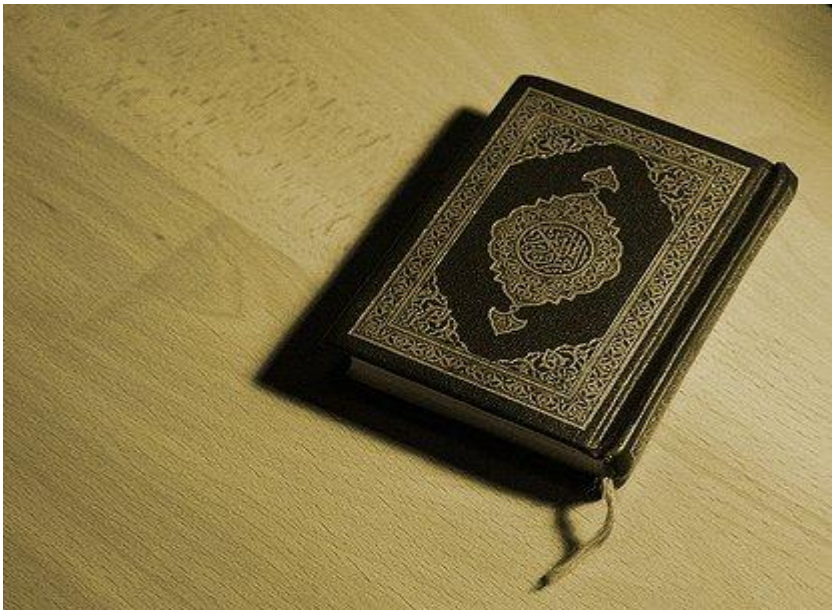
SOME BASIC GUIDELINES TO NUMERIC MIRACLE



We begin with the story behind this recent discovery, that of the numeric miracle of the Holy Qur'an. We will answer important questions, and respond to some criticism that has targeted this topic.

Among these questions are the following: What are the benefits, anyway, of the numeric miracle of the Qur'an, for both Muslims and non-Muslims? What is the story of Rashad Khalifa, the man who claimed both prophethood and the discovery of a mathematical system in the Qur'an? Does the mathematical technique known as Arabic gematria, or the Abjad numerals, hold any merit? What about the various recitations of the Qur'an, and do they contain a numeric miracle?

In this first part of the book, we will establish some important guidelines that must be followed when extracting numbers from the Holy Qur'an. We will also demonstrate that we have adhered to these guidelines, and to a sound scientific method that has been followed throughout this entire book. Finally, we will end with a brief, yet captivating numeric example from Surat al-Kahf (Chapter: The Cave).

The Story Behind this Book

My story began in the early '90s, when I met a young man who never registered to the whole concept of God and religion. I was born and raised a Muslim my entire life, and always believed that the Holy Qur'an was a Book sent down from God Almighty to all of mankind. Because of my upbringing in a Muslim environment, I have to say that meeting someone who didn't believe in God was a rather intriguing, albeit awkward experience! Nevertheless, we slowly became good friends.

I didn't consider myself very religious, and was certainly no preacher! Naturally, however, our conversations tended to veer in the direction of the Qur'an's miracles and the notion that this Book was the word of God, as this was a topic that both of us were eager to discuss.

I would show him verses from the Qur'an that had truly moved me as I had memorised them, mainly because of their beautiful meaning and wonderful eloquence. Afterwards, I would ask him if there were ever any "man-made" books that were this eloquent in speech, and contained such deep meaning.

His responses were immediate, as he argued, for instance, that old Arabic poetry was of greater eloquence. He said that old English literature, such as that of Shakespeare, was also more eloquent. And to close the curtain on this subject of linguistic excellence, he recommended that I'd read the sayings of some of the great Indian rulers of the past, because, according to him, in these words was wisdom and literature far greater than that of the Qur'an.

To this, I had no response. One thing I knew for certain was that many Arab (and non-Arab) Muslims who have read the Qur'an will confirm that there is something truly special about the way its Arabic sounds; something different to any other Arabic writing. Although both of us were native Arabic speakers, neither of us was an expert on the language, which made convincing him that the Qur'an was a divine piece of literature a rather hopeless task!

The Qur'an's miracles

We had a handful of discussions around the Qur'an's miracles afterwards. I told him of the Qur'an's correct prediction (al-Ruum, 30:1-4) that the Romans would defeat the Persians in the early 7th century, shortly after they had been severely defeated by the Persians and were unlikely to recover and be victorious. We spoke about the Qur'an's description of the sun's orbital system, the mountains being described as pegs inside of the Earth, the accurate account of the different stages of an embryo's development in the mother's womb until the formation of the child, and many more historic and scientific phenomena contained in the Qur'an.

At the end of it all, however, his answer was one and the same, namely that he was neither a scientist, nor a historian, nor was he an expert on the fields of medicine, geology or outer space!

My friend was relentless; he enjoyed the fact that there was nothing that interested him about the Qur'an, and challenged me to find that special something that would kill his boredom.

All I could think of now was the language of numbers, as I thought of the few numeric arrangements I had read about in some books on the numbers of the Qur'an. They talked about the number 19, and that it represented a truly unique and inimitable miracle. Although what I had read about the number 19 was only a small deal, it was certainly very interesting, so I decided to give it a go. But could numbers convince him, when the historic events, scientific facts, and perfect language of the Qur'an could not?

The number 19 and the Qur'an's first verse

I opened the first page of the Holy Qur'an and showed him the very first verse:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of God, Most Gracious, Most Merciful

Al-Fatihah, 1:1

Then, I explained to him: "This verse carries an astonishing numeric fact, because when you count its letters just as they appear in the Qur'an, you will find it consists of exactly 19 letters. And if you look for this verse across the Holy Qur'an, you will find that it is repeated precisely 114 times, and the number 114 is actually a multiple of 19." Pulling out my calculator, I plugged in the numbers, hit the equal sign, and showed him the result:

114 = 6 x 19

I then asked: "Could this connection with the number 19 have been simply coincidence? Or did someone intentionally organise and perfect these numbers?".

For the first time in several weeks, I sensed signs of hesitation and surprise on my friend's face; perhaps it was because he saw the result with his own eyes. I could not help but smile, and looking at my expression, so did he. He then replied: "This has to be a coincidence."

But after a few moments of reflection, he told me: "If you prove to me that the *entire* Holy Qur'an contains a perfectly designed numeric system, then, and only then, will I believe that it's a Book from God."

The journey to find a miracle

That encounter with my friend was the inspiration I needed to begin this long and wonderful journey of finding and unravelling what I believed was a hidden numeric miracle in the Holy Qur'an. I searched for this system of numbers in the few books that I could find on the subject. Unfortunately, everything I came across merely *hinted* to some numeric arrangements revolving around the number 19 and other odd and prime numbers. These arrangements, however, were very few, lacked much consistency, and certainly were not sufficient enough to persuade my friend and other non-Muslims, perhaps even Muslims themselves!

Then I began thinking along the following lines: Didn't God Almighty reveal the Qur'an? If He did, and since the Qur'an itself actually states that it is divine revelation, then it simply must be perfect in *every way*. In other words, there cannot be anything random, or unsystematic, about it. Since Muslims believe that every *letter* in the Qur'an is the word of God, then if it does contain an intricate numeric system, then that system must cover *all* of its chapters, verses, words *and* letters, not just some. Logically, since God designed this system, there must be a purpose behind it, because nothing He creates is haphazard:

And We created not the heavens and the earth, and all that is between them, for mere play.

Qur'an, 44:38

I remembered God's words confirming that nothing in the Qur'an has been ignored:

1. ...We have neglected nothing in the Book... (Qur'an, 6:38)
2. ...and We have sent down to thee the Book explaining all things...(Qur'an, 16:89)
3. We have put forth for men, in this Qur'an every kind of Parable...(Qur'an, 39:27)

I then reflected on the following verse, a powerful statement addressed to mankind more than 14 centuries ago:

Do they not consider the Qur'an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.

Qur'an, 4:82

This verse, I realised, contained an invitation to ponder upon and study the elaborate arrangement of God Almighty's words, which cannot contain the kind of randomness and contradiction often found in the words of man.

I then sincerely prayed to God for His guidance in helping me discover a miracle that would serve as tangible, concrete evidence to mankind, one that emphatically illustrates that only

He could have sent down this Qur'an. And with that, I present to you, my dear readers, this book, the fruit of more than ten years of dedicated effort and tireless research.

Questions and Criticisms

There are some questions that need to be covered before delving into the newly revealed secrets of the Qur'an's numeric miracle.

What's the point of studying the Qur'an's numbers?

Many readers question the whole point behind studying the numeric miracle of the Qur'an. From my own extensive work on this topic, among the most important benefits I was able to recognise are the following:

1- For Muslims like myself, at least, studying the Qur'an's system of numbers is a response to God Almighty's call when He states: {Do they not consider the Qur'an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.} (Qur'an, 4:82). In this verse is a call to deeply ponder upon this Qur'an, study its verses and words with care, and examine what makes its divine speech different to any other speech.

2- The examination of the Qur'an must not be limited to the study of its miracles from only a scientific, linguistic or legislative point of view, for instance. Mathematics, one of the most important disciplines known to man, is yet another medium through which the Qur'an can be explored. The fascinating numeric arrangements we are about to witness in the Qur'an are unique in the sense that they are unmatched by any other book, and such a flawless system would not have existed had it not been perfectly designed by someone possessing much greater knowledge and wisdom than that given to human beings.

3- The numeric inimitability of the Qur'an is a new perspective from which to present the message of Islam to people of other faiths. This numeric miracle is perfectly suited to today's 21st century, an age where digital information and numbers are critical features of everyday life. As the world's inhabitants become more digitally tuned, the Qur'an's beautiful system of numbers may well prove its appeal to a much wider audience than perhaps anticipated.

4- There exists a wide spectrum of people, including scientists and academics, among others, who only have faith in what they see before their own eyes; in tangible, physical reality. To them, witnessing the Qur'anic calculations for themselves is a more effective communicator than reading, for instance, about the Qur'an's eloquent speech. The language of numbers is, after all, a universal tongue.

The controversy of Dr. Rashad Khalifa's discoveries

In 1982, a biochemist by the name of Dr. Rashad Khalifa wrote a book entitled "Quran: Visual Presentation of the Miracle", in which presented a theory about the Qur'an's numeric miracle which, according to him, was entirely and solely based upon the number 19. Although some of his numbers were correct, it soon appeared that not only were many of his results inaccurate, but that he even fabricated and manipulated numbers to fit his calculations and went so far as to claim that he was a messenger of God!

In short, this man based his book on the idea that certain Qur'anic letters and words are repeated in the Qur'an a number of times that is always a multiple of 19. One of his main examples is found at the beginning of his book, and is a useful summary of where he went right and wrong.

According to him, each of the four words making up the Qur'an's opening verse, the Basmala, is repeated an exact number of times, and each of these numbers is a multiple of 19. The Basmala verse is the following:

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In the Name of God, Most Gracious, Most Merciful

Surat Al-Fatihah, 1:1

His own calculations revealed the following results:

1- The first word (بسم), meaning "In the Name of" originates from the word (اسم), which means "name", and is repeated 19 times in the Qur'an.

2- The second word (الله), or "God", occurs 2698 times in the Qur'an, which is a multiple of 19 since 2698 = 142 x 19.

3- The third word (الرحمن), which means "The Most Gracious", is found 57 times, a multiple of 19, because 57 = 3 x 19.

4- The final word (الرحيم), or "The Most Merciful", is repeated 114 times, and 114 is a multiple of 19 since 114 = 6 x 19.

After a significant amount of time and research (and manual counting!) I concluded that these results were mostly incorrect. These were my findings:

1- The first word in its various forms[1] occurs 22 times and not 19 times as he claims. Strangely, although he does point out that this word has a precise spelling in the Qur'an's opening verse, and that this precise spelling of the word is repeated only 3 times across the Qur'an, he chooses not to include these 3 occurrences into his result. In other words, he doesn't even count the word (بسم) from the Qur'an's first verse as one of his 19 repetitions of the word!

2- The word (الله), meaning "God", is repeated 2699 times across the Qur'an, not 2698 times, and it is quite peculiar how he was only one word short of the right number! The number 2699 is in fact a prime number; that is, it is only divisible by itself and 1, and in this, perhaps, is an interesting reference to the uniqueness and Oneness of God Almighty.

3- The third word in the Basmala is (الرحمن), or "The Most Gracious", and according to him, it occurs 57 times in the Qur'an. This number is absolutely correct.

4- Finally, he claims that last word, (الرحيم), meaning "The Most Merciful", occurs 114 times in its various forms[2]. It is in fact repeated 115 times[3]. The additional mention of this word which he doesn't count is towards the end of Surat al-Taubah, where God Almighty states:

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

al-Taubah, 9:128

His justification for excluding this word is that the one being described in this verse is the Prophet Muhammad (pbuh) and not God. But regardless of meaning, this word is nevertheless cited in the Qur'an and simply must be counted. And even if his method is to

[1] (بسم) and (باسم), which both mean "In the Name of", as well as (اسم), which means "name" and(الاسم), which means "the name".

[2] Including (الرحيم), (رحيم) and (رحيما).

[3] Muhammad Fawad Abdul Baqi, ed., *Al-Muajam-al-Mufahras Li-Alfazil Quranil Kareem* (Shabb Press, 1945). This is a comprehensive, indexed glossary of all the citations of every word in the Holy Qur'an, and we have confirmed this result by looking for the repetition of this word directly from the Qur'an.

count words according to meaning, he doesn't apply this to all the words he counts, which certainly raises some question marks as to the consistency of his research.

Out of these four words, Dr. Khalifa produced only one correct number. The same types of flaws, in fact, are found across the rest of his book.

Anyone who studies his work closely will realise that quite often, he may count correctly and find a number which is not a multiple of 19. He would then add a few numbers to this result in order to make it a multiple of 19, justify this strange inclusion, and leave it at that. Also, he often uses various excuses to *omit* certain words or letters (as he did in the above example) and hence make them multiples of 19.

Sometimes, he counts words while ignoring their linguistic meaning, and other times, he counts words in accordance with their linguistic meaning. In brief, the goal behind his entire work is not to present a real Qur'anic miracle, but to merely to impress and amaze readers with his calculations. The fact that he attempted to prove that he was a messenger of God by looking for the repetition of the words of his own name in the Qur'an is enough evidence of that.

Nevertheless, despite all that, Dr. Rashad Khalifa did reveal some important findings regarding the miraculous nature of the number 19 in the Qur'an. He certainly discovered glimpses of a numeric system based on this number. For instance, he noted that there are 114 chapters and this number is a multiple of 19. In addition, the first verse of the Qur'an, the Basmala, consists of 19 letters. This verse, he highlights, is repeated across the entire Qur'an 114 times, or 6 x 19.

He also examined the mysterious disconnected letters found at the beginning of about a quarter of the Qur'an's chapters. These unique letter combinations do not form actual words, but mere phrases that have challenged Muslims scholars to this very day, and whose mysteries are yet to be unlocked (we will consider them in part 7 of the book). The verdict made by the majority of these scholars is that these mystifying letters are one of God Almighty's Qur'an's miracles and that only He knows their full meaning, yet attempts to discover some of their significance have not been discouraged. Some of these "special phrases", as we will call them in this book, are one-letter long, others two, three, and four, in addition to one five-letter phrase.

One chapter which begins with a special phrase is Surat Qaaf (Chapter: The Letter Qaaf), which, as the name suggests, starts with the single Arabic letter (ق) "Qaaf" as its first verse. Dr. Khalifa consequently looked for the number of times this letter is repeated across this chapter, and found that it occurred 57 times, which is not only correct, but is a multiple of 19 as well since 57 = 3 x 19. He also examined Surat Yaasin (Chapter: Yaasin), a chapter whose first verse is the special phrase (يس), a combination of the letters (ي) "Yā'" and (س)

“Sīn”. He found that these two letters are repeated across the chapter exactly 285 times, which is a multiple of 19 because 285 = 15 x 19. This, also, is correct.

Dr. Khalifa also correctly noted that the very first chapter that was revealed from the Qur’an, namely Surat al-‘Alaq (Chapter: The Clot), consisted of precisely 19 verses.

However, he hastily concluded that all the letters of the Qur’an are based upon this number, forgetting the rest of the Qur’anic numbers, and most importantly, perhaps, the number 7. He proclaimed that all the special phrases are repeated in their respective chapters a number of times that is a multiple of 19, however, not only were the majority of his numbers incorrect, they were often highly inaccurate, as he attempted to astound his readers when all he was really doing was deluding them.

Nevertheless, it unfortunately did not end there with Dr. Khalifa. Using a technique by which he gave each Arabic letter a numeric value, in addition to his own unique way of counting, adding and subtracting numbers, he claimed that as “messenger of the covenant”, as he called himself, he had successfully predicted that the world would end in the year 1710 of the Hijri calendar. The number 1710, peculiarly, was once again a multiple of 19.

This controversial prediction caused many scholars to begin seriously doubting and questioning this man’s intentions, because according to Islam, Christianity and Judaism, no one but God Almighty knows when the Day of Judgment arrives, and no person, not even the Prophet Muhammad (pbuh), possesses such knowledge:

> They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur...
>
> al-A’raf, 7:187

The serious mistakes made by Dr. Khalifa do not mean, however, that brilliant numeric arrangements based on the number 19 are absent from the Holy Qur’an. Not only does this number carry with it a Qur’anic miracle, it is specifically mentioned by God Almighty when He states:

> Over it are Nineteen.
>
> al-Muddaththir, 74:30

Yet there are other important numbers, such as the number 11, which indicates the Oneness of God Almighty. This is because it is a prime number, and also because it can be viewed as a confirmation and repetition of the number once, since it is composed of 1 and 1. And if we were to examine the letters of the Qur’anic verses which speak about the Oneness of God Almighty, we would find that they are consistent with the number 11.

The number 13 is also significant in the Qur'an, and is the number of years during which the Prophet (pbuh) received revelation in the city of Mecca. The number 23 is also very important because it represents the total number of years it took for the Qur'an to be revealed. Furthermore, the number 29 is relevant because 29 chapters out of the Qur'an's 114 begin with special phrases. Dr. Khalifa ignored all these, however, and paid exclusive attention to the number 19.

Moreover, anyone who reads various studies made about the Qur'an's numeric inimitability will not help but notice the abundance of results that have been reached by researchers. However, unfortunately, many of these results have been combined with outcomes that are largely based on coincidence. Because of this, it often becomes hard to different between the two, and this is where the problem arises.

Casual readers may perceive that all the numeric results they see in front of them are miracles, while more prudent readers will tend to dismiss them as mere coincidence. Taking the middle ground, however, is often the best approach. In other words, if the truth, the accurate truth, is found, then it is best accepted and taken to heart. At the same time, one must be cautious enough to recognise errors and avoid them.

One of the most critical mistakes that researchers make is when they adopt a technique whereby numbers are assigned to each of the letters of the Arabic alphabet. When this is done, every letter possesses a numerical value. Consequently, every letter, word, verse and chapter of the Qur'an can be given its own numerical value. The researcher's goal will often be to arrive at sums which are multiples of a particular number, or to predict the date of a specific event, for instance. This technique is most commonly known as gematria, or "Hisab al-Jummal" in Arabic.

Gematria...accurate science or mere delusion?

Many people who have attempted to examine the Qur'an's numeric miracle have done so by injecting gematria into the Holy Qur'an. But the question is: What is the reality of this mathematical technique? And has applying it to the Qur'an produced any accurate results?

Gematria has its roots in the ancient Assyrian kingdom, but has been most widely associated with Greek and Hebrew texts. Arabic gematria is more commonly known as the system of "abjad hawaz", or the Abjad numerals. It stretches back to pre-Islamic times, and is based on replacing each of the Arabic alphabet's 28 letters with a number. The first letter, *alif* (أ), for instance is given the number 1. The letter *bā'* (ب) is given the number 2, the letter īm (ج) gets the number 3, and so on until the number 10, which is assigned to the letter *yā* (ي).

Afterwards, however, numbers are given multiples of 10. That is, the letter following *yā* (ي) in the Abjad system is *kāf* (ك), and receives the number 20. The next letter is *lām* (ل),

which gets the number 30, followed by *mīm* (م), which takes the number 40. This carries on until 90, before letters are given numbers in the hundreds place, such as *rā* (ر), which receives the number 200. The final letter in the system, *ghain* (غ), takes the number 1000.

But on what grounds was this numbering system created? On what basis is each letter given the number it holds? Why is *alif* (أ) given the number 1 and *bā'* (ب) the number 2? What prevents anyone from assigning *alif* (أ) the number 3, for example?

The reality is that well before the Arabic numerals we know today (0, 1, 2, 3, 4, 5, 6, 7, 8,9) were introduced around the 8th century, the Abjad numerals were used for all mathematical purposes, and the inventors of this system assigned a number to each letter according to what they decided was the most appropriate designation. Not only that, but there are also two main versions to this system that slightly differ when it comes to assigning the larger numbers, from 60 onwards. There simply exists no logical scientific reasoning that governs the rules of the Abjad numerals, because they were entirely based upon the common understanding that was prevalent at the time. Whether gematria holds any merit or has any significance in languages other than Arabic is not a point of concern of this book, but in the Arabic language at least, there exists no basis whatsoever by which numbers can be assigned to letters.

In order to demonstrate the inconsistency of using the Abjad numerals to study the Qur'an, we will present an example used by proponents of this technique.

An example of gematria in the Qur'an

The following table shows the gematrical value of all the Arabic letters, and is the most popular Abjad sequence. It will prove helpful for the example that will follow:

Arabic letter	أ	ب	ج	د	هـــــ	و	ز	ح	ط	ي
English pronunciation	alif	bā	īm	dāl	hā	wāw	Zany	ā	ā	yā
Gematrical value	1	2	3	4	5	6	7	8	9	10
Arabic letter	ك	ل	م	ن	س	ع	ف	ص	ق	
English pronunciation	Kāf	lām	Mīm	nūn	sīn	ayn	fā	ād	qāf	
Gematrical value	20	30	40	50	60	70	80	90	100	

Arabic letter	ر	ش	ت	ث	خ	ذ	ض	ظ	غ
English pronunciation	rā	šīn	tā	ā	khā'	āl	ād	ā	ghayn
Gematrical value	200	300	400	500	600	700	800	900	1000

The 98th chapter of the Qur'an is entitled Surat al-Bayyinah (Chapter: The Clear Proof; Evidence). In Arabic, the word al-Bayyinah is (البينة). In other words, its letters are:

ا ل ب ي ن هـــــ

The gematrical value of these letters, according to the Abjad numerals, is 98 (1 + 30 + 2 + 10 + 50 + 5). This corresponds, of course, to this chapter's order in the Qur'an. In other words, the gematrical value of this chapter's name equals its exact position in the Qur'an, which is 98.

This also applies to the 57th chapter in the Qur'an, Surat al-Hadid (Chapter: The Iron). The word al-Hadid in Arabic is (الحديد), and the following are its letters:

ا ل ح د ي د

Its gematrical value is also 57 (1 + 30 + 8 + 4 + 10 + 4).

If this consistency was maintained across the entire Qur'an, these results could be accepted as valid, and one would then rule out the possibility of coincidence and consider gematria a miraculous technique. However, there are 114 chapters in the Qur'an, and the fact that the Abjad numerals produced accurate outcomes for no more than 2 chapters suggests that chance played its part.

When researchers unsuccessfully tried applying the Abjad numerals to the rest of the chapters, however, they attempted to slightly alter their counting method, which is what happened when a researcher came across Surat al-Naml (Chapter: The Ants), the Qur'an's 27th chapter.

The word al-Naml in Arabic is written (النمل), and its letters are the following:

ا ل ن م ل

The gematrical value of this word is 151 (1 + 30 + 50 + 40 + 30), which is nowhere near 27. Therefore, this researcher considered the number of verses in Surat al-Naml, which is 93.

This number, of course, is not close to the gematrical value of 151. He then added this chapter's number to its verse count and arrived at 120 (27 + 93), which, again, is far from 151.

He then decided to remove the first two letters of the word (النمل), namely alif (أ) and lām (ل), which changed the meaning of the word from "The Ants" to simply "Ants". The three remaining letters were therefore:

ن م ل

The gematrical value of the word "Ants" is in fact 120 (50 + 40 + 30). Thus, the researcher was finally able to conclude that the gematrical value of the word "Ants" equalled the sum of the chapter number and verse count of the chapter called The Ants.

We must now ask: is this kind play on words acceptable? Can a researcher who studies a Holy Book experiment with a variety of techniques, during which he omits letters from chapter names, in hopes of arriving at some sort of random consistency? And is he allowed, when dealing with a book like the Qur'an, to decide in one instance to add a chapter's number to its verse count, in another instance to ignore the verse count, and in another to leave out letters from a chapter's name?

The Abjad numerals, despite having coincidentally created some numeric patterns, have not produced any miraculous results of any kind. It is therefore safe to say that applying this system to the study of the Holy Qur'an is not based on any sound or reliable methodology.

Are there negative outcomes to studying the Qur'an's numeric inimitability?

Many scholars have taken the opinion that paying a great deal of attention to counting the words and letters of the Qur'an causes a believer to neglect and lose sight of the true essence behind this Book's message and the meanings of its verses. But is this really the case?

Firstly, Muslims including myself believe that the Holy Qur'an is sent down from the Creator of the heavens and the Earth. Assuming this is correct, God Almighty does not reveal anything without reason. Therefore, logically, there must have been an important purpose behind revealing the Holy Qur'an.

Having said this, the sheer amount of numeric arrangements we are about to witness will speak for themselves in showing that they could not have been manufactured by man, but by God Almighty alone. The reason for this is that no matter how much we look for similar arrangements in other, ordinary books, we will fail to find them. Demonstrating its miraculous nature through the language of number is therefore of great benefit.

Many believe that the inimitability of the Qur'an is limited to its magnificent language and eloquence. But to those we may ask: isn't the Qur'an miraculous in every way? If a linguist is allowed to critically examine the Holy Qur'an from a linguistic point of view, can't a mathematician analyse it numerically? Isn't this also true for historians and scientists? Haven't the historic predictions and scientific facts inherent in this Book increased their faith in its message and helped them further embrace it?

Pondering upon the Qur'an's letters, words and verses can only increase a Muslim's remembrance of these verses, and I say this out of more than ten years of experience of studying the Qur'an's numeric miracle.

If examining the letters of the Qur'an in detail truly distracts a person from its meanings, I would have been one of the first people to have stopped studying it. In fact, examining the Qur'an's numbers has made me more reflective of its verses and a better memorises of them too. It has also made me enjoy reciting it much more.

In addition, we cannot forget the absolutely vital role of mathematics in our time, and its contribution to the advancement of human knowledge. Studying the Qur'an's numeric system can actually help one further develop his perceptions and improve his memory.

As for the mistakes that various researchers have made with respect to this new perspective on the Qur'an, these should in fact be an incentive for finding the truth and avoiding any form of inconsistency or coincidence.

Can the Qur'an's numeric arrangements possibly be imitated?

Anyone who hasn't experienced counting Qur'anic words and letters may well ask: isn't it easy for any person to construct sentences in which he carefully chooses the repetition of each letter? Where, then, is the miracle?

Simply put, I can say that attempting to replicate the numeric arrangements found in the Qur'an is, without exaggeration, an impossible feat to accomplish, and this is what I try to show in this book. No matter how knowledgeable any human being becomes, no person can ever produce literature that is not only linguistically profound and of the highest calibre, but at the same time contains a complex numeric system organised to perfection. Humans, in their very nature, are bound to make mistakes, and no one who has ever written a piece of literature has ensured that the arrangement of his letters, words, and chapters create considered multiples of various numbers, because that would compromise the quality of his writing to say the least.

In his commentary on the Holy Qur'an, Al-Qurtubi, a famous Muslim scholar, highlighted ten features that make it miraculous:

1. Its language excels all other Arabic language.
2. Its style excels all other Arabic style.

3. Its comprehensiveness cannot be matched.
4. Its legislation cannot be surpassed.
5. Its narrations about the unknown can only result from revelation.
6. Its lack of contradiction with the sound natural sciences.
7. Its fulfilment of all that it promises, both good tidings and threat.
8. The knowledge it comprises (both legal and concerning the creation).
9. Its fulfilment of human needs.
10. Its effects on the hearts of men.

Adding to that list an additional layer of numeric wonder makes the Qur'an all the more impossible to imitate. Fittingly, the Qur'an itself confirms this fact when God Almighty states:

Do they not consider the Qur'an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.

Al-Nisa', 4:82

The numeric miracle and the Qur'an's various recitations

Many scholars and researchers, especially those interested in the Qur'an's recitations, have raised questions about some of the verse numbers in the Holy Qur'an. The word Qur'an itself means "recitation", and there are in fact various ways of reciting this Book. These recitations may sometimes slightly differ when it comes to the number of verses in each chapter[4], which causes scholars to sometimes ask: How do we call these numeric arrangements miracles, if they might differ from one recitation to the other?

The answer to this concern is best answered in the Holy Qur'an, where God states:

Do they not consider the Qur'an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.

Al-Nisa', 4:82

In other words, there is no contradiction or discrepancy in Qur'an. Rather, there are multiple recitations, which lead to multiple numeric arrangements, which in turn means multiple miracles. It must be noted here that what is meant by recitation is how the words of the Qur'an are pronounced and are therefore written, due to inherent differences in Arab cultures and dialects. Some recitations pronounce certain letters and others do not. Despite the many recitations, however, there is *no* disagreement about whether a certain

[4] For instance, the Qur'an's first chapter consists of 7 verses, and there is no disagreement here. The first verse, known as the Basmala, is considered a verse in the most popular Qur'anic recitation, namely "Hafs bin 'Asim". Some recitations, however, don't consider it a verse and instead split the last verse of the chapter into two, thus keeping the number of verses 7.

word is part of the Qur'an or not; the number of words is the same in all recitations, the difference is in some of the letters making up these words. Therefore, they may simply sound somewhat different when recited.

That being said, I can say that the numeric miracle encompasses all these recitations, and includes all of their letters, words, verses and chapters. All the research that has been done so far on the Qur'an's numeric miracle has used the most widely spread recitation in the Islamic world, namely "Hafs bin 'Asim". This is by far the most common recitation, and the vast majority of Muslims across the globe are familiar with it. Researchers, nevertheless, are encouraged to explore the Qur'anic system of numbers with other recitations.

Perhaps the wisdom behind this range of recitations is the increased impossibility of producing anything like the Qur'an, of which God said:

Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

al-Isra', 17:88

It must be noted that the Qur'anic recitations are virtually the same apart from a relatively small number of letters. We can thus consider that the numeric results found in this book apply – to a very large extent – to all the recitations of the Qur'an.

Numbers and the unknown

Many have gone to extreme ends, misusing the Qur'an's numbers by performing calculations that have no connection to the truth and which stray away from the essence of this Book's principles. Some people, for instance, have used Qur'anic numbers to predict political events, while others have used them to predict the Day of Judgment. But is this any good? God Almighty clearly answers this question in the following verse:

With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

al-An'aam, 6:59

In other words, using the Qur'an for the purpose of extracting dates of events and supposedly predicting the unknown or unseen is completely contradictory to its very teaching, and of no benefit to anyone.

Having said this, any kind of research into the Holy Qur'an must follow a set of guidelines that are to be consistently honoured throughout that study.

With this in mind, the following is an attempt to establish some clear guidelines and criteria that we will adhere to throughout this book, and that are appropriate to any study of the Qur'an's numbers. These guidelines are by no means exhaustive, but are meant as a solid starting point for researching the numeric system of the Qur'an. Researchers are welcome to enhance and improve these criteria if necessary.

Guidelines for Studying the Qur'an's Numbers

Any person who reads a piece of scientific research will find that it normally consists of three main components. One of these is the very data that is being presented. Another component is the research methodology used to deal with that data. The third and most important component is the final result, namely the conclusions that have been made at the end of the research.

Data is at the heart of any scientific research. Provided that the data being used is accurate, and that the research methodology applied to it is sound, then the results of this research will in turn be correct as well.

If, on the other hand, the data offered is inaccurate, and the methodology contradictory or not based on any scientific grounds, the final results will inevitably be unconvincing, if not incorrect.

In short, for this research to be acceptable, the following must be established:

1. Guidelines pertaining to the research data.
2. Guidelines pertaining to the research methodology.
3. Guidelines pertaining to the final results of the research.

Guidelines pertaining to the research data

The data used for any kind of research into the Qur'an's numeric inimitability should come from the Qur'an itself. Many studies into the numeric miracle have lost their credibility when researchers decided to inject numbers from outside the Qur'an.

The depth and wealth of material available in the Holy Qur'an is such that there is no need to resort to any other source. Thousands of numbers can easily be extracted from this Book. From every single Qur'anic verse, a whole assortment of numbers can in fact be deduced!

For example, from a single verse, we can, for a start, find its word count, letter count, as well as the verse number and chapter number belonging to that verse. We can also look for the number of times one of its words is repeated across the Holy Qur'an. We can even count how many times a particular letter – or a particular set of letters – is found in that

verse. These may be the letters of a special phrase, the letters of God's Arabic name "Allah", or the letters of any of His other names.

All this and more can be achieved with merely one verse, so imagine just how many numbers can be obtained from the entire Qur'an! In addition to this, since we are relying solely on the Qur'an, the numbers we arrive at are not only very clear and precise, but carry no room for error. In this book, perhaps the only number that has been used that is not literally found in the Qur'an (but is directly connected to it) is 23, which is the number of years it took for the Qur'an to be revealed. This is a well-established fact, and one that has never been a point of debate among scholars and historians, and as such, it is used on some occasions in this book.

Moreover, the way in which Qur'anic numbers are extracted must be consistent and free of contradiction. In other words, researchers must choose whether to count letters according to their exact writing in the Qur'an, or according to how they are pronounced, without mixing both techniques. This has been one of the mistakes made by researchers, who often alternate their methods of counting in order to achieve the desired outcomes that match their calculations. This inconsistency, however, is unacceptable. In this book, of course, we count letters precisely as they are drawn in the Holy Qur'an.

But how do we deal with the numbers we arrive at? That's what we'll find out from the guidelines relating to the research methodology.

Guidelines pertaining to the research methodology

The information presented in this research must be dealt with in a manner that is appropriate both scientifically and religiously. A random unscientific approach cannot be followed, because the Qur'an is a Holy Scripture from God Almighty, and just as God created the entire universe and subjected it to the perfect laws of science, so he has revealed the Qur'an, organising and perfecting it with its own set of rules.

In fact, God Almighty states:

> Alif-Lam-Ra.[5] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things).
>
> Surat Hud, 11:1

He also explains:

[5] These are one of the 14 special phrases.

But God beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is God for a witness.

Surat al-Nisa', 4:166

Many researchers follow an unsystematic approach that often lacks much logic. They may, for example, add letter counts on one occasion and subtract verse numbers on another. In one instance, they mighty multiply word counts and letter counts, yet divide them in another. They may well even delete some numbers, add others, and manoeuvre their way into achieving a specified result that they already have in mind.

Throughout this book, and throughout my study of the numeric miracle, in fact, I have followed the very basic, long-established mathematical technique known as *positional notation*, or *place-value notation*. This method allows for numbers to be represented or encoded, and given an order of magnitude, namely a "ones" place, "tens" place, "hundreds" place, etc.

After an extensive and detailed study of the Qur'an's verses, I have come to the firm realisation that place notation preserves the sequence of the Qur'an's words much more effectively than mere counting.

The beauty of this technique lies in its sheer simplicity, since it is based on counting the letters of each word in a phrase, and then aligning those letter counts to form a single number, without the need to add, subtract or multiply. The resulting numbers we will come across in this book are always perfect multiples of 7, which is an amazing feat because any reader who attempt to create a single sentence which similarly produce may well find this a daunting task. Multiples of 7 or any number, of course, are whole numbers that contain no decimals or fractions. To give a brief example, if the phrase we chose to study was "I ate pizzas today", the letter count of each of its words would produce the following arrangement:

I	ate	pizzas	today
1	3	6	5

The resulting number is simply 1365. We would then check whether this number is a multiple of 7; that is, whether dividing it by 7 still gives us a whole number, which it does in this case:

1365 ÷ 7 = 195

However, we will write our results in the following form:

1365 = 195 x 7

Importantly, one of the flaws of using this technique with the English language is that the first word in the sentence does not take the ones place, it is in fact the last digit of any given number. In the above example, the final word, "today", is in the ones place, and the first word, "I", is in the thousands place, which does not make much sense.

Fortunately, the Arabic language enjoys the luxury of right-to-left reading order, the exact opposite of English. In other words, text is written from right to left, which means that when positional notation is applied, the first word of any given text is, fittingly, in the ones place.

Guidelines pertaining to the research results

The results of any research which deals with the Qur'an's system of numbers must represent a true miracle – that is, a *divine* miracle – and not mere coincidence. But just what can be considered a miracle? The Oxford Dictionary defines a miracle as an "extraordinary and welcome event that is not explicable by natural or scientific laws and is therefore attributed to a divine agency"; i.e. to God! It has also been described as an "effect or extraordinary event in the physical world that surpasses all human or natural powers and is ascribed to a supernatural cause[6].

A Qur'anic researcher must also prove that his numeric results did were not the product of coincidence by using the basic mathematical concept of probability. If the final outcomes are such that they cannot be imitated by any human being, then, and *only* then can they be considered a real miracle from God Almighty. As stated earlier, our goal in this book is to show that the profound numeric system found in the Holy Qur'an is simply impossible to replicate, be it by the greatest minds or by the most complex technologies known to man.

Critically, we must remind readers that the numbers we arrive at are only the means, *not* the end. Discovering that the Qur'an houses a numeric miracle is in itself not the purpose of this life or of the Muslim faith for that matter. The numeric outcomes are simply one of the many Qur'anic means to realising the truth of the message that was sent down to the Prophet Muhammad (pbuh) in the early 7th century. Due to the highly sensitive, detailed and interconnected nature of the numeric miracle (which involves counting and arranging letters and not just words, verses and chapters), even Muslims themselves will have comfort in the fact that every *letter* in the Qur'an had to be divine revelation, because otherwise, the entire numeric system inherent in this Book would instantly shatter.

Researchers must also stay away from any claims of prophethood themselves, because that is contrary to the teachings of almost any religion and not just Islam. They must also avoid using numbers to make any predictions about the unknown, which is known only to God.

[6] http://dictionary.reference.com/browse/miracle

The Scientific Approach of this Book

The approach adopted in this book mainly involves extracting numbers from the Qur'an and looking for numeric relationships between these various numbers by arranging them side by side (i.e. according to the basic concept of positional notation). Readers can expect, of course, to witness an absolute plethora of arrangements that form multiples of 7. These arrangements will come about in many different ways (the list below is not definitive), but will tend to represent one of the following:

1- The letter count of each word in a verse.

2- The letter count of the first and last word in a verse.

3- The letter count of the words of a verse in accumulation (that is, letter count of first word + letter count of first and second word + letter count of first, second and third word, etc.). This particular arrangement tends to create relatively large numbers which still remain multiples of 7.

4- The arrangement of particular letters across the words of a verse, such as those making up God's name in Arabic (Allah), the letters of a special phrase, and many more. This is truly one of the most fascinating arrangements, because organising a precise selection of letters across the words of any passage is an amazing feat to accomplish, yet this is found a countless number of times across verses and even entire chapters of the Qur'an!

5- The arrangement of the chapter numbers in which a specific word is found in the Qur'an, as well as the verse numbers in which this word is found. This, again, is a profound feature of the numeric miracle as it confirms that not only did God reveal every word in the Qur'an, He in fact perfectly placed each one in its intended location across the whole Book.

6- The beautiful numeric relationship that links four essential numbers: the chapter number, verse number, word count and letter count of a verse. These four numbers not only combine to form multiples of 7, they are even sublimely connected to those of other verses across the Qur'an, in a manner that consistently produces more multiples of 7! These miraculous arrangements, if anything, illustrate the highly interconnected nature of the Qur'an's verses, and that such a structured system of numbers cannot be found in any other book.

7- The diversity of numeric arrangements found in the chapters of the Qur'an, in addition to the brilliant link between the Qur'an's first verse and other Qur'anic verses, as well as that between the Qur'an's opening chapter and other Qur'anic

chapters. This especially includes verses and chapters that were constantly referred to by the Prophet Muhammad (pbuh) as some of the greatest in the Qur'an.

How to count the Qur'an's words

This is of particular importance to both Arabic and non-Arabic readers, because learning how to count the Qur'anic words and letters will prove very useful in this book.

After a significant amount of research, I came to the conclusion that the best way to count the words of the Qur'an is to follow a fundamental rule of Arabic grammar: *a word can be a noun, verb or particle*.

Firstly, any *noun* in the Qur'an is considered a word, such as (الله) "God", (مصر) "Egypt" or شجرة "tree". Pronouns such as (ذلك) "that" and (أنت) "you" are also words.

The nature of Arabic writing is such that the letters of a word often, but not always, connect together, almost like cursive English. Since letters attach together, they will look differently depending on their position within a word. To therefore make counting words and letters easier for readers, we will separate words by placing clear gaps between them when analysing a verse. Not only that, but right next to each word, we will write – in brackets – the letters composing that word in their standard form.

Since we are analysing the Qur'an, we must take into consideration the unique manner in which its words are written, which is often quite unlike normal Arabic. Sometimes, for instance, a phrase which is composed of two separate words in Arabic is in fact connected in the Qur'an, which makes it a single word. One such example is the phrase (يا أيها) "Oh you", which is often used when God specifically addresses the believers, saying "Oh you who believe". Below is a comparison between this phrase's spelling in ordinary Arabic and its Qur'anic equivalent:

Qur'anic Arabic	Normal Arabic
يأيها (ي أ ي هـــــا)	يا أيها (ي ا أ ي هـــــا)

The Qur'anic drawing of this phrase not only makes it one word, it also means that it is consists of one less letter, namely 5, instead of the 6 that comprise the standard Arabic version. This is an absolutely critical fact to account for throughout our study of the Qur'an's numbers, as it places emphasis on strictly adhering to the *exact* text of the Qur'an. We will soon find out that on countless occasions in the Qur'an, the vast amount of numeric arrangements found in a particular verse would all completely disappear had it not been for such subtle differences.

A final point must be made with regards to nouns. In Arabic, the word "the" takes the form of two letters, namely *alif* (أ) and *lām* (ل), which are attached to the beginning of a word, hence becoming part of it and not a separate word. This is a fundamental difference between Arabic and many other languages. For instance, the word (قمر) means "moon", whereas adding *alif lām* to the word makes it (القمر), which means "the moon".

Secondly, every *verb* in the Qur'an is a word. These include (أنزل) "sent down", (اهدنا) "guide us", (اعبدوا) "worship", and many more.

A unique feature of Arabic verbs is that letters are sometimes attached to verbs in a manner which makes that verb plural, except that this verb remains a single word. One such example is the word (يؤمنون), meaning "they believe".

Thirdly, a particle in Arabic is something which indicates a meaning in other than itself. In other words, particles do not necessarily belong to a particular word class. In Arabic, particles include prepositions like "from", "to", "in", "on", "like/as", and words like "who", "if", "when", and many more. The Arabic word for particle is *Harf*, which literally means "letter". That being said some particles, but not all, consist of a single letter which attaches to a word, giving it added meaning whilst preserving its status as one word. This is another interesting feature of Arabic which distinguishes it from English and many other languages, where such parts of speech are separate words.

An example can best illustrate the idea of a particle. For instance, the word (سيغفر) actually means "*will* forgive" rather than just "forgive". The letter *sīn* (س) at the beginning of this verb adds to it the 'will' element. Similarly, the letter *fā* (ف) at the beginning of the verb (فخرج) makes its meaning "*so* he came out" instead of "he came out". On the other hand, the phrase (في قلوبهم) "in their hearts" consists of two clearly distinct words: (في), meaning "in", and (قلوبهم), which means "their hearts".

An important point must be made particles. Conjunctions such as (أو), meaning "or", as well as (و), meaning "and". These are called conjunctive phrases, or "letters of *'atf*", their purpose being to connect two nouns, phrases or ideas together. The two conjunctions (أو) and (و) never attach to the words which follow them in writing, and as such will be considered independent words when they serve this role of connecting two phrases, even though (و) is a single letter. Sometimes, of course, the letter *wāw* (و) is one of the letters of a word, such as (يوم) "a day", and it is obviously not a word in this context. But the phrase (و يوم) "and a day" consists of two words, namely the conjunction *wāw* (و) "and" as well as (يوم) "a day". Also, the letter *wāw* (و) on some occasions in the Qur'an is used for oath. For instance, the phrase (والله) "and God" in some contexts means "by God" or "I swear to God". This, however, does not change the fact that the *wāw* here is unattached to the word "God" and as such is also considered a separate word. Having said this, any reference to particles in this book will also include conjunctions.

A simple rule will be followed for dealing with particles:

If the particle is not literally attached to a word, it will be considered a separate word (even if it is a single letter). If it is actually attached to the word, it will be considered part of that word, not a word on its own.

How to count the Qur'an's letters

The most appropriate method for counting the Qur'anic letters is to count them as they were drawn during the time of the Prophet Muhammad (pbuh). This type of script is called the Uthmani Script, named after the Prophet's son-in-law Uthman ibn 'Affan, who ordered the compilation of the first official version of the Holy Qur'an.

Any person who looks through the old Qur'anic manuscripts will find the number of alphabetic letters in the Qur'an to be precisely 28. This has been unchanged to this very day, because the Arabic alphabet consists of those same 28 letters. These are:

أ ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق

ك ل م ن هـــــ و ي

When the Qur'an was first written 14 centuries ago, its letters looked somewhat different to how they appear now, despite being the same letters. This is due to the development of the Arabic language over time. For this reason, and since we are considering the early manuscripts as the basis for counting the Qur'an's letters, a few points must be made clear for the sake of both Arabic and non-Arabic readers.

One point relates to the first Arabic letter, *alif* (أ). This letter is written in multiple ways in the Qur'an, depending on how it should be pronounced:

ا أ إ آ ءا

These different versions of *alif* allow it to be pronounced differently. However, this does not alter the fact that this letter is still considered an *alif* no matter how it is written. The reason for this is that the *alif* had only one shape (ا) in the first Qur'anic manuscripts (the Arabs of the time knew how the *alif* needed to be pronounced in each location of the Qur'an), but due to the evolution of this letter and in order for Arabs to easily recognise its precise pronunciation in every position in the Qur'an, it has taken these various forms.

Secondly, a noticeable feature of the different models of the letter *alif* is the small symbol called the *Hamza* (ء), which is either found next to it on the line, under it, or perched above it. This symbol is also often combined with other letters such as *wāw* (ؤ) and *yā* (ئ).

Nevertheless, it must be noted that the *Hamza*, wherever it is found, will *not* be counted among the letters of the Qur'an. Although this symbol is often referred to as a letter, it is not in fact one of the 28 alphabetic letters. More importantly, during the time of the Prophet (pbuh) when the Qur'an was first scrolled, this symbol did not exist and was therefore never written. The *Hamza* found in the Qur'an today is simply another result of the advancement of the Arabic language, and although it is very useful for pronouncing the words of the Qur'an, it will not be counted among its letters.

For example, the word (السماء), which means "the sky", consists of 5 letters, namely:

ا ل س م ا

alif mīm sīn lām alif

In other words, despite being pronounced, the *Hamza* (ء) at the end of the word is ignored.

Therefore, the letter *wāw* (و), which is sometimes combined with a *Hamza* perched on top of it (ؤ), is nevertheless considered a *wāw* (و) with the *Hamza* neglected.

Also, the letter *kāf* (ك) is written with a *Hamza* to distinguish it from the letter lām (ل). Not only is this *Hamza* ignored, it is in fact not even pronounced.

In addition, the letter *yā* (ي) takes the following forms in the Qur'an:

ي ى ئ ـئـ ـئ ـء

Any of the above forms of the letter yā will be referred to with the standard version of the letter, namely (ي). For instance, the word (أولئك) "these" is made up of the letters:

أ و ل ي ك

kāf yā lām wāw alif

The word (هدى) "guidance" consists of:

هـ د ي

The three forms of the letter *yā* above that almost look like straight lines with hooks are sometimes written in the Qur'an without a *Hamza* on top, as is the case with the following word:

مَأۡوَىٰكُم

The letters of this word, which means “your abode”, are:

م أ و ي ك م

mīm kāf yā wāw alif mīm

Readers will notice that the small symbol on top of the yā is not a *Hamza* but rather a tiny number 1. This, of course, is not the number 1 but merely a character representing the sound made by the letter *alif* (أ). This is another unique aspect of Qur’anic Arabic, because this symbol is not a letter in itself and so is not counted, whereas the standard Arabic version of the word includes an actual *alif*.

The letter *hā* (هـ) also has various forms:

هـــ ـــهـــ ـــــة ة

For example, the word (الصلوة) “the prayer” consists of:

ا ل ص ل و ة

hā wāw lām ād lām alif

Also, the word (الجنة) “paradise” is composed of:

ا ل ج ن ـــــة

hā nūn īm lām alif

There are letters which are *pronounced but not written*, as is the case with the unwritten *alif* in the word “your abode”. Similarly, the word (بنيناها) “We built it” is written with an extra *alif* in standard Arabic as opposed to Qur’anic Arabic:

Qur’anic Arabic	Standard Arabic
بنينها (ب ن ي ن هـــــ ا)	بنيناها (ب ن ي ن ا هـــــ ا)

The same is true for the word (العالمين) “the worlds”:

Qur'anic Arabic	Standard Arabic
العلمين (ا ل ع ل م ي ن)	العالمين (ا ل ع ا ل م ي ن)

These seemingly trivial differences are in fact of critical importance, because many of the numeric patterns we are about to encounter would cease to exist without them.

On the contrary, there are Qur'anic letters which are *written but not pronounced*. Despite this, such letters must be counted and not ignored, because they are present in the Qur'an.

One example is the word (بأيد) "with power and might" is written in standard Arabic with only one *yā* (ي), whereas two are found in the Qur'an's version, even though only one is pronounced.

Qur'anic Arabic	Standard Arabic
بأييد (ب أ ي ي د)	بأيد (ب أ ي د)

There are thus 5 letters comprising this word and not 4.

The following basic rule can be applied to counting the Qur'an's letters:

If a letter is found written in the Qur'an, it will be counted (whether or not it is pronounced). If a letter is not found written in the Qur'an, it will not be written (whether or not it is pronounced).

Upon examination of the Qur'an, one will realise that the number of written letters is not always equal to the number of pronounced letters. Despite the existence of these two ways of counting, we believe that the Qur'an's numeric miracle actually encompasses both methods; something which only increases the complexity and inimitability of the Qur'anic numbers.

For the purposes of this book, we find that investigating the Qur'an through its written letters has the potential to reach a much wider audience, which, crucially, includes non-Arabic readers who form the vast majority of the world population. More importantly, a main advantage of studying the written letters lies in that readers will not only see the letters for themselves, but they can also count them and experiment with them as much as they like.

How to count word repetitions in the Qur'an

When looking for the repetition of a word in the Qur'an, we consider the word along with any prepositions, if they happen to be attached to the word and therefore part of it. Also,

of course, if the word includes the two letters denoting "the" (namely *alif lām*), then that word is also counted. For instance, the word (اسم) "name" is repeated 22 times in the Qur'an, and is found in four forms: (اسم) "name", (باسم) "in the name of", (بسم) "in the name of", and (الاسم) "the name".

We must, of course, only count the numbered verses. The reason this is mentioned is that the Basmala, the Qur'an's first verse, is in fact found 114 times in the Qur'an, but only on two occasions is the Basmala numbered, namely in the first verse of the first chapter, Surat al-Fatihah, and the 30th verse of Surat al-Naml, chapter 27. The remaining 112 mentions are merely situated *before* the first verse of every chapter[7] and so carry no number. As such, they are not considered part of the Qur'an's verses, despite being visible to any reader who glances at the beginnings of the Qur'an's chapters[8].

Therefore, the Qur'anic word searches made for the purpose of this book take place exclusively within the 6236 numbered verses of the Qur'an.

The different counting methods

There is more than one way to count the letters and words of the Qur'an. Amazingly, when a different method is used, this does not actually destroy the numeric arrangements pertaining to a particular verse or chapter, it simply creates new ones! In other words, the numeric miracle remains intact. This is yet another point in favour of studying the Qur'an's numeric system, because not only are numbers in their very nature unbiased and indisputable, even if two people were to debate that one counting method was superior to another, they would find that both methods in fact produce miraculous results.

Having said this, the Qur'anic *letters* can be counted in one of two ways:

1. According to how they are *written* (which is used in this book).
2. According to how they are pronounced (which is still being explored).

The same is true for the Qur'anic *words*, simply because they are composed of letters, but one more critical point also makes a difference to how the words are counted:

1. Considering the letter *wāw* (و), whenever it means "and" or is used for oath, an independent word (which is how it is counted in this book).

[7] Apart from chapter 9, Surat al-Taubah.

[8] We will nevertheless witness – later on in the book – a prolific numeric arrangement related to the repetition of the 114 Basmalas across the Qur'an.

2. Considering the letter *wāw* (و) part of the word which follows it (which is grammatically correct and also yields miraculous results. This way of counting will be explored in other studies of the Qur'an's numbers.).

As for the repetition of a particular word across the Qur'an, this too can be done in one of two ways:

1. Counting the root word on its own (which is followed in this book).

2. Counting the root word along with any of its derivatives (e.g. if the word we were looking for was (اسم) "name", we would also look for words like (اسمه) "his name", (أسماء) "names", (أسمائهم) "their names", etc.)

All of the above counting techniques are correct and produce astounding results, but for the sake of being methodical and consistent throughout our study, we have chosen and committed to a specific approach for counting the Qur'an's letters, words and word repetitions, in order to leave no room for coincidence in our final results.

The basis for arranging the Qur'anic numbers

We will encounter a very large amount of numeric arrangements extracted from the Holy Qur'an. Some of these arrangements represent connecting two or more numbers together to create new numbers which are also multiples of 7.

That is, when we are faced with a collection of numbers, such as the chapter number, verse number, word count and letter count of a particular verse, we follow a specific technique for combining them.

This technique is to arrange the numbers into a single number, in the following logical order:

1- Chapter number

2- Verse number

3- Word count

4- Letter count

The reason why arranging numbers in the above order is a sensible approach is self-explanatory: chapters contain verses, verses contain words, and words contain letters. This is common to any religious text and not just to the Qur'an. Readers must also be reminded that we will follow the exact order by which the Qur'an's 114 chapters and 6236 verses are organised, because we believe that this has been decreed from God Almighty and therefore must not be meddled with, just like the Qur'an's words and letters cannot be altered.

The Qur'anic and mathematical basis for arranging the Qur'an's numbers

Many researchers into the Qur'anic numbers have attempted to extract a numeric miracle from the Qur'an, and most of these studies have concentrated on *adding* letters and words together.

But mathematics has revealed that more complex methods can be employed, such as positional notation, which we have used extensively to reveal a new, dynamic and captivating miracle of numbers.

The mathematical technique known as positional or place-value notation has proven its effectiveness and brilliance across the entire Qur'an. The magnificence of this concept lies in its simplicity. People from all walks of life and areas of knowledge use it every day. Yet because it has no limits, massively large numbers are often achieved, which only adds to the awe-inspiring feeling one receives when such numbers turns out to be perfect, decimal-free multiples of 7, or even multiples of 7 twice, three times or more.

To explain this concept, we start by saying that every number is composed of *digits*, and every digit in that number possesses a *place value* (ones, tens, hundreds, thousands, etc.). Also, every place value is ten times greater than the one preceding it. The origin of this system can in fact be taken from the Qur'an itself, where God Almighty speaks of the rewards of those who perform good deeds and specifically mentions the number 10:

He that doeth good shall have **ten times** as much to his credit...

Al-An'an, 6:160

We can understand this system by writing a chain of numbers based upon the number 10:

1 – 10 – 100 – 1000 – 10000 – 100000 – .....

Every number in the chain is ten times greater than the number before it. To give a more practical example, we know that the number of verses in the Qur'an is 6236. Each of this number's four digit has a place value:

6	2	3	6
thousands	hundreds	tens	ones

This can be represented in numerical form:

6	2	3	6
1000 x 6	100 x 2	10 x 3	1 x 6

The sum of this chain is of course the original number:

6000 + 200 + 30 + 6 = 6236

Throughout this book, we will witness how this method marvellously conveys itself across the letters, words, verses and chapters of the Qur'an. One fact which can be concluded at this point is that the existence of this mathematical discipline in the pages of the Qur'an more than 14 centuries ago is but evidence that this Book had already revealed one of the essential foundations of mathematics well before it came to be known by mathematicians!

But one may well ask a critical question: why do we arrange numbers instead of simply adding them?

The simple answer is that while adding preserves the total sum of particular letters, words, verses and chapters, it does not preserve their exact details, which is what is required to illustrate just how miraculous the Qur'an is.

Although we will come across certain arrangements that do produce multiples of 7 when added, in truth, anyone can create a supposed "verse", add its words together to create a multiple of 7, and claim divinity. This is no miracle, however.

The true miracle is in placing each word in its *intended* location inside any particular verse, assigning a number to each word, and creating an arrangement based on such basic, albeit astounding logic. Arranging numbers in this manner preserves the location of each word within a verse. In other words, if the order of any word had shifted, the resulting number would automatically change and no longer become a multiple of 7.

God Almighty has organised the words of His Book in a specific order which cannot and must not be edited. Therefore, we ought to study the numbers that actually represent these words in a manner which safeguards their exact order inside a verse. Just as every word in the Qur'an has a specific place, so should every number.

The advantages that arranging numbers has over adding them are plenty. One benefit is that when we arrange the letter count of each word in a verse, for instance, we are securely fastening the position of each word in that verse, but this protection instantly disappears when we merely add the letters of every word together.

Furthermore, when we arrange the letter count of each word of a verse into a single number, we can clearly see the components of each word in that number, whereas these can no longer be distinguished if merely the sum is found.

In addition, one point we highlighted earlier is that arranging numbers causes them to potentially become truly massive. This creates a wonderful element of suspense, because one will wonder both how big the number might get and whether it will remain a multiple of 7. Of course, as a number gets larger, the probability of it being a multiple of 7 gets smaller.

For example, the Qur'an's opening chapter, Surat al-Fatihah, consists of 31 words. If we were to create an arrangement based on the letter count of each of its words, we would arrive at a 31-digit number (which, by the way, is a multiple of 7!). Throughout this book, we will encounter numbers that are much larger than this, even more than 100 digits[9] long, and see whether they perfectly divide by 7. It is through such examples that we appreciate the truly inimitable nature of the Qur'an's numeric arrangements.

During the time of the Prophet Muhammad (pbuh), numbers were of course used, yet this technique of arranging numbers did not exist. Therefore, the only explanation for the existence of such a system would have to be that the Qur'an is a divine revelation. What is truly interesting is the fact that today's everyday calculators usually do not accept more than 10 digits. Checking whether the results in this book are correct multiples of 7 often requires larger scientific calculators which I have personally found challenging to find. Many online calculators, however, allow such large calculations. Keeping this in mind, the notion that the Prophet (pbuh), an unschooled man, could have manufactured such huge numbers, embedded them in the Qur'an, and made sure that they were all multiples of 7 is very difficult to fathom. The more logical perspective seems to be that God Almighty has deposited a groundbreaking numeric miracle into his Book more than 1400 years ago (which he knew, in His infinite Wisdom, would one day be discovered), and in today's 21st century, some of it – at least a glimpse of it – has finally been unlocked.

The letter *wāw* (و): Is it a Separate Word?

We now come to an important concluding example, before finally beginning our journey with the Qur'an's numeric miracle.

One of the most important letters in the Qur'an is *wāw* (و), which is the most common way of saying "and" in Arabic, and is also used when certain oaths are made.

Many Arabic grammarians, when considering this letter both in the context of its "and" meaning and in the context of an oath (i.e. as a conjunction) do not deem it a word on its own but merely part of the word that follows it. We already mentioned that throughout this book, we are going to consider this letter an independent word in those two contexts, which may make readers question: How can you oppose the specialists of the Arabic language by counting it separately?

The justification for this is simple. Firstly, there exists no divinely revealed method for counting the words of the Qur'an; this is purely based on common understanding.

[9] One cannot even check if these large numbers divide by 7 using a normal, everyday calculator, and would require the use of a larger scientific calculator which accepts calculations of more than 100 digits. Many online calculators allow such calculations.

Furthermore, linguists and grammarians consider the letter *wāw* (و) part of the word which comes after it because they treat it as they do other particles such as the letters (ل) "for" and (ك) "like". According to this logic, *wāw* (و) is not considered an independent word.

Strictly speaking, however, the letter *wāw* (و) is a conjunction that connects two ideas, just like (أو) "or". That being said, Arabic linguists do consider (أو) "or" an independent word. Furthermore, numeric research has revealed to me that *wāw* (و) is different to *lām* (ل) "for", *kāf* (ك) "like", and similar particles, because as stated earlier, it never literally attaches to the word that follows it when written. By way of example, we will write the word (رجل) "man" after the particles *wāw*, *lām* and *kāf*, observing how *wāw* never connects to the word man:

ورجل	كرجل	لرجل
"and a man"	"like a man"	"for a man"

The *wāw* (و) is clearly disconnected from the word man. Moreover, having already established the rule for dealing with particles (which states that if a particle is attached to a word then it is part of it, otherwise it is a separate word), we are simply being consistent in our methodology. There may also be some truth in the opinion that "and" is an independent word in almost all the other languages of the world, and that this follows suit in Arabic, even though every language has its own unique features.

I can also confirm to readers that in all the researches I have conducted on the numeric miracle, I have considered the *wāw* – whenever it ties together two nouns, phrases or ideas by meaning "and" or being used for an oath – a distinct word, and that the final results I have arrived at have always been consistent multiples of 7.

And now, I present to you a magnificent example that truly astounded me from the Qur'an. It clearly illustrates the fact that not only can the conjunction *wāw* (و) be counted separately, but that the final numeric result would not have been accurate had this not been the case. This example is a clear indication that the Qur'anic numbers are of great significance and that they require much pondering and reflection.

In Surat al-Kahf (Chapter: The Cave), the number 309 is cited. This number relates to the story of the People of the Cave, which took place long before the time of the Prophet Muhammad (pbuh). The story speaks of a group of people (whose number is known only to God) who slept for 309 years in a cave without any food or drink, as stated clearly in the Qur'an:

So they stayed in their Cave three hundred years, and add nine

al-Kahf, 18:25

But why was the number 309 chosen? Why not 300 or 310? At first glance, many may point to the apparent impossibility of this feat, suggesting that the Qur'an must have been tampered with, or even that the Prophet himself wrote this story. But we may ask: Can the language of numbers demonstrate to us the truth of this story, and that this number was not randomly picked?

The story begins in the following manner:

أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى ٱلْفِتْيَةُ إِلَى
ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَىٰٓ
ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟
أَمَدًا ﴿١٢﴾

Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign? (9) Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" (10) Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not): (11) Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried! (12)

al-Kahf, 18:9-12

And this is how it ends:

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِاْئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى
حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

So they stayed in their Cave three hundred years, and add nine (25) Say: "God knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the

earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. (26)

Al-Kahf, 18:25-26

Now we ask again: Is there a relationship between the years during which the people of the cave stayed in the cave, and the number of words in the Qur'anic passage that tells their story?

In other words, can we extract, from the verses which tell the story of these people, the number of years they spent inside the cave? Since we are looking for the period during which "they stayed" or "tarried" in that cave, the clue might well be in that word.

Indeed, if we were to examine this Qur'anic parable, from its beginning till its end, we would notice that the first Qur'anic reference to the length of their stay begins with the word (لبثوا) (pronounced *labithu*), which "they stayed". The final reference to the period of their dwell in the cave ends too with the very same word, namely (لبثوا).

Amazingly, if we were to count the number of words from – and including – the first (لبثوا) up to the last (لبثوا) (considering the letter *wāw* (و) a word of course), we will find the result to be precisely 309!

For readers to confirm the accuracy of this result for themselves, we have presented the entire Qur'anic passage below, and clearly spaced out each word for readers to easily count. Crucially, we must assure readers that no attempt has been made to alter or edit a single word in any way from the Qur'anic passage below; it has been copied precisely as it appears from the Qur'an. Nevertheless, if any reader finds more comfort in counting these words directly from the Qur'an, they are certainly free to do so. For the sake of clarification, the circular shape at the end of each verse (۝) denotes the end of the verse and contains the verse's number.

أَمۡ حَسِبۡتَ أَنَّ أَصۡحَٰبَ ٱلۡكَهۡفِ وَٱلرَّقِيمِ كَانُواْ مِنۡ ءَايَٰتِنَا عَجَبًا ۝٩ إِذۡ أَوَى ٱلۡفِتۡيَةُ إِلَى
ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدٗا ۝١٠ فَضَرَبۡنَا عَلَىٰٓ
ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدٗا ۝١١ ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ أَحۡصَىٰ لِمَا

لَبِثُوٓاْ أَمَدٗا ۝١٢ نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ 7

إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ وَ زِدۡنَٰهُمۡ هُدٗى ۝١٣ 14

وَ رَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا 22

رَبُّ ٱلسَّمَٰوَٰتِ وَ ٱلۡأَرۡضِ لَن نَّدۡعُوَاْ مِن 29

دُونِهِۦٓ إِلَٰهٗاۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ۝١٤ هَٰٓؤُلَآءِ قَوۡمُنَا 37

ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم 44

بِسُلۡطَٰنِۭ بَيِّنٍۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ 52

كَذِبٗا ۝١٥ وَ إِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَ مَا يَعۡبُدُونَ إِلَّا 60

ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ 69

وَ يُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ۝١٦ ۞ وَ تَرَى ٱلشَّمۡسَ 78

إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَ 86

إِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَ هُمۡ فِي 94

فَجۡوَةٖ مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ

١٠٣

فَهُوَ ٱلۡمُهۡتَدِۖ وَ مَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ 111

وَلِيّٗا مُّرۡشِدٗا ﴿١٧﴾ وَ تَحۡسَبُهُمۡ أَيۡقَاظٗا وَ هُمۡ رُقُودٞۚ 119

وَ نُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَ ذَاتَ ٱلشِّمَالِۖ 126

وَ كَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ 134

لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَ لَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ﴿١٨﴾ 141

وَ كَذَٰلِكَ بَعَثۡنَٰهُمۡ لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ 149

كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ 158

رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ 166

إِلَى ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ 174

مِّنۡهُ وَ لۡيَتَلَطَّفۡ وَ لَا يُشۡعِرَنَّ بِكُمۡ أَحَدًا ﴿١٩﴾ إِنَّهُمۡ 183

إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ 191

وَ لَن تُفۡلِحُوٓاْ إِذًا أَبَدًا ﴿٢٠﴾ وَ كَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ 200

لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَ أَنَّ ٱلسَّاعَةَ لَا 209

رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ 217

عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ ٱلَّذِينَ غَلَبُواْ 225

عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٞ 232

رَّابِعُهُمۡ كَلۡبُهُمۡ وَ يَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ 239

رَجۡمَۢا بِٱلۡغَيۡبِۖ وَ يَقُولُونَ سَبۡعَةٞ وَ ثَامِنُهُمۡ كَلۡبُهُمۡۚ 247

قُل رَّبِّيٓ أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا 256

تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ ظَٰهِرٗا وَ لَا تَسۡتَفۡتِ فِيهِم 265

مِّنۡهُمۡ أَحَدٗا ﴿٢٢﴾ وَ لَا تَقُولَنَّ لِشَاۡيۡءٍ إِنِّي فَاعِلٞ 273

ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُۚ وَ ٱذۡكُر رَّبَّكَ 282

إِذَا نَسِيتَ وَ قُلۡ عَسَىٰٓ أَن يَهۡدِيَنِ رَبِّي لِأَقۡرَبَ

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مِنۡ هَٰذَا رَشَدٗا ﴿٢٤﴾ وَ لَبِثُواْ فِي كَهۡفِهِمۡ 298

ثَلَٰثَ مِاْئَةٍ 300

سِنِينَ وَ ٱزْدَادُواْ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُواْ 309

لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَبْصِرْ بِهِۦ وَأَسْمِعْ مَا لَهُم مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ

فِي حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

Al-Kahf, 18:9-26

Astoundingly, not only is the total number of words from the first to the last (لبثوا) 309, but the two words "three hundred" are the 299th and 300th word of that passage respectively. That is, the word (ثلث) "three" is the 299th word, the word (مائة) "hundred" is the 300th, and exactly 9 words follow these two till the end of the passage! Is this passage not a profound display of coherence between words and how numbers express them?

Summary

At the end of this introductory part, we can firmly state that there appears to be a groundbreaking and truly inimitable miracle in the numbers of the Qur'an. The magnificence of this miracle – or at least part of it – will be explored in the six parts to follow.

The fact that the Qur'an's numeric system is a somewhat difficult, sensitive and highly detailed subject to tackle is acknowledged, and this may partly justify why many mistakes have been made by researchers attempting to pursue it. Nevertheless, the errors and exaggerations made by some who have researched this relatively new topic are no reason to shy away from studying it. In fact, if anything, these should be motives to enhance this research area and improve it for the better, as it may well be of great benefit.

In this part, we also answered some common questions about the Qur'an's numeric miracle while mentioning some of its benefits. Furthermore, an ambitious attempt has been made to put forth clear, basic guidelines for properly pursuing any research into the Qur'anic

numbers. Such research must be acceptable from both a scientific and religious point of view, be it in terms of the research data, research methodology or the final results.

Finally, we concluded with an example that emphatically stressed the great significance of paying attention to the Qur'an's numbers. This example set the stage for readers to acknowledge, perhaps, that in every Qur'anic number lies a wealth of secrets, and that each carries with it a particular purpose because God does not ordain anything without reason. And just one of these numbers, namely the number 7, will be our dedicated topic of exploration for the remaining parts of this book.

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