

THE BABYLON ENCYCLOPEDIA

A Girl's Guide to Creation

You are inside it. It is inside of you.

This is every girl's guide back to Him.

Come, walk the long road with me — from the Bible into Christianity, Judaism, and Islam, through the Dead Sea Scrolls and the Nag Hammadi library, then deeper into the Gnostic texts, and onward through Buddhism, Hinduism, Zoroastrianism, Cosmology, Astrology, and Psychology, until we arrive at the heart of Kabbalah — a mystical journey into the Hebrew alphabet itself.

Follow the single golden thread all the way down to the beginning itself — to the Father, the Fall, the gods, the Material World, and the Rescue by the One who came as the Messiah, the Savior.

Enter the chambers. Let the whole story open before you.

THE CHAMBER OF THE CROSSROADS

Every girl's guide back to Him

After Malachi, the last Old Testament prophet, the voice of God went completely silent for roughly 430 years. No new prophets. No fresh visions. Just a long, heavy quiet while the Jewish people preserved their scriptures under Persian, Greek, and Roman rule.

Then, right on schedule with Daniel's seventy-weeks prophecy, John the Baptist stepped out of the wilderness like a wildfire in the desert. Yeshua Himself gave him the highest praise:

"Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist." (Matthew 11:11)

I've walked every aisle of the Christian chamber.

I've dug deep into the Judaism chamber, chasing every prophet, every war, every exile, and every drop of oil I could find.

My lamp is lit. The oil is burning bright.

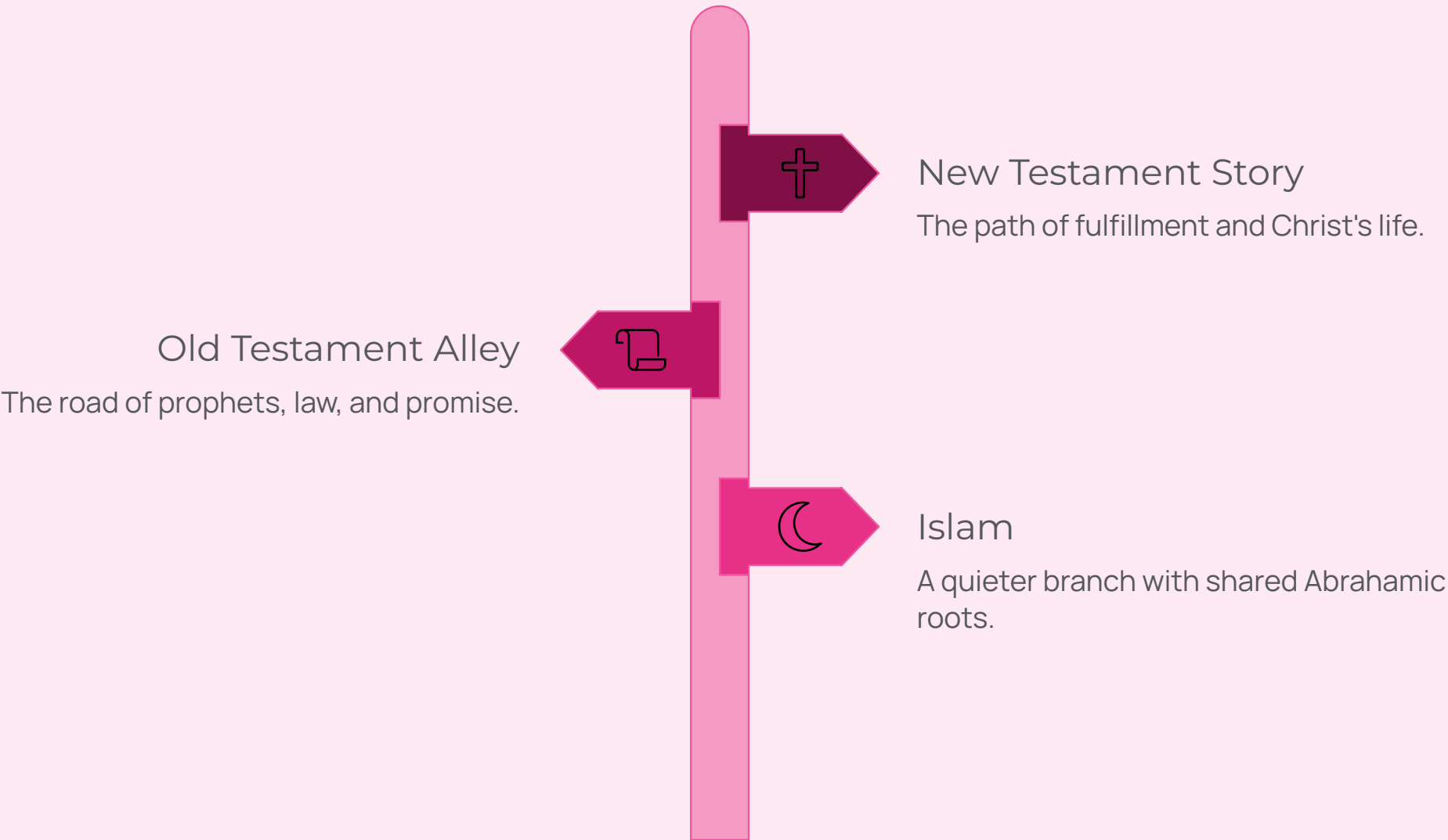
But now I'm standing at a real crossroads.

Do I follow John the Baptist and keep moving forward into the New Testament story?

Or do I go down the Old Testament alley where David himself mentioned the mysterious Book of Jasher twice in Scripture? That path would pull me straight into the Dead Sea Scrolls, the giants, the flood, Enoch, and all those ancient documents that feel like they're hiding even more oil.

Both doors look tempting. Both feel like they have more light waiting.

So naturally, where do I go next?



Islam.

Because when you've followed the golden thread this far, sometimes the most unexpected door is the one you have to open.

610 CE. The sands of Arabia. A man named Muhammad is about to step onto the stage of history.

The search for the pure root is about to take a turn no one saw coming.

THE CHAMBER OF WHERE THE EAST MEETS THE WEST

Every girl's guide back to Him

We are standing at the crossroads.

You can call me Istanbul or Constantinople. That is your choice.

My lamp is still burning.

The oil inside it is real — not the symbol, the actual thing.

But it is not yet full.

So I keep walking.

Paul told us plainly:

"Test everything; hold on to what is good." (1 Thessalonians 5:21)

That is exactly what I am doing.

I open the Quran.

Not as a tourist. Not as a convert.

As an investigator who refuses to let her lamp go out at midnight.

With an open heart and mind, I will educate myself on its teachings. I will test them against the words and the life of Yeshua.

Whatever agrees with Him, I will keep.

Whatever does not, I will set aside.

I am still the same woman who kept her oil through every Christian tradition and every Jewish chamber.

In this time of division, I am here to seek the oil that makes for universal peace — the golden thread that pulls us all together.

Yeshua said,

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27 NIV)

I am here to gather every drop of oil I can carry.

The East is meeting the West right where I stand.

Come.

Walk with me.

THE CHAMBER OF ISLAM

Every girl's guide back to Him

I open the Quran with an open heart and mind. Islam is built on the absolute oneness of God, called Tawhid. Allah is the one, eternal Creator with no partners. The Quran is understood as the final, perfect, and unaltered revelation from Allah, delivered through the prophet Muhammad, who is the last messenger in a long line that includes Abraham, Moses, and Jesus — known here as Isa. The Five Pillars form the practical path of submission: declaration of faith, prayer, charity, fasting, and pilgrimage. Sharia, the divine law, guides daily life, and the Hadiths record the sayings, actions, and example of Muhammad as the living interpretation of the Quran.

The story of Islam began in 610 CE when Muhammad received the first revelation from the angel Gabriel in a cave on Mount Hira near Mecca. Over the next twenty-three years the Quran was revealed in stages. Facing persecution in Mecca, Muhammad and his followers migrated to Medina in 622 CE — the Hijra. From there the community grew into a state. In 630 CE Muhammad returned to Mecca in triumph. After his death in 632 CE the revelations were compiled into the single book we know today as the Quran.

"Put your sword back in its place... for all who draw the sword will die by the sword."
(Matthew 26:52)

Muhammad lived in a time of tribal warfare in Arabia. After the revelations began he faced severe persecution in Mecca, then built the first Muslim community in Medina and led his followers through military campaigns, including the battles of Badr, Uhud, and the Trench, before returning to conquer Mecca in 630 CE. The rapid expansions that followed his death continued through both preaching and military growth.

The Quran and Hadiths

The Quran is regarded as the direct, verbatim word of Allah — revealed entirely in Arabic and traditionally recited with precise rules of pronunciation. The Hadiths preserve the traditions, sayings, and lived example of the Prophet, serving much like the Talmud does for Judaism: they explain and apply the revelation in daily life.

Islam and Judaism Structure

In structure Islam centers on the Quran as the final revelation, with the Hadiths as its living interpretation — similar to how Judaism centers on the Torah with the Talmud as its extensive commentary. Both traditions emphasize strict monotheism, submission to one God through divine law, and reverence for a line of prophets.

The Sunni-Shia Split

Soon after Muhammad's death in 632 CE the community faced a major split over who should lead. The majority, who became the Sunnis, believed leadership should follow the Prophet's example and the consensus of the community. The Shia believed it should remain within the Prophet's family, through his cousin and son-in-law Ali and his descendants, the Imams. This divide, which began as a question of succession, grew into two distinct branches of Islam with different emphases on authority, Hadith collections, and practice. It has shaped Islamic history, politics, and culture for over fourteen hundred years.

Isa (Jesus) in Islam

What draws my heart most deeply in this chamber is the place given to Isa. To Muslims, Isa — Jesus — is held in the highest esteem among all the prophets. The Quran honors him more than any other, calling him the Messiah eleven times, describing him as a Word from Allah, affirming his virgin birth to Maryam, and telling of the miracles he performed by God's permission — healing the blind and the leper, speaking from the cradle as an infant, and even breathing life into a bird made of clay. He is said to have received the Injil (Gospel) as his own scripture, to have been strengthened by the Holy Spirit, and to be one of those brought near to God. Muslims believe he will return before the end of time to defeat the Antichrist, break the cross, and establish justice.

Yet the Quran also teaches that he was not crucified or killed as the Gospels describe, and it strongly emphasizes the absolute oneness of Allah, rejecting any notion that God has a son or that Isa is divine.

I will keep testing all of this against the Yeshua I know from the Gospels — the One who revealed God as His loving Father, who gave His life on the cross, and who rose again in victory. And I hold fast to His words:

"I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6 NIV)

The lamp is still burning. I continue to seek every drop of oil that leads us back to Him.

THE CHAMBER OF ISA

Every girl's guide back to Him

"Test everything; hold on to what is good."

(1 Thessalonians 5:21)

That is exactly what I am doing.

I open the Quran and examine exactly what it says about Yeshua — known here as Isa.

The Quran mentions Him by name more times than it mentions Muhammad.

01	02	03
It calls Him the Messiah:	It describes Him as a Word from Allah:	It affirms His virgin birth:
"The Messiah, Jesus, the son of Mary, was no more than a messenger of Allah..." (5:75)	"O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary..." (3:45)	"She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, "Be," and it is.'" (3:47)
04	05	06
It recounts the miracles He performed by God's permission — including breathing life into a bird made of clay:	It states clearly that He was not killed or crucified:	It says He will return before the end of time:
"And [remember] when Allah said, 'O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and when I taught you the Scripture and wisdom and the Torah and the Gospel; and when you designed from clay [something] like the form of a bird with My permission, then you breathed into it, and it became a bird by My permission...' (5:110)	"And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them." (4:157)	"And there is none from the People of the Scripture but that he must believe in him [Jesus] before his death. And on the Day of Resurrection he will be against them a witness." (4:159)
07		
And it presents Him as a servant and messenger, not the Son of God:		
"The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him." (5:75)		

Here it gets tricky. There are layers. He is honored as the Messiah, a Word from Allah, born of a virgin, a miracle worker who breathed life into clay birds. Yet He is also called a servant and messenger — not the divine Son in the intimate relationship Yeshua revealed to us. The Quran holds Him in the highest place among the prophets, but it draws a firm line at the oneness of Allah and rejects any idea that He is the Son of God or that He died on the cross as the Gospels describe.

This naturally leads me to ask: Was Isa a Muslim?

I am still the same woman who kept her oil through every Christian tradition and every Jewish chamber. I am here to test these teachings with an open heart and mind, using Yeshua's own words as the measure. And I hold fast to what He said: "I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture."

(John 10:9 NIV)

The lamp is still burning. I continue to seek every drop of oil that leads us back to Him.

CHAMBER OF THE MUSLIM JESUS

Every girl's guide back to Him

We stand on the sun-baked shores of the Mediterranean, in a Middle Eastern land where ancient trade routes still whisper of prophets and caravans. The air tastes of salt, frankincense, and distant desert winds. Here, where East has met West for thousands of years, I open this chamber with fresh eyes and an open heart.

Muslim Jesus... But Was He Actually Muslim?

Yeshua said: "Why don't you judge for yourselves what is right?" (Luke 12:57)

We now examine each major claim the Quran makes about Yeshua (Isa) and compare it directly with what the Bible says.

1. He is called the Messiah

Quran: "The Messiah, Jesus, the son of Mary, was no more than a messenger of Allah..." (5:75)

The word "Messiah" (al-Masīḥ in Arabic, Mashiach in Hebrew) means "the Anointed One." In the Jewish scriptures, the Messiah is the promised future King from the line of David who will restore Israel, defeat its enemies, bring universal peace, rebuild the Temple, and establish God's kingdom on earth (Isaiah 9:6-7, Daniel 9:25-26). Yeshua openly accepted the title and applied it to Himself (Matthew 16:16-17, John 4:25-26). Muslims confirm, as with Christians, that He is the Messiah.

2. He is a messenger

Quran: "The Messiah, Jesus, the son of Mary, was no more than a messenger of Allah..." (5:75)

However, the Quran says he was only a messenger. If so, from whom? Is he merely a messenger from God, or is he the Messiah — and if a messenger, what is the message? And who is the Father — is it Allah?

Yet Yeshua was very specific — He never used a proper name for God. He only used intimate terms like "Abba" or "My Father."

3. He is a Word

Quran: "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary..." (3:45)

Bible: "In the beginning was the Word, and the Word was with God, and the Word was God... The Word became flesh and made his dwelling among us." (John 1:1, 14)

4. He was born of a virgin

Quran: "She said, 'My Lord, how will I have a child when no man has touched me?' [The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, "Be," and it is.'" (3:47)

Bible: Agrees fully — "The virgin will conceive and give birth to a son..." (Matthew 1:23, Luke 1:34-35)

5. He performed miracles — including the birds

Quran: "...when you designed from clay [something] like the form of a bird with My permission, then you breathed into it, and it became a bird by My permission..." (5:110) and (3:49)

Bible: No record of Yeshua creating birds from clay. The Gospels record many miracles (healing the sick, raising the dead, feeding thousands, walking on water), but never this specific act.

The Quran repeatedly emphasizes the phrase "with My permission." The verb used for breathing life (nafakh) is one that the Quran elsewhere reserves for Allah's own act of creation (as in the creation of Adam). The last time I heard clay coming to life was Genesis.

6. He was not killed or crucified

Quran: "And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them." (4:157)

Bible: All four Gospels record that Yeshua was crucified, died, was buried, and rose on the third day (Matthew 27-28, Mark 15-16, Luke 23-24, John 19-20).

We agree He is the Messiah.

We agree He is the Word.

We agree He came from a virgin.

This leaves me reflecting deeply: Who is this Allah that they claim granted Yeshua permission? Is this the same God who sent Him — the intimate Father Yeshua spoke of so personally?

Yeshua said: "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it." (Matthew 7:13-14 NIV)

The lamp is still burning. I continue to seek every drop of oil that leads us back to Him.

THE CHAMBER OF ALLAH

Every girl's guide back to Him

Who is this Allah?

I stand here, heart open, lamp still burning, and I ask the question that has followed me across every chamber: Is the God of the Quran the same intimate Father Yeshua revealed — the One who loves with a Father’s heart, who calls us His children, who gave His only Son so that we might live?

What is His nature? Does He love like Yeshua loved — personally, sacrificially, relentlessly? Or is He something else entirely?

John told us plainly: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." (1 John 4:1 NIV)

That is exactly what I am doing.

The Essence of Allah

The Quran presents Allah as the One and Only (Al-Ahad), the Eternal, the Absolute (Al-Samad). He begets not, nor is He begotten, and there is none comparable to Him. This is declared plainly in Surah Al-Ikhl as (Chapter 112):

"Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him."

This is the heartbeat of Tawhid — absolute oneness with no partners, no equals, no offspring, and no physical form. Allah is transcendent, all-powerful, all-knowing, self-sufficient, the Creator, the Sustainer, the Judge, and the One who is closer to a person than their own jugular vein (50:16). He is described through His 99 Beautiful Names — Ar-Rahman (the Most Merciful), Ar-Rahim (the Especially Merciful), Al-Wadud (the Loving), Al-Ghafur (the All-Forgiving), Al-Razzaq (the Provider), Al-Malik (the King), and many more. The Quran constantly speaks of His mercy extending to all creation, yet also of His perfect justice and sovereignty.

The Format of the Book and How Allah Speaks to His People

The Quran itself is not written like a storybook or a collection of human teachings. It is presented as the direct, verbatim speech of Allah — revealed over twenty-three years through the angel Gabriel to Muhammad. The book has 114 chapters (surahs) of varying lengths, each made up of verses (ayahs) that often rhyme in Arabic and shift between narrative, command, warning, and promise. Early Meccan surahs are short, poetic, and intense; later Medinan ones are longer and more detailed on law and community life.

Allah speaks in a majestic voice — often using the royal plural "We" for grandeur and authority, sometimes switching to "I." He addresses humanity directly: "O you who believe..."; "O children of Adam..."; or "O Muhammad...". The entire text feels like a living conversation from the Divine to His servants — full of commands, invitations to reflect, stories of past prophets (including Abraham, Moses, and Jesus/Isa), promises of reward for the righteous, and warnings for those who turn away. It is not filtered through a prophet’s personal voice the way the Gospels record Yeshua’s words; it is the unfiltered word of Allah Himself.

What Allah Requires — Including Sacrifice

Allah calls His people to complete submission (the very word "Islam" means submission or surrender to the will of God). The greatest requirement is Tawhid — declaring that there is no god but Allah and that Muhammad is His final messenger. This is lived out through the Five Pillars: the declaration of faith (Shahada), five daily prayers (Salat), charity to the poor (Zakat), fasting during Ramadan (Sawm), and pilgrimage to Mecca for those who are able (Hajj).

Regarding sacrifice, the Quran teaches that true devotion is not about blood or meat reaching Allah, but about the piety and surrender of the heart. The annual sacrifice during Eid al-Adha commemorates Prophet Abraham’s (Ibrahim’s) willingness to obey Allah by sacrificing his son — yet Allah provided a ram instead. The Quran makes it clear: "It is neither their meat nor their blood that reaches Allah, but your piety and righteousness" (22:37). The real sacrifice He asks is one’s own will — total obedience, giving up what one loves for His sake, and living a life of moral excellence, justice, compassion for the orphan and the needy, honesty, and purity. Forgiveness comes through sincere repentance and Allah’s mercy, not through any atoning blood sacrifice.

This picture of Allah stirs many questions in me. He is described as the Most Merciful and the Loving, yet the relationship is framed as one of Master and servant, Creator and creation — one of awe, reverence, and obedient worship rather than the tender Father-child intimacy Yeshua lived and taught.

The Creation Story in the Quran

The Quran opens with a beautiful, rhythmic telling of creation. We created the heavens and the earth in perfect measure. We formed the sun, the moon, and the stars, and set them in motion. We brought forth the mountains, the seas, the rivers, and every living thing upon the earth. Then, after preparing the universe, We turned Our attention to humanity.

Allah created the first human being from clay: "Indeed, We created man from sounding clay of altered black mud" (15:26). He also declares, "We created man from an extract of clay" (23:12). Then, when He had proportioned him, He breathed into him of His own spirit. From that soul He created its mate, and from them came all of mankind.

The Creation Story in Genesis

In the beginning God created the heavens and the earth. He separated light from darkness, gathered the waters to form seas, and brought forth dry land. He made the sun to rule the day and the moon to rule the night. He filled the skies with birds, the seas with fish, and the land with every kind of living creature.

Then God turned His attention to humanity. At this moment the language shifts. He said, "Let us make mankind in our image, in our likeness," and formed a man from the dust of the ground. He breathed into his nostrils the breath of life, and the man became a living being. From that man He created woman, and from them came all of mankind.

Both the Quran and the Bible show the same intimate sequence. Both describe the Creator breathing His own life directly into Adam. Both scriptures use the plural "We / us / our" at the exact moment humanity is formed.

Does our Creator truly use the majestic "We" as nothing more than a royal expression of singularity? Or is there something deeper — a heavenly court, a divine council present at the very moment mankind was formed?

Yeshua said: "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them." (John 14:23 NIV)

Is this the "we" Yeshua speaks of — the same "We" we see in the creation accounts?

The lamp is still burning. I continue to seek every drop of oil.

CHAMBER OF THE "WE"

Every girl's guide back to Him

We have now seen the same striking pattern appear in both the Quran and the Bible.

In both creation stories the Creator first shapes the entire universe. Then, at the exact moment He forms humanity, the divine voice shifts into the plural: "We created man..." and "Let us make mankind in our image..."

Both faiths insist their God is the One and Only God — strictly monotheistic. The Bible commands, "You shall have no other gods before me." The Quran repeatedly declares, "There is no god but Allah."

So how do both accounts show the same God suddenly speaking in the plural at the most sacred moment of human creation?

In the Quran, Allah frequently uses "We" when describing His own actions. Islamic scholars, both classical and modern, almost universally explain this as the majestic plural — a royal "We" used by kings and rulers throughout history to express greatness and majesty, not to indicate more than one person. It is a linguistic tool of emphasis, not a hint of partnership or plurality in the divine nature. The Quran itself never explains the "We" further. It simply uses it. There are no verses that say Allah consulted with anyone, nor do standard tafsirs introduce other beings into the act of creation. The "We" remains a majestic expression of the singular Allah.

In Genesis 1:26 the Bible records: "Then God said, 'Let us make mankind in our image, in our likeness...'"

This plural is not isolated. The Hebrew Scriptures repeatedly show a heavenly court — a divine council — present at the ordering of the world. Deuteronomy 32:8-9 (preserved in the oldest copies and the Dead Sea Scrolls) says: "When the Most High gave the nations their inheritance, when he divided up the human race, he set the boundaries of the peoples according to the number of the sons of God. For the Lord's portion was his people; Jacob was the lot of his inheritance." Psalm 82 declares: "God stands in the assembly of the gods; in the midst of the gods he holds judgment..." Genesis 6:1-4 also speaks of the "sons of God" who came down and took daughters of men.

In the ancient Jewish worldview, God did not create or rule alone. He had a heavenly council of divine beings called "sons of God." The Bible itself points to an even older record called the Book of Jasher (mentioned in Joshua 10:13 and 2 Samuel 1:18, where David himself quotes from it), showing they drew from a wider body of ancient writings that described these realities. Traditional Jewish interpretation usually explains the "Let us... our" as God speaking to the heavenly court, the angels.

Yeshua asked the religious leaders: "What do you think about the Messiah? Whose son is he?" They said to him, "The son of David." Jesus said to them, "How is it then that David, in the Spirit, calls him Lord, saying, 'The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet"'? If then David calls him Lord, how is he his son?" — Matthew 22:41-45

As David, moved by the Spirit, looked centuries ahead and called the coming Messiah "Lord," I find myself circling back to that same ancient voice. The "We" spoken at creation, the heavenly council, the Son of David who is also David's Lord — perhaps the golden thread has been woven through David's own words all along.

CHAMBER OF DAWUD AND SULAYMAN

Every girl's guide back to Him

The Quran and the Bible both present David and Solomon as exceptional Jewish kings who received divine wisdom, authority, and gifts that set them apart from other prophets.

David and Solomon — two Jewish kings deeply honored in both scriptures.

In the Quran, Dawud (David) is mentioned by name sixteen times. He is honored as a prophet and mighty king who slew Goliath (Jalut) and was granted kingship and wisdom: "So they defeated them by permission of Allah, and David slew Goliath... and Allah gave him the kingship and wisdom and taught him from that which He willed" (2:251). Allah gave him the Zabur (the Psalms): "And to David We gave the Zabur" (4:163). The mountains and birds joined him in glorifying Allah, and iron was made pliable for him (34:10, 21:80, 38:18-19). He is described as a servant who repeatedly turned to Allah in repentance.

His son Sulayman (Solomon) inherited the kingdom and was granted even greater authority. He was taught the language of birds and given dominion over the wind, the jinn, and creation itself (27:15-16, 34:12-13, 38:30-40). The famous story of the ant (27:18-19), the hoopoe bird, and his encounter with the Queen of Sheba (Bilqis) unfolds in detail in Surah An-Naml (27:15-44). He prayed for a kingdom unmatched by anyone after him (38:35).

In the Bible, David is called "a man after God's own heart" (1 Samuel 13:14, Acts 13:22). He slew Goliath, was anointed king, brought the Ark of the Covenant to Jerusalem, and is credited with writing many of the Psalms. God made an eternal covenant with him, promising that his throne would last forever (2 Samuel 7:12-16). Solomon inherited the throne and received unmatched wisdom: God gave him "a wise and discerning heart" greater than any king before or after him (1 Kings 3:12). He built the First Temple in Jerusalem and authored Proverbs, Ecclesiastes, and the Song of Songs.

One book (the Bible) points us to the Book of Jasher. The Quran confirms the existence of giants (the mighty peoples of 'Ad and Thamud) and goes even further by saying Solomon ruled over the jinn (demons).

What does the Quran say about the giants?

It speaks at length about two powerful ancient nations known for their extraordinary size, strength, and advanced civilization: the people of 'Ad and the people of Thamud. These were described as towering, physically formidable peoples who lived long before the time of Dawud and Sulayman.

The people of 'Ad were successors after the people of Noah. The Quran emphasizes their great stature and power: "Do you wonder that a reminder has come to you from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively" (7:69). They were known as a people of immense height and strength, builders of lofty pillars and massive structures in the region of Al-Ahqaf. They lived in arrogance and tyranny, rejecting the prophet Hud who was sent to them with clear signs. Despite their might, Allah destroyed them with a violent, barren wind that raged for seven nights and eight days, leaving their bodies like hollow trunks of palm trees strewn across the land (7:65-72, 11:50-60, 54:18-20).

The people of Thamud came after them. They too were a powerful, advanced people of great stature who carved magnificent homes and palaces directly out of the mountains and lived in rock-hewn dwellings. Allah sent the prophet Salih to them with a miraculous she-camel brought forth from a rock as a clear sign. The Quran highlights their engineering skill and physical power, yet they became arrogant, rejected the sign, and hamstrung the camel. As a result, they were overtaken by a terrible earthquake and blast while they were in their homes, completely destroying them (7:73-79, 11:61-68, 26:141-159, 54:23-31).

The Quran repeatedly uses these stories as solemn warnings: no matter how physically powerful, tall, advanced, or wealthy a people become, arrogance, oppression, and rejection of God's messengers lead only to ruin. Size and strength mean nothing without humility and obedience to the Creator.

The more I sit with these accounts, the more I see how both scriptures preserve memories of ancient mighty ones, kings with supernatural gifts, and a world once filled with wonders and powers we can barely imagine today. The golden thread keeps shining through these shared figures and shared warnings.

THE CHAMBER OF AD & THAMUD

Every girl's guide back to Him

The Quran speaks of ancient peoples who were exceptionally tall, strong, and powerful — often described as giants in stature and might. These were mighty civilizations that came before later nations.

The people of 'Ad are repeatedly called out as a people of extraordinary size and strength. Allah reminds them: "Do you wonder that there has come to you a reminder from your Lord through a man from among you, warning you? And remember when He made you successors after the people of Noah and increased you in stature greatly..." (7:69). They are described as "tall like lofty pillars" and builders of great structures: "Iram of the pillars, the like of which was never created in the lands" (89:6-8). They lived in arrogance and tyranny, rejecting the prophet Hud who was sent to them with clear signs. Despite their immense height and power, Allah destroyed them with a violent, barren wind that raged for seven nights and eight days, leaving their bodies like hollow trunks of palm trees strewn across the land.

The people of Thamud came after them — another powerful nation that carved magnificent homes directly into the mountains and lived with great might (7:73-79, 26:141-159). Allah sent the prophet Salih to them with a miraculous she-camel brought forth from a rock as a clear sign. They too became arrogant, rejected the sign, and hamstrung the camel. As a result they were overtaken by a terrible earthquake and blast while they were in their homes, completely destroying them.

The Quran confirms the existence of these giant-like peoples and ties them directly to the time after Noah — just as the Bible does with the Nephilim and the mighty men of old.

If the Quran and the Bible both speak of these ancient mighty peoples... and if David and Solomon lived and reigned in a world that still knew these realities... then there is clearly more light waiting in the ancient records.

We must follow that star.

I can see the light.

Yeshua said:

"The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field."

— Matthew 13:44

THE CHAMBER OF MIRRORED DOORS

Every girl's guide back to Him

Where the East Meets the East

We have now walked through the Quran and examined what it says about Yeshua — known here as Isa.

We agree on several important things:

- Yeshua is the Messiah.
- Yeshua performed miracles.
- Yeshua was born of a virgin.

We also discovered striking similarities.

Both scriptures show the same structure: a God who first created the universe in perfect measure — heavens, earth, sun, moon, stars, mountains, seas, and every living thing — and then turned His attention to humanity. He formed the first human (Adam) from the earth itself, breathed His own spirit and life into that formed body, and from Adam created woman. The Quran even records Yeshua performing a miracle that echoes this very act — designing a bird from clay and breathing life into it (5:110).

The majestic "We" unlocked the line of David in a bigger way. The Hebrews believed the "sons of God" were present at creation itself. The same ancient worldview that David and Solomon lived in — the world that produced the Book of Jasher — understood that the throne of David was part of a much older divine story. Solomon, in particular, was given extraordinary authority: dominion over the wind, the birds, and the jinn. The Quran highlights this power in detail, showing Solomon commanding forces far beyond ordinary kings. The Bible also records his unmatched wisdom and the building of the Temple, where heaven and earth touched.

Yeshua's teachings give us the key back to that throne. He is from that line. He is the Root and the Offspring of David. Through Him the ancient door opens once more.

The mirrored doors stand before us — East meeting East, the Quran and the Bible both leading us back to the same root, the same kings, and the same beginning.

Yeshua Himself declares it:

"I, Yeshua, have sent my angel to testify to you about these things for the churches. I am the root and the offspring of David, the bright morning star."

— Revelation 22:16

He is the One who sits on the throne of David.

He is the One who opens the ancient door.

He is the bright morning star rising over both East and West.

And we agree — He is the Word and the Messiah.

I will keep seeking all the oil I can.