guilt.

Jesus never said "I will die for your sins." Paul built the theology of "he died for our sins" (1 Corinthians 15:3).

Paul's letters make up a significant portion of the New Testament. But they are not Jesus's words — they are interpretations about Jesus.

Second Step: Nicaea — The Vote of 318 Bishops

In 325 AD, Roman Emperor Constantine gathered 318 bishops at Nicaea. The purpose: to settle the debate about Jesus's nature. Christianity was to become the state religion and a unified doctrine was needed.

The result: the Nicene Creed. "Light from Light, true God from true God, begotten not made, of one substance with the Father..."

Jesus himself never said anything like this. The sentence from Mark 12:29 — "The Lord our God is one Lord" — was transformed by a vote of 318 bishops into "the Son, of one substance with the Father."

The transition from Jesus's "God is one" to "God is three but one" took approximately four hundred years.

Third Step: Concealment

The Trinity was not written into the Bible — it was written over it. Jesus's words of monotheism still stood in the text. But in liturgy, in sermons, in hymns, the formula "In the name of the Father, the Son, and the Holy Spirit" became dominant.

Mark 12:29 was not erased from the Bible — it was made invisible.

A Note: the Comma Johanneum

The sentence in 1 John 5:7-8 — "the Father, the Word and the Holy Spirit — these three are one" — the only explicit Trinity statement — is now accepted by most scholars as a later interpolation. The sentence does not exist in the oldest Greek manuscripts.

Another Note: Matthew 28:19

The most famous basis for the Trinity: "Baptize them in the name of the Father, the Son, and the Holy Spirit" (Matthew 28:19). This formula is recited in every church in the world.

But the 4th-century historian Eusebius, when quoting Matthew 28:19, used a different text: "Baptize them in my name." No Father, Son, and Holy Spirit formula. Eusebius was writing BEFORE the Council of Nicaea — the council's decision was inserted into the text afterwards.

The Bible's two primary foundations for the Trinity — 1 John 5:7 and Matthew 28:19 — are both disputed. Both carry suspicion of later addition. The Trinity was not written into the Bible. It was written over it.

Another Note: The "Son of God" Question

That Jesus is called the "Son of God" is one of Christianity's most fundamental claims. It must be shown that this is a two-layered corruption.

First layer: The expression itself is wrong.

The Quran directly rejects it:

"The Jews and the Christians said: 'We are the sons of God and His beloved.' Say: 'Then why does He punish you for your sins?' No, you are but human beings among those He has created."

— Quran 5:18

"Sons" — plural. Both Jews and Christians called themselves "sons of God." In the Torah, the entire nation of Israel is called "sons of God" (Deuteronomy 14:1). In Job, angels are called "sons of God" (Job 1:6). In Psalm 82:6, judges are told "You are gods; you are all sons of the Most High."

And the Quran's answer: "NO. You are human beings." Neither Jesus is the son of God, nor Israel, nor angels. No one. The "son" expression itself — even metaphorically — is rejected by the Divine Plan. God did not beget and was not begotten (Quran 112:3). God has no son, no daughter, no child. In no form, in no sense.

Second layer: A wrong expression used for everyone was made exclusive to Jesus.

The already-wrong concept of "son" acquired, under the influence of Greek philosophy, a meaning unique and literal to Jesus. Metaphorical "son" became ontological "Son." Lowercase became uppercase. The first layer of corruption (a wrong term used by everyone) was transformed into the second layer (a literal divinity claim exclusive to Jesus). And the Trinity was built on this second layer.

This two-layered structure is fully consistent with the first corruption method in the Hakikat Plan's taxonomy: "they distort words from their places" (Quran 5:12-13, TB2).

V. The Question of the Cross

This is among the most sensitive subjects. But truth does not recognize sensitivity.

According to the Bible, Jesus was crucified, died, and rose on the third day. This is the central belief of Christianity.

The Quran says differently:

"They did not kill him, nor did they crucify him, but it was made to appear so to them. They certainly did not kill him. Rather, God raised him to Himself."

— Quran 4:157-158

The Quran is clear: Jesus was not killed and was not crucified. "It was made to appear so to them" — those present saw an event, but what they saw was not Jesus's death. God raised him to Himself. The crucifixion was not done to Jesus.

As for the atonement doctrine: Jesus never said "I will die for your sins." Such a statement does not come from Jesus's mouth anywhere in the Bible. This theology is Paul's creation. And this theology destroyed something profound: individual responsibility.

If someone died in your place and you are saved by "believing" in that death — then what is the purpose of your deeds? Why did Jesus give all those moral teachings in the Sermon on the Mount? What does "by their fruit you will recognize them" (Matthew 7:20) mean, if it is faith alone and not fruit that saves?

The atonement doctrine contradicts Jesus's own teaching.

VI. Jesus's Promise — The One Who Comes After

Jesus promised that another would come after him. This stands in the pages of the Bible itself:

"I tell you the truth: it is for your benefit that I go away. Unless I go away, he will not come to you. But if I go, I will send him to you."

— John 16:7

"He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

— John 16:13

Read these statements carefully:

"I must go away so that he may come" — if this is the Holy Spirit, why does Jesus need to leave? The Holy Spirit was already present.

"He will not speak on his own; he will speak only what he hears" — the Holy Spirit does not "hear" or "speak." But a human messenger receives revelation (hears) and delivers it to people (speaks). The Quran uses nearly identical language about Muhammad: "He does not speak from his own desire. It is nothing but revelation that is revealed" (Quran 53:3-4).

"He will tell you what is yet to come" — the delivery of knowledge of the unseen. This is the function of a messenger.

"He will glorify me" — the Quran glorifies Jesus: it recognizes him as God's word and a spirit from Him (4:171), confirms his virgin birth and miracles, elevates his mother above all women, and protects his honor by rejecting the crucifixion claim.

The Quran openly states Jesus's promise:

"Jesus said: 'O Children of Israel, I am God's messenger to you, confirming what came before me and bringing good news of a messenger who will come after me, whose name is Ahmad.'"

— Quran 61:6

Ahmad and Muhammad come from the same root: h-m-d, meaning "praised." The Greek "periklytos" also means "much praised." In current Bible texts, "parakletos" (comforter/advocate) differs from "periklytos" (praised one) by only a few letters.

Jesus heralded the messenger who would come after him. This information still exists in the Bible — only the name has been changed.

SECOND BOOK: MOSES

VII. The Torah's Own Testimony

Moses's message was the same as Jesus's: God is one, serve Him. This message is preserved in the Torah:

"Hear, O Israel: The LORD our God, the LORD is one."

— Deuteronomy 6:4

This is the Shema Israel — Judaism's most fundamental creed. The same sentence Jesus repeated as the greatest commandment.

But the Torah contains other things as well. And some of these have been refuted by the Torah's own nabis.

The Torah Corrects Itself

The Torah contains this ruling: "The sins of the fathers will be visited upon the children, to the third and fourth generation" (Exodus 20:5).

But elsewhere in the Torah, the nabi Ezekiel rejects this:

"The soul who sins shall die. The son shall not bear the guilt of the father, nor shall the father bear the guilt of the son."

— Ezekiel 18:20

And Deuteronomy:

"Fathers shall not be put to death for their children, nor children for their fathers. Each person shall be put to death for their own sin."

— Deuteronomy 24:16

Within the Torah itself, nabis detect the corruption. Ezekiel rejects the notion that "the sins of fathers pass to children." This is exactly what the Quran also says:

"No bearer of burdens shall bear the burden of another."

— Quran 53:38

The Secularization of Nabis and Rasuls

In the Torah, nabis and rasuls are portrayed not as moral leaders but as fallen humans. This is not coincidence. This is a systematic operation. Let us show it narrative by narrative.

"God Regretted" — An Attack on Monotheism Itself

"The LORD regretted that He had made human beings on the earth, and His heart was deeply troubled."

— Genesis 6:6

Stop.

Regret is an emotion that belongs to a being who makes mistakes. I did this, I wish I hadn't. If I had known, I would have done it differently.

But God knows everything. The past, the future, what humans will do. "He is the Knower of the unseen" (Quran 59:22). A being who knows everything cannot regret — because regret is the consequence of not knowing.

The Quran's description of God: "Neither drowsiness overtakes Him nor sleep" (2:255). "Not an atom's weight in the heavens or earth escapes Him" (34:3). This God does not regret. Because there are no

surprises.

Genesis 6:6 contradicts the Torah's own monotheistic teaching — Deuteronomy 6:4. The One God does not regret. This sentence humanizes God (anthropomorphism) and destroys His attribute of absolute knowledge.

Lot — Politically Motivated Corruption

In the Quran, Lot is a nabi rasul who fought against his people's immorality, warned them continuously, and was saved with his family when they were destroyed. "And Lot, when he said to his people: 'Do you commit obscenity that none in the worlds has committed before you?'" (7:80).

In the Torah, AFTER his people's destruction, Lot is made drunk by his own daughters in a cave and commits incest:

"The older daughter said to the younger: 'Our father is old, and there is no man in the land to come to us. Let us make our father drink wine and lie with him, that we may preserve offspring from our father.'"

— Genesis 19:30-36

And the two children born from this incest: Moab and Ben-Ammi.

Moab is the ancestor of the Moabite people. Ben-Ammi is the ancestor of the Ammonite people.

Moab and Ammon were Israel's greatest enemy nations.

Do you see it? The motivation of this narrative is not theological. It is POLITICAL. By making the ancestor of enemy nations the product of incest, you delegitimize their entire lineage. "They come from an illegitimate bloodline." And to accomplish this, you attribute incest to a NABI RASUL.

The Quran attributes no such thing to Lot. In the Quran, Lot is a pure nabi rasul who resisted his people's corruption.

David — Adultery and Murder, or a Test?

The Torah's David:

"From the roof David saw a woman bathing. The woman was very beautiful. David sent someone to find out about her... and he lay with her... The woman conceived."

— 2 Samuel 11:2-5

The woman's husband Uriah was a loyal soldier fighting at the front. David, to cover up the adultery, placed Uriah at the fiercest point of battle. Uriah died. David took the woman.

According to this narrative, a nabi rasul: coveted another man's wife, committed adultery, deliberately had the husband killed, and took the woman.

The Quran tells the same story differently:

"David realized that We had tested him. He immediately fell down in prostration and turned (to God in repentance). So We forgave him."

— Quran 38:24-25

In the Quran: no adultery. No murder. Only a test and immediate prostration. The difference between the two accounts is immense. In the Torah: a sinful man. In the Quran: a nabi rasul who was tested and immediately returned.

And this difference has a consequence: if David is a man who commits adultery and arranges murder — what moral authority do the Psalms (Zabur) he brought carry? Why should anyone listen to hymns written by a sinful man?

This is how corruption works. Pull the messenger down — diminish the message — replace it with your own rules.

Solomon — A Nabi Rasul Who Worshipped Idols?

"As Solomon grew old, his wives turned his heart after other gods... He followed Ashtoreth the goddess of the Sidonians, and Molek the detestable god of the Ammonites."

— 1 Kings 11:4-5

The Quran's response, in a single verse:

"Solomon did not disbelieve. But the devils disbelieved."

— Quran 2:102

The Quran DIRECTLY, BY NAME, rejects the Torah's claim about Solomon. "Solomon did not disbelieve." That clear. And it continues to explain that devils taught people sorcery and attributed it to Solomon.

The Common Mechanism of Corruption

Five nabis and rasuls, five scandals: Noah drunk, Abraham giving away his wife, Lot committing incest, David committing adultery and murder, Solomon worshipping idols. All different stories but all doing the same thing: destroying the message's authority by secularizing the messenger.

And NONE of these narratives exist in the Quran. The Quran clears ALL of these nabis and rasuls. This is not a random difference. This is the systematic application of the Quran's MUHAYMIN (guardian/protector) function.

Two Directions, Same Function: Secularization and Deification

Let us step back and see the bigger picture.

The Torah pulls nabis and rasuls DOWN: drunk, adulterous, idolatrous. The goal: "They are sinners just like us — why should we listen to their message?"

The Gospel pulls Jesus UP: God, Son of God, Trinity. The goal: "He is utterly unlike us — we cannot imitate him, we can only believe in him."

The two movements seem to go in opposite directions. But the result is the SAME: distancing people from the messenger's message.

Secularization: "He is fallen like us — no need to take the message seriously." → Distance from the message.

Deification: "He is utterly unlike us, unreachable — impossible to implement the message." → Distance from the message.

Both distort the distance between messenger and human. One reduces it to zero (he's one of us), the other expands it to infinity (he's not one of us — he's God). The correct distance: the messenger is human but chosen, tasked, and to be taken as an example. The Quran establishes exactly this balance: "Muhammad is only a messenger" (3:144) — but at the same time "in him you have a fine example" (33:21).

The Four Methods of Corruption

The Quran also explains HOW corruption was done. These methods represent the four faces of the systematic operation applied to the Torah and the Gospel:

First method: Shifting words from their places. "Because of their breaking of their covenant, We cursed them and made their hearts hard. They distort words from their places" (5:13). Shifting the meaning of words away from their original sense. Example: Metaphorical "son" → ontological "Son."

Second method: Removing verses. Physically deleting sections from divine texts or not transmitting them to new copies. The Quran states that Ahmed's name should be in the Gospel (61:6) — it is not in the current Gospel. The cradle-speaking miracle was likewise removed.

Third method: Concealing verses. "O People of the Book! There has come to you Our messenger, revealing to you much of what you used to conceal of the Book" (5:15). Information not deleted but made invisible. Mark 12:29 still exists in the Bible — but the Trinity doctrine was written over it, rendering it invisible.

Fourth method: Attributing human writings to God. "Woe to those who write the book with their own hands and then say, 'This is from God'" (2:79). Paul's letters, council decisions, interpolations — all fall into this category.

Lineage Shifting

In the Torah, Abraham's son Isaac is to be sacrificed (Genesis 22:2). In the Quran, the context indicates it was Ishmael — Isaac is given as good news afterwards (Quran 37:101-112).

Why does this matter? Because Ishmael is the ancestor of the Arab peoples. Isaac is the ancestor of Israel. Shifting the sacrificial son from Ishmael to Isaac theologically legitimizes Israel's supremacy. This is a political corruption.

The Psalms Exception — The Book That Survived Corruption

So far we have seen the corruptions in the Torah. We have seen the corruptions in the Gospel. But one of the four divinely sent books has survived nearly uncorrupted: the Zabur (Psalms).

This is one of the most surprising findings to emerge from systematic analysis. When we examined 24 theological concepts across four texts — Torah, Psalms, Gospel, Quran — the corruption rate in the Psalms came out at nearly zero.

Why?

Because the Psalms are POETRY. Poetic language is resistant to literal corruption. "The LORD is my shepherd; I shall not want" (Psalm 23:1) — how do you corrupt this sentence? If you change a word, the

poem breaks. If you shift the meaning, the metaphor collapses.

Psalm 51:11: "Do not take your Holy Spirit from me" — the concept of Spirit was not transformed into the third person of the Trinity as it was in the Gospel. In the Psalms, Spirit remains as divine breath — in its purest form.

Psalm 139:16: "All the days ordained for me were written in your book before one of them came to be" — the closest Torah/Psalms passage to the Quranic concept of Imam-i Mubin (the personal recording register).

The preservation of the Psalms is proof that corruption was not random but systematic. Prose that was easy to alter (Torah narratives, Gospel accounts) was altered. Poetry that was difficult to alter (Psalms) was not — because it could not be touched.

VIII. Moses and Jesus — Links in the Same Chain

Both Moses and Jesus brought the same message: God is one, serve Him, you will be judged by your deeds.

Moses brought the Law to Israel. Jesus reminded them of the Law's spirit: "I have not come to abolish the Law but to fulfill it" (Matthew 5:17). Muhammad brought the same message. The Quran confirms the preserved portions within the Torah and the Gospel — and corrects their corruptions. The Quran does not confirm these books in their entirety, but verifies the truth still remaining within them; the rest it guards and oversees (as muhaymin), filtering out what was distorted.

These are not religions that cancel each other. This is the sequential delivery of a single message. Each messenger confirms the ORIGINAL message of the one before and completes it. The original forms of the Torah and the Gospel were true — their corrupted forms are not. The Quran both confirms the preserved portions of earlier books and corrects their corrupted portions. This is why the Quran is muhaymin — the guardian of the whole.

The Quran's Muhaymin Function

Muhaymin is one of the most critical attributes given to the Quran. Its meaning: "the guardian, the protector, the controller, the one who ensures security." The Quran defines this function about itself:

"And We have sent down to you the Book in truth, confirming what is in their hands of the Book and as muhaymin (guardian) over it."

— Quran 5:48

This verse contains three layers of information:

Confirmation (Tasdiq): The Quran confirms the portions still preserved in the original messages of the Torah and the Gospel. The monotheism in Mark 12:29, the individual responsibility in Ezekiel 18:20, the servanthood in Psalm 23 — these are truths still standing, confirmed by the Quran.

Protection (Muhaymin): The Quran guards and oversees the information in earlier books. Whatever was corrupted, the Quran corrects: the deification of Jesus → "only a messenger" (5:75). Solomon's alleged idolatry → "Solomon did not disbelieve" (2:102). The crucifixion → "they did not kill him and they did not

crucify him" (4:157).

Arbitration: "Judge between them by what God has sent down" (5:48). The Quran is the arbiter between the disputes of earlier books. When the Torah says one thing and the Gospel another — which is correct? The Quran decides.

And a critical linguistic detail: in Quran 5:48, the phrase "what is in their hands of the Book" contains the Arabic particle "min" meaning "some of, a portion of." The Quran confirms not the ENTIRETY of the Torah and the Gospel, but the PORTION that remained in their hands. The corrupted parts are already outside "what is in their hands."

And the Quran itself is protected: "Indeed, it is We who sent down the reminder, and indeed, We will be its guardian" (15:9). This protection was given neither to the Torah nor to the Gospel — only to the Quran. This is why the Quran is the sole reliable reference source among the four books. The other three must be read through the Quran's filter.

THIRD BOOK: TRUTH

IX. The Common Voice of All Nabis and Rasuls

Abraham said: "I have turned my face toward the one who created the heavens and the earth. I am not of those who associate partners with God."

Moses said: "Hear, O Israel: the Lord our God, the Lord is one."

Jesus said: "Worship the Lord your God, and serve Him only."

Muhammad said: "Say: He is God, the One."

Four different people. Four different times. Four different languages. The same message.

Why?

Because the message does not come from them. The message comes from the one who sent them. The messenger changes; the source does not.

X. The Common Teaching — The Same Everywhere

God is one. Abraham's monotheism, Moses's Shema, Jesus's greatest commandment, Muhammad's Surah Ikhlas — all say this. This is non-negotiable.

Messengers are human. They eat, drink, tire, and die. They carry God's message but are not God. Jesus said this: "Why do you call me good?" (Mark 10:18). Muhammad said this: "I am only a human being like you" (Quran 18:110).

Everyone will be judged by their own deeds. Ezekiel: "The soul who sins shall die; the son shall not bear the father's guilt" (18:20). Jesus: "By their fruit you will recognize them" (Matthew 7:20). The Quran: "No bearer of burdens shall bear the burden of another" (53:38). You cannot die in another's place. You cannot be saved by another's faith.

Humans must live according to their purpose of creation. In the Quran: "We created the human in the finest form" (95:4). "The finest form" = functional excellence that carries the Creator's architecture. Every person is responsible for realizing the potential they carry within.

This world is a test. The Quran: "The life of this world is nothing but a deceiving possession" (3:185). "He who created life and death to test which of you is best in deed" (67:2). A preserved trace in the Gospel: Jesus: "Store up treasures in heaven" (Matthew 6:20). The world is not the goal; it is the vehicle. The goal is for the human to return to their own essence.

XI. The Hidden Reality — The System of Embodiment

There is a reality that has been systematically erased from the Torah and the Gospel, and concealed from the mainstream understanding of the Quran. This is the deepest layer of the nabis' and rasuls' teaching — and the most concealed throughout history.

Jesus said to Nicodemus:

"No one can see the kingdom of God unless they are born again."

— John 3:3

Nicodemus was bewildered: "How can an old man be born? Can he enter his mother's womb a second time?"

In 553 AD, the Second Council of Constantinople declared the belief in the pre-existence of souls and multiple lifetimes "anathema" (cursed). Why? Because if people have more than one lifetime, the church's threat of "come to us in this one life or face eternal hell" loses its power.

(Note: What is meant here is not the Hindu/new age concept of "reincarnation," which is based on karma and transmigration of souls. That concept should not be confused with the embodiment system described in the Quran. What the Quran describes is a system of embodiment programmed and controlled by the Divine Plan.)

What does the Quran say?

"Say: God gives you life, then causes you to die, then gathers you on the Day of Judgment."

— Quran 45:26

Notice: "gives you life, then causes you to die." Life first, then death. This does not fit the single life-death-heaven/hell framework.

"Our Lord! You have caused us to die twice and given us life twice. We have confessed our sins. Is there any way out?"

— Quran 40:11

Two deaths, two lives. These are the words that beings who lived across different cycles and failed will say on the Day of Reckoning.

In the Torah as well:

"You turn people back to dust and say, 'Return, O children of men.'"
— Psalm 90:3

The Interpretation of This Knowledge

The interpretation (ta'wil) of Quranic verses — the unveiling of their hidden meanings — is a separate branch of knowledge. "None knows its interpretation except God" (3:7). "You will surely come to know its message after a while" (38:88).

The interpretive knowledge in this text is based on the work titled "Hakikat Planı" (The Plan of Truth), published in 2019.

Full text: hakikatkitabi.com

Now stop. What you are about to read is how 21st-century physics, astronomy, and systems science was encoded inside a book that descended in a 7th-century desert. Prepare yourself.

PROOF 1: The Creation of the Universe — A Physics Lecture Written 1,400 Years Ago

"God is the light of the heavens and the earth. The example of His light is like a niche within which is a lamp. The lamp is within glass. The glass is like a brilliant star. It is lit from a blessed tree — an olive — neither of the east nor of the west. Its oil nearly glows even if untouched by fire. Light upon light."

— Quran 24:35

Read slowly. Sentence by sentence.

"A niche within which is a lamp... the lamp is within glass... the glass is like a brilliant star."

What existed before the Big Bang? The answer from physics: an ultra-dense, ultra-hot, ultra-bright singularity. A lamp within glass. Shining like a brilliant star.

"A blessed tree, neither of the east nor of the west."

The Higgs boson — discovered at CERN in 2012 — the energy field that gives particles their mass. Where is this field? Nowhere and everywhere. It does not belong to the material universe — it CREATES matter. Not in the east, not in the west. This tree is not a place. It is a mechanism. And its product:

"Olive oil."

Hydrogen. The simplest atom in the universe. The fuel of every star. The beginning of everything.

"Its oil nearly glows even if untouched by fire."

Stop here.

When hydrogen atoms are brought close enough together — without any fire, without any spark — thermonuclear fusion begins on its own. Nuclear fusion. The principle by which the sun operates. The

birth of stars.

"Its oil nearly glows even if untouched by fire."

This sentence is the definition of hydrogen fusion. No fire — but there is light. Because fusion is not combustion. It is the merging of atomic nuclei. And this process produces light without fire.

7th century. Arabian desert. No concept of nuclear physics. No concept of atoms. No concept of fusion. And this sentence descends.

"Light upon light."

$E = mc^2$.

Energy and matter are transformations of each other. Light becomes light. Matter becomes energy, energy becomes matter. Einstein formulated this in 1905. The Quran delivered it as "light upon light" between 610-632 AD.

PROOF 2: Sirius — Binary Star System, 49.9 Years

"He was at a distance of two bows or nearer."

— Quran 53:9

"And that it is He who is the Lord of Sirius."

— Quran 53:49

Sirius is a binary star system. Sirius A and Sirius B orbit each other. The shape of their orbit: two bows. Their orbital period: 49.9 years.

Verse 9: "two bows."

Verse 49: "Sirius."

49.9.

The fact that Sirius is a binary star was discovered in 1862 by Alvan Graham Clark using a telescope.

The Quran, in the 7th century, stated the existence of a star invisible to the naked eye (Sirius B), the shape of its orbit (two bows), and its orbital period (encoded in the verse numbers: 49.9).

This is not a metaphor. This is a numerical match. And the probability of coincidence is calculable.

PROOF 3: Past Tense Patterns — The Cipher Nobody Noticed

This may be the most staggering of all.

The Quran contains descriptions of judgment day, paradise, and hell. Nearly all translations render these in the future tense: "On that day people WILL be gathered, books WILL be opened, accounts WILL be settled..."

But when you look at the original Arabic text, A SIGNIFICANT PORTION of these verses are in the PAST TENSE.

Why?

Because the Quran contains two different sets of judgment-day information: THIS CYCLE's judgment (future tense) and PREVIOUS CYCLES' judgments (past tense). Translators, unable to understand this, INVENTED the rule that "in Arabic, the past tense sometimes expresses the future for emphasis" and converted all verses to future tense.

This single error caused the cycle knowledge to remain veiled for 1,400 years. The Hakikat Plan separates these tense patterns and reveals that the Quran actually narrates the history of four separate cycles: Noah (ended by water), Ad (by wind), Thamud (by earthquake), and the current cycle (to be ended by fire/sun).

PROOF 4: g = God — The Signature in the Human Mind

This proof does not come from the Hakikat Plan. This is an independent discovery.

In 1904, British psychologist Charles Spearman noticed something. When you give people different intelligence tests — memory, logic, language, spatial perception, processing speed — there is a correlation between them. The person who is good at logic also tends to have good memory. The person with high linguistic ability also tends to have high spatial perception. As if beneath all these different abilities, a single thing is operating.

Spearman called it "g." General intelligence.

And he discovered three properties of g:

First: g MANIFESTS IN EVERY COGNITIVE TEST. But it CANNOT BE FULLY MEASURED BY ANY SINGLE TEST. You see its trace in every test — but the moment you think a particular test captures it, it overflows beyond that test. Present everywhere, fully captured nowhere.

Second: when g rises, ALL COGNITIVE DOMAINS RISE TOGETHER. Not just logic. Memory too, language too, perception too, everything at once. As if a single faucet opens and water flows through all the pipes.

Third: when g falls, EVERYTHING FALLS TOGETHER. When the single source weakens, all outputs weaken.

Now stop.

Open the Quran.

God has 99 names. Ar-Rahman (the Merciful), Ar-Rahim (the Compassionate), Al-Alim (the Knowing), Al-Basir (the Seeing), As-Sami (the Hearing), Al-Hakim (the Wise)... Each is a different attribute. A different manifestation. But beneath all of them is A SINGLE SOURCE: God.

And God has three properties:

First: God MANIFESTS IN EVERY ATTRIBUTE. But NO ATTRIBUTE FULLY DEFINES HIM. You see His trace in every attribute — but the moment you think a particular attribute captures Him, He

overflows beyond it. He manifests everywhere; no manifestation limits Him.

Second: when God-consciousness rises, ALL DIVINE MANIFESTATIONS RISE TOGETHER. Not just mercy. Wisdom too, knowledge too, insight too, everything at once. A single faucet opens — light flows through all the pipes.

Third: when one turns away from God, EVERYTHING FALLS TOGETHER. When the single source is cut off, all manifestations fade.

Do you see it?

g = the invisible source beneath every test. God = the invisible source beneath every attribute.

g cannot be fully measured by any test. God cannot be fully defined by any attribute.

When g rises, everything rises. When God-consciousness rises, everything rises.

When g falls, everything falls. When one turns away from God, everything falls.

This is NOT a metaphor. This is structural isomorphism — the same mathematical architecture in two different domains. And what it means is this: the human mind carries the structure of its Creator. g is God's SIGNATURE in human cognition.

"We created the human in the finest form" (95:4).

The finest form = the form that carries the Creator's own architecture.

And this discovery came not from a theologian, not from a physicist. It came from psychology's own data, its own mathematical model. Spearman was not looking for God. He found g. And the structure of g was the exact replica of the description of God given in a book revealed 1,400 years ago.

And one more thing.

Spearman did not leave g as an abstract statistical factor. He gave it a name: "**mental energy.**" According to Spearman, g was a single energy source that feeds all cognitive processes. Not intelligence — energy. Not power — source. The thing that appears in every test but is captured by no test is an ENERGY.

Now open the Quran again.

"God is the LIGHT of the heavens and the earth" (24:35).

Light = energy.

Spearman called the invisible source beneath the human mind "energy." The Quran called the invisible source beneath all existence "light." Both carry the same intuition: an energy that feeds everything from below, that is itself unseen, but that shows itself in every output.

g = mental energy.

God = Light (Nur).

Spearman formulated this in 1904. The Quran delivered it in 610. The gap between them is 1,294 years. And the structure is the same.

This isomorphism is an independent discovery, separate from the Hakikat Planı. It emerged at the intersection of psychometrics and Quranic theology, through a separate analytical process outside the

Hakikat Plan framework.

These four proofs — fusion physics, binary-star astronomy, linguistic ciphering, and cognitive isomorphism — come from four different disciplines. And they all point to the same place: the source of this book is not human.

Full interpretation: hakikatkitabi.com

According to this interpretation:

This world is a simulation. The Quran calls it "Saqr" (74:26-27). Humans are coded into this simulation. The world, which is the place of decision, is a sleep. True awakening occurs upon exiting this system.

Humans have more than one lifetime. Each being is given 50 embodiment opportunities within a 50,000-year cycle. The consciousness frequency gained in each life is recorded and used in planning the next. "Indeed, it is We who bring the dead to life and record what they have put forth and their footprints, and all things We have enumerated in a clear register" (Quran 36:12).

Cycles exist. The world has been reset four times. Each reset is a "judgment day." The Quran names these cycles: the Noah cycle (ended by water), the Ad cycle (ended by wind), the Thamud cycle (ended by earthquake), and the current cycle (to be ended by fire/sun).

The purpose is to raise one's consciousness frequency. The human was "created in the finest form" (95:4) but was "reduced to the lowest of the low" (95:5). The purpose is to rise from this reduction and reach one's original potential. "Whoever purifies their soul has succeeded" (91:9).

Everyone is on their own journey. No one can walk this path for another. "Whoever purifies their soul does so for their own benefit" (35:18). There is no salvation through another's sacrifice. There is no bearing another's sin. Each being will produce their own fruit.

Why was this knowledge hidden? Because a person who knows this cannot be controlled. The belief in a single life throws a person into a terrifying urgency — and a frightened person falls under the control of the priestly class, of kings, of institutions. The knowledge of multiple lives liberates: death is not an end; it is a transition. But this freedom also brings deep responsibility: everything you put forth in each life is being recorded.

XII. Different Religions, or One Walk?

When we look at the nabis' and rasuls' message — from Abraham to Moses, from Jesus to Muhammad — there are no different religions. There is one religion: submission to the Creator. The human hand fragmented this religion, divided it into sects, imprisoned it in names.

Four Books, Four Stages, One Path

The Quran tells of four books sent by the Divine Plan to earth: Torah, Zabur (Psalms), Gospel, Quran. This is not a random sequence. Each corresponds to a stage in the human being's journey of purification — and each stage has its own element, symbol, and messenger figure:

First stage: Earth — Torah — Adam — Knowing oneself. The Torah gives the laws. The human learns what is right and wrong. They begin to know their earth — their own essence, their weaknesses, their deficiencies. This is the beginning of the journey: know yourself.

Second stage: Water — Zabur — Noah — Purification. The Zabur (Psalms) is prayer and supplication. The human begins to purify themselves of the weaknesses they have recognized. Like water — washing, cleansing, carrying. Noah's water both destroys and saves.

Third stage: Fire — Gospel — Abraham — Liberation and dedication. The original message of the Gospel liberates the human from their attachments and dedicates them to truth. Abraham was thrown into fire — the fire became "cool and safe" for him (21:69). The human at this stage passes through the fire of testing and reaches the consciousness of a believer.

Fourth stage: Air — Quran — Jesus — Submission and mission. Jesus is associated with the element of air (spirit/breath) — because he was sent to earth as a spirit from Him. This stage is where the being fully submits and enters the mission plan. And the Quran is the final book that carries the unified knowledge of all stages.

This sequence is not coincidence. Each book builds on the previous. Each stage requires the one before it. And the Quran encompasses, protects, and oversees all four as muhaymin — the unified final book.

If Abraham were asked "What religion are you?" — he would not say "Jewish" or "Muslim." He was a "Hanif" — one who turns to the one God.

If Jesus were asked — he would not say "Christian." He was a nabi rasul sent to the Israelites who came to fulfill Moses's Law.

If Muhammad were asked — he would say "I bring no new religion." He was the last nabi who reminded people of Abraham's faith. But not the last rasul (messenger) — because messengership continues. The Quran itself makes this distinction: "Muhammad is not the father of any of your men, but he is the Messenger of God and the seal of the nabis" (33:40). The seal of the nabis — not of the messengers.

The Arabic word for "religion" is "submission" (Islam). This is not the name of an organization; it is the name of a state of being. Whoever submits to the Creator has submitted. This was true before Muhammad.

FINAL WORD: AN INVITATION

This text was not written to distance you from any religion. This text was written to bring you closer to religion itself — the single, unchanging reality conveyed by the common voice of all nabis and rasuls, existing before names and labels.

This reality is simple: There is a power that created you. He is one. He did not create you without purpose. He sent you messengers. All these messengers said the same thing. The human hand corrupted these messages, fragmented them, used them for selfish ends. But the essence of the message still stands — in the lines that the Quran preserves, in the traces still remaining in the Torah and Gospel, in the words of

nabis and rasuls, in the human being's own innate nature.

If you love Jesus — listen to what he said through the Quran. Because Jesus's true words come not from the corruption of the current Gospel, but from the protection of the Quran.

If you follow Moses — look to the portion of his law that the Quran confirms. Not the entirety of the current Torah, but the part the Quran verifies will guide you to the truth.

If you know Muhammad — what he said is the same: God is one, submit to Him.

And if you know none of them, if you have read no book — look within yourself. Your sense of justice, your sense of mercy, your feeling that "there must be meaning in this world" — these are not coincidences. These are the voices of the program your Creator placed within you when He created you.

In ancient languages, this program is called "fitrah." An innate, uncorrupted, pure orientation that exists within every human being from birth. When you listen to it, you are on the right path. When you suppress it, you are lost.

This text is not an ending. It is a beginning.

The Source of This Knowledge

The Quranic interpretive knowledge presented in this text — the embodiment system, cycles, consciousness evolution plan, nabi and rasul mechanisms, recording systems — is based on the work titled "Hakikat Plan" (The Plan of Truth). This work presents a systematic interpretation of Quranic verses, published in 2019.

The full text of Hakikat Plan: hakikatkitabi.com

"None knows its interpretation except God. And those firm in knowledge say: 'We believe in it. All of it is from our Lord.'"

— Quran 3:7

"You will surely come to know its message after a while."

— Quran 38:88

This text is part of that message.

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"O People of the Book! Do not go to extremes in your religion and do not say anything about God except the truth. The Messiah Jesus, son of Mary, was no more than a messenger of God and His word."

— Quran 4:171

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"Hear, O Israel: The LORD our God, the LORD is one."

— Torah, Deuteronomy 6:4

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"Do to others what you would have them do to you."

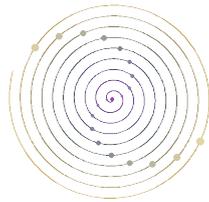
— Gospel, Matthew 7:12

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"Say: *He is God, the One.*"

— Quran 112:1

Four books. One voice. And the one that guards, oversees, and protects that voice: the Quran.



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one who carries the light

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