First Signs of Numerical Miracles
In the Holy Qur'an

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In the Name of Allah, Most Gracious, Most Merciful

Introduction:

The Noon Center for Qur'anic Studies and Research specializes in Qur'anic Studies. One of its priorities is the carrying out of research into numerical and mathematical miracles in the Qur'an. This is because the world of mathematics and numbers is the world of provable facts, Math having virtually become the language of physical and social sciences. And why should this not be so when the whole universe is based on numbers? Allah says: "He takes into account every single thing." (Surat An-Naml, 27:28)

Thus far, the numerical miracles of the Qur'an have not been given their due merit. This may have been justified in the past, but in the modern computer age it is surprising to find that we are still only at the beginning of the road, and the research is still scant. At the Noon Center we are aware that attracting the attention of researchers, scholars and lay readers requires massive research and effort to impress new factual findings on minds, although we are also aware that hesitation and reservation about what is new is a healthy phenomenon. Thus, we feel that our duty is to give evidence for the credibility and significance of numbers in miracle studies in the Qur'an in particular and in Qur'anic Studies in
In this small book, the Noon Center’s first fruit, the reader will find six chapters which give evidence of the mathematical miracles in the Holy Qur’an. The reader will observe that each chapter is a basis for a mathematical line of thinking. We thereby aim to draw the attention of those interested to the possibilities, on the basis of which we can conduct research on mathematical miracles. What is suggested is a mere sample of examples and logical premises to get the researcher ‘on the road’. Despite our conviction that there are other lines of approach, we have nonetheless limited ourselves to these six. In themselves they should be more than enough to give an idea of what we mean when we talk of the mathematical miracles of the Qur’an.

Some people ask about the usefulness of such studies. It might be sufficient to say that we are dealing with what exists as part of the composition of the Holy Qur’an – that is, we research and describe our findings. Nothing more. In other words, we describe the Holy Qur’an from a numerical perspective. Even this is not without value, and there must be repercussions in Qur’anic Studies in general. We have felt that some of these benefits are:

1- This perspective helps to clarify the issue of the miracle of the Qur’an, making it easier for people engaged in Dawa to present proofs and establish evidence, and for seekers of the truth to reach certainty.

2- It helps to settle many controversial issues pertaining to Qur’anic sciences such as: the use of the Qur’anic script that is known as Ottoman script; the order of the Suras (chapters of the Qur’an); the names of the Suras; the number of ayat (verses) in each Sura, and so on.

3- It greatly helps to refute the doubts of orientalists and skeptics that relate to the compiling and writing down of the first copy of the Holy Qur’an (the Mushaf). Some of the meanings of the verses become clear, such as:

"We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption)." (Al-Hijr, 15:9)

4- It helps with the interpretation of the Holy Qur’an. The discovery of the numerical structure of the universe has also helped the understanding of many facts about creation and its miracles.

5- There are logical premises that suggest the possibility of understanding the universe in the light of Qur’anic numbers and vice versa. Why should this not be so when the Creator is also the one who revealed the Qur’an?

This is only a little of what we hope to achieve with Allah’s help, and Allah is the Guardian of Success.

Bassam Jarar
Director of the Noon Center
Chapter 1

Sura 74: Surat Al-Muddathir (‘The Cloaked One’) – An Introduction to a Numerical Miracle

Absolutely the first verse of the Holy Qur’an to be revealed to the Prophet Muhammad (pbuh) in his Prophethood stage was: “Recite! In the name of thy Lord the Creator, who created mankind from a clot of blood…” (‘Al-‘Alaq’, 96:1) However, the first revelation in the Prophet’s mission or apostolic phase was “O, thou wrapped up in a mantle…” (74:1). In other words, the revelation of Sura 96 to Muhammad (pbuh) made him a Prophet. When he received Sura 74, he was asked therein to deliver a message to mankind and he also became a Messenger, or Apostle.

What concerns us in this context is Surat Al-Muddathir, which is one of two revelation of Apostleship, rather than Prophethood.

Because the Sura was not revealed in its entirety on one occasion, it records the first moments, and the ensuing attempts to refute, oppose, resist and nullify the truth of the Qur’an. The Sura discusses the failure of the Idolaters in this respect, a failure that reduces them to defence and refutation. This they were like all the people of Troy; like all those whose hearts and minds are filled with self-interest and lust; like all those who, accustomed to a situation, no matter how bad, detest all change, even one that brings with it a blessing and goodness.

Because of this tendency in people, there has to be a shock, a threat that will break down the barriers and throw aside the veils that conceal. There has to be a sense of danger in order to mobilize energies to revolt against customs, traditions and norms. Hence there is the threat of Sagar (Hell-Fire). “Naught doth it permit to endure and naught doth it leave alone.” (74:28) Sagar burns and changes all the features of transient beauty. “Darkening and changing the color of man” (74:29) - that lure those oblivious of the illusory nature of this transient present life. The Qur’an then proceeds with: “Above it are nineteen.” (74:30) Hell-Fire is watched over by nineteen angels. It is possible that there are nineteen of these noble creatures or nineteen types or categories. We do not know.

In his book Al-Thilal Al-Qur’ani (‘The Shades of Meaning in the Qur’an’) Sayyed Qutub surmises: “Why there are nineteen – whatever this number signifies – is a matter known to Allah who harmonized all existence and creates in proportion and measure.” Though ultimately we agree with this, we ask if the number here is to be considered as one of those verses in the Qur’an that is beyond meaning because they relate to the metaphysical, where no person can appreciate any part of its significance or its implications, or if it is rather a hint to open the mind to the many meanings and mysteries contained in the Qur’an.

However, we believe in the rule that we should try to understand utterances, not disregard them as meaningless, and we believe that the key to unlocking many of these mysteries is to be found in the aya: “Above it are nineteen. And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers...” (74:30-31)

The Qur’an thus provides a detail of this mysterious number: “We have fixed their number only as a trial for Unbelievers…” We do not want to explore the meanings of the Arabic word ‘aya’ (to fix their number), but we simply find that the aya states that this number is a trial for the Unbelievers. If we refer to the meaning of the Arabic word ‘arya’ (trial), we find that it means a test or trial set to separate the gold from the impurities by smelting. Thus, each process intends to extract the usable from the useless.

Some interpreters hold that stating the number 19 in the aya is there merely to tempt the idolaters of the Qurashi into making the issue an object of inquiry and ridicule. However, this opinion views the word ‘arya’ only in a negative light, seeing it as a source of no good. However, ‘arya’ has other shades of meaning that depend on the true nature of the one who is exposed to it, what Allah knows of them, and what Allah wills. Thus, Allah leads astray whom He pleases and guides whom He pleases as we find if we consider aya 155 of Sura 7 (‘Al-Kafirun’), where Allah says through the words of Musa (Moses): “This is no more than a trial. By it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path.”

“And We have fixed their number only as a trial for Unbelievers - in order that the People of the Book may arrive at certainty, and the Believers may increase in faith - and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say ‘What doth Allah intend by this mathal?’” (74:31)

Mustafa Khairi says in his work, Al-Muktataf min Uyoon Al-Tafasir (‘Selections from the Leading Interpretations’):

“This number has become an instrument of temptation for Unbelievers in two ways:
1- They say mockingly: Why are there not twenty? And, 2- They say: How can only 19 be sufficient for punishing most of the creatures of the world from the beginning of creation to the Day of Resurrection?

The theme of these two questions is the denial of the omnipotence of God.”

It is obvious that such an argument relates to the unbeliever whose mistaken approach leads him to false conclusions. But the question still remains: How can such a number divide the Unbelievers’ camp in such a way that out of it can emerge those who believe to join the Believers’ group?

So, how can this number, or this trial, be a cause for certainty for the People of the Book? Most interpreters say: “They will find what Allah has told us about the number of Hell-Fire guarded by nineteen angels. This is there merely to tempt the idolaters of the Qurashi into making the issue an object of inquiry and ridicule. However, this opinion views the word ‘arya’ only in a negative light, seeing it as a source of no good. However, ‘arya’ has other shades of meaning that depend on the true nature of the one who is exposed to it, what Allah knows of them, and what Allah wills. Thus, Allah leads astray whom He pleases and guides whom He pleases as we find if we consider aya 155 of Sura 7 (‘Al-Kafirun’), where Allah says through the words of Musa (Moses): “This is no more than a trial. By it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path.”

“But no doubt may be left for the People of the Book and the Believers…” It is logical or sensible to think that all this issues from the agreement of the fact that states that the Guardians of Hell-Fire are nineteen.

The aya continues: “And that those in whose hearts is a disease and the Unbelievers may say ‘What doth Allah intend by this mathal?’” (74:31)

Some interpreters understand: “What doth Allah intend by this mathal (saying)?” is a question to suggest that this number is as strange as the saying.

Others say that this mathal’s description rather than their number, i.e. what Allah means by describing the Guardians as nineteen. So how can this small number be able to punish so many of the Jinn and humanity who are sent to Hell-Fire? Yet others hold that these verses talk about the fact that the Meccan Suras were the earliest of the revelations and they discuss hypocrites, “those in whose hearts is a disease”, and that hypocrisy appeared only in Medina. To a certain extent this is acceptable, but although interpreting the mathal as a description is correct, it does not resolve the matter, so we will try here to express our opinion, which may contribute to the interpretation of the verse.

We say that if you ask a Christian or a Jew about evidence that proves the existence of the Creator, you find them producing evidence approximating to that of the Muslim approach, which contradicts the approach of an atheist. And if you ask a Christian or a Jew about the supernatural, similarly, you will find them giving evidence from an approach somewhat similar to that of the Muslim. This is because we are there is no controversy about our belief in the Unseen or the notion of religion, but rather whether about faith fits in with reality or not, and it is a controversy that also relates to the details of Islamic law. Thus, Muslims and the People of the Book do not argue about the existence of the Creator but about His attributes, actions, laws and judgements. Atheists and hypocrites, on the other hand, deny the very idea of religion and make tangible material things the ultimate goal and the ultimate end.

Now, let us return to the words: “And that those in whose hearts is a disease and the Unbelievers may say ‘What doth Allah intend by this mathal?’” The number 19 is mentioned in connection with the threat of Sagar (Hell-Fire), and that it is guarded by nineteen must seem ambiguous. If the fire were described as a burner we could understand that, though different in quality, the fire of the after-life is somewhat similar to fire in this one. If the fire were described as “painful”, we would similarly have some point of comparison because we have experienced pain and we know it. But what of the threat of “nineteen”? Is it a threat we cannot relate to because the threat from twenty is greater than nineteen. And what is the difference between the threat of 17 and 19?

On this subject Zamakhshari says in his book, Kafrkuf (‘Pathfinder’): “The Believers see it as wisdom and abide by it due to their belief that acts of Allah are all good and wise, thus increasing their faith, and the Unbelievers deny it and doubt it, thus increasing their unbelief and aberration.” Ka’b says: “Irfan means a trial or test so that Believers attribute the
secret of specifying a number to the Creator's omniscience."

While we accept and agree with Zamakhshari and Kâbî, our opinion is that those who believe in the notion of religion, the Unseen and heavenly revelation are called on to search for the secret behind this number and for the reason behind them being nineteen Guardians. It appears that the matter relates to a natural law. We are expected to exercise our minds, whilst being aware of the limitations of the human intellect. The Qur'an has expanded the horizon of the believer and has rectified his reasoning methodology and stimulated him to meditate and contemplate. There is no reason to believe that the issue in question is one that the human mind cannot ponder.

Muhammad Al-Tahir Ibn Ashur says in A-Tahir wa Tannweer (Liberation and Enlightenment): "Allah has made the number of Hell-Fire guardians for other reasons which necessitated that specification which Allah alone knows." Certainly the answer rests with Allah, but with Allah alone? Ibn Ashur also says: "That number (is) intended for other benefits, for people other than Unbelievers, those who know the number of Hell-Fire's Guardians."

Anic miracle, which may have a positive impact on the level of faith and on the level of Qur'an-related studies and on the level of refuting doubts raised about the Qur'an, its purity and inimitability. As to Bahaism, its nullity is obvious, its perversity is clear and the number 19 will not help them in promoting their ideology. In fact, the number 19 will be their weakest point, though verification is a necessity. At the moment we can verify any fact – if anything, the increase in human knowledge is visible evidence of the human mind's fundamental limitations when compared to the knowledge of Allah. After all, isn't meditation one of the obligations of being a Muslim?

Those who have a religious approach are led by this to reach for and thence grasp wisdom. However, those who have an atheist approach move in a vicious circle, never reaching true understanding, because their premises do not lead them to results but merely make them question the idea behind the number 19, saying, Why not 20, or even 1000, and so on, without result.

"Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth." (Al-Muddathir, 74:31) This comment suggests that Itha is intended to sort people. Consider His saying: "Do men think that they will be left alone on saying 'We believe' and that they will not be tested? We did test those before them, and Allah will certainly know those who are true from those who are false." (Al-Ankaboot', 29:2-3) The question remains: How will the number 19 be a trial out of which will emerge certainty?

"And none can know the forces of thy Lord except He," Zamakhshari says. "It is not hard for Him to increase the mentioned number of guardians, but in this particular number lies a wisdom that we do not know, but He – exalted be He – knows it."" And this is no other than a warning to mankind." Abu-Bakr Al-Jazaeri in his work Abru Al-Khair alya Aysar Al-Tafasir (The River of Goodness to the Easiest Interpretations) says: "It is possible that the pronoun this in the above verse refers to the number of angels (nineteen) and it is possible that it refers to Qur'anic verses or to Saqar (Hell-Fire) or to the forces of Your Lord. This is part of the Qur'anic miracle – one single word means more than tens of words.

Nasafi also says, "These verses are no other than a warning to mankind" while Razi remarks: "These verses containing these ambiguities ... are a warning to all Believers and those who practice, though the beneficiaries are only the people of faith."

Tantawi Jawhari says in his book Al-Jawahir (Vems): "This Sura containing Saqar and the number of guardians of Hell-Fire is nothing but an admonishment to them." Ibn Ashur says the pronoun Abru in the aforementioned verse refers to the number of the angels or guardians of Hell-Fire. However, Al-Qasasmi says: "(i.e. their stated number) is no other than a warning to mankind, or a lesson...It is also said that the pronoun refers to Saqar and it is said that it refers to verses. To me the first opinion is more plausible..."

In my opinion, if the pronoun refers to Saqar, the understood meaning is that Hell-Fire is a warning to mankind. If the pronoun refers to verses it is also understood. However, if the pronoun refers to the number 19, which accords with the surface meaning of the sentence and which has been emphasized by Al-Qasasmi, then we have to ask: How can number 19 be a warning to mankind?

After this quick survey of the meaning of these holy verses we reach the following conclusions:

1 – The Holy Qur'an has not made any number a theme discussed in detail except the number 19.

2 – God Almighty has made number 19 a trial for the Unbelievers, and this trial has four results:

(i) - The achievement of certainty for the People of the Book that Muhammad (pbuh) is an apostle from Allah.

(ii) - An increase in faith for the Believers.

(iii) - There will not be the least doubt for the People of the Book or for Believers, which means that the evidence that will achieve certainty is incontestable.

(iv) - The meaning of the number 19 will remain a mystery for the Unbelievers and hypocrites. They will thus not achieve their aim because of a flaw in the whole approach of their investigation and deduction, and the corruption of their hearts. Consequently they will not achieve the knowledge that would lead to learning from their errors.

3 – Those who read the verses will sense that they are in the presence of a serious issue – "This is but one of the mighty portents." (74:35)

Suspicion of numbers & the significance of number 19

In the 19th Century there appeared in Iran a sect called the Babiats. The first to follow the leader, Al-Bab (meaning 'The Door'), were a group of eighteen, making the total number 19. After the killing of Al-Bab, Babism became what was called Bahaism. One of its tenets was the sanctification of the number 19 and in fact they divided the year into 19 months, made a month 19 days and devoted the remaining days of the year to acts of charity, as they perceive them. As Bahaism was considered a sect that was outside Islam, many Muslims scholars have taken a hesitant and suspicious attitude towards the issue of number 19. In my view there are no reasonable grounds for this attitude. We will find that there is a logic to the matter that is related to the configuration of letters and words, and our stand should not be a reaction to the illusions of certain people, especially when the Holy Qur'an has set this number as a trial for the Unbelievers.

However, in the late 1970's when Rashad Khalifa, an Egyptian living in the United States, published research on the number 19 in the Qur'an. Initially people received the research favorably, not knowing that it was contrived, and that the researcher was a Baha with a hidden agenda. Following this, it did not take long before Khalifa proceeded to claim prophethood based on the number 19, his claim coinciding with our discovery that he had faked his research. The reader will find details about the issue in our book, "The Miracle or the Number 19 in the Holy Qur'an – Promises Awaiting Outcomes:"

The contrived research of Rashad Khalifa and his claim to prophethood has left a negative impact on the whole issue of numerical miracles, as if those who were impressed by the research realized later that they had been fooled and reacted accordingly. However, we must remember that the question has nothing to do with either Bahaism or with Rashad Khalifa. The Qur'an clearly states the specificity of this number and that it is a trial for the Unbeliever, and a matter of certainty for the People of the Book who look for truth, and a cause for the increase in the faith of Believers. It is remarkable that the case of this number 19 has not been considered at any age before as it is now. It could thus be seen to be one of the prophecies of the Holy Qur'an that is now becoming apparent. It now seems that our understanding of this mysterious number will develop in a positive direction that will contribute to the achievement of certainty and the increase in faith, as predicted, in an age when people have raised doubts and demanded more evidence and more proof.

There is no need for a negative attitude towards the issue of numerical miracles, though verification is a necessity. At the moment we can verify any fact – this is what we have done in this article. It is possible to judge the significance of any proposition. A negative attitude may close off a majority of the Qur'anic miracle, which may have a positive impact on the level of faith and on the level of Qur'an-related studies and on the level of refuting doubts raised about the Qur'an, its purity and inimitability. As to Bahaism, its nullity is obvious, its perversity is clear and the number 19 will not help them in promoting their ideology. In fact, the number 19 will be their weakest point, because this number actually testifies to the truth of the Islamic message which they stand against, thus becoming their Alba (trial). We are living in a time of the resurgence of certitude that is paradoxically coming from the center of Itha. This resurgence, insth/Allah, includes the signs of this miracle that we have researched in this book, signs that testify to the purity of the Holy Qur'an from distortion and alteration, consolidating certainty and increasing faith. What we can see of this question gives promise of universal blessing.

If the number 19 is a warning to humanity as stated in the Holy Qur'an, this means that people will reach certitude through this number, a number that is a warning, an admonition and a proof. It makes more sense to say that this be a condition on a numerical miracle based on number 19, considering that certainty is not arrived at without decisive evidence, and a miracle is without doubt such decisive evidence. What gives weight to, and confirms, this is what we find in the numerical configuration of Surah Al-Muddathir (Sura 74) which can be summarized as follows:

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Chapter 2

The Miracle of the Serial Order of the Suras in the Holy Qur'an

Since the early centuries Muslims have paid attention to the numbers in the Qur'an. Dr. Sana Al-Hamad, the verifier of the book Al-Qur'aan fi 'Aayat-Qur'aan ('The Inventory of the Qur'anic Verse Count') by Abu Amru Al-Dani mentions 36 books on the science of Qur'anic numbers, from Kitab Al-Adadi ('The Book of Numbers') by Al-Tabi Ibn Yasaar (103 AH) to Zafar Al-Ghorani fi 'Adadi Ayat Al-Qur'an ('The First Blossoms of Verse Count') by the Andalusian scholar Al-Hadi Al-Salami (747 AH). This interest has not flourished sufficiently through the ages to yield definitive results but as the Qur'an is the word of God Almighty who created and perfected the universe and counted everything, it is to be expected that the book will be different from conventional books written by fallible humans. However, with the ascent of human consciousness, people today are more capable of criticism and evaluation through modern sciences and other means.

Scholars have differed in their understanding of Qur'anic Suras. The majority have maintained that the order of Suras is Tanwir, that is by command of the Apostle (Peace be upon him) on the instruction of the Angel Jibreel. Sayyidin believed that the order was an act of revelation except Surat Al-Muzzammel and verse 31 of Surat Al-Muddathir, whose word count is 78 words or 7.8 times the average word count for Surat Al-Muddathir, the one under discussion. With 12.5 times the average of the word count for each verse in Surat Al-Muzzammel, this is by far the highest ratio in the Holy Qur'an.

Point 1

The Holy Qur'an has 114 Suras or chapters. If we add up the total number of verses for Suras in this way: (1+2+3+...+114) the sum total will be 6555. (Alternatively you can use the following mathematical formula: (N*(N+1))/2, i.e.: (114*1)/2 = 6555.

The question here is: Is there a relationship between this sum and the total number of Qur'anic verses, which is 6236?

By investigation the researcher Jaafiroo has found that there are 60 Suras with an even number of verses. For example, the second Sura (Al-Baqara) has 286 verses; the fourth Sura
The sixth Sura,

The fifth Sura,

The third Sura,

The fourth Sura,

The second Sura,

The first Sura,


Suras is 3105 because the sum total has to be 6555 since (1+114) 114 ÷ 2  is in fact (1+114) (60+54) ÷  2 .

One of the amazing things we find is that the total of the numbers of the 60 even-numbered Suras in the Holy Qur'an is 3450. Thus, the total of the order of the 54 odd-numbered Suras is 2105 because (2+114) 114 ÷ 2 = 3105.

Jalghoom broke down the above law of addition as follows:

Serial numbers of heterogeneous group + number of verses in same group = total of serial numbers of Qur'anic Suras = 6555

By the same token, if we add up the serial numbers of the 57 heterogeneous Suras and add this to the number of verses each contains, we find that the total is 6236. In other words, the number of verses in the Qur'an.

We looked into Jalghoom’s results and found them to be correct. Now, why 60 and 54? This has been found to relate to the number 19 which is discussed further in this book and in our book 'The Miracle of the Number 19 in the Holy Qur'an: Premises awaiting Outcomes'.

Consider the following facts: 114 = 619+x, or 10+9=60 where 60=10×6 and 54=9×6. Jalghoom found the 60 Suras with an even number of verses fall into two categories: 30 have an even serial number, while 30 have an odd one. As for the 54 Suras with an odd number of verses, there are 27 with an even serial number and 27 with an odd one.

By investigation we found the result to be correct. Here is an illustrative figure:

(114) Suras

(54) (60)

(27) (27)(30) (30)

Suppose that the 60 Suras with an even number of verses were placed first in the Mus'haf, you would have 30 Suras with odd serial numbers Suras and the rest would be even serial-numbered.

Similarly, if the 54 Suras with an odd number of verses were placed last in the Mus'haf, there would be 27 even serial-numbered Suras and 27 odd serial-numbered ones. We would get the same result by reversing the previous order, i.e. by placing the 54 Suras with an odd number of verses at the beginning of the Mus'haf, and putting 60 Suras with even-numbered verses at the end. Without these two orders, it would be difficult to get the results shown in the figure above. Although the even-numbered and odd-numbered Suras are not arranged in the Mus'haf according to this hypothetical order, yet the result surprisingly and unexpectedly is the same in the actual order as with the hypothetical case discussed above.

Consequently there are 57 homogenous Suras, that is, even numbered in the number of verses they contain, and even numbered in their serial number; and odd numbered in the number of verses they contain, and odd numbered in their serial number. This means that there are 57 heterogeneous Suras (30+27).

Examples of Homogenous Suras:
The first Sura, 'Al-Fathâ': Serial Number (1) Number of verses (7) – odd-odd
The second Sura, 'Al-Baqara': Serial Number (2) Number of verses (286) – even-even
The fourth Sura, 'Al-Nisa': Serial Number (4) Number of verses (176) – even-even

Examples of Heterogeneous Suras:
The third Sura, 'Aal-I-Imran': Serial Number (3) Number of verses (200) – odd-even
The fifth Sura, 'Al-Ma'idâ': Serial Number (5) Number of verses (120) – odd-even
The sixth Sura, 'Al-An'aam': Serial Number (6) Number of verses (165) – even-odd

Now, if we add up the serial numbers of the 57 homogenous Suras and add this to the number of verses each contains, we find that the total is 6236. In other words, the number of verses in the Qur'an.

By the same token, if we add up the serial numbers of the 57 heterogeneous Suras and add this to the number of verses each contains, we find that the total is 6555. In other words, the total of the individual serial numbers added together.

We investigated the matter and found the results to be correct. Putting the result in mathematical form we find:

Serial numbers of homogeneous group + number of ayat in same group = total number of Qur'anic verses = 6236

Serial numbers of heterogeneous group + number of ayat in same group = total of serial numbers of Qur'anic Suras = 6555

Thus we can see that there is a relationship between the serial number of each Sura and the number of verses it contains in such a way that we will have co-ordinates suggesting a correlation between the serial number of the Sura and the number of verses it contains. This is the same for all Suras of the Qur'an.

To perceive the depth of this issue consider that if there had been just one verse less in one Sura the whole numerical system then falls apart. For example, if the second Sura had one less verse (making it 285 verses long instead of 286) this would mean that the number of Suras with an odd numbers of verses would be 55 and the number of Suras with even numbers of verses would be 59.

Similarly, if the second Sura had been placed third and vice versa, then the second Sura would be heterogeneous and the third would be homogenous. The total for Sura 2, 'Al-Baqara', (286+3) would fall in the heterogeneous group and the total for Sura 3, 'Aal-I-Imran', (200+2) would fall in the homogeneous group. The total of the 57 homogenous Suras would no longer be 6236 and the total of the 57 heterogeneous Suras would no longer be 6555. This, of course, applies to any of the 114 Suras in the Qur'an. In the light of this if we calculate the chances of this happening according to probability theory, we find ourselves facing one of the miracles of the Qur'an which proves that the order of the Suras and the number of verses is a revelation from Allah the Wise, the Almighty.

Jalghoom broke down the above law of addition as follows:

(114+1) 60×450+2  +
(114+1) 54×105+2  +

Total=6555

One of the amazing things we find is that the total of the numbers of the 60 even-numbered Suras in the Holy Qur'an is 3450. Thus, the total of the order of the 54 odd-numbered Suras is 3105 because the sum total has to be 6555 since (1+114) 114 ÷ 2  is in fact (1+114) (60+54) ÷ 2  .
The Miracle of the Serial Order of the Suras opening with Abbreviated Letters

Comment
After verification we found the result to be correct. In order to see that this tight mathematical structure correlates with the order of Suras and the number of verses each contains according to the order in the Mus'haf, we tried to transpose Suras 3 and 17. Since we exchanged two odd-numbered Suras, much of what we said did not change. However, we found that the total of the serial numbers of the 60 Suras with an even number of verses including Sura 3 was 3464. The total of the serial numbers of the 54 Suras with an odd number of verses was 3091. Thus, after this transposition, the total of the serial numbers of the 60 Suras with an even number of verses did not conform to the mathematical law \((1+114) \times 60 = 3460\). The same applied to Suras with an odd number of verses. This applies to each of the 114 Suras.

Point 5
Jalghoom divides the Qur'anic Suras with regard to numbers into two equal halves: 1-57 and 58-114. There are 29 odd serial-numbered Suras in the first half of the Holy Qur'an and thus 28 even serial-numbered ones. In the second half there are 28 odd serial-numbered Suras and thus 29 even serial-numbered ones. He found that there are 28 homogenous Suras in the first half and 29 heterogeneous ones, and that there are 29 homogenous Suras in the second half and 28 heterogeneous ones.

Comment
We verified this and found the results to be correct. There does appear to be a balance between the homogenous and the heterogeneous in the two halves of the Holy Qur'an.

Point 6
Jalghoom also observed that there are 27 Suras with an even number of verses in the first half of the Holy Qur'an and therefore there are 33 Suras with an even number of verses in the second half. He noted that the total number of ayat in the 27 Suras with an even number of verses in the first half is 2690, which is the total of the serial numbers of the 33 Suras with an even number of verses in the second half.

Comment
We verified this research and found it to be correct. The first half of the Holy Qur'an has 57 Suras, i.e. 19×3. If we multiply 3×10 the result is 30 and 27×3=9. Hence we find that there are 27 Suras with an even number of verses and 30 Suras with an odd number of verses. This is when we deal with the first half, but when we deal with the Qur'an as a whole, there are 60 Suras with an even number of verses, 106×, and 54 Suras with an odd number of verses, i.e. 6×9.

Diagram
\[
\begin{align*}
5×60 &= 6×19 = 114 \\
27×30 &= 3×19 = 57
\end{align*}
\]

After surveying the important issues of Jalghoom's findings, we now present some of our observations which can rightly be called both complementary and extensions of this accurate mathematical line of research:

A. Sura 57 is Al4Hadid (Iron), which marks the end of the first half of the Qur'anic Suras. It has 29 verses. If we multiply the serial number of the Sura by the number of verses it contains, the result is \(29×57=1653\), which is the total number of the serial number of Suras 1-57, i.e. \((1+57)\times57/2=1653\).

B. On the basis of Jum'mal, a system that is used in Semitic languages (including both Arabic and Hebrew) where each letter of the alphabet has a numerical value, we find that the Jum'mal of the word Al4Hadid is \(1+30+8+4+10+4=57\), the serial number of 'Al4Hadi d'. As for the word Hadid, its total Jum'mal is \(8+4+10+4=26\), the atomic number of iron. The atomic weight of iron is 57. Reflect on this!!

C. Iron has 3 stable isotopes, the atomic weights of which are: 56, 57, and 58. The isotope 57 occurs in the middle as shown.

D. Related to this we find that in a book called 'The Numerical Miracle of the Qur'an', Syrian author Sudqi Al4Beik calculated that the total frequency of integers (whole numbers) in the Qur'an is 285. The number 1, for example, occurs 145 times; number 2, 15 times; number 3, 17 times, and so on, adding up to 285 (See Table 6.7). This calculation includes the numbers 209 and 950, which are stated implicit in the Qur'an. If we ask what the final number is in the sequence of consecutive numbers that, if added together, equal 285, we find that the nearest integer is 23. (i.e. \(1+2+3+...+23=267\)). If we multiply the number of integers (285) by this number (23), the result will be 6555, which is the total of the serial numbers of the Qur'anic Suras. This effectively proves that there is a relationship between the order of the Mus'haf and numbers in the Qur'an. So reflect on this!!

E. The only Sura ending with the word 1sad (‘Adad - number) is Surat Al-Jinn: "And takes account of every single thing." (78:28) The word count of Surat Al-Jinn is 285 so, in other words, the word ‘Adad is the 285th word.

Finally, from this line of research we come to the following conclusions:

1. The order of the Suras must be by revelation because it is not plausible for this mathematical configuration to occur by chance. This is the view of the majority of the people of the Sunna and the Jum'a.

2. The number of verses in each Sura is also a revelation (although this does not necessarily mean that other opinions about number are invalid due to the possibility of, for example, different scripts).

3. The issues under discussion are contemporary discoveries and thus the Qur'anic miracle appears in a new form. We should note that the world of numbers is the world of facts and that its language is of greater clarity and decisiveness.

4. These findings destroy the attempts of the orientalists to doubt the serial order of the Mus'haf.

5. Such research might serve as a key to studies that deal with Qur'anic text far from merely its historical aspect, which is utilized by people of falsehood for distortion and disturbance. Of course, we do not intend to overlook the historical aspect, but we add it as a separate proof.

6. The reader will note that the matter is based on investigation rather than independent judgement. Therefore, there is no room for rejecting or denying it unless more accurate calculation proves the error of the results.

Chapter 3
The Miracle of the Serial Order of the Suras opening with Abbreviated Letters

There are 29 Suras in the Holy Qur'an beginning with letters, such as: Aif. Lam. Mim; Aif. Lam. Ra. These are called luminous letters and interpreters have discussed their meanings at length without arriving at any conclusion that is based on any evidence. One widely held opinion is that the Qur'an consists of letters like these which do not incapacitate you and thus Allah challenges people to produce a similar Qur'an with the letters available to them. However, generally, "Allah knows better what He means" has become the conventional answer to attempts at interpretation.

Here we do not intend to interpret or explain their meanings but we do intend to discuss the mathematical configuration of these openings based on the number 19, and thus show, if not why, then at least how significant they are.

**Introducing Openings (Fawathil)**

1. Out of 114 Suras, there are 29 with letter openings. The ratio of the number of words in them to the number of words in the whole of the Holy Qur'an is approximately 48%.

2. The total number of different openings is 14, consisting of 14 letters of the alphabet.

3. Out of these 29 Suras, the first to be revealed was Sura 29, which opens with the letter Noon (n). This opening is not repeated. Sura 50 was revealed next, beginning with the letter Qaf (q), which is also the beginning of Sura 42. The third revelation was Sura 38, beginning with the letter Sa'd (sa), which later began Suras 7 and 19. Thus, it is clear that the opening Noon (n) which was revealed first occurred once; the opening Qaf (q) which was revealed second occurred twice, while the opening Sa'd (sa) which was revealed third occurred three times.

4. There are one-letter openings: (i) which, as shown above, were the earliest revelations, and this has its significance. There are two-letter openings: (الع) (الاسم), (الاسم، النص), (الاسم، النص،طلس), (الاسم، النص، طلسم) and (الاسم، النص، فتحسق). There are three-letter openings: (الاسم، النص،طلس،نص) and (الاسم، النص، طلسم،نص) and five-letter openings: (الاسم، النص،طلس،نص،طر) and (الاسم، النص، طلسم،نص،طر) which occurs in the following Suras:

5. Openings can be classified on the basis of their frequency into:

A. Openings whose forms occur only once: اللغة، ومعجم، لو. س و. ب. Sura 19, 'Maryam') and (الاسم، النص، طلسم،نص،طر).

B. Openings occurring more than once: اللغة، ومعجم، لو. س و. ب.

C. Some of the aforementioned openings occur as part of another opening, such as the opening (الاسم، النص) which occurs in (الاسم، النص، طلسم); the opening (الاسم، النص، طلسم) occurs in (الاسم، النص، طلسم) and the opening (الاسم، النص) occurs in (الاسم، النص، طلسم).

### The Mathematical Configuration of Openings and their Suras:

**Number 19 in the Configuration of Openings and their Suras**

The first Sura of the 29 is Surat Al-Baqara and in the Mursa'fat's two (i.e. It is the second Sura in the Qur'an). The last is Surat Al-Qalam, the 68th Sura. Thus, the number of Suras from Baqara to Qalam is 67. This means that there are 38 Suras between Baqara and Qalam that do not open with luminous letters. (67-39=28, i.e. 192).

The openings are: اللغة، ومعجم، لو. س و. ب. Sura 29, 'Al-Qalam'; اللغة، ومعجم، لو. س و. ب. Sura 30, 'Al-Rum'; اللغة، ومعجم، لو. س و. ب. Sura 31, 'Luqmann'; اللغة، ومعجم، لو. س و. ب. Sura 32, 'Al-Sajda'. Thus, there is a total of 8 occurrences.

The four letter opening anlam، معجم، لو. س و. ب. Sura 19, 'Maryam') and (الاسم، النص، طلسم،نص،طر) and so does the opening (الاسم، النص، طلسم،نص) which contains the openings (الاسم، النص، طلسم،نص) and (الاسم، النص، طلسم،نص). However, (الاسم، النص، طلسم،نص) contains only because it is not an opening... and so on. Thus we observe that the occurrence of openings in the 29 Suras is 38, i.e. 192. Here is an illustration of that:

- A. The opening anlam، معجم، لو. س و. ب. occurs separately or as part of other openings in the following Suras: اللغة، ومعجم، لو. س و. ب. (Sura 2, 'Al-Baqara'); اللغة، ومعجم، لو. س و. ب. (Sura 3, 'Aal-IImran'); اللغة، ومعجم، لو. س و. ب. (Sura 7, 'Al-A'raf'); اللغة، ومعجم، لو. س و. ب. (Sura 13, 'Ar-Rad'); اللغة، ومعجم، لو. س و. ب. (Sura 29, 'Al-Ankabut'); اللغة، ومعجم، لو. س و. ب. (Sura 30, 'Al-Rum'); اللغة، ومعجم، لو. س و. ب. (Sura 31, 'Luqmann'); اللغة، ومعجم، لو. س و. ب. (Sura 32, 'Al-Sajda'). Thus, there is a total of 8 occurrences.

- B. The opening anlam، معجم، لو. س و. ب. occurs singly or as part of another opening in the following Suras: اللغة، ومعجم، لو. س و. ب. (Sura 10, 'Yunus'); اللغة، معجم، لو. س و. ب. (Sura 11, 'Hud'); اللغة، معجم، لو. س و. ب. (Sura 12, ' Yusuf'); اللغة، معجم، لو. س و. ب. (Sura 13, 'Al-Rad'); اللغة، معجم، لو. س و. ب. (Sura 14, ' Ibrahim') and (الاسم، النص، طلسم) (Sura 15, 'Al-Hijr'). Thus, there are 6 occurrences.

- C. The opening anlam، معجم، لو. س و. ب. occurs in (الاسم، النص، طلسم) (Sura 40, 'Gafir'); اللغة، معجم، لو. س و. ب. (Sura 41, 'Yusuf); اللغة، معجم، لو. س و. ب. (Sura 42, 'Ash-Shura'); اللغة، معجم، لو. س و. ب. (Sura 43, 'Az-Zukhruf'); اللغة، معجم، لو. س و. ب. (Sura 44, 'Ad-Dhuqan'); اللغة، معجم، لو. س و. ب. (Sura 45, 'Al-Jathiya'); اللغة، معجم، لو. س و. ب. (Sura 46, 'Al-Qa'af'). Thus, the total is 7 occurrences.

### Discussions of Openings

D. The opening (الاسم، النص، طلسم) occurs singly or as part of another opening in the following Suras: اللغة، معجم، لو. س و. ب. (Sura 26, 'An-Naml') and (الاسم، النص، طلسم) (Sura 28, 'Al-Qasas'). Thus, it occurs 3 times.

E. The opening (الاسم، النص، طلسم) occurs in (الاسم، النص، طلسم) (Sura 26, 'Ash-Shu'ara') and thus it occurs twice.

F. The opening (الاسم، النص، طلسم) occurs in (الاسم، النص، طلسم) (Sura 38, 'Al-Qasas'). Thus, it occurs three times.

G. The opening (الاسم، النص، طلسم) occurs in (الاسم، النص، طلسم) (Sura 42, 'Ash-Shu'ara') and (الاسم، النص، طلسم) (Sura 50, 'Qaf'). Thus, it occurs twice.

H. The following openings occur only once: اللغة، معجم، لو. س و. ب. (Sura 7, 'Al-A'raf'), اللغة، معجم، لو. س و. ب. (Sura 13, 'Ar-Ra'd'), اللغة، معجم، لو. س و. ب. (Sura 19, 'Maryam'), اللغة، معجم، لو. س و. ب. (Sura 20, 'Ta-Ha'), اللغة، معجم، لو. س و. ب. (Sura 26, 'Ya-Sin'), اللغة، معجم، لو. س و. ب. (Sura 68, 'Noon'). Thus, the total is 7. Thereby it is shown that the total is 38, i.e. 2×19. The following table illustrates the point:

<table>
<thead>
<tr>
<th>حرف</th>
<th>ن</th>
<th>ق</th>
<th>طلسم</th>
<th>فتحسق</th>
<th>كهنص</th>
<th>لو. س و. ب.</th>
<th>رقم</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

Each of these 14 letters is a constituent of openings as follows:

- اللغة، معجم، لو. س و. ب. (الاسم، النص، طلسم،نص)
- اللغة، معجم، لو. س و. ب. (الاسم، النص، كهنص)
- اللغة، معجم، لو. س و. ب. (الاسم، النص، طلسم)
- اللغة، معجم، لو. س و. ب. (الاسم، النص)

Thus the total number of these openings which contain each of the 14 letters is 38, i.e. 219×.

5. The serial number of Surat Mariam is 19, which distinguishes it from the others in the order. If we refer to the order of Suras with openings as shown we will find that Surat Mariam is the 10th Sura in the Qur’an. It is revealed after 19 Suras with openings.

6. If we write down the openings according to their occurrence in the order of the Marsa’fat counting them only once, we find that the letter count of the openings until the
To conclude, we would like to draw attention to the fact that this is only one of many mathematical possibilities related to the order of the Suras. The miraculous nature of the Qur'an increases when viewed from all these angles.

7. The order of the 29 Suras with openings in the Mus'haf indicates that only Surat Mariam and Sura 38, 'Sala'd (سلاذ) have the serial number 19 or one of its multiples (i.e. 38). By reference to the order of Suras with openings we find that there are 19 Suras after Surat Sala'd and 19 before Surat Sala'd, as said above.

8. With reference to the Mus'haf we find that in each of the following openings is a verse: and . These are the openings of the 19 Suras of the 29 but the remaining 10 Suras start with openings that are not verses: and .

9. The opening of Surat 'Ar-Ra'd (آر در) contains the opening and the word را. If we order the openings containing the word را in the order followed in the Mus'haf, we will find that the number of these openings is 13: the letter ر (the letter ر and ه and ن and م and ه). Eight endings end with the letter ر, one ends with the letter غ and four end with the letter د.

10. The word را (آر در) occurs twice in the Qur'an. The first time is in verse 19 of Surat Al-Baqara, and the second time is in verse 12 of Surat Al-A'raf (آراف) in the Ra'd verse. What makes this correspondence between the two becomes even more noticeable when we learn that the frequency of the letters at the opening of Surat Al-Baqara (آراد) equals the total frequency of the letters in the Ra'd verse. This correspondence between the two opens becomes more noticeable when we learn that the frequency of the letters at the opening of Surat Al-Baqara (آراد) equals the total frequency of the letters in the Ra'd verse.

11. There are several groups that come as a series and, in fact, they were revealed as a series as ordered in the Mus'haf. These are the Hawameem (سورة الهاء) whose letters constitute a series of 19, 29, 20, 21, and 22 letters. Notice that the frequency of the letters ر and غ in the Ra'd verse equals the frequency of the letters in the Ra'd verse. Also the total frequency of the letters ر and غ in the word Ra'd in the Baqara verse equals the total frequency of the letters in the Ra'd verse. The correspondence between the two has a special note that is not evident when we learn that the frequency of the letters at the opening of Surat Al-Baqara (آراد) equals the total frequency of the letters in the Ra'd verse.

12. There are several groups that come as a series and, in fact, they were revealed as a series as ordered in the Mus'haf. These are the Hawameem (سورة الهاء) whose letters constitute a series of 19, 29, 20, 21, and 22 letters. Notice that the frequency of the letters ر and غ in the Ra'd verse equals the frequency of the letters in the Ra'd verse. Also the total frequency of the letters ر and غ in the word Ra'd in the Baqara verse equals the total frequency of the letters in the Ra'd verse. The correspondence between the two becomes more noticeable when we learn that the frequency of the letters at the opening of Surat Al-Baqara (آراد) equals the total frequency of the letters in the Ra'd verse. This correspondence between the two has a special note that is not evident when we learn that the frequency of the letters at the opening of Surat Al-Baqara (آراد) equals the total frequency of the letters in the Ra'd verse.

13. There are 29 Suras with openings and if we order these Suras according to their occurrence in the Mus'haf, we find that Surat Al-Ankaboot is the median Sura, preceded by 14 Suras and followed by 15. It is important to note that this order in the medial position of the group is also number 29 in the Mus'haf order. We should also note that the author of this book has mentioned that 19 words. It is 19(41), which means that it is followed by 28 verses through to the end of the Sura. In other words it is the middle position of the last 57 verses of Surat Al-Ankaboot, which is the position of Surat Al-Ankaboot with respect to the first 57 Suras of the Holy Qur'an, where it is preceded by 28 Suras and followed by 28. Also the verse count of Surat 57 is 29. Reflect on this!!

We have said that Surat Al-Ankaboot occurs in the middle of the 29 Suras with openings and that it is Sura 29 in the Mus'haf order. It seems that it is medial from more than one angle. (See Table)

<table>
<thead>
<tr>
<th>Opening</th>
<th>Correspondence</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Surat Al-Ankaboot</td>
<td>19/41</td>
<td>29</td>
</tr>
<tr>
<td>Surat Al-Shura</td>
<td>29</td>
<td>29</td>
</tr>
</tbody>
</table>

14. In a previous piece of research looking at the relationship of each Sura in the Mus'haf and the number of verses it contains, Jhalil found that there were 57 homogenous Suras with respect to their number of verses and serial numbers, i.e. odd/odd or even/even. When he divided the Qur'anic Suras into two sections (1-57 and 58-114) he found that there are 28 homogenous Suras in the first half and 29 homogenous ones. In the second half the ratio was reversed. In the 29 Suras with openings, there are 14 homogenous Suras and 15 homogenous ones. This means that there is some balance when we deal with the Qur'an as a whole, when we deal with it by halves, and when we deal with a group such as the group with openings.
Chapter 4

The Numerical Values of Letters of the Alphabet and the Numerical Miracle
The Arabic alphabet comprises 29 letters. However, in the Abecedarian alphabet, there are 28 because there is considered to be no difference between Hamza and Alef. What concerns us about this Abecedarian order is the link between it and the Jum’ah (the numerical values of the letters (the NVL) mentioned in the previous chapter. As mentioned above, the system is common to both Hebrew and Arabic but the Hebrew and Abecedarian Arabic systems only coincide up to the letter س. After that, Arabic has the extra letters ت and ج which can be combined in the mnemonic (though meaningless) phrase thanlath thalafth.

It is not easy to trace the origin of the Abecedarian order and the calculation associated with it in Semitic languages because views on it have diverged in such a way that it is difficult to decide which is correct or even to make a choice between them. The Jewish cuneiform system used extensively, Muslims have used it in historical dating, Sufis have revered it, and fortune-tellers, magicians and sorcerers have used it too. Thus, although the calculation may have had a religious basis it has been later distorted, altered and abused.

The Abecedarian order in North Africa differs slightly from the well-known order which was used in the past and from that which is in current use in the Middle East (same or different). In numeric form the latter consists of the following letters: (Arabic) آ، ب، ج، د، ح، خ، ط، ذ، ظ، ف، ض، ق، ص، ش، ر، ش، ت، ع، ز، ى، ك، ل، م، ن، ه، و، ى، ع، ع، ن، ى، ى، ى، ى، ى

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It is not easy to trace the origin of the Abecedarian order and the calculation associated with it in Semitic languages because views on it have diverged in such a way that it is difficult to decide which is correct or even to make a choice between them. The Jewish cuneiform system used extensively, Muslims have used it in historical dating, Sufis have revered it, and fortune-tellers, magicians and sorcerers have used it too. Thus, although the calculation may have had a religious basis it has been later distorted, altered and abused.

The Abecedarian order in North Africa differs slightly from the well-known order which was used in the past and from that which is in current use in the Middle East (same or different). In numeric form the latter consists of the following letters: (Arabic) آ، ب، ج، د، ح، خ، ط، ذ، ظ، ف، ض، ق، ص، ش، ر، ش، ت، ع، ز، ى، ك، ل، م، ن، ه، و، ى، ع، ع، ن، ى، ى، ى، ى، ى

The Arabic alphabet comprises 29 letters. However, in the Abecedarian alphabet there are 28 because there is considered to be no difference between Hamza and Alef. What concerns us about this Abecedarian order is the link between it and the Jum’ah (the numerical values of the letters (the NVL) mentioned in the previous chapter. As mentioned above, the system is common to both Hebrew and Arabic but the Hebrew and Abecedarian Arabic systems only coincide up to the letter س. After that, Arabic has the extra letters ت and ج which can be combined in the mnemonic (though meaningless) phrase thanlath thalafth.
create thousands of colors. The Jum\’ma\’l of white (أبيض) is 1+2+10+800=813.

The word "أبيض" (became white) occurs twice in the Qur’an. The first occurrence is in verse 107 of Sura 3, the second in verse 84 of Sura 12. The word "أبيض" (became white) occurs once in verse 106 of Sura 3. The word "بياض" (the white) occurs in verse 187 of Sura 2 while the word "بيضا" (white) occurs 6 times: 7:108; 20:22; 26:33; 27:12; 28:32 and 37:46. Meanwhile, the words "بيضاء" and "بيضاء" occur in verse 27 of Sura 35 and in verse 49 of Sura 37:

\[
\begin{array}{|c|c|}
\hline
\text{Word} & \text{Verse No.} \\
\hline
أبيض & 107 \\
أبيض & 84 \\
أبيض & 106 \\
أبيض & 187 \\
أبيض & 108 \\
أبيض & 22 \\
أبيض & 33 \\
أبيض & 12 \\
أبيض & 32 \\
أبيض & 46 \\
أبيض & 27 \\
أبيض & 49 \\
\hline
\text{Total} & 813 \\
\hline
\end{array}
\]

If we add together the verse numbers where the words which mean 'white' occur, we find that we have the same total as the Jum\’ma\’l of the word 'white' (أبيض), i.e. 813.

Example 5

Surat Al-Hadid is the last Sura in the first half of the Qur’an and is the only Sura named after a chemical element. Its order in the Mus\’ha\’f is 57. The Jum\’ma\’l of the word "الحديد" is 1+30+8+4+10+4+57 while the Jum\’ma\’l of the word "الحديد" is 8+4+10+4+26. We have already noted that 57 is the atomic weight of iron and 26 is its atomic number.

It is known in chemistry that the atomic number is the number of neutrons that the nucleus contains and that atomic weight is related to protons plus neutrons. So we ask: Is there a plan behind ordering the Sura according to the atomic weight of iron (57) which coincides with the Jum\’ma\’l of the word "الحديد"?

Some may say that the atomic weight of iron is 55.8 rather than 57. The fact is that there are 5 iron isotopes, which have atomic weights of 55, 56, 57, 58 and 59. What is noticeable is that Isotope 57 occurs in the middle while 55.8 is not related to atomic structure but is an average related to the percentage of the presence of each isotope in nature.

Following are some further remarks that emphasize the special importance of the number 57 in this context:

A- 57×The serial order of Surat Al-Hadid is 57 and the number of verses in it is 29. If we multiply 29 the result is 1653, which is the total of numbers 1-57. (i.e.: 1+2+3+4…+57)

B- The word "الحديد" occurs in the Qur’an in Sura 22 (‘Al-Hajj’) and Sura 50 (‘Qaf’) and the word "الحديد" occurs in Sura 17 (‘Bani Isra’il’). The word "الحديد" occurs in Sura 18(‘Al-Kahf’), Sura 34 (‘Sab‘a’) and Sura 57. After Surat Al-Hadid itself the word is not mentioned. Thus the word for iron occurs 6 times in the Qur’an in 6 different Suras. The word "الحديد" in Sura 17 is the 667th word in the Sura while the word "الحديد" in Sura 18 is the 1402th. The word "الحديد" in Sura 50 is the 1383rd word in the Sura while the word "الحديد" in Sura Al-Hadid (number 57) is the 461st. Thus the total for all the word positions is: 667+1402+368+177+183+461=3258, the square root of which is almost exactly 57, (57.0788 in fact).

C- The word "الحديد" comes in aya 25 as: "And We sent down iron." In reply to the implied question as to what the wisdom behind sending down iron is, this line is followed by the answer: "...In which is material for mighty war as well as many benefits for mankind, that Allah may test who, Unseen, will help Him and his Apostles, for Allah is full of strength, exalted in might." If we calculate the Jum\’ma\’l of this aya we find that it is 3263, the square root of which is again just over 57. (57.12 in fact). The difference between 3263 and the total of the positions of the word "الحديد" is 51 So, what is the secret?

Example 6
There are 29 Suras in the Qur'an opening with "luminous" letters, four of which begin with the letter ﷺ. These are: ﷺ (Sura 20); ﷺ (Sura 26); ﷺ (Sura 27); and ﷺ (Sura 28). In this chapter about verse endings in Dr. Fadid Samiria's book "Qur'anic Interpretation," he says: "Each Sura that begins with ﷺ begins with a detailed narrative about Musa (Moses) before other narratives. Examples of such Suras are ﷺ in Surat Ta'Ha (Sura 20) and ﷺ at the beginning of Surat Shu'araa (Sura 26). This pattern does not occur in Suras with other openings. What is held in common among Suras beginning with ﷺ is the detailed story of Musa at the beginning (of the Sura)."

In our research we have noted that the letter ﷺ occurs 19 times in Sura 28 (Al-Qasas). When we read Dr. Samiria's words and his observation that Suras beginning with the letter ﷺ elaborate on the story of Musa, we counted the frequency of the mentions of Musa himself and his brother Haroun (Aaron) in Surat Al-Qasas. We found that Musa's name appeared 18 times and his brother's once, a total of 19 appearances. It is worth noting here that among all the Prophets the concurrence between Musa and Haroun is unique – in fact they were commissioned with the message simultaneously. It is also worth noting that Sura 28 mentions no other Prophets' names except those of Musa and Haroun (aleihi salaam).

The numerical value of the letters making up ﷺ (Musa) is 116, while that of ﷺ (Haroun) is 261. Thus the total Sum of the two is 377. On the basis of this finding four observations can be made:

A- The word count of the verses containing the names ﷺ and ﷺ in Sura 28 is 377 which is the same value as the Sum of the two names together:

<table>
<thead>
<tr>
<th>Total</th>
<th>76</th>
<th>48</th>
<th>44</th>
<th>43</th>
<th>38</th>
<th>37</th>
<th>36</th>
<th>34</th>
<th>31</th>
<th>30</th>
<th>29</th>
<th>20</th>
<th>19</th>
<th>18</th>
<th>15</th>
<th>10</th>
<th>7</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse no.</td>
<td>377</td>
<td>29</td>
<td>26</td>
<td>13</td>
<td>16</td>
<td>27</td>
<td>18</td>
<td>17</td>
<td>14</td>
<td>19</td>
<td>19</td>
<td>27</td>
<td>18</td>
<td>32</td>
<td>16</td>
<td>38</td>
<td>17</td>
<td>22</td>
</tr>
</tbody>
</table>

B- ﷺ If we refer to 'The Concordance of Qur'anic Words' by Muhammad Fuad Abdul-Baq, we find that the frequency of ﷺ is 20 occurrences. If we add up the serial numbers of these 20 Suras containing ﷺ, we have a total of 377.

C- ﷺ In Suras beginning with the letter ﷺ, the frequency of the name ﷺ is seven times in the following verses: 30, 70, 90 and 92 in Sura 20 (Ta'Ha); 17 and 48 in Sura 26 (Ash-Shu'araa') which begins with ﷺ; and verse 34 from Sura 28 (Al-Qasas) which begins with ﷺ. If we add these verse numbers together the total is 377, i.e. 30+70+90+92+17+48+34.

D- ﷺ The frequency of the name ﷺ in Suras beginning with ﷺ is 46 times. If we multiply the Sum of the two names together: 19 × 377 it gives 7163. Thus the total of these two figures when added together is 5336+1827=7163. The surprise here is that 7163=19 × 377.

We do not think that the scope of the matter is limited to these four observations. Rather we feel the need to compile the various observations hoping to come up with a law for such cases.

Example 7

Allah (swt) says in Sura 15: "We have without doubt sent down the message and We will assuredly guard it (from corruption)." (Al-Hijr- 15:9) The Holy Qur'an has been preserved by Allah (swt) because it has been revealed for all nations until the Day of Judgement. Previous messages, however, did not need to be preserved because each Prophet was sent to his people in particular. What is the point in preserving a message that was valid only for a certain period, for a certain people and for a certain place?

It makes sense that this aya that describes the preservation of the Holy Qur'an is itself preserved in its position in this Sura and in other Suras. There might be more than one mathematical method to show this but here is one method that illustrates the point that involves a Sum calculation:

The theme of this aya is the ﷺ (the message) because the aya talks about the revelation of the message and its protection. If we look for the words ﷺ, which means the Holy Qur'an in this case, and find those which are prefixed by the definite article ﷺ, we find that the word ﷺ in 15:9 is the 63rd word. The next appearance of the word ﷺ is word number 575 in Sura 16. Next it comes as word number 1103 in Sura 21. After this it is word number 357 in Sura 25, followed by word number 62 in Sura 36. After this it comes as the 4th word in Sura 38 and finally as word number 63 in the same Sura. See the following table:

<table>
<thead>
<tr>
<th>Sura</th>
<th>Hij</th>
<th>Nahl</th>
<th>Al-Andibiyah</th>
<th>Al Fursan</th>
<th>Ya Seem</th>
<th>Sa'ad</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>ﷺ</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Serial no.</td>
<td>15</td>
<td>16</td>
<td>21</td>
<td>25</td>
<td>36</td>
<td>38</td>
<td>38</td>
<td>189</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Word no. in Sura</td>
<td>63</td>
<td>575</td>
<td>1103</td>
<td>357</td>
<td>62</td>
<td>4</td>
<td>63</td>
<td>227</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that the word ﷺ in Sura 15 is the 63rd word, as is the second occurrence of the word in ﷺ, i.e. the first and last appearance. This coincidence might make us stop and ponder the relationship between the word ﷺ in the first appearance: "We have sent down the message and We will assuredly guard it (from corruption)" (15:9) and the last: "What has the message been sent down to him [of all persons] among us?" (38:8) If we do we to find that:

A- The first aya of Surat Sa'ad is: "Sa'ad: By the Qur'an, full of admonition..." In other words, the Sura begins by talking about ﷺ, the message.

B- The verse count from 15:9 to 38:8 is 2166 words, which is 19114 -114× being the number of Suras in the whole Qur'an, and the theme of the aya here being the revelation of the Qur'an and its protection.
C- Aya 9 of Sura 15 and aya 8 of Sura 38 consist of 19 letters of the Arabic alphabet:

، ا  ،ء  ،ر  ،ذ  ،ح  ،ب  ،ن  ،م  ،ل  ،ك  ،ق  ،ف  ،ع  ،ظ  ،ش  ،ز

(،ا  ،ء  ،ر  ،ذ  ،ح  ،ب  ،ن  ،م  ،ل  ،ك  ،ق  ،ف  ،ع  ،ظ  ،ش  ،ز)

vaf

مم

28448،

و

ي

،

the Jum' al of these letters being 2530 If we subtract this figure from the Jum' al of aya 15:9 the result will be 2530-2416=114, again the total number of Suras in the Qur'an.

D- As can be seen in the table, if you add up the serial number of the Suras that contain the word number of the letters in those Suras, you will be amazed to find that the total equals the Jum' al of 15:9, which is 2416!!!
Chapter 5

The Mathematical Miracle and Astronomy
Sura 74 belongs to the early revelation phase of the Holy Qur'an and it contains elaboration on the number about 19: "Nay, verify by the moon and by the night as it retreats and by the dawn as it shineth forth. This is but one of the mighty portents." (74:32-35)

Night and day result from the sun's relation to the earth. But what is the relationship of the sun, the moon and the earth with the number 19? If we refer to astronomy books, we find that there are several relationships. We have discussed these at length in our book 'The Miracle of the Number 19 in the Holy Qur'an: Promises Awaiting Outcomes', but our main concern here is to give some examples relating to the Holy Qur'an and astronomy without referring to its relation to the number 19 or any other number:

Example 1

The solar year is 365.2422 days, while the lunar year is 354.361 days. Thus the difference between the two is 10.8752 days. Thus, after 33.58 solar years the total number of these differences is one solar year, i.e. 365.2422/10.8752=33.584. In other words, the lunar year coincides with the solar year at the same starting point every 33.58 years. We can consider each revolution to be one cycle of 33.58 years. In the light of this if we ask in what years of history after the birth of Christ was the 19th cycle, we find that it began in the year 604 CE (AD) and ended in 638. It is noteworthy that the Prophet Muhammad received his first revelation six years after the start of the cycle in 610 and he died in 632 six years before its end, making the period of the message the focal point of the 19th cycle.

Example 2

When the earth revolves around the sun, it has revolved around itself 365 times while the moon will have revolved around the earth 12 times. Thus, one revolution of the earth around the sun contains 365 revolutions of the moon and 12 revolutions of the moon around the earth and around itself. That is why astronomers say that the year is solar and the month is lunar. Referring to 'The Concordance of Qur'anic Words' by Muhammad Fuad Abdul-Baqi we find that the words for 'day' and 'a day' – occurring in the singular are repeated 365 times, noting that one occurrence of the word 'day' was dropped from the concordance by mistake, a fact that was pointed out in the introduction of the work. We also find that the words for 'month' and 'a month' – in the singular are repeated only 12 times. Why are the words the words "day" and "month" counted in the singular? We think that this goes back to two matters: Firstly, in Arabic a year is 365 (singular), not 366. Likewise, a year is 12 months (plural). Secondly, a year is one revolution of the earth around the sun and this includes 365 revolutions of the earth around itself and 12 revolutions of the moon around the earth and around itself too. Some people have objected to AbduRazzaq Al-Nawawi not counting the words "day" and "month" and they object this is somehow justified when there are no direct rules for counting. Here we count and we do count when it is not attached to the script to what follows it. If the word form "day" and "month" had been written as "Zenior" or "Zenior" we would have counted it. In the light of this, we count the word forms "day" and "month" and we do not count "year" and "year" because in the Qur'anic word count we deal with script rather than meaning. Nevertheless we have noticed that the words "day" and "month" occur 475 times in the Qur'an, which is the number of earth days in 19 years of the sun. The day of any star or planet is its revolution once around itself. The day of the sun equals 25 days of the earth so when the sun has revolved around itself, the earth will have revolved 25 times around itself. Consequently, when the sun has turned 19 revolutions, the earth will have turned 19475=25 times. Thus, 475 is the number of earth days in 19 days of the sun.

When the earth revolves once around the sun, it will have revolved around itself 365 times and around the earth 12 times. This revolution is called one year. A year then, is the return of the earth to the point from which it started revolving around the sun. However, when this return of the earth occurs, the moon will not have returned to its starting point. Thus, "year" means return of the earth to its starting point, but not the return of the moon. Astronomers say that the moon and the earth meet at the same position at each passing year (i.e. 365.2422/12=30.435 years). In other words, it occurs 12 times in the Holy Qur'an and that this number is the same as the number of even-numbered years. For example, a year is a revolution of a complex revolution not related to the circle around the earth. This revolution is called one year. A year, then, is the return of the earth to the point from which it started revolving around the sun. However, when this return of the earth occurs, the moon will not have returned to its starting point. Thus, "year" means return of the earth to its starting point, but not the return of the moon. Astronomers say that the moon and the earth meet at the same point every 19 years. In other words, it occurs 12 times in the Holy Qur'an and that this number is the same as the number of even-numbered years (i.e. 365 days) every 19 lunar years. As for the "year" in the Qur'an, it occurs 7 times, being the number of odd-numbered years, those containing 355 days.

Example 3

Of Nuh (Noah), peace be upon him, Allah (SWT) says in Sura 29 (Al-Ankaboot):

- "He tarried among them a thousand years less fifty years. (mubtadaa)"
- "The fact is that he came to them in the year of the first birth of the camels. (mubtadaa)
- "And didst thou not stay in our midst many years of thy life?" (28:16)

If we look for the opposite notion then we find that there is no word "year" in the Qur'an clearly indicating the lunar year, just as there is no word "mubtadaa" in the Qur'an clearly indicating the solar year, though this does not necessarily mean that the concept of the "year" in the Qur'an does not include the concept of lunar year. It is noticeable that when the Holy Qur'an intends maximization, it uses the word "horse", say, such as in the verse: "And didst thou not stay in our midst many years of thy life?" (28:16) Also in the "year" and "day" of the Holy Qur'an, the word "year" is more times, this indicates a more complex revolution not related to the earth alone but to the earth and the moon together. While the concept of the "year" (the day) is well defined with respect to the earth and with respect to the revolution of the sun, the concept of the "year" (a year) is multifaceted, as there are star years, tropic years, perigee years, ecliptic years… the lengths of which vary. Hence, there are two types of years (years) and not simply the concept of "year" (year). It is also noticeable that, as mentioned earlier, the "year" occurs 12 times in the Holy Qur'an and that this number is the same as the number of even-numbered years (i.e. 365 days) every 19 lunar years. As for the "year" in the Holy Qur'an, it occurs 7 times, being the number of odd-numbered years, those containing 355 days.

"Verify the transposing of a prohibited month is an addition to unbelief: The Unbelievers are led by wrong path: for they make lawful one year, and forbidden another year." (9:37). It is known that this verse talks about the Unbelievers' tampering with the order of the Sacred Months, which are months of the lunar year.

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Astronomers classify the solar year into star year (365.25636 days) and tropic year (365.2422 days). If we take the averages of the star and tropic years, the number of days in 1000 years is 365249 days. Astronomers also divide the lunar year into star year (327.8992 days) and tropic year (354.36707 days). If we take the averages of the star year and the tropic year, the number of days in 1000 years is 5017056 days. Now we can do the following subtraction: 365249 – 5017056 = 3481933 days. This is equal to 953.3 tropic years and 953.28 star years. Therefore it becomes clear to us that Noah stayed 953 years as might be understood from the first glance. Is there numerical evidence for this conclusion we have come to?
A. Sura 71 in the Holy Qur'an is Surat Noah. What is the relation of this Sura to how long he stayed and to the conclusion we have reached above? The reader will be amazed when he does a letter count of Sura 71. The number of letters is 953, which is the length of Noah's stay by astronomical calculation.

B. The letter occurrences in Sura 71 are as follows:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Frequency</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>ل</td>
<td>192</td>
<td></td>
</tr>
<tr>
<td>ب</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>ت</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>ع</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>ج</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>د</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>ط</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>ع</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>ج</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>د</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

When we check the letter frequency of Surat Noah, we find the letter ج repeated 3 times only. It could not have been possible for any of the other letters to be repeated 3 times. What is noticeable is that the number 3 is the difference between 953 and 950, the period Noah stayed preaching to his people, as we calculated astronomically above, and as understood from the Qur'an at first glance, respectively. The matter is even more striking when we realize that the letter ج occurs only in the words: "So they stayed in their Cave three hundred years and (some) add nine (more)." Isn't it amazing that Surat Noah does not have the letter ج except in the word جو in جوج. Is the aim to draw attention to the difference between the length of his stay from the first-impression and the real length of his stay? Or are there other secrets related to the world of astronomy and other worlds?!

Example 4

Allah SWT says in Sura 18: "Allah knows best how long they stayed..." (18: 25, 26) The length of stay of the People of the Cave as stated in this aya is 309. While the Qur'an does not explicitly state the number of the People of the Cave, it states the length of their stay in the cave, then comments by adding: "Allah knows best how long they stayed..." Is this comment intended to emphasize the reliability of this number at a time when claims and opinions proliferate? Or is there some other aim? The majority of interpretations take the first view, but is it not possible that the clause "Allah knows best how long they stayed" hints that Allah knows best about the truth of this number 309, its meaning and secrets, and the wisdom behind the period the People of the Cave stayed?!

Many interpreters, past and modern, maintain that 300 solar years are equal to 309 lunar years. This means to them that the People of the Cave stayed 300 solar years, i.e. 300 lunar years with 9 solar years added to them. The number 300 stays the same except in the word جو in the جو which is followed by a feminine noun form while the جو in جو is masculine. This remark may support our previous remarks on this subject.

3. The name of Sura 18 shows the importance of the narrative about the People of the Cave in the Sura. The story starts with aya 9: "Or dost thou reflect that the Companions of the Cave and of the Inscription..." As for the length of their stay, it is stated in aya 25: "So they stayed in their cave 300 years and (some) add nine (more)." In the language of numbers, if we start the word count from the beginning of the story (verse 9), we find that the word coming after the phrase "so they stayed in their cave" is the 309th word. Reflect on this!!
Chapter 6
The Significance of Number in Sura 72: 'Al-Jinn'
The Significance of Number in Surah 72: 'Al-Jinn'

In his book 'The Numerical Miracle of the Qur'an', the Syrian writer Sidqi Al-Beik counted the number of integers in the Holy Qur'an and found them to be 285. The following table shows his findings:

<table>
<thead>
<tr>
<th>Integer</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency</td>
<td>145</td>
<td>15</td>
<td>17</td>
<td>12</td>
<td>27</td>
<td>24</td>
<td>5</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
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After checking with the 'Concordance of Words in the Holy Qur'an' by Mohammed Fuad Abdul-Baqi we found Albeik's results to be correct, noting the following points:

1. In this result we relied on the accuracy of the Concordance.
2. The number one occurred in the Holy Qur'an in the following forms: 
أحد واحد واحد أحمد.
3. The word "م٦" occurs in the concordance 33 times, but in fact the frequency is 32 times because أحمد عمست كوكب "أحد عشرم" is counted in the frequency of "أحد عشرم" which is literally one and ten.
4. The clause in Sura 50 ('Al-Qaf'), contains the number 300 and the number 9 directly, but the number 309 is the one that registers in the mind and is, in fact, the one intended because the Companions of the Cave stayed 309 years. Indeed, as discussed in the end of the previous chapter, the word that follows the phrase "و (وضمن في خموم)" is the 309th word if we start the word count from the beginning of the story of the Companions of the Cave. (There is no number five in the text)
5. With reference to Noah, the verse (ref?) contains the number 1000 and the number 50 directly. However, the number 950 is the one that registers in the mind and is, in fact, the one intended. Indeed, Noah stayed with his people preaching for 950 years or close to that number as we explored in the previous chapter. We have also shown in a previous study relating to the letter count of Sura 72.
6. We have mentioned that the number of integers in the Holy Qur'an is 285, a number which is equal to 19×15. We have previously noted in more than one study the relation of this number 285 to various numerical issues.

Sura 72 and its Relation to the Numbers 285 and 19

Surah 72 is the only Surah in the Holy Qur'an which ends with the word "عَدَّة" occurring in the verse. So, what is the relation of this word to the number of integers in the Qur'an? We find the answer lies in the number of words in Surah 72, i.e. 285 words. The verse count of Surah 72 is 28 ayah. This means that the number of verse endings in the Surah is also 28. A verse ending or فاصلة (plural فواصل) is the word that comes at the very end of each verse. The verse endings of Surah 72 are: "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"، "أحد", "و (وضمن في خموم)"، "عَدَّة"， "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"، "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"، "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"، "أحد", "و (وضمن في خموم)"， "عَدَّة"， "عَدَّة"， "أحد", "و (وضمن في خموم)"， "عَدَّة"، "عَدَّة"، "أحد", "و (وضمن في خموم)"， "عَدَّة"، "عَدَّة"， "أحد", "و (وضمن في خموم)". What is noticeable is that there are 27 endings, each consisting of 4 letters except for one ending which is made up of 6 letters (عَدَّة). This means that the number of letters comprising these endings is (4×27) + 6 = 114, i.e. 6×19, which is the number of characters in the Holy Qur'an. This also means that the last letter of the word عَدَّة is the 114th letter. Is this a matter of chance that the word عَدَّة combines indicating both the number of integers in the Holy Qur'an and the number of chapters contained therein?

So that the readers may not think the aforementioned finding is sheer chance, we must draw their attention to the following observations:

1. The number of verse endings of Surah 72 is 28. If we omit the repeated endings, we find that the number of endings is 19.
2. The Arabic alphabet has 29 letters. It is noticeable that the unrepeated 19 endings in Surah 72 consist of 19 letters of the alphabet.
3. It is noticeable that the unrepeated 19 endings in Surah 72 consist of 19 letters of the alphabet.
4. The number of verse endings of Surah 72 is 28. If we omit the repeated endings, we find that the number of endings is 19.
5. The number of verse endings of Surah 72 is 28. If we omit the repeated endings, we find that the number of endings is 19.
6. The number of verse endings of Surah 72 is 28. If we omit the repeated endings, we find that the number of endings is 19.

It was pointed out earlier that there are 19 unrepeated meanings in Surah 72. What is noticeable is the fact that 10 of these meanings are repeated 23 times in the verse endings of Surah 72. What is noticeable is the fact that 10 of these meanings are repeated 23 times in the verse endings of Surah 72.
72. What is noticeable is that there are 91 endings in Sura 18 containing 4 letters as is the case with the majority of Sura 72 verse endings, which means that there are 19 endings in Sura 18 which do not consist of 4 letters.

These numerical observations invite us to check the meanings of the two Suras more carefully. At a quick glance we find that Sura 18 begins with a protest against those who claim that God had a son: "And to warn those who say: Allah hath begotten a son. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood!" (18:5) This is also what we find in the opening verses of Sura 72: "And exalted is the majesty of our Lord: He has taken neither a wife nor a son. There were some foolish ones among us who used to utter extravagant lies against Allah. But we do think that no man or spirit should say aught that is untrue against Allah." (72:3)

It is clear that each of the two Suras begins with denial of a son. It is noticeable from the numerical point of view that the total frequency of the letters making up the word بَنُو (son) in Sura 72 is 457 letters 

[1] This is the total number of letters constituting the 110 verse endings of Sura 18 which ends with "Say: I am but a man like yourselves (but) the inspiration has come to me that your God is one God. Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." (18:10) After this is Sura 19 (Maryam), whose serial order is significant because it describes the Messiah's (Jesus) birth and denies the claimed sonship attributed to him: "Such was Jesus the son of Mary: (it is) a statement of truth about which they vainly dispute. It is not befitting to the majesty of Allah that He should beget a son. Glory be to Him!" (19:34-35).

In the light of the aforementioned numerical remarks about Sura 72, we felt we needed to reconsider the interpretation of the last three verses of Sura 72: "He alone knows the Unseen, nor does He make anyone acquainted with His mysteries except an apostle whom He has chosen. And then He makes a band of watchers march before him and behind him in order that He may know that they have truly brought and delivered the messages of their Lord. And He surrounds (all the mysteries) that are with them, and takes account of every single thing." The opinion we express about these verses is for study and investigation.

The key to our interpretation is the phrase: "...before him and behind him..." The meaning could be before the appearance of the Apostle and after his appearance, and this is obvious. The evidence for this is plenty. One is seen in the Arabic idiom: سَيِّدَاءَتَاتُ أُمَّةِ وَهَمْ خَلِيفَةٌ which means "Shortly before the Hour". The Khalifa (Caliph) is given this title because he comes after those before him. Thus the meaning of the verses can be: Allah is the All-Knower of the Unseen and does not acquaint anyone with his mysteries except the holy Apostles whom He has chosen. He creates (before their appearance) first signs or harbingers revealed by angels who watch the progress of nations and supervise their destiny. The Unseen, delivered by angels and revealed before the appearance of the Apostle, is what Allah has permitted and chosen.

Hence we read in books concerning the biography of Prophet Mohammad's mother, Aamina, and her vision when she was ordered to name her son Muhammad. The Christian and Jewish transmitted heritage about Mohammad's future appearance was a revelation and angelic inspiration to prepare them for his appearance peace be upon him. It is said in the Prophet's Hadith that Satan insinuates evil while the angel inspires. This is confirmed and known. It seems that the role of angels does not end with the going of the Apostle, but that they continue to keep watching, guarding and inspiring. These inspirations come at the right time so that the message will be delivered to the people. If one says that the message of the Apostle has been delivered and the responsibility is thus handed over, our response is: The message has been delivered but the further significance and meanings can be discovered at any time. Thus the message will continue to be delivered till the Day of Judgement. It is then that it will have been completely delivered and thereby not only the world of reality will be unveiled but also the world of the Unseen. Then the Hour which the Idolaters asked about will be night: "Say: I know not whether the punishment which ye are promised is near or whether my Lord will appoint for it a distant term. He alone knows the Unseen, nor does he make anyone acquainted with His mysteries. Except an apostle whom he has chosen..." This means that the Day of Judgement will not come until the message is completely delivered.

In the light of this interpretation we can summarize the import of the verses as follows:

1. The unveiling of the Unseen is concerned with the messages and this could happen:
   A. Before the appearance of the Apostle. In this case the Unseen foreshadows his appearance, and this is an endorsement of the Apostle.
   B. At the time of the appearance of the Apostle where the revelation of the Unseen is an endorsement and evidence for him.
   C. After the going of the Apostle. Here the role of the angels continues whereby they inspire people to explore and extract the hidden treasures of the message.
   2. The Hour will not come until the message of the Apostle is completely delivered and the hidden meanings discovered: "And He surrounds all the mysteries that are with them and takes account of every single thing." (72:28)

What the angels inspire of Allah's knowledge is only what Allah has permitted. What is learned is only what Allah has taught. Allah has counted everything which is a number, that is, anything whose reality is based on numbers. Therefore, understanding the numerical basis of things brings us closer to understanding their true nature and reality. This means that our understanding of Qur'anic numbers brings us closer to the true understanding. This includes Qur'anic prophecies pertaining to the future.

Epilogue

At the end of the day, these are inductive observations which we hope will arouse in the reader the motivation for research. We also hope that our conviction about the existence of numbers in the Qur'anic structure has been confirmed. It is hoped that such conviction will yield further efforts, so that the light of truth will shine in the minds and hearts of many of those who seek the truth.

The Noon Center is always ready to receive your observations, criticisms, corrections and advice. This task is much bigger than can be handled by one research center. The expected yield will be very great and of enormous benefit, insh'Allah.

"Our Lord! In Thee do we trust. And to Thee do we return in repentance:

To Thee is our final Goal!" (60:4)

Appendix

Noon Center for Research and Qur'anic Studies