

Forensic Scriptures: *Manifesto 13*

Section 5

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"Or do they have gods who can **protect** them against us?." (Quran 21:43)

تَمْنَعُهُمْ مِّنْ دُونِنَا

Total Gematrical value for each word:

$$4-4-5-7-5-4= \mathbf{29}$$

$$5-4= \mathbf{9}$$

$$4-6-5-5= \mathbf{20}$$

$$\mathbf{Total- 2+9+9+2+0= \underline{\underline{22}}$$

Al-Mani` is one of God's Attributes and is derived from man`, the opposite of giving or granting.

It also means: to protect, to stop one thing from harming another or one group of people from annihilating another. —Qul

**“Repent for the Kingdom of Heaven is at Hand” Matthew 3:2—
3+2= 5 —Yahya-Yuhanan aka John the Baptist**

The Code 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 $2 \times 19 \times 37$ $2+1+9+3+7= 22$

14 different sets +14 centuries= **28 (Y10H8Y10—Yahya—He lives)—**
 $2+8= 10Y$

Al'fatiha The Opening

[1:1] In the name of GOD, Most Gracious, Most Merciful

The Key 19/22 Letters

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Appears as 19 Letters

B—S—M—A—L—L—H—A—L—R—H—M—N—A—L—R—H—Y—M—**19**

Floating *alif* and double Ra added

B—S—M—A—L—L—H—A—L—R—R—H—M—N—A—L—R—R—H—Y—M= **22**

$19:22-19+22= 41-4+1= 5$

B—S—M—A—L—L—H—A—L—R—H—M—N—A—L—R—H—Y—M

$2-60-40-1-30-30-5-1-30-200-8-4-50-1-30-200-8-10-$
 $40= 786$

$786-7+8+6= 21-2+1= 3$

Add the letter *alif* that is floating over the mim in *Rahman*. That mim is counted as a 5, and for good reason:

Mim 40+Alif 1= 41= **5**

Rahman (Gracious). The number 5 symbolizes God's Grace

الرَّحْمَنُ

A-L-R-H-M-N= 5

A1-L30-R200-H8-M40-N50= 329-3+2+9= 14-1+4= 5 (Qur'an confirms)

Basmala reloaded floating alif added :

2-60-40-1-30-30-5-1-30-200-8-5-50-1-30-200-8-10-40= 787

By adding the number of God's grace: 787-7+8+7= 22

بِسْمِ اللَّهِ

Ism: Name—Allah: The God

ISM from the root letters S—M—W— 6-4-6-16-1+6= 7

ISM appears 22 times in the sacred text.

A-L-L-H= 1-3-3-5= 12-1+2= 3

7+3=10Y

A-L-L-H —English Letters

Numerical Value: 1-12-12-8= 15YH

Rahman (Grace) The number 5 symbolizes God's Grace

بِسْمِ اللَّهِ الرَّحْمَنِ

In the Name of God—The Gracious (*Rahman*):

Floating alif over mim added:

B-S-M-A-L-L-H-A-L-R-H-M-A-N= 14-1+4= 5

رَحْمَنُ

Rahman—Double Ra—2+2+8+4+1+5= 22

Raheem—Double Ra— 2+2+8+1+4=17-1+7= 6

$$22+6= 28$$

28 Letters in the Arabic Alphabet

28 is the gematrical value of the Name **Yahya**—(He Lives)

$$A-L-R-H-M-N= 1+3+2+8+4+5= 23- 5$$

$$A-L-R-H-Y-M= 1+ 3+ 2+ 8+ 1+ 4= 19$$

19/5— Q. 19:5 Protector (Waliy/Yahya)

$$19:5-1+9+5= 15YH$$

[1:2] Praise be to GOD, Lord of the universe.

[1:3] The Gracious, The Merciful.

$$A-L-R-H-M-N= 1+3+2+8+4+5= 23- 5$$

$$A-L-R-H-Y-M= 1+ 3+ 2+ 8+ 1+ 4= 19$$

[1:4] Master of the Day of Judgment.

$$1+4= 5$$

[1:5] You alone we worship; You alone we ask for help.

$$1:5- 15YH$$

[1:6-7] Guide us in the right path;

the path of those whom You blessed; not of those who have deserved wrath, nor of the strayers.

$$1:6-7-1+6+7= 14-1-4= 5$$

$$1:6-1:7-1+6+1+7= 15YH-15 + 7 Signs= 22$$

The Qur'an

Quran 114 Chapters— 6,236 Verses

$$1+1+4+6+2+3+6=23-2+3= 5$$

AND, INDEED, We have bestowed upon thee **seven (7)** of the oft repeated

[verses/signs],

and [have, thus, laid open before thee this sublime Qur'an **15:87**

Chapter 1—The Opener: Al Fatiha—The Key 7 Signs

From the Key: The Sublime Quran—**113** Chapters **6229** Verses

$1+1+3= 5$ $-6+2+2+9= 19-19/5$ —

The 7 Signs + $19/5-1+9+5+7= 22$

Chapter 15:87— $1+5+8+7= 21+ 7$ Signs= **28** (YHY)—**10Y**

Strain not thine eyes at what We have bestowed on certain classes of them,

nor grieve over them: but lower thy wing to the believers. 15:88— $1+5+8+8= 22$

“The Key” and 5 moves to Victory

From The Key to the last chapter revealed by God:

On every **22nd** Chapter:

22—44—66—88—110

Chapter and verses:

$1+1+0+1+1+1+0+2+1+1+0+3= 12- 1+2= 3$ Perfect order

The Key 7 Verses—The Victory 3 Verses

$7+3= 10Y$

“A word” linked to Jesus occurs 2X in the sacred text: that's "22"

O Mary! Behold, God gives you good news of **a word** from Him,

who shall become known as the Messiah, Jesus, son of Mary..."

(Quran 3:45)

"The Messiah, Jesus son of Mary, was only a messenger of God, and **His word** which He conveyed unto Mary..."

(Quran 4:171)

**3+4+5+4+1+7+1= 25—also, mentioned 25X in the Qur’an 25X25= 50
— 5**

Again, from *The Key to The Victory*:

22—44—66—81—110

110:1—3

Chapter and verses:

1+1+0+1+1+1+0+2+1+1+0+3= 12— **1+2= 3** Perfect order

Add code 22— 22+3= 25 — 2+5= 7

A word (**25**) from God (7)

25+7= 32—3+2= **5**

5 Occurrences of **22**:

22—44—66—88—110

2+2+4+4+6+6+8+8+1+1+0= 42

4+2= **6** —Add code 22—22+6= **28** (Yahya)

Add the **5** occurrences of 22— 28+5= **33**

Code 22+33= 55= 10Y

19/5

10/5—15

Yahya confirms a word from God

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.

Hasur—Concealer of Secrets—Root: **HSR**, gematrical value **19**

3:39—3+3+9= 15**YH**

Yahya is also mentioned **5** times in the Quran

The names:

Zakariah—Mary—Jesus—John

Zakariyah—Maryam—Esa—Yahya

Gematrixal Values:

Z—K—R= **11**—M—R—Y—M=**11**

E—S—A= **5**—Y—H—Y= **28**

Zachariah—Mary— 11+11= **22**

Jesus—John—5+28= **33 or, 10/5YH**

Total for names: 1+1+1+5+2+8= **19**

Yahya 28—2+8= 10—Esa 5

10/5YH

Esa strengthened with the Holy Spirit

Mentioned 25X in the Quran—2+5= 7

He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation

for mankind and a mercy from Us, and it is a thing ordained.

19:21—1+9+2+1= **13**

15 Arabic root words in this verse, and 43 root letters

Adding every root letter and it's gematrixal value we get 9

15 Arabic words—**43** Root Letters—gematrixal value of each root letter **9**

1+5+4+3+9= **22**

The **22nd** root letter lands on the **Ayn**

which is the first letter in the name of Jesus in the Quran:

Jesus—Ayn—Ya—Seen—Gematrical value $70-10-60-140-1+4= 5$

وَلَنَجْعَلَهُ —walinaj‘alahu—and We will make him A Sign (revelation)

وَلَنَجْعَلَهُ

Gematrical value for the letters in this word:

$6+3+5+0+3+7+0+3+5= 32-3+2= 5$

A Sign for mankind and a mercy from us:

So she conceived him and she went apart with him to a farther place. **Q. 19:22** (19/22)

$19:22-1+9+2+2= 14-“5”$

19/5—Q. 19:5 Protector (Yahya mentioned 5X)

And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment):

therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.

Q. 43:61— $4+3+6+1= 14-1+4= 5$

Jesus and Life—force (Min Rouhina) 21:91, 66:12

$2+1+9+1+6+6+1+2= 28$ — (Yahya 28)

So we breathed into her of Our Spirit

فَنَفَخْنَا —Root letters [ن ف خ](#)

Gematrical Value: $5-8-6= 19$

فِيهِ—Root letters. [ف ي](#)

Gematrical value: $8-1= 9$

$19+9= 28$ **(He Lives)**

Chapter 1—The Opener: Al Fatiha—The Key 7 Signs

From the Key: The Sublime Quran—**113** Chapters **6229** Verses

$$1+1+3= 5 -6+2+2+9= 19-19/5 -$$

$$\text{The 7 Signs} + 19/5-1+9+5+7= 22$$

Saad

The Arabic letter S appears in chapters 7—19—38

$$7+1+9+3+8= 28$$

Note: The letter S lands as the 19th letter in the English Alphabet

“By the Quran, Possessor of the Remembrance.”

وَالْقُرْآنِ ذِي الذِّكْرِ

Gematrical value for root letters= **19**

(This is) a Book which We have sent down to you, full of blessings

that they may ponder over its Verses, and that men of understanding may remember. [Saad, 38:29]

$$3+8+2+9= 22$$

DETAILED:

Chapter 41: Detailed—5 -- 4+1= 5

Chapter 41, Surah Fuṣṣilat : Ḥā' Mīm

22nd in Sequential order (Muqatta'at letters)

41: 0—In the name of God, Most Gracious, Most Merciful—19 Letters

$$4+1= 5-19/5$$

$$41:1 H. M.= 12-1+2= 3$$

The first occurrence of the special letter *H* is in Chapter 20 Ta Ha

The first occurrence of the Special letter *M* is in Chapter 2 Baqara

$$20+2= 22$$

Using 19 Letters as Key+ H. M. Gematrical Value of 3—19+3= **22**

19/22

4+1+1= 6+ 22= **28YHY**

4+1+1+2+2= **10Y**

41:2 A revelation from the Most Gracious, Most Merciful.

In the verse appears 19 letters, and adding the doublers we get a total of 22 Arabic letters 19/22

4+1+2= 7 (Signs)

الرَّحْمَنِ الرَّحِيمِ

A—L—R—H—M—N= **1+3+2+8+4+5= 23— 5**

A—L—R—H—Y—M= **1+ 3+ 2+ 8+ 1+ 4= 19**

19/5

م ر ح م — ر ح م G..Value.—14+14= 28—(**28** letters Arabic Alphabet)

(Q. 19:5 Protector—28 Gematrical Value for the name Yahya)

41:3 A scripture whose signs provide the complete details,

in an Arabic Quran, for people who know.

G.Value.—A book detailed—28Y

G.Value—Signs Quran—13

2+8+1+3= 14—1+4= **5**

Arabic—11—For a people 11— **22**

Who Know 14— 1+4= **5**

*******(See Chapter 13:1—A.L.M.R. These are the signs of the Book**

المَرَّتِلْكَ آيَاتُ الْكِتَابِ — Gematrical Value for Root letters 10+9+3= **22**)

The Miraculous Night Travel

Belongs to Zakariyah, not Muhammad.

17:1 “The Children of Israel”

*Glory be He who summoned His servant during the night,
from the forbidden station to the highest station*

whose surroundings we have blessed, in order to show him some of our signs.

He is the Hearer, the Seer.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ

“Glory be He who summoned His servant”

Total Root letters for these words:

س ب ح — ا ل ل ذ — س ر و — ع ب د

$$S6+B2+H8= 16$$

$$A1+L30+L30+DH7+Y10= 15$$

$$S6+R2+W6= 14$$

$$AYN7+B2+D4= 13$$

$$\text{Total}—1+6+1+5+1+4+1+3= \mathbf{22}$$

This verse is speaking about *Zakariyah* who was in the forbidden chamber with Maryam,

and then taken to a higher state of conscious.

Zakariyah and Maryam:

$$Z—K—R= 11—M —R—Y—M= 11$$

$$11+11= \mathbf{22}$$

بِعَبْدِهِ

His Servant

The words **His servant** is linked to only one prophetic name in the whole of the Qur'an:

(His servant Zakariyah 19:2)

لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ

“By night, from the forbidden chamber”

$$30+10+30= 7$$

$$40+50= 9$$

$$6+3+4= 13$$

$$8+20+40= 14$$

$$\text{Total: } 7+9+1+3+1+4= \mathbf{25}$$

Jesus the son of Mary is mentioned **25x** in the Quran

إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا

...to the highest station

whose surroundings we have blessed

$$1+30+10= 5$$

$$6+3+4= 13$$

$$100+90+6= 16$$

$$1+30+30+7+10= 24$$

$$2+200+20= 6$$

$$\text{Total: } 5+1+3+1+6+2+4+6= \mathbf{28}$$
 (Gematrical value for Yahya)

“whose surroundings we have blessed”

حَوْلَهُ

This Arabic word **hawlahu** has a gematrical value of **22**

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Q. 17:1: “...show him some of our signs. He is the Hearer, the Seer”

Root letters for these words:

$$1+10+1= 3$$

$$1-50-50= 11$$

$$5+6= 11$$

$$60+40+7= 17$$

$$2+90+20= 13$$

$$\text{Total } 3+1+1+1+1+1+7+1+3= \mathbf{19}$$

Chapter 19 “Maryam”

$$\mathbf{Q. 19:1-1+9+1= 11}$$

كهيعص

5 Key words Maximum

$$\mathbf{19:2= 12 -1+2= 3}$$

$$\mathbf{11+3= 14-1+4= 5}$$

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

A remembrance of the grace of thy Lord to His servant Zechariah

Total Gematrical Value for root letters= **19**

19/5

ذِكْرُ — Rememeber—G.Value Root letters = **11**

زَكَرِيَّا —Zakariayah— G. Value Root letters= **11**

$$11+11= \mathbf{22}$$

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

“And the angels called to him as he stood praying in the high station” Q. 3:39

Q. 3:39—3+3+9= **15YH**

فَنَادَتْهُ الْمَلَائِكَةُ —*Fanādathu—Malāikatu*

Gematrical values: 5+4+1= **10**—4+3+2= **9**

19

وَهُوَ قَائِمٌ

“as *he* stood in prayer”

Gematrical value for root letters **22**

19/22

الْمِحْرَابِ

Mihrab—High Station

This word has a gematrical value of **22** (See 17:1 word *Aqsa* High Station)

GOD gives you good news of Yahya

God—1+3+5= 9—Yahya—28

9+2+8= **19**

Good—News **15YH**

مُصَدِّقًا بِكَلِمَةٍ

Confirming— 9+4+100= 14—1+4= **5**

a word—20—30—40= **9**

9+5= 14—1+4= **5**

(Jesus- Ayn70-Ya-10-Seen= 14-1+4= **5**

وَسَيِّدًا وَحَصُورًا وَنَبِيًّا

“a chief and concealer of secrets and a Prophet”

Gematrical Value for these words (doublers added)

$$6+6+10+10+4= \mathbf{18}$$

$$6+8+9+6+2= \mathbf{31}$$

$$6+5+2+10+10= \mathbf{15}$$

$$\text{Total—}1+8+3+1+1+5= \mathbf{19}$$

Root letters for *Hasur* Concealer of Secrets: HSR= **19**

Q. 17:1 *His Servant* Q. 19:2 *His Servant Zakariyah*

Q. 17:1 To the highest station Q. 3:39 Stood in the high station

Chapter 17:1 belongs to *Zakariyah*, not Muhammad.

*"Or do they have gods who can **protect** them against us?." (Quran 21:43)*

Al-Mani` is one of God's Attributes and is derived from man`, the opposite of giving or granting. It also means: to protect, to stop one thing from harming another or one group of people from annihilating another.

تَمْنَعُهُمْ مِّنْ دُونِنَا

Total Gematrical value for each word:

$$4-4-5-7-5-4= \mathbf{29}$$

$$5-4= \mathbf{9}$$

$$4-6-5-5= \mathbf{20}$$

$$\text{Total—} 2+9+9+2+0= \mathbf{22}$$

THE HOLY MANIFESTATION

“The Praised One”

Quran. 61:6—The Praised One—Yahya Yuhanan aka John the Baptist

***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 recognised. 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)

Ahmad—Yahya-Yuhanan—Paraclete

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

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

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

Yahya 5 Paraclete 5—5X5= 25—Jesus is mentioned 25X's in the Qur'an

$$2+5= 7$$

$$8+3+5= 16-1+6= 7$$

John 16:7—Paraclete

“But truly I tell you, it is for your good that I am going away. Unless I go away, the helper (*paraclete*) 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** (Yuhanan/Paraclete) all together:
1+6+7+1+4= **19** (Purity Maryam: Q. **19:5**)

Cross reference with the Quran: 19:5 (Waliy/Protector/*Helper*) And, truly, I feared for my defenders after me. And my woman had been a barren woman. So bestow me from that which proceeds from Thy Presence a protector”

Prophet Zachariah asking God to send him down a divinely appointed protector. Someone to help Mary and ultimately the sacred word, Jesus (*kalimulah*).

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 $1+9+1+3=14/4+1=5$ — *Yuhanan* 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

$19+7=17-1+7=8$ — $16+7=14-1+4=5$

$8+5=13$ Messianic number **13**

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 Hidden Secret—'5'

74:30 "Over it is **19**" — $7+4+3+0=5$ — (19/5)

What is the nineteen over? Ashara (Happiness in God)!

The Arabic word used for 19 is *ashara*...**10**

$10/5=15$

3:39 The Black Chief. Guardian/Protector, Concealer of secrets, and Prophet of God:

Yahya—Yu'hanan (John the Baptist)

5 key words: *Sayyid, Waliy, Hasur, Samiyan, and Hanan.*

Chief, Protector, Concealer of Secrets, One of a Kind, God-Gracious

And Our continuous grace from that which proceeds from

Our Presence and purity and he had been devout 19:13

$$1+9+1+3= 14-1+4= \mathbf{5}$$

John the Baptist consists of 14 English letters- $1+4= \mathbf{5}$.

J-T-B English Alphabet $J/10-T/20-B/2= \mathbf{5}$.

$$5+5= (\mathbf{10Y})$$

John the Baptist English alphabet:

$$J/10-O/15-H/8-N/14= 47- T/20-H/8-E/5= 33-B/2-A/1-P/16-T/20-I/9-S/19-T/20= 87$$

$$\text{Total Amount: } 47+33+87= 167-1+6+7= 14-1+4= \mathbf{5}.$$

John's name in scripture is *Yu'hanan* a compound name meaning "God's Grace" or God-Gracious"

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

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)

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)

Muslims pray 5 times a day. 5 Pillars in Islam.

The letter **H** is the **fifth letter** of the Semitic *abjads*, including Phoenician, Hebrew, Aramaic, Syriac, and Arabic (**5**)

Abram became AbraHam only after the insertion of the fifth Hebrew letter **h**.

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

Quran—Good News of Yahya (Life—Force) Q. 3:39/Q.19:7— $3+3+9+1+9+7=32$ — $3+2=5$ —*Yuhanan* God— Gracious

(*Yu*)hanan: Arabic root letters *YHNN*—Y10H8N50N50

$10-8-50-50=28-2+8=10$ —

The Arabic name *Yahya*= **28** (Y10H8Y10)

John in the Quran is named *Yahya* which suggests “life” or “he lives”

Yahya from the root *hyy* meaning life. H8-Y10-10= **28** — $2+8=10$ Y

Study Guide —“19:5”

In the Name of God Most Gracious Most Merciful

John the Baptist has been misrepresented by scholars of both Christianity and Islam.

The Quran mentions the prophets as having special names and qualities. For example, Prophet Muhammad is called the Seal of the Prophets (Q. 33:40) and a mercy for the worlds (Q. 21:107). Abraham is called Imam (Q. 2:124), the friend of God (Q. 4:125), a model to the world (Q. 16:120), one who is forbearing and repentant (Q. 11:74), a monotheist (Q. 16:123). Isaac is also given the quality of an Imam (Q. 21:73) who has power of vision (Q. 38:45). Aaron is called a minister (Q. 20:29); he is blessed with

eloquence (Q. 28:34) and he is sent with signs and manifest authority (Q. 23:45).

David is called a vicegerent on the earth (Q. 38:26) who has power and wisdom (Q. 2:251); a man of strength (Q. 38:17). Solomon is a king (Q. 38:35); he is taught the speech of birds and is bestowed with all things (Q. 27:16). Joseph is a ruler (Q. 12:88) and one who interprets dreams and visions (Q. 12:21), a man of truth (Q. 12:46), concealed as a treasure (Q. 12:19). Jacob is also called Imam (Q. 21:73). He is given the power of vision (Q. 38:45). Jesus is called the Messiah (Q. 3:45). He spoke in the cradle (Q. 3:46) and is a sign to humanity and a mercy from God (Q. 19:21).

These are all prophets whose lives are familiar to us. What about the prophet Yahya/John the Baptist? What have we been taught about this prophet who has been overlooked and misrepresented? One reason he has been overlooked is that there are five words used in the Quran to describe Prophet Yahya that have been misinterpreted in translations of the Quran.

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* “protector” or “guardian” of Mary and ultimately the sacred word, Jesus/Isa. It can also imply that John is safeguarding 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 protector, from the same place where Mary received her provisions (*rizq*); hence “bestow on me from that which proceeds from Thy Presence a protector.” (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 Sub- lime 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 mercy or grace, which is part of the compound name *Yu’hana* (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 mercy 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.

*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 (Mandean) 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* (Mandaeans), 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)

John: $1+9+1+5=16-1+6=7$ — Jesus: $1+9+3+3=16-1+6=7$

$7+7=14-1+4=5$ Life Force

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 off spring—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.

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?

Q. 4:157 *Shubbiha*/Resemblance

Similarities between Jesus and John in the Quran

- Both were born miraculously: (About Yahya) He said: ‘My Lord! How can I have a son when age hath overtaken me already and my wife is barren?’ (The angel) answered: ‘So (it will be). God doeth what He will.’ (Q. 3:40) and (about Jesus): ‘She said: My Lord! How can I have a child when no mortal hath touched me?’ He said: ‘So (it will be). God createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.’ (Q. 3:47)
- Both were given unique names: And the angels called to him as he stood praying in the sanctuary: God giveth thee glad tidings of (a son whose name is) Yahya, (who cometh) to confirm a word from God, chief, concealer [of secrets], a prophet of the righteous (Q. 3:39) and he whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto God).” (Q. 3:45)
 - Yahya $28-2+8= 10$ —Isa 5— $10/5$ or **15**
- Both were given significant titles by God: Yahya: ...Chief, concealer of secrets, a prophet of the righteous (Q. 3:39) and Jesus whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto God). (Q. 3:45)
- Both Yahya and Jesus received mercy: In regard to Yahya: ... And mercy from Our presence, and purity; and he was devout. (Q. 19:13) and in regard to Jesus: ... and a mercy from Us, and it is a thing ordained. (Q. 19:21)
- Both were prophets of God: In regard to Yahya: ... a prophet of the righteous. (Q.

- 3:39) and Jesus: He spake: ‘Lo! I am the servant of God. He hath given me the Scripture and hath appointed me a Prophet.’ (Q. 19:30)
- Both were righteous: Yahya: ...a prophet of the righteous. (Q. 3:39) and Jesus: ... and he is of the righteous. (Q. 3:46)
 -
 - Both were given sagacity: Yahya: And we gave him wisdom when a child. (Q. 19:12), Jesus: And He will teach him the Scripture and wisdom... (Q. 3:48)
 - Both were associated with the Word of God: Yahya: ...who confirms a Word from God (Q. 3:39); Jesus: God gives glad tidings of a Word from Him. (Q. 3:45)
 - Both were respectful to their parents: Yahya: ...and (he was) dutiful toward his parents (Q. 19:14); Jesus: And (God) hath made me dutiful toward her who bore me. (Q. 19:32)
 - Both were humble: Yahya: and he was not arrogant, rebellious¹⁹ (Q. 19:14); Jesus: and (God) hath not made me arrogant, villainous.²⁰ (Q. 19:32)
 - Both were saved as infants from death; both were unknown when they returned. One baptized with water (Yahya) and the other with the Holy Spirit (Jesus).
 - Both had followers and disciples; both were sinless; and both were sent to the Children of Israel. Both finished and completed their missions successfully and were elevated and honored with God’s peace: Yahya: Peace be upon him the day he was born, and the day he dies and the day he shall be raised alive! (Q. 19:15) and Jesus: Peace be upon me the day I was born, and the day I die, and the day I shall be raised alive! (Q. 19:33)
- 19:15—19:33= 32- 3+2= 5 Life—Force

Moreover, there are parallels in the conditions of Mary and Zechariah. Both reacted with incredulity when given the news of their future offspring: (Zechariah: (Zechariah) said: My Lord! How can I have a son when my wife is barren and I have reached inform old age? (Q. 19:40; see also Q. 3:40) Mary: (Mary) said: How can I have a son when no mortal hath touched me, neither have I been unchaste? (Q. 19:20; see also Q. 3:45)

SON OF MAN: Son of *Zakariyah*—John—Yuhanan—Yahya

SON OF WOMAN: Son of Maryam “Ibn Maryam”—Jesus—Esa’

The title “*Ibn Maryam*” (Son of Mary) appears **22** times in the Quran

John: 1+9+1+5= 16—1+6= 7— Jesus: 1+9+3+3= 16—1+6= 7

$$7+7= 14-1+4= \mathbf{5} \text{ Life Force}$$

John the **Baptist**: J10-O15-H8-N14= **47**—T20-H8-E5= **33**—B2-A1-P16-T20-I9-S19-T20= **87**

$$\text{Total: } 167-1+6+7=14-1+4= \mathbf{5}$$

Jesus the **Christ**: J10-E5-S19-U21-S19= **74**—T20-H8-E5=**33**— C3-H8-R-18-S19-T20=**14**

$$\text{Total: } 121-1+2+1= \mathbf{4}$$

JTB+JTC: $5+4= \mathbf{9}$ —Divine completeness, or finality. The number nine can be looked at as an upside down 6. $9+6= 15$ — $(10/5)$ $10/5$: Creator and His creation.

Both as Christs:

John the Christ: J10-O15-H8-N14= **47**—T20-H8-E5= **33**—C3-H8-R-18-S19-T20=**14**

$$\text{Total: } 47+33+14= 94-9+4=13-1+3= \mathbf{4}$$

Jesus the Christ: J10-E5-S19-U21-S19= **74**—T20-H8-E5=**33**— C3-H8-R-18-S19-T20=**14**

$$\text{Total: } 74+33+14=121-1+2+1= \mathbf{4}$$

$$\text{Total for both John and Jesus—}4+4= \mathbf{8}$$

Note: The number 8 is very significant such that it is used **73** times in the Bible ($7+3=10$).

It is the symbol of Resurrection and Regeneration. In Bible numerology, 8 means new beginning; it denotes “a new order or creation, and man’s true ‘born again’ event when he is resurrected from the dead into eternal life.”

Both as Messiahs:

John the Messiah: J10-O15-H8-N14= **47**—T20-H8-E5= **33**—M13-E5-S19-S19-I9-A1-

$$H8=74$$

$$\text{Total } 154= 10$$

Jesus the Messiah: J10-E5-S19-U21-S19= 74—T20-H8-E5=33—M13-E5-S19-S19-I9-A1-H8=74

$$181= 10$$

Esa' begins with the Arabic letter Ayn: Sequence value 16, and its gematrical value is 70
—1+6+7+0= 14-1+4= 5

Quran's root letters for Esa—Ayn 70—Seen 60—Ya 10= 140—1+4+0= 5—5+5= 10

Sequence and Gematrical value for the Quranic root name Esa:

Ayn-Seen-Ya: Gematrical: 70-60-10=14 Sequential: 16-15-10= 14—14+14= 28—
8+2= 10

Sequence and Gematrical value for the Quranic root name Yahya:

Ya-Ha-Ya: Both Gematrical and Sequential are the same: 10-8-10= 28—2+8= 10

Quran's root letters for Yahya—Y10-H8-Y10= 28—2+8=10

YAHYA—28

YHWH— 32 — 14 — 5

Yahya—Gemtrical Value 28—Mentioned 5 times Qur'an—33

5 Key Words, *Sayyid, Waliy, Hasur, Samiy, and Hanan.*

Master, Guardian, Concealer of Secrets, One of a Kind, God-Gracious.

Chapter 3:39 *Yahya—H8Y10Y10= 28 Musadiq= S90D4Q100= 194—14—5 Kalam—*
K20L30M40—90—9 Sayyadan—S60W6D4—70—7 Hasuran—HSR—298—19

QUR'AN 19:12 "YA YAHYA HOLD THE SCRIPTURE WITH POWER" 19:12

— Khudhi—A1KH600DH700= 1400—5—19+12= 22

Revelation Basmala “The Key” – 19/22

אגרון-