

**THE MARVELS OF THE
NUMBER SEVEN
IN THE NOBLE QUR'AN**

AbdulDaem Al-Kaheel

Translated by Mohammed R. Al Salah

Book Summary

This book sheds light upon a recent discovery centred around one of the most exciting topics in world religion and Islam in particular: the miracles of the Noble Qur'an. After studying thousands of Qur'anic words and passages, I have arrived at what can be considered the discovery of an intricate numeric system that rests within the verses of the Noble Qur'an. By the blessing of God Almighty, I have succeeded – after a detailed and methodical investigation – in proving both the existence and accuracy of this prolific numeric system, which comprehensively covers the Qur'an's chapters, verses, words *and* letters.

This new phenomenon will be referred to as the 'numeric miracle' of the Qur'an.

The foundation and basis of this numeric system is the number 7, one of the most significant numbers in the Noble Qur'an¹ (if not the most significant), and a hint, perhaps, that the Creator of the seven heavens is indeed the One Who sent down this Book, preserving it from distortion.

This work is an attempt at establishing firm scientific and ethical grounds on which to base any study of the numeric miracle. A sound scientific approach must be adhered to whenever Qur'anic numbers are analysed, and this is something that I have honoured throughout this study and hope that fellow researchers will honour as well.

A substantially large collection of profound numerical truths will be conveyed in this book. These include a study of the numeric arrangements found in the first verse of the Qur'an, the first chapter of the Qur'an, and other chapters across the Qur'an such as *Surat² Al-Ikhlās* (Chapter: Sincerity), one of the shortest yet most important chapters. Furthermore, the numeric miracle has been analysed with respect to a single verse, a segment of a verse, and in one instance, the numeric consistencies of a single Qur'anic *word* have been explored.

In addition, this book tries to explain *some* of the secrets behind the mysterious disconnected letters of the Qur'an. These disconnected letters, which will be called 'special phrases', are unique letter combinations found at the beginning of about a quarter of the Qur'an's chapters, and their meaning, to this very date, remains uncertain. The consensus of Muslim scholars has been that these letters are one of God's Qur'anic miracles, and that only He knows their full meaning. This is a fact I neither doubt nor dare challenge, and by no means do I claim to have unravelled their entire wonders. Nevertheless, after studying them in much detail, I have reached the firm conclusion that at least one of the miracles inherent in these mystifying letters is indeed a numeric one.

¹ By no means, however, is this number the only miraculous number, as many other numbers exist in the Qur'an which must not be ignored, and which I have explored in various other studies.

² *Surah* is the Arabic word for Chapter, and when this word is written before the name of a chapter (for example; Chapter: Sincerity), this word is pronounced with a 't', making it *Surat*.

In summary, the goal behind this work is to present a new type of evidence – literal, tangible evidence, perhaps – that through the simple language of numbers, God Almighty has structured the very foundations of the Noble Qur'an in a manner which cannot be imitated by man. Crucially, since the detailed nature of this work requires even the Qur'anic *letters* to be carefully studied (let alone the chapters, verses and words), one of the implications of the numeric miracle is that the Qur'an is a Book that has never been tampered with.

That is, most of the numeric arrangements that will be presented involve dealing with letters, and if these letters were ever meddled with at any point during the last 1400 years since the Qur'an was revealed, the vast majority of numeric arrangements discovered in the Qur'an would practically cease to exist (making this work rather pointless!). As a consequence, any numeric result that is subsequently found could be attributed to coincidence, because the Qur'an's numeric system would no longer be a system; it would instantly lose the consistency and harmony that make it so miraculous.

Preface

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 whether any 'man-made' books 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 of the Qur'an's historic and scientific facts.

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 اللَّهِ الرَّحْمَنِ 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. Consequently, when you look for this verse across the Holy Qur'an, you will notice that it is mentioned precisely 114 times, and the number 114 is actually a multiple of 19." Pulling out a calculator, I plugged in the numbers, hit the equal sign, and showed him the result:

$$114 = 6 \times 19$$

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 quest 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 could be 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, probably 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 undeniably 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 merely 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.

Al-Dukhan, 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... (Al-An'aam, 6:38).
2. ...and We have sent down to thee the Book explaining all things...(Al-Nahl, 16:89).
3. We have put forth for men, in this Qur'an every kind of Parable...(Al-Zumar, 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.

Al-Nisa', 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.

Contents

- 1- Part 1: Clearing misconceptions, and establishing basic guidelines to approaching and studying the Qur'an's numeric miracle; scientific and ethical framework for dealing with the Qur'anic numbers (i.e. how to count words and letters, strictly adhering to the Qur'an's exact text, method of arranging numbers, etc.). Also, justifying the study of the numbers of the Qur'an, and why it is important.
- 2- Part 2: The significance of the number 7 in both the Qur'an and *Sunnah*.
- 3- Part 3: The numeric miracle of the Qur'an's first verse: the *Basmala*.
- 4- Part 4: The numeric miracle of the Qur'an's first chapter: *Al-Fatihah*.
- 5- Part 5: The numeric miracle of *Surat Al-Ikhlās*.
- 6- Part 6: 'In every verse, passage and word lies a miracle': Exploring the numeric miracles of a single verse, a segment of a verse and a single *word*.
- 7- Part 7: The numeric miracle of the Qur'an's disconnected letters (e.g. *Alif Lam Mim, Ha Mim, 'Ayn Sin Qaf*); a modest attempt at unravelling a *glimpse* of its endless wonders from a numerical perspective.
- 8- Results of this Work

PART 1

SOME BASIC GUIDELINES

We begin by answering important questions about the Qur'an's numbers, and respond to some criticism that has targeted this topic.

Among these questions are: 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? What makes the numeric miracle, a 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).

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.} (Al-Nisa', 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 from 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 about to be witnessed 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. For many, the privilege of 'plugging in numbers' and double checking for themselves is an intriguing prospect.

Who was Dr. Rashad Khalifa, and why was he so controversial?

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, Most Gracious, Most Merciful

Al-Fatihah, 1:1

His own calculations revealed the following results:

- 1- The first word (بِسْمِ), meaning "In the Name of" originates from the word (اسْمِ), which means "name", and is repeated 19 times in the Qur'an.
- 2- The second word (اللَّهُ), or "God", occurs 2698 times in the Qur'an, which is a multiple of 19 since $2698 = 142 \times 19$.
- 3- The third word (الرحمن), which means "The Most Gracious", is found 57 times, a multiple of 19, because $57 = 3 \times 19$.
- 4- The final word (الرحيم), or "The Most Merciful", is repeated 114 times, and 114 is a multiple of 19 since $114 = 6 \times 19$.

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 forms³ 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

³ (بِسْمِ) and (بِاسْمِ), which both mean "In the Name of", as well as (اسْمِ), which means "name" and (الاسْمِ), which means "the name".

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 (بِسْمِ) 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 forms⁴. It is in fact repeated 115 times⁵. The additional mention of this word which he doesn't count is towards the end of Surat al-Taubah, where God Almighty states:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ 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 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.

⁴ Including (الرحيم), (رحيم) and (رحيما).

⁵ 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.

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 6×19 .

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 $57 = 3 \times 19$. He also examined Surat Yaasin (Chapter: Yaasin), a chapter whose first verse is the special phrase (يسس), a combination of the letters (ي) "Yā" and (س) "[Sin](#)". He found that these two letters are repeated across the chapter exactly 285 times, which is a multiple of 19 because $285 = 15 \times 19$. 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 differentiate 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 *gīm* (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	هـ	و	ز	ح	ط	ي
English pronunciation	alif	bā'	ǧīm	dāl	hā'	wāw	Zany	ḥā'	ṭā'	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'	ṣād	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'	ṭā'	khā'	ḏāl	ḏād	ẓā'	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 هـ

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 memoriser 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 chapter⁶, 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 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.

⁶ 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.

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.⁷ (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).

Hud, 11:1

He also explains:

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.

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 might 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

⁷ These are one of the 14 special phrases.

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:

$$1365 \div 7 = 195$$

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

$$1365 = 195 \times 7$$

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 cause⁸.”

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.

⁸ <http://dictionary.reference.com/browse/miracle>

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.

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

يَا أَيُّهَا (ي أَي ه ا)

يا أيها (ي ا أي ه ا)

The Qur'anic drawing of this phrase not only makes it one word, it also means that it 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 ه 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 ا ء آ إ

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* (و) and *yā'* (ي). 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 ي ئ يء ئ

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

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 (بنيها) “We built it” is written with an extra *alif* in standard Arabic as opposed to Qur'anic Arabic:

Qur'anic Arabic	Standard Arabic
بنيها (ب ن ي ن ه ا)	بنيها (ب ن ي ن ا ه ا)

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

Qur'anic Arabic	Standard Arabic
العالمين (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
بأيد (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 chapter⁹ 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 chapters¹⁰.

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).

⁹ Apart from chapter 9, Surat al-Taubah.

¹⁰ 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. 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).
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'am, 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 digits¹¹ 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?

¹¹ 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.

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. 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

“and a man”

كرجل

“like a man”

لرجل

“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 أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (9) إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (10) فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (11) ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا (12)

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:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (25) قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرُ بِهِ وَأَسْمِعُ مَا هُمْ مِنْ دُونِهِ مِنْ وِلْيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا (26)

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 (البثوا) (pronounced *labithu*), which means "they stayed". The final reference to the period of their dwell in the cave ends too with the very same word, namely (البثوا).

Amazingly, if we were to count the number of words from – and including – the first (البثوا) up to the last (البثوا) (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.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (9) إِذْ أَوَى الْفِتْيَةُ إِلَى
الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (10) فَضَرَبْنَا عَلَى
ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (11) ثُمَّ بَعَثْنَا لَهُمْ آيُ الْحَزِينِ أَحْصَى لِمَا:

لَبِثُوا 7 أَمَدًا (12) نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ 7

إِنَّهُمْ 14 فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى (13) 14

وَ رَاطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا 22

رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ 29

دُونِهِ إلهًا لَقَدْ قُلْنَا إِذًا شَطَطًا (14) هؤلَاءِ قَوْمُنَا 37

- أَتَّخِذُوا مِنْ دُونِهِ ءِالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ 44
- بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ 52
- كَذِبًا (15) وَإِذْ اعْتَزَلْتُمُوهُمْ وَ مَا يَعْبُدُونَ إِلَّا 60
- اللَّهُ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ 69
- وَ يُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا (16) وَ تَرَى الشَّمْسَ 78
- إِذَا طَلَعَتْ تَزَوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَ 86
- إِذَا غَرَبَتْ تَقَرَّبُ مِنْ ذَاتِ الشَّمَالِ وَ هُمْ فِي 94
- فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ ءَايَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ 103
- فَهُوَ الْمُهْتَدِ وَ مَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ 111
- وَلِيًّا مُرْشِدًا (17) وَ تَحْسِبُهُمْ أَيْقَازًا وَ هُمْ زُرُقُودٌ 119
- وَ نُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَ ذَاتَ الشَّمَالِ 126
- وَ كَلْبُهُمْ بَسِطٌ ذِرَاعِيهِ بِالْوَصِيدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ 134
- لَوَلِيَّتٍ مِنْهُمْ فَارًا وَ لَمَلِئْتُ مِنْهُمْ رُعبًا (18) 141
- وَ كَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ 149
- كَمْ لَيْسَ لَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا 158
- رَبُّكُمْ أَعْلَمُ بِمَا لَيْسَ فَبَاعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ 166

- إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ 174
- مِنْهُ وَ لِيَتَلَطَّفَ وَ لَا يُشْعِرَنَّ بِكُمْ أَحَدًا (19) إِنَّهُمْ 183
- إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ 191
- وَ لَنْ تُفْلِحُوا إِذَا أَبَدًا (20) وَ كَذَلِكَ أَعْرَضْنَا عَنْهُمْ 200
- لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ أَنَّ السَّاعَةَ لَا 209
- رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا 217
- عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا 225
- عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا (21) سَيَقُولُونَ ثَلَاثَةٌ 232
- رَابِعُهُمْ كَلْبُهُمْ وَ يَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ 239
- رَجْمًا بِالْغَيْبِ وَ يَقُولُونَ سَبْعَةٌ وَ ثَامِنُهُمْ كَلْبُهُمْ 247
- قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا 256
- تُمَارٍ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَ لَا تَسْتَفْتِ فِيهِمْ 265
- مِنْهُمْ أَحَدًا (22) وَ لَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ 273
- ذَلِكَ غَدًا (23) إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ 282
- إِذَا نَسِيتَ وَ قُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ 291
- مِنْ هَذَا رَشَدًا (24) وَ لَبِثُوا فِي كَهْفِهِمْ 298

ثَلَاثَ مِائَةٍ 300

سِنِينَ وَازْدَادُوا تِسْعًا (25) قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا 309

لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا (26)

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 (ثلاث) “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.

PART 2

THE SECRETS OF THE NUMBER 7 IN THE QUR'AN AND SUNNAH

In this part, we explore some of the mysteries of the number 7 in both the Holy Qur'an and the Sunnah (i.e. Teachings) of the Prophet Muhammad (pbuh), and understand why and how God Almighty has given this number such high regard.

We will reflect upon some of the wonders of this number in Allah's Book, and witness how the Qur'an's letters, words, Verses and Chapters come into perfect synchronisation with this number in ways that challenge imagination.

We will also reflect upon certain specific Qur'anic words and Verses on their own, and discover relationships and consistencies that are always in harmony with the number 7.

The Number 7: Great Status

Allah has indeed given some prophets and messengers a status greater than that of others, such as the Prophet Muhammad, about whom He said:

We sent thee not, but as a Mercy for all creatures

Al-Anbiya', 21:107

Similarly, He has given certain days and nights special status, such as 'Laylat Al-Qadr' (The Night of Power), about which Allah said was worth more than a thousand months in reward:

We have indeed revealed this (Message) in the Night of Power: (1) And what will explain to thee what the night of power is? (2) The Night of Power is better than a thousand months. (3) Therein come down the angels and the Spirit by God's permission, on every errand: (4) Peace!...This until the rise of morn! (5)

Al-Qadr, 97

God has given importance to certain days, such as Friday, and to certain months like the Holy Month of Ramadhan:

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

Al-Baqarah, 2:185

Moreover, God has given importance to certain mosques and locations, such as Al-Masjid Al-Haram (The Sacred Mosque or The Grand Mosque) in Mecca, and Al-Aqsa Mosque in Jerusalem.

And He has favoured some Chapters and Verses of the Qur'an over others, making Surat Al-Fatiha 'Umm Al-Kitab' (The Mother of the Book) the greatest Chapter, Surat Al-Ikhlis equal in reward to a third of the Qur'an, and Ayat Al-Kursi (The Throne Verse, Verse 255 of Surat Al-Baqara) the greatest Verse.

And now, if we ponder upon the numbers mentioned the Qur'an, and study the citations of each number, we find that Allah has given a unique preference to the number 7.

But why 7?

What is it about this number, and why is it that it is repeated on many different occasions in the Holy Qur'an?

It must be pointed out that the number 7 has many implications, in the universe, the Qur'an, and the sayings of the Prophet Muhammad. The mere repetition of this number in the Qur'an is fascinating. Indeed, we believe that there is no other book on the face of this Earth in which the number 7 (or *any* number for that matter) is arranged in such spectacular fashion.

In fact, the number 7 has proven to be a very popular number not only in the Qur'an. One of the most frequently cited numbers in the Holy Bible is 7. The number is mentioned more than 300 times in the Bible, not including the different forms of the number (i.e. seventy, seventh). There seems to be a suggestion amongst many in Christianity that this number is in fact the 'Holy Number of God', and a symbol of His perfection. A book is even written on the subject, entitled *The Number Seven in the Bible and Nature* by R. McCormack.

The Number 7 in the Universe

When God created the universe, He chose the number 7 as both the number of heavens and number of layers in the Earth's atmosphere. Allah says:

God is He Who created **seven** Firmaments and of the earth **a similar number**. Through the midst of them (all) descends His Command: that ye may know that God has power over all things, and that God comprehends, all things in (His) Knowledge.

Al-Talaq, 65:12

But even at *atomic level*, this number is evident. The chemical element nitrogen, in its molecular form, makes up the largest component of the air we breathe, about 78%. Nitrogen is an essential building block of proteins, which are absolutely critical to life on Earth.

That being said, the nitrogen atom is composed of exactly 7 protons, 7 neutrons and 7 electrons, and this alone brings about the significance of this number, even in the very *roots* of creation.

In addition, the days of the week are 7, the number of continents is 7, and so is the number of colours in our visible spectrum. It is also worth noting that the geological layers of the Earth are 7; something that scientists only recently discovered.

The Number 7 in the Teachings of the Prophet Muhammad (pbuh)

There are literally thousands upon thousands of sayings quoted by the Prophet Muhammad. The number 7 plays a significant role in a substantial amount of these sayings; an indication yet again of its importance.

Below is a brief list of some of the Messenger's sayings that involve the number 7 in various contexts:

- "Avoid the **seven** great destructive sins."¹²
- "Allah will give shade, to **seven**, on the Day when there will be no shade but His..."¹³
- "Whoever usurps the land of somebody unjustly, his neck will be encircled with it down the **seven** earths (on the Day of Resurrection)."¹⁴
- "...Shall I tell you the most superior Sura in the Qur'an before I go out of the mosque?" When the Prophet intended to go out (of the Mosque), I reminded him and he said, "That is: "Alhamdu-lillahi Rabbil-'Alamin (Surat Al-Fatiha) which is the **seven** oft-repeated verses (Al-Mathani) and the Grand Quran which has been given to me."¹⁵
- "We have been ordered to prostrate on **seven** bones..."¹⁶ (i.e. forehead along with nose, two hands, two knees, two toes).
- "The Qur'an has been revealed to be recited in **seven** different ways, so recite of it whichever is easy for you."¹⁷
- "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) **seventy** years."¹⁸
- "**Seventy** thousand people of my followers will enter Paradise without accounts..."¹⁹
- "He who asks pardon is not a confirmed sinner, even if he returns to his sin **seventy** times a day."²⁰
- "If a dog drinks from the utensil of anyone of you it is essential to wash it **seven** times."²¹
- "If any one of you improves (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to **seven** hundred times for each good deed and a bad deed will be recorded as it is."²²
- "If anyone visits a sick whose time (of death) has not come, and says with him **seven** times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease."²³

¹² Sahih Al-Bukhari, Volume 4, Book 5, Number 28

¹³ Bukhari, Volume 1, Book 11, Number 629

¹⁴ Bukhari, Volume 3, Book 43, Number 632

¹⁵ Bukhari, Volume 6, Book 60, Number 225

¹⁶ Bukhari, Volume 1, Book 12, Number 774

¹⁷ Bukhari, Volume 9, Book 93, Number 640

¹⁸ Bukhari, Volume 4, Book 52, Number 93

¹⁹ Bukhari, Volume 8, Book 76, Number 481

²⁰ Sunan Abu-Dawud, Book 8, Number 1509

²¹ Bukhari, Volume 4, Book 1, Number 73

²² Bukhari, Volume 2, Book 1, Number 40

²³ Abu-Dawud, Book 20, Number 3100

- "Allah's Apostle ordered us to do **seven** things and forbade us from doing **seven** others..."²⁴
- "He who eats **seven** 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."²⁵

Therefore, the number 7 (and some of its multiples) is the most popularly cited number in the narrations of the Messenger of Allah. It is also the most repeated number in the Holy Qur'an, after the number 1.

The Number 7 and the Pilgrimage to Mecca

As is well known by Muslims, the last of the five pillars of Islam is 'Hajj', or the pilgrimage to Mecca, which takes place once a year during the Islamic month of "Dhu Al-Hijjah".

Interestingly enough, many of the rituals involved in Hajj take the number 7 into consideration. For example, during 'tawaf', Muslims circumambulate (i.e. walk around) the Ka'aba 7 times. They also walk and hurdle between the two hills of Safa and Marwa 7 times.

In addition, this number has been mentioned in the only Qur'anic Verse that speaks of *both* Hajj and Umra (a non-obligatory pilgrimage to Mecca) at the same time. God Almighty says:

And complete the Hajj or 'umra in the service of God. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and **seven** days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear God, and know that God Is strict in punishment.

Al-Baqarah, 2:196

What is beautiful about this verse is the fact that God Almighty has placed it as the 196th Verse of Surat Al-Baqarah (Chapter: The Cow). To be more specific, this number – 196 – is a multiple of 7 *twice*:

$$196 = 4 \times 7 \times 7$$

This example may naturally be met by scepticism (as was the case with me) because it is only the first we have presented so far. We, of course, now believe that it is no coincidence, simply because after extensively long research, we have discovered that the Holy Quran, to

²⁴ Bukhari, Volume 2, Book 23, Number 331

²⁵ Bukhari, Volume 7, Book 65, Number 356

put it briefly, is absolutely *flooded* with similar and more intricate examples that emanate the wonders of the number 7. As mentioned earlier, these examples, as we will see later on, involve everything from the numbers of *chapters* and *verses* to the numbers of *letters* and *words*.

The Number 7 in the Parables of the Qur'an

The number 7 is cited in various contexts in the Qur'an, one of which is the Qur'anic parables (short stories). In calling upon his people to believe in God Almighty and worship Him alone, the Prophet Noah says:

"See ye not how God has created the **seven** heavens one above another, (15) "And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? (16)

Nuh, 71:15-16

This number is also used in the story of the Prophet Yusuf (Joseph), by the King of Egypt who talks about his dream:

The king (of Egypt) said: "I do see (in a vision) **seven** fat kine, whom **seven** lean ones devour, and **seven** green ears of corn, and **seven** (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."

Yusuf, 12:43

And in the very same Chapter, God Almighty even repeats this number three times in a single Verse:

"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of **seven** fat kine whom **seven** lean ones devour, and of **seven** green ears of corn and (seven) others withered: that I may return to the people, and that they may understand." (46) (Joseph) said: "For **seven** years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat. (47) "Then will come after that (period) **seven** dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded. (48)

Yusuf, 12:46-48

This number is also found when explaining the punishment of the people who rejected the message of the Prophet Hud:

But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning! (5) And the 'Ad, they were destroyed by a furious Wind, exceedingly violent; (6) He made it rage against them **seven** nights and eight days in succession: so that thou couldst see the (whole)

people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down! (7)

Al-Haaqqah, 69:5-7

And in the story of Prophet Moses, the number 70, a multiple of 7, is cited:

And Moses chose **seventy** of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.

Al-A'raf, 7:155

Again, the number 7 appears in the story of the People of the Cave, when the number of people that is said to have been in the cave is under speculation:

(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were **seven**, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

Al-Kahf, 18:22

In short, the relationship that the number 7 (and its multiples) has with the parables of the Qur'an is one that cannot be ignored. Those interested in ancient history, particularly in Egyptology, will also note that this number was of much significance in ancient Egypt, and a symbol of completeness.

The Number 7 and the Day of Judgment

The number 7 does not seem to confine itself merely to this worldly life, but is also present when mention is of the Hereafter and the Day of Judgment. The Arabic word (Al-Qiyama), meaning 'The Day of Judgment' is repeated in the Qur'an precisely seventy times, and this, of course, is a perfect multiple of 7:

$$70 = 10 \times 7$$

Furthermore, the word (Jahannam), meaning 'Hellfire', is repeated exactly seventy-seven times; again, a multiple of 7:

$$77 = 11 \times 7$$

God Almighty speaks of the seven doors of Hellfire as well:

And verily, Hell is the promised abode for them all! (43) To it are **seven** gates: for each of those gates is a (special) class (of sinners) assigned. (44)

Al-Hijr, 15:43-44

Even when the punishment of God Almighty is explained, a multiple of 7 is cited again:

And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me! (25) "And that I had never realised how my account (stood)! (26) "Ah! Would that (Death) had made an end of me! (27) "Of no profit to me has been my wealth! (28) "My power has perished from me!"... (29) (The stern command will say): "Seize ye him, and bind ye him, (30) "And burn ye him in the Blazing Fire. (31) "Further, make him march in a chain, whereof the length is **seventy** cubits! (32) "This was he that would not believe in God Most High. (33)

Al-Haaqqah, 69:25-33

Crucially, it must be mentioned that God Almighty uses this number when speaking of His own divine, never-ending words:

And if all the trees on earth were pens and the ocean (were ink), with **seven** oceans behind it to add to its (supply), yet would not the words of God be exhausted (in the writing): for God is Exalted in Power, full of Wisdom.

Luqmaan, 31:27

The Number 7 and Charity

The number 7 is mentioned when God Almighty speaks of the multiplied reward of those who spend whatever blessings they have for the sake of God's pleasure:

The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth **seven** ears, and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth: And God careth for all and He knoweth all things.

Al-Baqarah, 2:261

Here, we point out to the fact that Allah on one hand speaks of the number 7, but on another hand refers to the concept of multiplication (...each ear hath a hundred grains. God giveth manifold increase...). In this example, perhaps, is an allusion to a possible numerical arrangement that concerns the multiples of the number 7, and God Almighty knows best.

That being said, one of the multiples of 7, namely the number 70, has been repeated several times in the Holy Qur'an. This number, of course, is a multiple of 7 ten times (70 = 10 x 7).

One of those instances is found in Surat Al-Taubah, when God tells the Prophet Muhammad that the hypocrites would not be forgiven for the sin they have committed:

Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask **seventy** times for their forgiveness, God will not forgive them: because they have rejected God and His Apostle: and God guideth not those who are perversely rebellious.

Al-Taubah, 9:80

The Number 7 and the Praise of God

In the Holy Qur'an, there are precisely seven Chapters which begin with praise or glorification, or "Tasbeeh", of Allah. These Chapters are Al-Isra', Al-Hadid, Al-Hasyr, Al-Saff, Al-Jumu'ah, Al-Taghabun and Al-A'la.

Let us take a look at these seven opening Verses:

1. **Glory** to (God) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).

Al-Isra', 17:1

2. Whatever is in the heavens and on earth,- let it declare the **Praises and Glory** of God: for He is the Exalted in Might, the Wise.

Al-Hadid, 57:1

3. Whatever is in the heavens and on earth, let it declare the **Praises and Glory** of God: for He is the Exalted in Might, the Wise.

Al-Hashr, 59:1

4. Whatever is in the heavens and on earth, let it declare the **Praises and Glory** of God: for He is the Exalted in Might, the Wise.

Al-Saff, 61:1

5. Whatever is in the heavens and on earth, doth declare the **Praises and Glory** of God,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

Al-Jumu'ah, 62:1

6. Whatever is in the heavens and on earth, doth declare the **Praises and Glory** of God: to Him belongs dominion, and to Him belongs praise: and He has power over all things.

Al-Taghabun, 64:1

7. **Glorify** the name of thy Guardian-Lord Most High,

Al-A'la, 87:1

This result hides, perhaps, a certain numerical relationship between the number seven and the above Verses, that may be discovered in the near future, and again, God knows best.

The Number 7 and the Letters of the Qur'an

Indeed, the Divine Wisdom of God Almighty has called for the Holy Qur'an to be sent down in the Arabic language, a language which consists of precisely 28 alphabetic letters, a multiple of 7 [$28 = 4 \times 7$].

The number 7 is evident in the opening Chapter of the Qur'an, namely Surat Al-Fatiha, which God comprised of 7 Verses.

And in Surat Al-Hijr, we find that God Almighty directly addresses the Prophet Muhammad by speaking to him of Surat Al-Fatiha:

*And We have bestowed upon thee the **Seven** Oft-repeated (verses) and the Grand Qur'an.*

Al-Hijr, 15:87

The above phrase "Seven-oft repeated (verses)" is a reference Surat Al-Fatiha. It is considered the greatest Chapter of the Qur'an, and is indeed oft-repeated, not least because this is the only Chapter that all Muslims recite in each of their five daily prayers.

In addition, it not only consists of 7 Verses, but this very fact has been emphasised by the above Verse from Surat Al-Hijr. Having said that, we now point out to the following wonderful fact. Of the 28 letters that make up the Arabic language, exactly 21 are used in Surat Al-Fatiha. Conveniently enough, 21, as we all know, is another multiple of 7 [$21 = 3 \times 7$]!

Another interesting fact resides in the Qur'an. The Holy Qur'an contains some 'special letters' which create 'special phrases' that are used as the opening verses of 29 Chapters. We will call them 'special' because the full meaning behind these seemingly disconnected characters has not yet been fully understood. These various opening phrases are listed below:

(الم، المص، الر، المر، كهيعص، طه، طسم، طس، يس، ص، حم، عسق، ق، ن)

Peculiarly, as you can clearly see, there are exactly 14 opening special phrases - a multiple of 7 again [$14 = 2 \times 7$].

Please note that some of these phrases consist of just one Arabic letter (ن), some two

(حم), some three (الر), some four (المص), and one of them – كهيعص – consists of five letters.

Bet here is where it gets really interesting. Not only are there 14 special words, but the number of different letters making up these phrases is also 14! In other words, exactly 14 *different* opening letters are found in various combinations to form these 14 phrases, and these letters are as follows:

ا ل م ص ر ك ه ي ع ط س ح ق ن

Perhaps, in this presence of the number 14 twice, is an indication as to the existence of a relationship between these specific letters and the number 7 and its multiples. However, that will only be explored in part 7 of this book, so for now, it will have to wait.

The Number 7 and the Creation of the Heavens

There are Verses in the Holy Qur'an that speak about the creation of the 7 Heavens and the Earth in *six* days. If we happen to look for them, we find there are precisely 7 such Verses in the Qur'an:

1. Your Guardian-Lord is God, Who **created the heavens and the earth in six days**, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds!

Al-A'raf, 7:54

2. Verily your Lord is God, who **created the heavens and the earth in six days**, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is God your Lord; Him therefore serve ye: will ye not receive admonition?

Yunus, 10:3

3. He it is Who **created the heavens and the earth in six Days** - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

Hud, 11:7

4. He Who **created the heavens and the earth and all that is between, in six days**, and is firmly established on the Throne (of Authority): God Most Gracious: ask thou, then, about Him of any acquainted (with such things).

Al-Furqan, 25:59

5. It is God Who has **created the heavens and the earth, and all between them, in six Days**, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?

Al-Sajdah, 32:4

6. We **created the heavens and the earth and all between them in Six Days**, nor did any sense of weariness touch Us.

Qaaf, 50:38

7. He it is Who **created the heavens and the earth in Six Days**, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And God sees well all that ye do.

Al-Mujadalah, 58:7

The phenomenon of the creation of the 7 Heavens is repeated 7 times, just like the number of Heavens. The question of whether this is coincidence or divine precision is not up to us, of course. As you will have noticed in the seven Verses above, they all mentioned the heavens, but none of them referred to the heavens as the *seven heavens*.

That is why we will now look at how the 'seven heavens' are repeated in the Qur'an, and extend our argument in favour of the notion that the repetition of Verses and words in this wonderful Book is all in accordance with a deliberate, intricately detailed arrangement.

The Number 7 and the Seven Heavens

When we look for the mention of the seven heavens in the Holy Qur'an, we find a connection between this and the number 7, because the precise number of Verses which mention the seven heavens in the entire book is (yes, you guessed it) 7:

1. It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the **seven** firmaments; and of all things He hath perfect knowledge.

Al-Baqarah, 2:29

2. The **seven** heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

Al-Isra', 17:44

3. Say: "Who is the Lord of the **seven** heavens, and the Lord of the Throne (of Glory) Supreme?" (86) They will say, "(They belong) to God." Say: "Will ye not then be filled with awe?" (87)

Al-Mu'minun, 23:86-87

4. So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

Fussilat, 41:12

5. God is He Who created **seven** Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that God has power over all things, and that God comprehends, all things in (His) Knowledge.

Al-Talaq, 65:12

6. He Who created the **seven** heavens one above another: No want of proportion wilt thou see in the Creation of (God) Most Gracious. So turn thy vision again: seest thou any flaw?

Al-Mulk, 67:3

7. "See ye not how God has created the **seven** heavens one above another, (15) "And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? (16)

Nuh, 71:15-16

So to reflect, we say the following: God Almighty has created 7 glorious heavens, only one of which is visible to the naked eye. And by His Wisdom, He cites the 'seven heavens' in the Holy Qur'an no more or less than precisely 7 times.

The First and Last Mention of 7 in the Qur'an: Symmetry Unmatched

A number of profound numerical consistencies are found between the first and last mention of seven in the Holy Qur'an.

The number 7 is first cited when God Almighty declares:

It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the **seven** firmaments; and of all things He hath perfect knowledge.

Al-Baqarah, 2:29

The last time the number is mentioned is in the following Verse:

And (have We not) built over you the seven firmaments,

Al-Naba', 78:12

Now, we observe the following facts that demonstrate a mysterious accuracy between the above two Verses:

Fact 1

The number of Chapters from Surat Al-Baqarah, where 7 is first cited, to Surat Al-Naba' where it is last cited, is 77 Chapters – a multiple of 7:

$$77 = 11 \times 7$$

So, having just confirmed that the number of Chapters in between the first and last citation of 7 *divides by 7*, we tackle more sensitive grounds by asking: What about the number of *Verses*?

Fact 2

If we count the number of Verses, from the Verse where 7 is first mentioned (29th Verse of Surat Al-Baqarah) until the last Verse where 7 is mentioned (12th Verse of Surat Al-Naba'), we find the number of *Verses* to be precisely 5649. And this is a perfect multiple of 7:

$$5649 = 807 \times 7$$

So far, we have discovered that *both* the number of Chapters and Verses between the first and last repetition of the number 7 are exact multiples of 7. But there's more to come.

Fact 3

The number of Verses from the very beginning of Surat Al-Baqarah (The Chapter where 7 is first mentioned) until the very end of Surat Al-Naba' (The Chapter where 7 is last mentioned) is 5705 – a multiple of 7:

$$5705 = 815 \times 7$$

So not only are the numbers of Chapters and Verses turning out to be multiples of 7, but don't forget that the number 7 is the very subject of our discussion, because we are looking at where this number is used in the Qur'an!

Fact 4

The number of Verses from the beginning of Surat Al-Baqarah up to the Verse which precedes the one mentioning the number 7 in that very Chapter is 28, a multiple of 7 [$28 = 4 \times 7$]. This makes perfect sense of course, because the Verse which mentions 7 is the 29th Verse of Surat Al-Baqarah, meaning that 28 Verse precede it.

In other words, when we count the number of Verses from the first Verse to the Verse that comes directly *before* God's saying,

*It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the **seven** firmaments; and of all things He hath perfect knowledge.*

Al-Baqarah, 2:29

we find that there are exactly 28 Verses. That is regarding the first time 7 is mentioned in the Holy Qur'an.

Which begs the question: What about the last time this number is ever mentioned in the Qur'an? Is there any similar arrangement there?

The answer is yes. In fact, the corresponding arrangement is so beautiful that it involves the same number, 28. If we count the number of Verses from the Verse coming directly *after* the 12th Verse of Surat Al-Naba' (where 7 is last cited) until the very end of Surat Al-Naba', we find that there are precisely 28 Verses!

That is not all, however. Now we ask: What about the number of Verses from the very beginning of the Qur'an, to the very end of Surat Al-Naba', the Chapter which last mentions the number 7?

Fact 5

Counting the number of Verses from the first Verse in the Holy Qur'an to the last Verse in Surat Al-Naba, we find that there are 5712 Verses, a number which perfectly divides by 7:

$$5712 = 816 \times 7$$

Fact 6

Finally, it is interesting to note that in the Arabic language, the number 7 in word form (i.e. seven) can be written in several different ways depending on the context of a given passage.

That being said, when the number is first found in the Qur'an in Surat Al-Baqarah, it is written as (سبع) with three letters (س ب ع). When it is last cited, however, it is written as (سبعاً) with four letters (س ب ع ا).

Therefore, the total number of letters making up the first and last mentions of 'seven' in the Qur'an is 7!

It is necessary to ask the following question: Could these consistencies have been simply blind coincidence? This is a judgment that we do not make, it is up to each individual reader to decide for their own. We simply state what we personally believe, and try to support our views with evidence that addresses human intellect.

So far, we've witnessed precision that extends as far as individual words examined on their own, so just what could be found if all the words of the Qur'an were similarly analysed? Scientific reasoning suggests that such numerical coincidence can only exist in a book when the author actually makes the effort of arranging his words in a specific manner.

And we believe that the arrangements that are found in the Qur'an which relate to the number 7 are abundant proof that God Almighty, with his infinite wisdom, has miraculously arranged the letters of His Book, thus proving that the Qur'an is a Book sent down by the very Creator of the 7 heavens.

Quite honestly, we will never be able to calculate or count just how many examples of numerical consistencies exist within the Qur'an, but we will explore the numerical miracle in more detail in the upcoming Parts of this book.

Just what is the Numeric Miracle?

Every function on earth is organised in a particular manner which depends, in one way or another, on numbers. Particularly in the 21st century, the language of numbers is of central importance, and is inevitably used for most, if not all those functions.

Today, for instance, when scientists speak of the celestial cycles of the moon and the sun, the distances between planets, the estimated age of the Earth and of mountains and rocks - all this is governed by numbers.

Without numbers, we could not have precisely calculated the future dates and times when various phenomena, such as the solar and lunar eclipses, take place. Quite simply, without numbers, we would not have known what time it was. Numbers give meaning to our world.

The days of the month and months of the year are all strictly defined by numbers, and this is something that God Almighty even refers to in the Holy Qur'an:

The number of months in the sight of God is **twelve** (in a year) - so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage...

Al-Taubah, 9:36

This brings us to the word of God Almighty. Naturally, the words of God are unlike those of man. Therefore, we are going to use the simple language of numbers to express the wonderful precision of the Qur'an's words, and hence conclude that this Book is structured in amazingly accurate fashion.

In other words, it is our belief that God Almighty has miraculously arranged His words in a manner such that part of their beauty lies in their arrangement, *in a numerical sense*. Not only that, but we shall be using an abundance of examples of numerical accuracy to prove that if indeed this Qur'an was the word of man, it simply must have contained numerous contradictions, at this numerical level at least.

And now, we will look at some more arrangements connecting the beginning of the Qur'an to its end.

The First and Last Chapters of the Qur'an

There are defined numbers in the Holy Qur'an, about which there can be no argument. For instance, the Qur'an consists of 114 Chapters, and the first Chapter – Surat Al-Fatiha (Chapter: The Opening) - is Chapter #1. It follows that the last Chapter – Surat Al-Nas (Chapter: The People) – is Chapter #114.

These two Chapters, the first and the last, are beautifully connected to each other with respect to the number 7. We now first write the number 1 (which represents Surat Al-Fatiha) followed by the number 114 (which represents Surat Al-Nas) next to it:

The Last Chapter's Number	The First Chapter's Number
114	1

Arranging these two numbers next to each other in logical sequence gives the number 1141. Exquisitely, this is a multiple of 7:

$$1141 = 163 \times 7$$

Not only that, but adding each separate unit of this number also gives us exactly 7!

$$1 + 1 + 4 + 1 = 7$$

At this point, and from this point onwards, it is crucial to note the following:

We follow one fixed mathematical method of arranging numbers, according to their logical sequence in the Holy Qur'an. In other words, the Arabic language, the language of the

Qur'an, is communicated from right to left, unlike English, for instance, which reads from left to right. This means that one begins reading the Chapters of the Qur'an from the right to the left. In accordance with this rule, we arrange the numbers from right to left, exactly as they appear in the Qur'an.

Unique Numbers in the Qur'an

There are a few unique numbers that distinguish the Holy Qur'an from any other text. Among these are: The number of its Chapters, the number of its Verses and the number of years it took for the Book to be sent down.

The Qur'an has 114 Chapters, 6236 Verses²⁶ and was sent down to the Prophet Muhammad over 23 years of revelation.

We will now observe how these clearly distinct numbers achieve consistent numerical results that no person can ever come to produce, no matter how hard they try.

The sheer brilliance of the following numbers is witnessed, of course, using the same method of arranging numbers next to each other, and from largest to smallest. And since there are three numbers to deal with, there are three possible number combinations that could result in multiples of 7, as we can see below:

1. The Arrangement of the number of Qur'anic Verses **6236**, with the number of Qur'anic Chapters **114**, forms the number:

114 6236

2. The Arrangement of the number of Qur'anic Verses **6236**, with the number of years of its revelation **23**, forms the number:

23 6236

3. The Arrangement of the number of Qur'anic Chapters **114**, with the number of years of its revelation **23**, forms the number:

23 114

Having derived three different numbers from the Qur'an, we will now observe how accurately these numbers are connected to the number 7. The same pattern is always found: these numbers are perfect multiples of 7, *and in whichever direction they are read.*

The First Number: Verses + Chapters

²⁶ This is the number of Verses according to the most popular style of recitation, known as Hafs bin Aasim. This number slightly differs from other recitations; perhaps these differences mean the existence of multiple numerical arrangements, and God Almighty knows best.

Let us now write the number of Verses of the Holy Qur'an, in addition to the number of Chapters:

Number of Qur'anic Chapters	Number of Qur'anic Verses
114	6236

The number that represents the Verses and Chapters of the Qur'an is 1146236. This number consists of seven digits, and is a pure multiple of 7:

$$1146236 = 163748 \times 7$$

The First Number Reversed

We will now take our chances with the number 1146236 and reverse it completely (i.e. read it from left to right, so 1 followed by 1 then 4 then 6, etc.), to give us 6326411. Even though we have switched the order of the original number, amazingly, this new number is a multiple of 7 yet again:

$$6326411 = 903773 \times 7$$

Final Note: An interesting point to make is that the sum of the digits making up the number 1146236 (which consists of the number of the Qur'an's Verses and Chapters) is:

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

[And 23 is the number of years of the Qur'an's revelation!]

To briefly summarise: The outcome of arranging the number of the Qur'an's Verses and its Chapters is a number that divides perfectly by 7, *even when it's read backwards*, and the sum of its digits is 23; the number of years of it took for the Qur'an to be revealed.

The Second Number: Verses + Years of Revelation

For our second number, we write the number of Verses of the Qur'an, in addition to the number of years of its revelation:

Years of Qur'anic Revelation	Number of Qur'anic Verses
23	6236

The resulting number is 236236, a number which is also a multiple of 7:

$$236236 = 33748 \times 7$$

The Second Number Reversed

And as we did in the first case, we will now completely reverse this number, making it 623632, a multiple of 7:

$$632632 = 89089 \times 7$$

Therefore, in summary, we say that the same consistent pattern of divisibility by 7 *both ways*, is found when taking the number of years of revelation of the Qur'an into account.

The Third Number: Chapters + Years of Revelation

The third number is formed when joining the number of Chapters in the Qur'an with the number of years of revelation of the Qur'an:

Years of Qur'anic Revelation	Number of Qur'anic Chapters
23	114

The resulting number is 23114, a multiple of 7:

$$23114 = 3302 \times 7$$

The Third Number Reversed

We expect, of course, that reversing this number should give us a multiple of 7. Indeed, this is precisely the case:

$$41132 = 5876 \times 7$$

Therefore, in our final case, the same consistency is preserved: the number of Qur'anic Chapters alongside the years of its revelation form a number that is a multiple of 7, even when read in the opposite direction.

It cannot be forgotten that all the above combinations were arranged in precisely the same manner: from larger to smaller figures (i.e. starting with the larger number on the right followed by the smaller number).

Please note: Had the three numbers, 6236, 114 and 23, been *any* different, in other words, if the Qur'an had one more or one less Verse or Chapter, or if it had taken one more or one less year to be sent down, this entire numerical pattern would be shattered, and therefore irrelevant.

We're not done, however. These numbers still have more to reveal.

Connecting the Three Numbers

Regarding the three numbers we derived above, it is interesting that they have different numbers of digits, and these digits are in perfect descending order. In other words, the first number consists of 7 digits, the second 6 digits and the third 5 digits:

First Number: 1146236 consists of 7 digits

Second Number: 236236 consists of 6 digits

First Number: 23114 consists of 5 digits

And now, we arrange the number of digits of each number in logical order and observe the result:

Digits in 3 rd Number	Digits in 2 nd Number	Digits in 1 st Number
5	6	7

The resulting number is 567, which is a multiple of 7:

$$567 = 81 \times 7$$

This incredible connection of the Qur'an's Chapters, Verses and years of revelation to the number seven with such profound accuracy, is but stunning evidence of an intricate numerical arrangement that no human can construct.

The First and Last Words in the Qur'an

We will now reflect upon some separate words in the Holy Qur'an, in an attempt to emphasise the fact that every word in this Book is indeed deliberately and expertly arranged in its proper place. For now, we shall examine the *very first* and *very last* word in the Qur'an in terms of *arrangement*. After that, we will look at the first and last word in terms of *revelation*, because it must be pointed out that the order of the Qur'an's Chapters is not the same as the order with which they were revealed. For instance, Surat Al-Fatiha is the first Chapter of the Qur'an, but it is not the first Chapter to be revealed to the Prophet Muhammad.

That being said, we now look at the normal arrangement of the Qur'an, and opening the first page, we find that the first word in this Book is (بِسْمِ) (In the Name of)²⁷. This is found in the first Verse of Surat Al-Fatiha, where God Almighty says (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) (In the Name of God, Most Gracious, Most Merciful) [Surat Al-Fatiha, 1:1]. Now, turning to the last page, we find that the last word is (النَّاسِ) (men). This is found in Surat Al-Nas (Chapter: Mankind), in the final Verse which states (مِنَ الْجِنَّةِ وَالنَّاسِ) (Among Jinns and among men).

²⁷ 'In the Name of' is 4 English words, but in Arabic, it is just one.

The word (اسم) (Name) is found 22 times in the Qur'an, and the word (الناس) (men) has been repeated 241 times in the Qur'an.

And now, we arrange the two numbers as we always do, and observe the outcome:

Repetition of Last Word in the Qur'an	Repetition of First Word in the Qur'an
241	22

The number we arrive at from combining these two numbers is 24122²⁸. Again, this number is a multiple of 7:

$$24122 = 3446 \times 7$$

The first and last words mentioned in the Qur'an are linked to the number 7. So does this consistency remain when we observe the first and last words to be *revealed*?

The First and Last Revealed Words in the Qur'an

The first word that was revealed to the Prophet Muhammad by the angel Gabriel was (اقرأ) (Read), in the first Verse of Surat Al-'Alaq: (اقرأ باسم ربك الذي خلق) (Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-) [Al-'Alaq, 96:1]. The last word (or phrase, rather) is (لا يظلمون) (None shall be dealt with unjustly)²⁹, where God Almighty says:

(وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ) (And fear the Day when ye shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt with unjustly) [Al-Baqarah, 281:2].

So the message of Islam began with the word (Read), which pertains to knowledge, and ended with (None shall be dealt with unjustly), which pertains to justice and equality; and that, if anything, is evidence that Islam advocates knowledge and justice.

And now, we come to the miraculous numerical arrangement in terms of how many times these two terms are repeated in the Holy Qur'an.

We find it very interesting that all the repetitions of the term (None shall be dealt with unjustly) come *before* any mention of the word (Read). This is a significant point, the secret of which is perhaps not only to retain a numerical miracle which illustrates God's wisdom, but to confirm God's concern with absolute justice, and the fact that He does not deal unjustly with His creations.

²⁸ (اسم) 'Name' is used instead of (بسم) 'In the Name of'. Yet even if (بسم) 'In the Name of' is used, this is found 115 times in the Qur'an, and again produces a multiple of 7: 241115 = 34445 x 7.

²⁹ In Arabic, this term is actually made up of two words.

The term (لا يظلمون) (None shall be dealt with unjustly) has been repeated 15 times in the Qur'an, while noting that the several roots of the word (justice) have been mentioned in various place in the Qur'an. However, we are concerned with this particular phrase, which is made up of two words, namely (لا) (None) and (يظلمون) (shall be dealt with unjustly).

Please note that every time this form of the word justice, i.e. (يظلمون) is used in the Qur'an, the word (لا) (None) has come directly before it. The word (اقرأ) (Read) is found exactly 3 times. And now, we write the repetition of each term, in order of arrangement in the Qur'an.

Repetition of First Revealed Word	Repetition of Last Revealed Word
3	15

The outcome is 315, a perfect multiple of 7:

$$315 = 45 \times 7$$

The Beautiful Link between Both Sets of Words

A beautiful connection exists between both outcomes. Let's show the two results below:

$$24122 = 3446 \times 7$$

$$315 = 45 \times 7$$

As we can see above, the result of dividing the first outcome by 7 is 3446, and the result of dividing the second outcome by 7 is 45. Amazingly, *in whichever order we arrange the two results, the answer is always a multiple of 7!*

$$453446 = 1322 \times 7 \times 7 \times 7$$

$$344645 = 49235 \times 7$$

So this consistency is seen for the repetition of the Qur'an's first and last words in terms of *both* arrangement *and* revelation. This, indeed, is wonderful evidence that the words of the Qur'an are both connected and concise, and that if the slightest of alterations had taken place throughout the past 14 centuries, this entire arrangement would be exhausted.

Have the hearts sung yet?

In the next part, we embark on a new adventure with the very first Verse from the Book of Allah the Almighty. We will reflect upon its secrets and the sheer precision in its arrangement. To conclude for now, we simply say:

Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

Al-Furqan, 25:6

Summary

In this part, we gained some insight into the mysteries of the number 7 in the Holy Qur'an and the teachings of the Prophet Muhammad.

The most profound example in this Part, perhaps, is the link found between the number of Chapters, Verses and years of revelation of the Qur'an. The resulting numbers were simply always multiples of 7, whichever way they were read.

We also witnessed the beautiful consistencies that linked both ends of the Qur'an: the first and last Chapter, the first and last Verse and the first and last word. Again, the outcomes were always multiples of 7.

PART 3

THE NUMERIC MIRACLE OF THE FIRST VERSE IN THE QUR'AN: THE "BASMALA"

In this part, we experience a divine miracle in four words: the verse most recited in the life of every Muslim. Before eating, drinking, and reciting the Qur'an; before any activity for that matter, Muslims recite this verse as an introduction to their daily lives.

It is the first verse of the Qur'an, commonly known as the "Basmala":

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, Most Gracious, Most Merciful

Al-Fatihah, 1:1

Using the unequivocal language of numbers, we will witness how every single letter in this verse carries with it a divine miracle, proving that such a verse could not have been the work of man.

We finally ask: Besides the Qur'an, does any book carry so many hidden numeric accuracies within its words? Can anyone realistically respond to the challenge of the Qur'an and produce a book, even a chapter, like it?

The Greatness of the First Verse

Recited constantly by millions of Muslims all over the world, the Basmala serves as a precursor to all their daily actions. Made up of only four Arabic words, saying this verse brings Muslims comfort and assurance that God is their true Lord and Protector, and that He alone answers their prayers.

But that is only true for those who believe in the message of the Qur'an. What about those who simply don't? What about people who are sceptical about the Qur'an, or people who reject the very concept of God, and any notion of religion for that matter? What about people who only believe in literal reality, in science and all things tangible?

Could God have deposited in His Book *literal* proof that this Book is His indeed? Is there anything in this Book, and particularly in this verse, that tangibly proves not only the existence, but the true greatness of God Almighty?

Allah the Almighty, as we believe and will attempt to illustrate, has constructed the Holy Qur'an in a way that is based remarkably on the number 7. Without further ado, it's time to plunge into the secrets of this verse in much more detail.

The Structure of Letters

Counting the letters in each of the four words of the Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), precisely as they appear in the Qur'an, we find the following:

- The word (بِسْمِ) consists of 3 letters (ب س م).
- The word (اللَّهُ) consists of 4 letters (ا ل ل ه).
- The word (الرحمن) consists of 6 letters (ا ل ر ح م ن).
- The word (الرحيم) consists of 6 letters (ا ل ر ح ي م).

Now, we write the Basmala along with the number of letters making up each of its words:

بِسْمِ	اللَّهُ	الرحمن	الرحيم
3	4	6	6

Therefore, the number of letters making up each word of the Basmala, arranged in logical order, produces the number 6643. To be more specific, the number 3 represents the number of letters in the first word, the number 4 denotes the letters of the second, and so on.

But what makes this number – 6643 – one that is protected from any alteration? What rule is used to explain that this number, like all other numbers we examine, is indeed preserved by God Almighty?

The rule is the famous mathematical operation known as division, which helps us find multiples of certain numbers. And since we established that the number 7 is the foundation of the numeric miracle of the Qur'an, we can confirm that the number 6643 is indeed a multiple of 7. In other words, the outcome of dividing 6643 by 7 is a whole number; it includes no decimals or fractions, otherwise, it would not be considered a multiple of 7:

$$6643 \div 7 = 949$$

Alternatively, we can write this in a slightly different manner:

$$6643 = 949 \times 7$$

In other words, we are saying that the number of letters in each Basmala word, when arranged together into a single number, form the number 'six thousand six hundred and forty three'. That is how we read the number.

In order to be clear about how to deal with the numeric miracle and interpret the numbers, we will break down the components of this number, which, of course, is 4 digits long, consisting of four separate, distinct digits:

1000×6	+	100×6	+	10×4	+	1×3
6000		600		40		3
Thousands		Hundreds		Tens		Units

The sum of the above numbers equals our original number of 6643, which is an arrangement representing the number of letters in each Basmala word:

$$6643 = 6000 + 600 + 40 + 3$$

Therefore, when we write the number of letters of each word in a particular verse using the method of *number arranging*, we are in fact separately counting the letters of each word, assigning that number under its corresponding word, and then reading the resulting combination, which is a number with various digits (i.e. units, tens, hundreds, thousands, ten thousands, etc.). Each word therefore carries a *place value* ten times greater than that of the word preceding it. In our above example, for instance, the number 600 is in the hundreds place, and before it is the number 40 in the tens place.

But one may well ask: why can't I simply add the digits together? Why did I simply align the digits 6-6-4-3 together into a single number, instead of adding these 4 digits to get the number 19 (6+6+4+3)?

The simple answer is that 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 in any particular verse, assigning a number to each word, and creating an arrangement based on that basic, albeit astounding logic. One of the great features of this method is that 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.

For example, let's assume, for the purpose of demonstration only, that the Basmala's first and last words were reversed. As a result, the first and last digits of the number 6643 would also be reversed, and we would arrive at 3646, which is not a multiple of 7. This method of aligning numbers side by side captures the fact that God preserved and perfected His words from alteration.

In addition, aligning numbers is superior to merely adding them because the numbers produced as a result can be truly massive, as we will shortly see. This only adds to the complexity and wonders of the Qur'an's numeric miracle. We will witness numbers that consist of 16 digits, 26 digits, and more than 100 digits³⁰, and see whether they perfectly divide by 7, that is, whether they produce whole numbers, without any decimals or fractions. It is through such examples that we appreciate the truly miraculous nature of the Qur'an's number arrangements.

The arrangement of the letters of the word "Allah" in the Basmala: a hidden secret

To further add to the astounding miracle that is the numeric miracle of the Basmala, we have found that God Almighty, or (Allah), has organised the letters of His very name (الله) *within the Basmala's four words*, in a manner that can only be described as purely divine.

The word (الله), as we mentioned earlier, consists of 4 letters: (ا ل ل ه). However, it is made up of 3 *different letters*, because the letter "Lām" (ل) is repeated twice. These 3 different letters are "Alif" (أ), "Lām" (ل), and "Hā" (ه).

Now, we will look for these three letters in *each of the Basmala's four words*. In other words, we will take each word of the Basmala on its own, and look for how many times these three letters were found in it. We will then align these four results into a single number:

³⁰ 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.

بِسْمِ (ب س م)	الرَّحْمَنِ (ا ل ر ح م ن)	اللَّهِ (ا ل ل هـ)	الرَّحِيمِ (ا ل ر ح ي م)
0	2	4	2

The resulting arrangement, which represents the repetition of the three letters comprising the word (اللَّهِ) in each word of the Basmala, forms the number 2240.

This number, 2240, is another multiple of 7:

$$2240 = 320 \times 7$$

Isn't this something of a watermark signature on behalf of God Almighty; a hidden confirmation that it is none other than He who authored the Holy Qur'an?

To briefly summarise, we have come across two multiples of 7 so far: the first is 6643, which represents an arrangement consisting of the number of letters in each separate word of the Basmala. The second is 2240, an arrangement consisting of the repetition of the three letters making up God's name (اللَّهِ), again in each word of the Basmala.

The scientific basis of the numeric miracle

In many disciplines of engineering, an important area of study is the distribution of certain forces, such as pressure, over various bodies. For instance, in aircraft engineering, in order for aeroplanes to be safe for flight, the distribution of pressure around an aeroplane's wings must be carefully studied, and must not exceed an allowed limit. For this study to take place, each wing is divided into square blocks, that is, "tappings" are made on different points on the wing, and pressure is measured at each tapping. The numbers resulting from this experiment are then arranged, before being analysed using various mathematical techniques.

That being said, when we study the arrangement of letters across the words of a particular verse, such a study actually stems from solid mathematics, and is not the product of improvisation. Every word is assigned a definite *number* and *position*. For instance, in the above example about Allah's name in the Basmala, the first word, (بِسْمِ), is given the number 0 because none of the letters of God's name (اللَّهِ) (i.e. "Alif" (أ), "Lām" (ل), and "Hā" (هـ)) exist in it. Also, as it is the first number, it is located in the units place, making it the first out of the four digits that make up 2240.

Furthermore, when studying such arrangements, the point of common ground is that the resulting numbers are always analysed with reference to their divisibility by 7. And always, we will see that these numbers continue to be perfect multiples of 7, no matter how small or how large they get.

The existence of a numeric arrangement based on the very letters of God Almighty's name (الله) is but sheer proof that He alone is the One who has sent down this verse and perfected it in this manner. And if someone had ever tried to alter a single letter, this sensitive (highly sensitive!) arrangement would immediately collapse.

Another interesting occurrence: adding letters together

When we previously dealt with the Basmala, we separately counted the letters in each of its four words and arranged these results next to each other to form the 4-digit number 6643. We aligned these digits into a single number, and explained the advantages of aligning numbers. Although we mentioned that adding numbers together often also produces multiples of 7, we still have not added things together. That's what we're going to do next. We're going to find the *accumulated sum* of the digits 6-6-4-3, and form *that* into a number to see if it remains a multiple of 7. This is best illustrated as follows:

The Basmala consists of 4 words: (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ).

- The first word (بِسْمِ) consists of 3 letters. This is the first digit of the number we intend to arrive at.
- The second word (الله) consists of 4 letters. But now, we add the letters of the first word as well, giving us $4 + 3 = 7$. This is the second digit.
- The word (الرحمن) consists of 6 letters. Adding the previous total of 7 to this ($7+6$), we arrive at 13; 1 and 3 are now the third and fourth digits.
- The word (الرحيم) consists of 6 letters. Following the same pattern, $6 + 13 = 19$, meaning that 1 and 9 are the fifth and sixth digits.

الرحيم	الرحمن	الله	بِسْمِ
$6 + 6 + 4 + 3$	$6 + 4 + 3$	$4 + 3$	3
19	13	7	3

Therefore, the number we finally arrive at is 191373. And yet again, this number is a multiple of 7:

$$191373 = 27339 \times 7$$

Even more interesting is the fact that completely *reversing* this operation still produces a multiple of 7. This means that if we take the sum of the digits, but this time from *left* to *right*, we will also arrive at a number that divides by 7.

الرحيم	الرحمن	الله	بسم
6	6 + 6	6 + 6 + 4	6 + 6 + 4 + 3
6	12	16	19

The number that results is 6121619; a multiple of 7 *twice*:

$$6121619 = 124931 \times 7 \times 7$$

Reflecting on this, we've found that from *whichever direction* we count the letters, the resulting numbers still maintain the consistency of being multiples of the number 7!

We shall continue with another profound arrangement related to the Basmala, only this time, we examine it in relation to the various names of God Almighty.

Profound Symmetry with the Letters of Allah's Other Names

God Almighty has organised His book in a manner such that no one can produce anything like it, and the Qur'an itself, in many verses, expresses its own brilliance, and proclaims that no book can match it.

Of course, the miraculous nature of the Qur'an is not confined to the numeric miracle, of course; this is merely one of the newer discoveries into the marvels of this Holy Scripture. The miracles of the Qur'an involve and embrace all areas of knowledge, be it literature, linguistics, science, history, psychology, ethics, and plenty more.

But with respect to the numeric miracle, which is the subject of this book, God Almighty has indeed arranged the letters and words of the Qur'an in a way that is most unique. And one of the most intriguing of those arrangements is the arrangement of the letters of God's different Arabic names. Again, we are dealing with Arabic because it is the language of the Qur'an, and the same language spoken today by millions across the globe, so this rule is one we can never, and shall never, deviate from.

In the Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), 3 of God's 99 Arabic names are present. Namely, these are (الله) (literally "Allah" or God), (الرحمن) (literally "Ar-Rahman" or The Most Gracious), and (الرحيم) ("Ar-Raheem" or The Most Merciful).

We already witnessed an astounding numeric arrangement centred on the number 7 with regards to the first name, (الله). But what about the other two? Is there a similarly accurate arrangement?

Just like we did with (الله) (Allah), we will now take the word (الرحمن) (Ar-Rahman), and look for the repetition of its 6 letters in each of the Basmala's 4 words. In the very same way, we will deal with the word (الرحيم) (Ar-Raheem) by looking for the repetition of its 6 letters in each of the Basmala's 4 words.

We're also going to discover some new insights into the numeric miracle, based on the fact that the numbers we arrive at sometimes turn out to be multiples of 7 *in different directions*. That is, there are instances when the number is a multiple of 7 when read from right to left instead of left to right. But in every case, the logic and systematic nature of the results is preserved.

The arrangement of the letters of (الرحمن) (The Most Gracious)

The number of times the letters "Alif" (أ), "Lām" (ل), "Rā'" (ر), "Hā'" (ح), "Mīm" (م), and "Nūn" (ن) – which make up Allah's name (الرحمن) (The Most Gracious) in Arabic – are repeated in each Basmala word is as follows:

بِسْمِ (ب س م)	الله (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
1	3	6	5

Before explaining why, the resulting number, 5631, will be reversed to give 1365, a multiple of 7:

$$1365 = 195 \times 7$$

The arrangement of the letters of (الرحيم) (The Most Merciful)

The number of times the letters "Alif" (أ), "Lām" (ل), "Rā'" (ر), "Hā'" (ح), "Yā'" (ي) and "Mīm" (م) – which make up Allah's name (الرحيم) (The Most Merciful) in Arabic – is repeated in each Basmala word as follows:

بِسْمِ (ب س م)	الله (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
1	3	5	6

The arrangement of the letters of (الرحيم) in the Basmala verse produces 6531: a multiple of 7:

$$6531 = 933 \times 7$$

These numeric findings unlock an interesting pattern to look out for when deducing Qur'anic numbers: *numbers and their opposites*. Three of God's names are present in the Basmala verse. The letters of the first, (الله) (Allah), in each of the Basmala's words produced a multiple of 7 if read from *left to right* (i.e. towards the right). The letters of the second, (الرحمن) (The Most Gracious), produced a multiple of 7 when read from *right to left*. The letters of the third, (الرحيم) (The Most Merciful) produced a multiple of 7 when read from *left to right*.

Illustrating this in terms of directions, we notice the following:

الله الرحمن الرحيم
→ ← →

These logically opposite directions (i.e. right then left then right...) shown above demonstrate the sheer difficulty of coincidence. Had the numbers we arrived at been coincidentally multiples of 7, the direction from which we read each number would not have necessarily mattered. Yet the interesting point is that each of the three numbers could *only* have been read in these respective directions, meaning that these opposite arrows could simply not have been avoided. And this, alone, is merely one example of many that produce the very same outcome: *logical opposites*.

The First and Last Word in the Basmala

After witnessing the amount of letters that can be arranged across the Basmala verse, and still achieve multiples of 7, we now ask: are these arrangements enough to perfect this verse and confirm that it could never have been altered? We believe so, but thankfully, there is more to come.

The letters of the first and last word in the Basmala

A numeric arrangement based on the number 7 is even found between the first and last word in the Basmala verse. The first word, (بسم), is made of 3 letters, and the last word, (الرحيم), consists of 6 letters. The arrangement looks like this:

بسم الله الرحمن الرحيم

The above combination forms 63, a multiple of 7:

$$63 = 9 \times 7$$

Therefore, we can safely say that the beginning and ending of the Basmala are indeed connected, but in fact, that was not the only connection. Let's read further.

The repetition of the first and last word in the Basmala

What is truly astounding is that the beginning and ending of the Basmala are connected in relation to the *entire Qur'an*, and this connection is again based on the number 7. To demonstrate how, we will look for the repetition of the Basmala's first and last words, namely (بِسْمِ) and (الرَّحِيمِ) in the entire Qur'an. We find that the word (بِسْمِ) is cited 22 times, while the word (الرَّحِيمِ) is repeated 115 times³¹.

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
22			115

Again, combining these numbers produces 11522, a multiple of 7:

$$11522 = 1646 \times 7$$

Having found this, we can conclude that the Qur'an numeric miracle is not merely limited to the letters of certain words; it also involves the *repetition* of those words across the Qur'an as a whole. Indeed, part of the beauty of this miracle of numbers lies in the fact that it does not confine itself to a few verses, but spans across the entirety of this Holy Book.

Again, we must not lose sight of the fact that these numbers can easily be checked by anyone interested in doing so. There are no hidden tricks here; but simple, straight-forward logic taken directly from the Qur'an, without any additions or omissions. With that in mind, had anyone – during the course of history – ever succeeded in editing the Holy Qur'an in the slightest possible manner, the existence of this endless consistency of numeric outcomes would simply be impossible.

That being said, another beautiful aspect of the numeric miracle is that based on the number 7, separate words, verses and chapters seem to be inevitably linked to each other.

³¹ 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. Please note that the word (الرَّحِيمِ) (The Most Merciful) is repeated 115 times, and this repetition involves this word in various forms, such as (رَحِيمِ) and (رَحِيمًا) (both meaning the exact same thing: Merciful).

One of those wonderful connections, which we will explore next, is that of the very first verse (the Basmala) and the very last verse of the Qur'an.

The First and Last Verse in the Qur'an

The relationship between the first Qur'anic verse, the Basmala, and the last is astonishing. The very last verse is the 6th verse of Surat Al-Nas (Chapter: Mankind):

مِنَ الْجِنَّةِ وَالنَّاسِ

Among Jinns and among men

Al-Nas, 114:6

The basis of this relationship, as always, is the number 7. We now present a series of facts that depict the sheer beauty of the arrangements that take place between these two verses.

Fact 1

One connection between the Qur'an's first and last verse is in terms of verse number and the number of words. As mentioned earlier, the first verse, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), is verse 1 and consists of 4 words. The last verse, (مِنَ الْجِنَّةِ وَالنَّاسِ), is verse 6 and consists of 4 words. This gives us four numbers, which will now be arranged – in logical order – into a single number.

Last Verse in the Qur'an		First Verse in the Qur'an	
Number of words	Verse number	Number of words	Verse number
4	6	4	1

Aligning the above numbers gives us 4641, which is a multiple of 7.

$$4641 = 663 \times 7$$

This special relationship between both ends of the Qur'an tells us that God Almighty deliberately organised both the number and words of the first and last verse in a manner consistent with the number 7. We believe that this demonstrates the ultimate precision of the Qur'an, and that such delicate attention to detail could not have been the work of man.

However, technically speaking, although highly unlikely, the above arrangement could have been a multiple of 7 by coincidence. Surely, one multiple of 7 is not enough to prove the accuracy of the relationship between the first and last verse of the Qur'an. To remove the

possibility of chance, we present many more numeric arrangements that strengthen and confirm this relationship.

Fact 2

This time, we're going to add chapter numbers to the arrangement we found in Fact 1. That is, the first verse in the Qur'an is in chapter 1, and the last verse is in chapter 114. Adding these two numbers to the above combination, we arrive at the following.

Last Verse in the Qur'an			First Verse in the Qur'an		
Words	Verse	Chapter	Words	Verse	Chapter
4	6	114	4	1	1

The resulting 8-digit number, 46114411, is, magnificently, a perfect multiple of 7:

$$46114411 = 6587773 \times 7$$

Small Note: Having mentioned chapter numbers, there is even a connection when we take the chapter numbers on their own. Since the first chapter is chapter 1 and the last is chapter 114, logically arranging these two numbers gives us $1141 = 163 \times 7$. In other words, another multiple of 7!

Fact 3

Taking the above two facts up yet another notch, we now include the number of *letters* of each verse, and see how the same consistency is maintained.

Last Verse in the Qur'an				First Verse in the Qur'an			
Letters	Words	Verse	Chapter	Letters	Words	Verse	Chapter
13	4	6	114	19	4	1	1

The resulting number is a large 12-digit number: 134611419411. Still, it remains a multiple of 7!

$$134611419411 = 19230202773 \times 7$$

Fact 4

Each of the two verses, considered on its own, also carries an arrangement based on the number 7. The first verse (the Basmala) has four distinct numbers, as was mentioned above. These are chapter 1, verse 1, 4 words, and 19 letters. Therefore, only taking the first verse into consideration, we have the following:

First Verse in the Qur'an

Letters	Words	Verse	Chapter
19	4	1	1

The resulting number, 19411, is a multiple of 7.

$$19411 = 2773 \times 7$$

Fact 5

The same is true when we take the last verse in the Qur'an on its own:

Last Verse in the Qur'an

Letters	Words	Verse	Chapter
13	4	6	114

The number 1346114 is a multiple of 7.

$$1346114 = 192302 \times 7$$

One thing we must not forget is the logical order followed in arranging the numbers. The chapter number comes first, and every chapter contains verses. The verse number comes next, and every verse contains words. The number of words comes next, and every word contains letters, meaning that the number of letters naturally comes last. In short, chapter followed by verse followed by words followed by letters. This order is from right to left, of course, because that is the direction in which text is read and written in Arabic³².

Also note the incredible accuracy of this result: had the chapter numbers, verse numbers, number of words, or number of *letters* in the above two verses been *any* different, these perfect results would immediately become invalid, because the outcomes would no longer be multiples of 7!

Fact 6

The first verse in the Qur'an, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), consists of 10 *different* Arabic letters. Since this verse consists of 19 letters in total, some of these letters are repeated, of course. In order for our non-Arabic-speaking readers to easily identify and count all the letters, we have fully broken down the four words of the Basmala:

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

³² That is, exactly opposite to the direction of reading and writing in English and many other languages.

In descending order (i.e. most to least repeated), we now list these 10 different letters, and mention how many times each letter is repeated in the Basmala.

The letter "Lām" (ل) is repeated in the Basmala 4 times.

The letter "Alif" (أ) is repeated 3 times.

The letter "Mīm" (م) is repeated 3 times.

The letter "Rā" (ر) is repeated 2 times.

The letter "Hā" (ح) is repeated 2 times.

The letter "Bā" (ب) is repeated 1 time.

The letter "Sīn" (س) is repeated 1 time.

The letter "Hā" (ه) is repeated 1 time.

The letter "Nūn" (ن) is repeated 1 time.

The letter "Yā" (ي) is repeated 1 time.

In that same order, we arrange these repetitions next to each other.

ل	م	ا	ر	ح	ب	س	ه	ن	ي
4	3	3	2	2	1	1	1	1	1

The number representing the repetition of each letter in the Basmala is 1111122334, and this 10-digit number is a multiple of 7.

$$1111122334 = 158731762 \times 7$$

This arrangement finds its roots in mathematics, and more specifically in the field of statistics. The principle of *sorting numbers* in ascending or descending order is a priceless tool used in effectively all disciplines of knowledge, to determine patterns, rankings and practically anything that requires any form of logical ordering. Interestingly, the Holy Qur'an seems to have had a head start in laying out its foundations.

Fact 7

Incredibly, the same perfect arrangement is found when we address the last verse in the Qur'an, (مِنَ الْجَنَّةِ وَالنَّاسِ). Again, we now break up the words of this verse entirely:

م ن ا ل ج ن ه و ا ل ن ا س

The following is the repetition of this verse's 8 different letters, in descending order:

The letter "Alif" (أ) is repeated 3 times.

The letter "Nūn" (ن) is repeated 3 times.

The letter "Lām" (ل) is repeated 2 times.

The letter "Mīm" (م) is repeated 1 time.

The letter "Jīm" (ج) is repeated 1 time.

The letter "Hā'" (ه) is repeated 1 time.

The letter "Wāw" (و) is repeated 1 time.

The letter "Sīn" (س) is repeated 1 time.

ا	ن	ل	م	ج	ه	و	س
3	3	2	1	1	1	1	1

The resulting number, 11111233, is a perfect multiple of 7 yet again.

$$11111233 = 1587319 \times 7$$

Another beautiful arrangement relates to the number of letters in each word of this last Qur'anic verse. Previously, when we counted the letters of each of the Basmala's 4 words, we arrived at 6643, a multiple of 7. Now, we will do the same with the last verse in the Qur'an.

- The word (من) consists of 2 letters (ن م).
- The word (الجنة) consists of 5 letters (ه ج ن ه).
- The word (و) consists of 1 letter (و).
- The word (الناس) consists of 5 letters (س ن ا س).

من	الجنة	و	الناس
2	5	1	5

5152, like 6643, is a multiple of 7.

$$5152 = 736 \times 7$$

In a nutshell: all the arrangements pertaining to the first and last Qur'anic verse

1. For both verses, arranging the number of letters in each word results in a multiple of 7.
2. For both verses, arranging the repetition of each letter in the verse (in descending order) results in a multiple of 7.
3. Combining the chapter numbers of both verses into a single number results in a multiple of 7.
4. Combining the verse numbers and number of words of both verses into a single number results in a multiple of 7.
5. Combining the chapter numbers, verse numbers, and number of words of both verses into a single number results in a multiple of 7.
6. Combining the chapter numbers, verse numbers, number of words and number of letters of both verses into a single number results in a multiple of 7.
7. Arranging the chapter number, verse number, number of words and number of letters of the first verse into a single number results in a multiple of 7, and the same is true for the last verse.

All the arrangements presented above are of a profound nature that certainly provokes a handful of questions: How is it that these arrangements are always multiples of 7? Could a man, more than 14 centuries ago, have designed such a system of hidden numeric precision? If so, why didn't he ever mention it? Or could it be none other than God Almighty himself? This is no more than food for thought. In any case, in the Holy Qur'an, God Almighty indeed says:

This Qur'an is not such as can be produced by other than God; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds. (37) Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides God, if it be ye speak the truth!"

Yunus, 10:37-38

A Unique Connection with the First "Special Letters" in the Qur'an

The "special letters", which we talked about in Part 2, carry with them a beautiful set of arrangements revolving around the number 7. These letters create 'special phrases' that are found in the opening verses of 29 chapters in the Qur'an. Some of these are repeated,

but in total, there are 14 different special phrases. Their importance, therefore, cannot be ignored.

These phrases are referred to as 'special' because the full meaning behind them is not yet fully comprehended. Many people who have come to criticise the validity of the Holy Qur'an have claimed that these phrases are meaningless and ambiguous. Various "Tafaseer", that is, explanations of these verses, have resigned to the fact that these are among the miracles of the Qur'an, but that God knows best as to their meaning. Although we will devote an entire part to analysing these special phrases in relation to the number 7, since we are now dealing with the first verse in the Qur'an, we're going to examine the Basmala's relationship with the first special phrase in the Qur'an, namely (الم).

The repetition of the special letters in the Basmala

The first of the special phrases in the Qur'an is (الم), and occurs as the first verse of the second chapter of the Qur'an, Surat Al-Baqarah. We are looking for how this verse is connected to the Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), in a manner consistent with the number 7.

The special verse (الم) is made up of 3 letters, namely "Alif" (أ), "Lām" (ل) and "Mīm" (م).

Now we ask: Could these letters be repeated in the Qur'an's first verse in a way that produces a multiple of 7?

In the Basmala, the letter "Alif" (أ) is repeated 3 times, the letter "Lām" (ل) 4 times, and the letter "Mīm" (م) 3 times. For the interest of everyone who cannot read Arabic, we've broken up the words of the Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), into individual letters, so that identifying these letters can be made easier.

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

In short, the arrangement looks like this:

"Mīm" (م)	"Lām" (ل)	"Alif" (أ)
3	4	3

The repetition of these 3 special letters in the Basmala forms 343, a number which actually equals $[7 \times 7 \times 7]!!$

$$343 = 7 \times 7 \times 7$$

The number of words

Another consistency between (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) and (الم) is with regards to the number of words of these two verses. The Basmala is made up of 4 words, and (الم) is just 1 word, giving us:

First "special phrase" in the Qur'an	First verse in the Qur'an
Number of words	Number of words
1	4

The number 14, of course, is a multiple of 7.

$$14 = 2 \times 7$$

The verse numbers and number of words

Adding the number of each of these two verses to the previous arrangement, we again arrive at a multiple of 7. The Basmala is verse 1 of Surat Al-Fatihah and is made up of 4 words, while (الم) is verse 1 of Surat Al-Baqarah and is made up of just 1 word:

First "special phrase" in the Qur'an		First verse in the Qur'an	
Number of words	Verse number	Number of words	Verse number
1	1	4	1

Arranging these numbers gives 1141, a multiple of 7:

$$1141 = 163 \times 7$$

The verse numbers, number of words and number of letters

The Basmala is verse 1 of Surat Al-Fatihah, and consists of 4 words and 19 letters. The special phrase (الم) is verse 1 of Surat Al-Baqarah, and consists of 1 word and 3 letters.

Arranging these numbers gives us:

First "special phrase" in the Qur'an			First verse in the Qur'an		
Letters	Words	Verse	Letters	Words	Verse
3	1	1	19	4	1

The number 3111941 is a multiple of 7 *twice*.

$$3111941 = 63509 \times 7 \times 7$$

The chapter numbers

The chapter numbers to which these two verses pertain also create a multiple of 7. The Basmala is found in chapter 1, (الم) in chapter 2:

First "special phrase" in the Qur'an		First verse in the Qur'an	
Chapter number		Chapter number	
2		1	

Even these two small numbers gives us a multiple of 7, namely 21.

$$21 = 3 \times 7$$

The chapter numbers and verse numbers

The previous example needs another step, however. Adding the verse numbers to the arrangement, we know that both the Basmala and the special phrase (الم) are verse 1 of their respective chapters:

First "special phrase" in the Qur'an		First verse in the Qur'an	
Verse number	Chapter number	Verse number	Chapter number
1	2	1	1

1211 is also a multiple of 7.

$$1211 = 173 \times 7$$

We can conclude, from all the above numeric cases, that the Qur'an's numeric miracle is quite a creative one; it does not seem to limit itself to one particular arrangement. In other words, different arrangements of chapter numbers, verse numbers, numbers of words and numbers of letters manage to produce multiples of 7. In some instances, we only used one variable. Often, we used two, three or all four variables. Nevertheless, the result was always one and the same, and the logical sequence of *chapter, verse, words and letters* was, and always will be, preserved.

Amazing Relationship with the Letters of the word "Qur'an"

The Arabic word for "The Qur'an", namely (القرآن), consists of five different letters: "Alif" (أ), "Lām" (ل), "Qāf" (ق), "Rā'" (ر) and "Nūn" (ن). Four of these letters (i.e. all except "Qāf") are found in the Basmala. Interestingly, the very letters of the Arabic word "The Qur'an" have a relationship with the first verse in the Qur'an! In order to see this, we now write the Basmala, and the number of "Alif" (أ), "Lām" (ل), "Qāf" (ق), "Rā'" (ر) and "Nūn" (ن) letters that each of its four words contain.

بِسْمِ (ب س م)	الرَّحْمَنِ (ا ل ر ح م ن)	اللَّهِ (ا ل ل هـ)	الرَّحِيمِ (ا ل ر ح ي م)
0	4	3	3

The number representing the repetition of the letters of the Arabic word “Qur'an” in the first verse of the Qur'an is 3430. Astonishingly, this number is a multiple of 7 three times!

$$3430 = 10 \times 7 \times 7 \times 7$$

It appears that God Almighty, through the language of numbers – and specifically through the language of 7 – is confirming that this Holy Qur'an is none other than His word, because such intricate arrangements could not have appeared at random, but are the result of His infinite wisdom.

And now, we look closely at two of God's names; the very two names that are mentioned in the Basmala: (الرحمن الرحيم).

(الرحمن الرحيم) (Most Gracious, Most Merciful)

In these two names – which are two of God's 99 Arabic names – lie wonderful secrets. Let us now reflect on the beauty of the following arrangements, especially those which relate to the repetition and arrangements of the letters of these two names; an indication of how God Almighty perfected even the very letters of His own names in the Holy Qur'an.

The repetition of each name in the Qur'an

God Almighty has repeated each of these two names in the Qur'an in a manner that again centres on the number 7. Looking for mentions of the word (الرحمن), we find that it is repeated 57 times in the Qur'an, whereas the word (الرحيم) is repeated 115 times³³. We now combine these two numbers together:

الرحمن	الرحيم
57	115

The number 11557 is a multiple of 7.

$$11557 = 1651 \times 7$$

The repetition of each letter

³³ As mentioned earlier regarding the word (الرحيم), the 115 repetitions also include the few other forms of the same word which also mean “Merciful”, namely (رحيم) and (رحيماً).

The phrase (الرحمن الرحيم) (Most Gracious, Most Merciful) is made up of seven different letters, namely "Alif" (أ), "Lām" (ل), "Rā" (ر), "Ḥā" (ح), "Mīm" (م), "Nūn" (ن), and "Yā" (ي). The repetition of these letters across the entire Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), carries with it a profound numeric arrangement. For the sake of easiness, the following is a letter-by-letter breakdown of the Basmala's words.

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

Now, we write each of these letters separately, along with how many times it is repeated in the Basmala.

أ = 3 ل = 4 ر = 2 ح = 2 م = 3 ن = 1 ي = 1

And now, we break up the these two names, (الرحمن الرحيم), into separate letters, and under each letter, we write the corresponding number we found above, which represents the number of times the letter is cited in the Basmala:

ا ل ر ح م ن ا ل ر ح ي م
3 4 2 2 3 1 3 2 2 4 3

This 12-digit number, 312243132243, is indeed a multiple of 7!

$$312243132243 = 44606161749 \times 7$$

Even when we assign each letter of (الرحمن الرحيم) a number in sequential order, that is, (1, 2, 3, 4, 5...), we arrive again at a multiple of 7:

ا ل ر ح م ن ا ل ر ح ي م
12 11 10 9 8 7 6 5 4 3 2 1

Yet again, the number 121110987654321 is a multiple of 7.

$$121110987654321 = 17301569664903 \times 7$$

The first and last letter of each name

Using the previous example, another multiple of 7 is found when we form an arrangement using the first and last letters of both names. That is, the order of the first letter in (الرحمن) is 1, and the order of the last is 6. The order of the first letter in (الرحيم) is 7 and the order of the last is 12:

ا ل ر ح م ن ا ل ر ح ي م
12 11 10 9 8 7 6 5 4 3 2 1

The number 12761 is a multiple of 7:

$$12761 = 1823 \times 7$$

The Numbered Basmalas

In the Holy Qur'an, there are exactly 114 Basmalas. Only two, however, are numbered verses; the rest are found before the beginning of every chapter³⁴, but are not considered verses of the Qur'an. That is, if someone reads the Qur'an, he or she will find a Basmala before the opening verse of nearly every chapter, even though these Basmalas are not considered verses in their own right. The two numbered Basmala verses are:

1. In Surat Al-Fatihah: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) [Al Fatihah, 1:1]. This, of course, is verse **1** of Surat Al-Fatihah.
2. In Surat Al-Naml (Chapter: The Ants):

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓءَائِ ا۟ل۟ٔقِيٓ ا۟ل۟ٔيَّ كِتٰبٌ كَرِيۡمٌ (29) ا۟ل۟ٔنَّهٗ مِنْ سُلَیۡمٰنَ وَا۟نَّهٗ بِسۡمِ اللّٰهِ الرَّحۡمٰنِ
الرَّحِيۡمِ (30) ا۟لَّا تَعۡلَمُوۡا عَلَیَّ وَا۟تُوۡنِيۡ مُسۡلِمِيۡنَ (31)

(The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect. (29) "It is from Solomon, and is (as follows): '**In the name of God, Most Gracious, Most Merciful:** (30) "'Be ye not arrogant against me, but come to me in submission (to the true Religion)."' (31)

Al-Naml, 27:29-31

This Basmala is in verse **30** of Surat Al-Naml.

The arrangement of these two verse numbers, those of the only two numbered Basmalas in the Qur'an, achieve a multiple of 7:

Al-Naml Verse	Al-Fatihah Verse
30	1

The number 301 is a multiple of 7.

³⁴ Apart from chapter 9, Surat Al-Tauba (Chapter: Repentance), which does not contain any Basmalas before its first verse.

$$301 = 43 \times 7$$

Al-Fatihah and Al-Naml

There exists a relationship between Surat Al-Fatihah and Surat Al-Naml (the two chapters that contain numbered Basmalas), in terms of their chapter numbers and number of verses:

Al-Naml		Al-Fatihah	
Number of verses	Chapter number	Number of verses	Chapter number
93	27	7	1

The outcome is 932771, a multiple of 7:

$$932771 = 133253 \times 7$$

Al-Fatihah and Al-Taubah

If we further reflect upon the verses of the Qur'an, we find that there is a single chapter in which the Basmala is not found in the beginning: Surat Al-Taubah (Chapter: Repentance). It is almost as if it is acting *opposite* to the nature of the Qur'an, and contrary to all the other chapters. That being said, there is also a relationship based on the number 7 between Surat Al-Fatihah and Surat Al-Taubah, which is similar to the previous example. However, therein lies a crucial difference: this relationship is only realised when we *reverse* the arrangement we arrive at, confirming this opposite relationship:

Al-Taubah		←	Al-Fatihah	
Number of verses	Chapter number		Number of verses	Chapter number
129	9		7	1

The number 129971 is *not* a multiple of 7. Yet when we reverse this number and read it from right to left, we are left with 179921, a perfect multiple of 7!

$$179921 = 25703 \times 7$$

Al-Naml and the Basmala's double-mention

Surat Al-Naml is the only Qur'anic chapter where the Basmala is found twice: once in the very beginning and once in the 30th verse. Having said that, there exists a unique relationship between the very first and very last verse of this chapter. The first verse, of course, is verse 1, and the last is verse 93.

Last verse number	First verse number
93	1

The number 931, incredibly, is a multiple of 7 *twice*!

$$931 = 19 \times 7 \times 7$$

The beauty of this result has to be admired. Firstly, 931 is a multiple of 7 two times, as if referring to the two mentions of the Basmala in this very chapter. Secondly, the number 19 is included in this final result, and as noted before, part of the significance of this number is that the Basmala itself consists of 19 letters!

The Basmala, “Al-Mu’awwithatain” (The Two Chapters of Refuge) and the Sheer Beauty of Numbers

We now come to one of the most profound of relationships that the Basmala proclaims with other chapters in the Qur'an. That is its relationship with the last two chapters, Surat Al-Falaq (Chapter: The Daybreak, Dawn) and Surat Al-Nas (Chapter: Mankind), commonly known as “Al-Mu’awwithatain” or the ‘two chapters of refuge’. We will now see how the letters of the Basmala form a connection with these two chapters in a way that, at best, can be described as indescribable.

Surat Al-Falaq and the Basmala

One of the many beauties of the Basmala is the connection of its *letters* with the *words* of other chapters, and such is the case with the “Al-Mu’awwithatain”, namely Surat Al-Falaq and Surat Al-Nas. First, we start with the chapter before the last, the 113th chapter in the Qur'an, Surat Al-Falaq.

In order to create the arrangement we're looking for, we must count how many of the Basmala's *letters* are found in each *word* of Surat Al-Falaq. Note that this chapter consists of 26 words, which means that the number we're going to find will be a very long one, our longest yet, in fact. The question will then be whether this 26-digit number is a perfect multiple of 7.

Previously, we examined Arabic words like (القرآن) “The Qur'an”, (الله) “God”, (الرحمن) “The Most Gracious”, and (الرحيم) “The Most Merciful”, and counted how many times the letters of *those* words were repeated in the Basmala's four words, thus forming a 4-digit number every time. This time, not only are we doing the exact opposite, but this time, we're looking for the occurrence of the Basmala's letters in an entire chapter!

Having said that, the Basmala, or (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), consists of 10 different letters, as we highlighted before:

ل م ا ر ح ب س ه ن ي

The following is Surat Al-Falaq in its entirety:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ
النَّفَّاثِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

Say: I seek refuge with the Lord of the Dawn (1) From the mischief of created things; (2) From the mischief of Darkness as it overspreads; (3) From the mischief of those who practise secret arts; (4) And from the mischief of the envious one as he practises envy. (5)

Al-Falaq, 113

The first word of Surat Al-Falaq is (قُلْ) "Say". It is made up of 2 letters, (ق) and (ل).

Therefore, one of the Basmala's letters, (ل), is found in this word, meaning that we assign it the number 1, which forms the first number of our arrangement. To just give another example, the third word in this chapter is (بِرَبِّ) "In the Lord of³⁵", the three letters of which are (ب), (ر) and (ب) once more. The Basmala letters (ب) and (ر) are both found in this word, meaning that we assign it the number 3, because the letter (ب) is found twice and (ر) once.³⁶

Now, we write all the words of Surat Al-Falaq, and under each word, how many of the Basmala's letters it contains (Note: when Arabic words are written, their letters tend to join together, somewhat like cursive writing in English! So for the benefit of our readers who haven't any knowledge of Arabic, we've written each word along with a breakdown of its letters, so these can be easily compared with the letters of the Basmala, listed above):

قُلْ (ق ل)	أَعُوذُ (أ ع و ذ)	بِرَبِّ (ب ر ب)	الْفَلَقِ (ا ل ف ل ق)
1	1	3	3
مِنْ (م ن)	شَرِّ (ش ر)	مَا (م ا)	وَ (مِنْ (م ن)
2	1	2	0
شَرِّ (ش ر)	غَاسِقٍ (غ ا س ق)	إِذَا (إ ذ ا)	وَ (مِنْ (م ن)
1	2	2	0
		وَقَبَ (و ق ب)	حَاسِدٍ (ح ا س د)
		1	1
		إِذَا (إ ذ ا)	حَسَدَ (ح س د)
		2	1

³⁵ "In the Lord of" is a single word in Arabic.

³⁶ Note that the letter "Alif" (أ) is sometimes written as (إ), (ا), (آ) or (إِ), depending on the pronunciation. This, however, does not make it a different letter: it's still as "Alif" as "Alif" gets!

و	الْعُقَدِ (ال ع ق د)	فِي (ف ي)	النَّفَثِ (ال ن ف ث ت)	شَرِّ (ش ر)
0	2	1	3	1
(ح س د)	حَسَدَ	إِذَا (إ ذ ا)	حَاسِدٍ (ح ا س د)	شَرِّ (ش ر)
2	2	3	1	2

The number 22312021312012212012123311 is nothing less than a perfect multiple of 7!

$$22312021312012212012123311 = 3187431616001744573160473 \times 7$$

Dividing up Surat Al-Falaq: more and more multiples

Surat Al-Falaq can be divided into two segments when analysed:

Seeking refuge with God Almighty: This is found in the first verse:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: I seek refuge with the Lord of the Dawn

Al-Falaq, 113:1

Seeking refuge from the evil and evil actions of God's creations: This is found in the rest of the verses in the chapter:

مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

From the mischief of created things; (2) From the mischief of Darkness as it overspreads; (3) From the mischief of those who practise secret arts; (4) And from the mischief of the envious one as he practises envy. (5)

Al-Falaq, 113:2-5

Amazingly, we find an arrangement based on the number 7 in each of these two separate segments. Now, taking the first segment on its own, we write each word along with its corresponding number of Basmala letters (which we found above):

قُلْ (ق ل)	أَعُوذُ (أ ع و ذ)	بِرَبِّ (ب ر ب)	الْفَلَقِ (ال ف ل ق)
1	1	3	3

The number 3311 is a multiple of 7:

$$3311 = 473 \times 7$$

Similarly, we take the second segment on its own:

مِنْ (م ن)	و	خَلَقَ (خ ل ق)	مَا (م ا)	شَرَّ (ش ر)	مِنْ (م ن)
2	0	1	2	1	2
شَرَّ (ش ر)	و	وَقَبَّ (و ق ب)	إِذَا (إ ذ ا)	غَاسِقٍ (غ ا س ق)	شَرَّ (ش ر)
1	0	1	2	2	1
شَرَّ (ش ر)	و	الْعُقَدِ (ا ل ع ق د)	فِي (ف ي)	النَّفَثِ (ا ل ن ف ث ت)	شَرَّ (ش ر)
1	0	2	1	3	1
مِنْ (م ن)	و	حَاسِدٍ (ح ا س د)	إِذَا (إ ذ ا)	شَرَّ (ش ر)	مِنْ (م ن)
2	0	2	2	1	2

The number 2231202131201221201212 is a multiple of 7:

$$2231202131201221201212 = 318743161600174457316 \times 7$$

Interestingly, even when we consider the second segment which speaks of seeking refuge from the evil of God's creations, and divide *that* up into two segments, each separate segment still produces a multiple of 7. Therefore, we further divide the second segment into:

Seeking refuge from the evil of God's creations:

$$\text{مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3)}$$

From the mischief of created things; (2) From the mischief of Darkness as it overspreads; (3)

Al-Falaq, 113:2-3

Seeking refuge from the evil actions of God's creations:

$$\text{وَمِنْ شَرِّ النَّفَثِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)}$$

From the mischief of those who practise secret arts; (4) And from the mischief of the envious one as he practises envy. (5)

Al-Falaq, 113:4-5

The first segment

Let's write the first segment – that of seeking refuge from the evil of God's creations – along with how many Basmala letters occur in each word:

مِنْ (م ن)	وَ	خَلَقَ (خ ل ق)	مَا (م ا)	شَرَّ (ش ر)	مِنْ (م ن)
2	0	1	2	1	2
شَرَّ (ش ر)	غَاسِقٍ (غ ا س ق)	إِذَا (إ ذ ا)	وَقَبَّ (و ق ب)		
1	2	2	1		

The number 1221201212 is a multiple of 7:

$$1221201212 = 174457316 \times 7$$

The second segment

Now, let's write the second segment – that of seeking refuge from the evil actions of God's creations – along with the amount of Basmala letters found in each word:

وَ	مِنْ (م ن)	شَرَّ (ش ر)	النَّفَثَاتِ (ا ل ن ف ث ت)	فِي (ف ي)	الْعُقَدِ (ا ل ع ق د)
0	2	1	3	1	2
وَ	مِنْ (م ن)	شَرَّ (ش ر)	حَاسِدٍ (ح ا س د)	إِذَا (إ ذ ا)	حَسَدًا (ح س د)
0	2	1	3	2	2

The number 223120213120 also divides by 7:

$$223120213120 = 31874316160 \times 7$$

Categorising the words of Al-Falaq

All the perfect arrangements we just arrived at could not have been mere coincidence, but, in our modest view, a miracle of God Almighty.

But to further reassure ourselves, we're now going to take another look at the words of Surat Al-Falaq, and categorise them according to how many Basmala letters they contain.

This leaves us with three categories:

1. Words that contain only one Basmala letter, like (قَل), for instance. There are 9 such words.
2. Words that contain two Basmala letters, like (حَسَدًا). There are 10 such words.

3. Words that contain three Basmala letters, like (بَرَبٌ). There are 4 such words.

Please note that anyone can count this for themselves by looking at Surat Al-Falaq above, which indicates the number of Basmala letters in each word. Now, arranging the three numbers – 9, 10, and 4 – together, we arrive at the following:

Three letters	Two letters	One letter
4	10	9

Surely enough, the number 4109 is a multiple of 7:

$$4109 = 587 \times 7$$

And now we pose a critical question: Could coincidence have arranged the letters of the Basmala across the words of Surat Al-Falaq in a manner perfectly in tune with the number 7? Could coincidence have gone even further, arranging the Basmala letters in each separate segment of Surat Al-Falaq in the same way, only for coincidence to yet again form an arrangement based on the number of 'Al-Falaq' words containing one, two and three Basmala letters, with the answers always maintaining their status as absolute multiples of 7?

If all this had been coincidence (which, very strictly speaking, is not entirely impossible!), could the *exact* same arrangements be found when analysing Surat Al-Nas, the chapter which comes after Surat Al-Falaq, the second of the "Al-Mu'awwithatain" (two chapters of refuge), and the final chapter of the Holy Qur'an?

Let's find out.

Surat Al-Nas and the Basmala

Using the exact same steps we followed with Surat Al-Falaq, we start our analysis of Surat Al-Nas – the final chapter of the Qur'an – by writing down the words of this chapter along with the number of Basmala letters in each word. Again, the Basmala letters are:

ل م ا ر ح ب س ه ن ي

And this is the whole of Surat Al-Nas:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4)
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

Say: I seek refuge with the Lord and Cherisher of Mankind, (1) The King (or Ruler) of Mankind, (2) The God (for judge) of Mankind,- (3) From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),- (4) (The same) who whispers into the hearts of Mankind,- (5) Among Jinns and among men. (6)

Al-Nas, 114

The breakdown of Surat Al-Nas is as follows:

قُلْ (ق ل)	أَعُوذُ (أ ع و ذ)	بِرَبِّ (ب ر ب)	النَّاسِ (ال ن ا س)
1	1	3	5
مَلِكِ (م ل ك)	النَّاسِ (ال ن ا س)	إِلَهٍ (إ ل ه)	النَّاسِ (ال ن ا س)
2	5	3	5
مِنْ (م ن)	شَرِّ (ش ر)	الْوَسْوَاسِ (ال و س و ا س)	الْخَنَّاسِ (ال خ ن ا س)
2	1	5	5
الَّذِي (ال ذ ي)	يُوسُوسُ (ي و س و س)	فِي (ف ي)	صُدُورِ (ص د و ر)
3	3	1	1
النَّاسِ (ال ن ا س)	مِنْ (م ن)	الْحِنَّةِ (ال ح ن ة)	و النَّاسِ (ال ن ا س)
5	2	4	5

Indeed, the large number 504251133551253525311, just like its sister in Surat Al-Falaq, is no less than a multiple of 7:

$$504251133551253525311 = 72035876221607646473 \times 7$$

Dividing up Surat Al-Nas: more multiples of 7

Just like we did with Surat Al-Falaq, we can divide Surat Al-Nas into 2 segments:

Seeking refuge with God Almighty:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3)

Say: I seek refuge with the Lord and Cherisher of Mankind, (1) The King (or Ruler) of Mankind, (2) The God (for judge) of Mankind,- (3)

Al-Nas, 114:1-3

Seeking refuge from the devil:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),- (4) (The same) who whispers into the hearts of Mankind,- (5) Among Jinns and among men. (6)

Al-Nas, 114:4-6

Again, as we did with Surat Al-Falaq, we consider each segment³⁷ on its own, counting the number of Basmala letters in every word.

The first segment

قُلْ (ق ل)	أَعُوذْ (أ ع و ذ)	بِرَبِّ (ب ر ب)	النَّاسِ (ا ل ن ا س)
1	1	3	5
مَلِكِ (م ل ك)	النَّاسِ (ا ل ن ا س)	إِلَهٍ (إ ل ه)	النَّاسِ (ا ل ن ا س)
2	5	3	5

The number 53525311 is a multiple of 7:

$$53525311 = 7646473 \times 7$$

The second segment

مِنْ (م ن)	شَرِّ (ش ر)	الْوَسْوَاسِ (ا ل و س و ا س)	الْخَنَّاسِ (ا ل خ ن ا س)
2	1	5	5
الَّذِي (ا ل ذ ي)	يُوَسْوِسُ (ي و س و س)	فِي (ف ي)	صُدُورِ (ص د و ر)
3	3	1	1
النَّاسِ (ا ل ن ا س)	مِنْ (م ن)	الْجِنَّةِ (ا ل ج ن ة)	وَالنَّاسِ (ا ل ن ا س)
5	2	4	0

The resulting arrangement gives 5042511335512, a multiple of 7:

$$5042511335512 = 720358762216 \times 7$$

Categorising the words of Al-Nas

³⁷ Please note that with Surat Al-Falaq, we further divided the second segment into 2 segments, but with Surat Al-Nas, we can only have 2 segments in total.

We now categorise the words of Surat Al-Nas according to how many letters from the Basmala they contain. This produces five categories:

1. Words that contain only one Basmala letter, like (شَرٌّ), for instance. There are 5 such words.
2. Words that contain two Basmala letters, like (مَلِكِ). There are 3 such words.
3. Words that contain three Basmala letters, like (بِرَبِّ). There are 4 such words.
4. Words that contain four Basmala letters, like (الْحِنَّةِ). That is actually the only example, so there is just 1 such word.
5. Words that contain five Basmala letters, like (النَّاسِ). There are 7 such words.

Therefore:

Five letters	Four letters	Three letters	Two letters	One letter
7	1	4	3	5

This arrangement results in the number 71435, a multiple of 7:

$$71435 = 10205 \times 7$$

These magnificent results portray the beautiful consistency and interconnectedness of the Qur'an's numeric arrangements. We have witnessed the critical importance of the Basmala's letters, and how using them across various Qur'anic verses and chapters has produced perfect multiples of 7 without exception. The sensitivity of such calculations cannot be more emphasised: had any of the numbers been ever so slightly different, we would not have arrived at a multiple of 7. This confirms not only that the Basmala verse is the clear word of God Almighty, but that the other verses which we linked to the Basmala can only be God's words as well.

Continuing to link the wonderful letters of the Basmala across different parts of the Holy Qur'an, we now examine the presence of these letters in another verse; a verse that has been rendered the "Greatest Verse in the Qur'an".

The Greatest Verse in the Qur'an

Muslims know very well that the greatest verse in the Qur'an, as acknowledged by the Prophet Muhammad (pbuh), is "Ayat Al-Kursi" (The Throne Verse), which is verse 255 of Surat Al-Baqarah³⁸:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

God! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

Al-Baqarah, 2:255

Having already discovered incredible connections between the letters of the Basmala and various verses and chapters, we felt that such a profound connection was inevitable in what is known as the Qur'an's greatest verse.

Just to reiterate, the following are the letters of the Basmala:

ل م ا ر ح ب س ه ن ي

We now write "Ayat Al-Kursi" along with the number of Basmala letters contained in each of its words:

اللَّهُ (ال ل ه)	لا (ل ا)	إِلَهَ (إ ل ه)	إِلَّا (إ ل ا)	هُوَ (ه و)	الْحَيُّ (ال ح ي)
4	2	3	3	1	4
الْقَيُّومُ (ال ق ي و م)	لا (ل ا)	تَأْخُذُهُ (ت أ خ ذ ه)	سِنَّةٌ (س ن ة)	وَ (و)	لا (ل ا)
4	2	2	3	0	2
نَوْمٌ (ن و م)	لَهُ (ل ه)	مَا (م ا)	فِي (ف ي)	السَّمَوَاتِ (ال س م و ت)	
2	2	2	1	4	
و (م ا)	فِي (ف ي)	الْأَرْضِ (ال أ ر ض)	مِنْ (م ن)	ذَا (ذ ا)	

³⁸ Do note that the Throne Verse is a long verse. In fact, it's much longer than entire chapters in the Qur'an, but nevertheless, it is only one verse!

1	2	4	1	2	0
إِلَّا (إِل ا)	عِنْدَهُ (ع ن د ه)	يَشْفَعُ (ي ش ف ع)	الَّذِي (ال ذ ي)		
3	2	1	3		
أَيُّدِيهِمْ (أ ي د ي ه م)	بَيْنَ (ب ي ن)	مَا (م ا)	يَعْلَمُ (ي ع ل م)	بِإِذْنِهِ (ب ا ذ ن ه)	
5	3	2	3	4	
يُحِيطُونَ (ي ح ي ط و ن)	لَا (ل ا)	و	خَلْفَهُمْ (خ ل ف ه م)	مَا (م ا)	و
4	2	0	3	2	0
بِمَا (ب م ا)	إِلَّا (إِل ا)	عِلْمِهِ (ع ل م ه)	مِنْ (م ن)	بِشَيْءٍ (ب ش ي)	
3	3	3	2	2	
السَّمَوَاتِ (ال س م و ت)	كُرْسِيِّهِ (ك ر س ي ه)	وَسِعَ (و س ع)	شَاءَ (ش ا)		
4	4	1	1		
حِفْظُهُمَا (ح ف ظ ه م ا)	يُنَوِّدُهُ (ي و د ه)	لَا (ل ا)	و	الْأَرْضِ (ال ا ر ض)	و
4	2	2	0	4	0
الْعَظِيمِ (ال ع ظ ي م)	الْعَلِيِّ (ال ع ل ي)	هُوَ (ه و)	و		
4	4	1	0		

The huge number that results from this arrangement is

441042204044113332242032053234321312412041222203224413324. Incredibly, it is a perfect multiple of 7!!

$$441042204044113332242032053234321312412041222203224413324 =$$

$$63006029149159047463147436176331616058863031743317773332 \times 7$$

This perfect result ultimately proves that the letters of the Basmala carry with them an intricately precise mathematical secret, one that has been unlocked in many Qur'anic verses, and most notably (so far) Ayat Al-Kursi, the greatest verse in the Qur'an.

We must also bear in mind that we have written the various Qur'anic verses *exactly* as they appear in the Qur'an, which is absolutely critical in our study of the numeric miracle. For instance, the word السَّمَاوَاتِ (the skies) – which appears in Ayat Al-Kursi, among other verses - is written in the Qur'an in a different form than that which is used in normal Arabic. In Qur'anic Arabic, it is written as السَّمَوَاتِ (ال س م و ت), which contains 4 Basmala letters. Had it been written in normal Arabic, the word would have been السَّمَاوَاتِ (ال س م ا و ا ت), which would have meant it contained 6 Basmala letters. Had that been the case, the numeric

arrangement we obtained would have been completely destroyed, because we would have arrived at a number that does not divide by 7!

A Web of Numbers

We witnessed how the miracle of the Basmala is not only limited to its letters and words on their own. A miracle also exists in the connection between the Basmala and other Qur'anic verses. These connections form a complex and diverse web of numbers that emanate the beauty of the Holy Qur'an's numeric miracle.

Studying the Basmala's connection with all the verses of the Qur'an is something that requires a great deal of research, but for now, it seems appropriate for the purposes of our study to choose two examples, one from the first chapter in the Qur'an and one from the last.

1. The first chapter begins with God Almighty saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2)

In the name of God, Most Gracious, Most Merciful. (1) Praise be to God, the Cherisher and Sustainer of the world; (2)

Al-Fatihah, 1:1-2

2. The final chapter begins with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {قُلْ أَعُوذُ بِرَبِّ النَّاسِ} (1)

In the name of God, Most Gracious, Most Merciful.³⁹ Say: I seek refuge with the Lord and Cherisher of Mankind, (1)

Al-Nas, 114:1

As highlighted before, the Basmala in the last chapter of the Qur'an is not part of its verses; it merely sits atop of the chapter. And in the same way, it sits atop almost all the other chapters in the Qur'an⁴⁰ without being considered part of the verses. The only exception to this is the Basmala found in Surat Al-Fatihah, which is the first verse of that chapter.

Whilst keeping in mind that every word in the above verses carries a miracle, we will concentrate solely on the first and last word of each verse. The reason for that is for our readers not to think that our choice of words is made randomly, but systematically. That is why we always choose the first and last chapter, the first and last verse, and so on.

⁴⁰ Except for Surat Al-Taubah, where there is no Basmala whatsoever.

As stated many times before, the first verse in Surat Al-Fatihah is the Basmala, and the first of its four words is (بِسْمِ), which has been repeated 22 times in the Qur'an. The last word in the Basmala is (الرَّحِيمِ), which has been repeated 115 times.

The second verse in Surat Al-Fatihah is (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), the first word of which is (الْحَمْدُ). This word is repeated in the Qur'an 38 times, and the last word, (الْعَالَمِينَ), is repeated 73 times⁴¹.

And now, let us bear witness to an astounding web of numeric connections between these four numbers {73 – 38 – 115 – 22} that always manages to generate multiples of 7.

Fact 1

The first and last words of the Basmala verse, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), are repeated 22 and 115 times respectively. Combining these two numbers achieves 11522, our first multiple of 7:

$$11522 = 1646 \times 7$$

Note: we have seen this example earlier in this Part, but it is also relevant here.

Fact 2

Next, the numbers 38 and 73 represent, respectively, the first and last words in the second verse of Surat Al-Fatihah, namely (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ). This forms the number 7338, and taking this number's opposite gives us 8337, which is a multiple of 7:

$$8337 = 1191 \times 7$$

We must now address the obvious question of why we reversed the number 7338, and the secret behind why the numbers we arrive at are sometimes read in opposite directions. The reason lies in the fact that upon reflection, many of the Qur'an's verses have opposite meanings.

Having said that, in the Basmala verse, (In the Name of God, Most Gracious, Most Merciful), we find the attribute of *mercy*; the mercy of God. And mercy in such a context is always bestowed upon by God. In other words, mercy is from the *creator to his creations*.

In sharp contrast, the second verse of Surat Al-Fatihah is (Praise be to God, the Cherisher and Sustainer of the world;), a verse which carries the attribute of *praise*. And praise, unlike mercy, is made from the *creation to the creator*. In other words, it is us creations who praise God for his infinite blessings upon us.

⁴¹ Muhammad Fawad Abdul Baqi, ed., *Al-Muajam-al-Mufahras Li-Alfazil Quranil Kareem* (Shabb Press, 1945).

For this reason, it is only fitting that the numeric arrangements underlying these verses exhibit an opposing nature; one which perfectly complements their literal interpretations.

To summarise this important result:

<p>الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ</p> <p>73 ← 38</p> <p>Read from right to left</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>115 → 22</p> <p>Read from left to right</p>
--	---

Fact 3

We called this section of our book “A web of numbers” for a reason. The four numbers in this ‘web’ (73 – 38 – 115 – 22) are so closely interconnected to the extent that it will never cease to amaze us just how many multiples of 7 these four numbers can produce⁴²!

Now, we take the numbers pertaining to the *first* word of the first verse, and the *first* word of the second verse:

<p>الْحَمْدُ</p> <p>38</p>	<p>بِسْمِ</p> <p>22</p>
----------------------------	-------------------------

The number which represents the repetition of these two words in the Holy Qur'an is 3822: a multiple of 7.

$$3822 = 546 \times 7$$

We now know that the first word of both verses are connected with respect to the number 7.

Fact 4

Now, taking the numbers pertaining to the *last* word of the first verse, and the *last* word of the second verse, we find this arrangement:

⁴² Do note that we're still dealing with example 1, that of the first two verses of the Qur'an's first chapter. Example 2, which relates to the final chapter of the Qur'an, carries with it a whole web of its own!

الْعَلَمِينَ

73

الرَّحِيمِ

115

The number representing the repetition of these two words in the Qur'an is 73115: a multiple of 7.

$$73115 = 10445 \times 7$$

We have further established that the last word of both verses have a connection pertaining to the number 7.

Fact 5

The numbers which relate to the *first* word of the first verse and the *last* word of the second verse give us:

الْعَلَمِينَ

73

بِسْمِ

22

7322 is yet another multiple of 7:

$$7322 = 1046 \times 7$$

Fact 6

Exactly opposite to Fact 5, we now consider the *last* word of the first verse and the *first* word of the second verse:

الْحَمْدُ

38

الرَّحِيمِ

115

The above arrangement is also a multiple of 7.

$$38115 = 5445 \times 7$$

We have witnessed six closely connected facts that all relate to the first two verses of Surat Al-Fatihah, and that all represent multiples of 7. But the most important conclusion of all, perhaps, is that these numbers hardly leave any room for coincidence.

Coincidence simply cannot take place this frequently. Nevertheless, we acknowledge and accept that people may well have their doubts, which is why we are now going to apply the

same logic to the final chapter of the Qur'an, to see how the very same arrangements maintain the beautiful consistency of being multiples of 7.

Fact 7

Having witnessed the amazing arrangements between the Basmala and the verse that follows it in the first chapter of the Holy Qur'an, are the same connections preserved when examining the Basmala and the final chapter of the Qur'an?

The final chapter of the Qur'an is Surat Al-Nas, and the first verse in this chapter is:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

The first word in this verse, (قُلْ), is cited in the Qur'an 332 times. The last word, (النَّاسِ), is repeated 241 times.

And now, we arrange the two numbers together:

قُلْ	أَعُوذُ بِرَبِّ النَّاسِ
241	332

The result is 241332, a multiple of 7:

$$241332 = 34476 \times 7$$

Fact 8

Now, we will examine the numbers (241 – 332 – 115 – 22), which represent the Qur'an's repetition of the first and last word of both the Basmala and the first verse of Surat Al-Nas.

قُلْ	أَعُوذُ بِرَبِّ النَّاسِ	بِسْمِ	اللَّهِ الرَّحْمَنِ الرَّحِيمِ
241	332	115	22

Let's now explore this web of numbers in the same way we investigated the first two verses of Surat Al-Fatihah.

First, taking the numbers of the *first* word of the first verse, and the *first* word of the second verse, we get:

قُلْ	بِسْمِ
------	--------

332

22

The number representing the repetition of these two words in the Qur'an is 33222, a multiple of 7.

$$33222 = 4746 \times 7$$

Fact 9

We now use the numbers of the *last* word of the first verse, and the *last* word of the second verse:

النَّاسِ الرَّحِيمِ

241

115

The result is 241115, a multiple of 7 again.

$$241115 = 34445 \times 7$$

Fact 10

The numbers relating to the *first* word of the first verse, and the *last* word of the second verse are as follows:

النَّاسِ بِسْمِ

241

22

The number 24122 is a multiple of 7:

$$24122 = 3446 \times 7$$

Fact 11

Finally, we take the numbers of the *last* word of the first verse, and the *first* word of the second verse:

قُلْ الرَّحِيمِ

332

115

The number 332115 is also a multiple of 7.

$$332115 = 47445 \times 7$$

So as we have seen, the perfect multiples of 7 illustrated above involved only six different words; nevertheless, these words produced an intricate web of interconnectedness that is so difficult to interpret as coincidence. This only makes us wonder: what kind of astounding precision can we expect to find if we studied *all* the words of the Qur'an, which amount to more than 70,000?

The Basmala Reflects More of its Beauty – The Verse of Transcendence

We have already mentioned that the Basmala consists of ten different Arabic letters:

ل م ا ر ح ب س ه ن ي

As we have already seen, part of the beauty of the Basmala verse is that its letters are found within many of the Qur'an's words in a manner consistent with the number 7.

We will now look at a particular verse, a verse which represents a significant point of difference between Islam and other faiths, and states God's transcendence above the claims that he begot a child or was begotten. This is the third verse of chapter 112, Surat Al-Ikhlās (Chapter: Sincerity):

لَمْ يَلِدْ وَلَمْ يُولَدْ

He begetteth not, nor is He begotten;

Al-Ikhlās, 112:3

The verse of transcendence

This verse, albeit a very short one, carries an immaculate numeric miracle that is linked to the Basmala. It is one of those verses that underpin the fundamental Muslim belief that no one is worthy of worship but God, and that there is in fact no God but Allah the Almighty. The few letters of this verse, as we will soon see, have been perfect and arranged in a way that produces a beautiful collection of multiples of 7.

The numeric miracle we are about to see is based upon the letters of each word in the Basmala: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). That is, the letters of each Basmala word are arranged across the third verse of Surat Al-Ikhlās, (لَمْ يَلِدْ وَلَمْ يُولَدْ), in such precise fashion.

Taking every Basmala word on its own, we will now count the number of letters that each Basmala word has in common with (لَمْ يَلِدْ وَلَمْ يُولَدْ).

1. The first word in the Basmala is (بِسْمِ), and consists of three letters:

بِسْمِ (ب س م)

This is the breakdown of the letters of verse 3 of Surat Al-Ikhlās:

لَمْ (ل م) يَلِدُ (ي ل د) و لَمْ (ل م) يُولَدُ (ي و ل د)

Now, we can easily count what each of the five words above contain from the three letters of the word (بِسْمِ). For instance, the first word, (لَمْ), contains one of the letters of (بِسْمِ), namely (م) and as such is assigned the number **1**. The second word, (يَلِدُ), the third word, (و)⁴³ and the fifth word, (يُولَدُ) have no letters in common with the (بِسْمِ), and are therefore each assigned the number **0**.

The first arrangement we arrive at looks like this:

يُولَدُ	لَمْ	و	يَلِدُ	لَمْ
0	1	0	0	1

The number 01001 is a multiple of 7:

$$01001 = 143 \times 7$$

- The second Basmala word is (اللَّهُ), and consists of four letters.

اللَّهُ (ا ل ل هـ)

One of the above letters, (ل), is repeated twice, and is in fact the only letter in common with any of the words of verse 3 of Surat Al-Ikhlās. Using the same method we followed with the first Basmala word, we are left with the following arrangement:

يُولَدُ (ي و ل د)	لَمْ (ل م)	و	يَلِدُ (ي ل د)	لَمْ (ل م)
1	1	0	1	1

The number 11011 is a multiple of 7:

$$11011 = 1573 \times 7$$

- The Basmala word (الرحمن) is next, and consists of six letters:

⁴³ As we mentioned earlier, this is a one-letter word.

الرحمن (الرحمن)

This produces the following arrangement:

لم (ل م)	يلد (ي ل د)	و	لم (ل م)	يولد (ي و ل د)
2	1	0	2	1

The number 12012 is again a multiple of 7:

$$12012 = 1716 \times 7$$

4. The final Basmala word, (الرحيم), is made up of six letters:

الرحيم (الرحيم)

The final arrangement is therefore:

لم (ل م)	يلد (ي ل د)	و	لم (ل م)	يولد (ي و ل د)
2	2	0	2	2

The number 22022 is yet again a multiple of 7:

$$22022 = 3146 \times 7$$

Can coincidence repeat itself four consecutive times in the very same manner?

Whatever the answer to that, we will nevertheless further continue with this wonderful verse, to discover even *more* multiples of 7.

As we noted before, the beauty of the Qur'an's numeric miracle is that it does not bother to limit itself to merely one verse, but also embraces the connection of that verse to others in the Qur'an; thereby presenting a complex web of numeric relationships.

And to erase any possibility of coincidence, we will now take each Basmala word, and under it write the four *results* found above; that is, the numbers found as a result of dividing each arrangement by 7. The results are as follows:

- The result of dividing the arrangement of the letters of (بسم) across verse 3 of Surat Al-Ikhlās by 7 gave us **0143**.
- The result of dividing the arrangement of the letters of the second Basmala word, (الله), is **1573**.

- The result of dividing the arrangement of the letters of (الرحمن) is 1716.
- The result of dividing the arrangement of the letters of (الرحيم) is 3146.

Now, arranging four numbers into a single numbers, we arrive at:

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
0143	1573	1716	3146

The 16-digit number 3146171615730143 represents a perfect multiple of 7!

$$3146171615730143 = 449453087961449 \times 7$$

The Repetition of the Basmala's Words – Captivating Digits

Each of the four words of the Basmala has been deliberately repeated an *exact* number of times in the Holy Qur'an. The precision in the number of these repetitions is such that it is difficult to imagine that anyone other than God Almighty could have maintained it.

This is simply because the arrangements we are about to see, which come about from using these four numbers, are, to say the least, astounding.

The Basmala, as we well know, is:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The first word is (بِسْمِ), and has been cited 22 times in the Qur'an. The second word, (اللَّهِ), is repeated 2699 times. The third word, (الرحمن), is repeated 57 times and the last, (الرحيم), is repeated 115 times.

What is truly incredible is that we will now find the *digit sum* of each separate number, and then combine the results into a single number and see how that gives a multiple of 7.

- The repetition of (بِسْمِ) is 22, and the digit sum of this is $2+2 = 4$.
- The repetition of (اللَّهِ) is 2699, and the digit sum of this is $2+6+9+9 = 26$.
- The repetition of (الرحمن) is 57, and its digit sum is $5+7 = 12$.
- The repetition of (الرحيم) is 115, and its digit sum is $1+1+5 = 7$.

Let us now combine the four numbers obtained above into the following arrangement:

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
4	26	12	7

The number 712264 is actually a multiple of 7 *twice*!

$$712264 = 14536 \times 7 \times 7$$

Amazingly, reading this number from the opposite direction not only gives us a multiple of 7, but a multiple of 7 twice!

$$462217 = 9433 \times 7 \times 7$$

And if those two examples are not enough, one more would not do any harm. The numbers **4**, **26**, **12** and **7** are the four digit sums we calculated. If we take these very numbers (that is, these very digit sums!), and calculate *their* digit sum, we find:

$$4 + 26 + 12 + 7 = 49$$

And the number 49, dear readers, is none other than **7 x 7**!!.

The profoundness of these results is striking, and truly makes us wonder whether any human being can ever manage to write a book whose first sentence carries a hidden skeleton of embedded numeric arrangements that flows across the rest of it.

God's Names in the First and Last Verse which Mentions (اللَّهِ)

God Almighty's main name in Arabic is (اللَّهِ), or (Allah). It has been abundantly repeated in the Qur'an; precisely 2699 times. Studying all these repetitions will take a very long time, so for now, we will concentrate only on the first and last mention of His name in the Qur'an.

The first time (اللَّهِ) is mentioned is in the very first Qur'anic verse, the Basmala,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). In this verse, God's name is followed by two more of his names, namely (الرحمن) (Most Gracious) and (الرحيم) (Most Merciful).

The final mention of (اللَّهِ) in the Qur'an is found in the second verse of Surat Al-Ikhlās:

اللَّهُ الصَّمَدُ

God, the Eternal, Absolute;

Al-Ikhlās, 112:2

Here, God's name is followed this time by another one of His names, namely (الصمد) (The Eternal; Absolute). And now, we shall take a close look at the following series of numeric arrangements.

The number of chapters

Surat Al-Fatihah is the chapter which mentions (الله) for the first time, and Surat Al-Ikhlās is the chapter which mentions it last. Counting the number of chapters from Surat Al-Fatihah, up to (and including) Surat Al-Ikhlās, we find 112 chapters, and this number of chapters represents a multiple of 7.

$$112 = 16 \times 7$$

The number of verses

Similarly, we will now count the number of verses from the first verse which mentions (الله)⁴⁴, up to (and including) the final verse which mentions it. We find that the number of verses is exactly 6223⁴⁵, a number which represents a multiple of 7 *twice*!

$$6223 = 127 \times 7 \times 7$$

The number of letters

The first verse that mentions (الله) in the Qur'an consists of 19 letters in total:

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

The last verse consists of 9 letters:

ا ل ل ه ا ل ص م د

Adding these numbers together gives us another multiple of 7.

$$19 + 9 = 28$$

$$28 = 4 \times 7$$

An arrangement in the letters of (الله)

⁴⁴ Which, as we know, is the first verse of the Qur'an, the Basmala!

⁴⁵ Although somewhat time-consuming, any individual can do this on their own. Some publications of the Qur'an include an index which mentions the number of verses in each chapter, making this an easier task.

As mentioned earlier in this part, the word (اللَّه) is made up of 3 *different* letters, namely “Alif” (أ), “Lām” (ل), and “Hā” (ه). These three letters are found in the first verse mentioning (اللَّه) 8 times:

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

These letters are found 6 times in the last verse to mention (اللَّه):

ا ل ل ه ا ل ص م د

Adding the two numbers, we arrive at a multiple of 7:

$$8 + 6 = 14$$

$$14 = 2 \times 7$$

Interestingly, the number of letters of these two verses is 28, and 14 of these (i.e. half) are those three letters making up God's name! This may cast our minds back a bit earlier, to when we noted that the letters of the Arabic language, the language of the Qur'an, are 28, half of which are found in the Qur'an's "special phrases".

Before continuing, we ask: Who is it that could have made the number of chapters, from the first which mentions the name (اللَّه) to the last, a multiple of 7? Who is it that similarly made the number of verses, from the first which cites the name (اللَّه) to the last, a multiple of 7? Who is it that made sure the number of letters of these two verses was a multiple of 7, and that the presence of the letters of the name (اللَّه) in these two verses also created a multiple of 7? Might it not be the very holder of that name? Might it not be God Almighty Himself? It's an exciting prospect to reflect upon, but there are still even more arrangements to cover.

The letters of (الرحمن)

The letters making up (الرحمن), another one of God Almighty's names, are “Alif” (أ), “Lām” (ل), “Rā” (ر), “Hā” (ح), “Mīm” (م), and “Nūn” (ن). These letters are found 15 times in the first verse in which (اللَّه) is cited:

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

In the last verse, these letters are found 6 times.

ا ل ل ه ا ل ص م د

The sum of these two numbers is again a multiple of 7:

$$15 + 6 = 21$$

$$21 = 3 \times 7$$

The letters of (الرحيم)

The previous result repeats itself with the name (الرحيم). This name for God consists of

“Alif” (أ), “Lām” (ل), “Rā” (ر), “Ḥā” (ح), “Mīm” (م), and “Yā” (ي). These letters occur 15 times in the verse that first mentions (الله) and 6 times in the verse that mentions it last:

ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

ا ل ل ه ا ل ص م د

The chapter and verse numbers

The following arrangement involves combining the chapter numbers and verse numbers of our two respective verses:

الله الصّمدُ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Verse number

Chapter number

Verse number

Chapter number

2

112

1

1

The number 211211 is a multiple of 7:

$$211211 = 30173 \times 7$$

The repetition of words

Let us simply write down the words of each of the two verses right next to each other, along with the number of times each word has been repeated in the Holy Qur'an:

بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	اللَّهُ	الصَّمَدُ
22	2699	57	115	2699	1

This massive number, 1269911557269922, is a perfect multiple of 7!

$$1269911557269922 = 181415936752846 \times 7$$

Not only that, but adding these separate repetitions produces a number which again divides by 7 perfectly!

$$1 + 2699 + 115 + 57 + 2699 + 22 = 5593$$

$$5593 = 799 \times 7$$

The arrangement of letters and word repetitions

The first verse which mentions God's name is the Basmala, that is, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). It contains three of God's names: (اللَّهُ), (الرحمن) and (الرحيم). For each of these names, let us identify the number of letters they consist of, and the number of times they have been repeated in the Qur'an.

1. The name (اللَّهُ) consists of 4 letters, and is repeated 2699 times.
2. The name (الرحمن) consists of 6 letters, and is repeated 57 times.
3. The name (الرحيم) consists of 6 letters, and is repeated 115 times.

Arranging these numbers, we arrive at the following result:

الرَّحِيمِ		الرَّحْمَنِ		اللَّهُ	
Repetition	Letters	Repetition	Letters	Repetition	Letters
115	6	57	6	2699	4

The number 115657626994, which represents the letters of these names in the first verse and the total repetition of each name in the Qur'an, is a multiple of 7:

$$115657626994 = 16522518142 \times 7$$

This very same consistency is repeated when we consider the last verse that mentions God's name, (اللَّهُ), when God Almighty says: (اللَّهُ الصَّمَدُ). This verse consists of only two words, both of which are names of God:

1. The name (اللَّهُ) consists of 4 letters, and is repeated 2699 times.
2. The name (الصمد) consists of 5 letters, and is repeated only 1 time.

الصَّمَدُ		اللَّهُ	
Repetition	Letters	Repetition	Letters
1	5	2699	4

The number 1526994 is a multiple of 7:

$$1526994 = 218142 \times 7$$

These results show us that God organised the repetition of His names, and the very *letters* of his names, into a wittingly precise arrangement.

The brilliant arrangement of the alphabetic letters

We are now going to look at a series of highly interconnected (and potentially complex!) arrangements that take place between the letters of the two verses.

We established that the first verse to mention God's name in fact carries not one, but three of His names: (اللَّهُ), (الرحمن) and (الرحيم). These three words consist of 16 letters in total, but half of these are repeated more than once. In other words, ignoring repetition, there are in fact 8 *different* alphabetic letters between these three names:

ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م

Here are the 8 letters:

ا ل ه ر ح م ن ي

The last verse to mention God's name carries two of his names, (اللَّهُ) and (الصمد). Again, ignoring any repetition, there are 6 different alphabetic letters between these two names:

ا ل ل ه ا ل ص م د

Here they are:

ا ل ه ص م د

The sum of alphabetic letters between the two verses is a multiple of 7:

$$8 + 6 = 14$$

$$14 = 2 \times 7$$

This is the starting point of a series of multiples of 7 to follow, but notice that we can compare this result to a previous one which told us that the letters of God's name, (اللَّهِ), are found 14 times in these two verses as well.

Now, we are going to study the letters of God's names in the first and last verse in more detail, in hope of discovering more multiples of 7. That is, in these five names –

(اللَّهُ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ) – the letters of the first three are arranged in a way that produces a multiple of 7, and similarly, the letters of the last two are also arranged to result in a multiple of 7. Of course, since we are dealing with the first and last verse to mention (اللَّهُ), this name (اللَّهُ) itself is found in both verses and therefore repeated twice.

The arrangement of the letters of (اللَّهُ الرَّحْمَنُ الرَّحِيمُ)

Just to reiterate, we know that these three names of God, (اللَّهُ), (الرحمن) and (الرحيم), contain 8 different alphabetic letters, and are found in the first verse to mention God's name in the Qur'an. These 8 letters are:

ا ل ه ر ح م ن ي

We will now look for these 8 letters in the five names of God: (اللَّهُ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ). To simplify matters for non-Arabic readers, we will break down the letters of each word for ease of comparison:

الرحيم (ا ل ر ح ي م)	الرحمن (ا ل ر ح م ن)	اللَّهُ (ا ل ل ه)
6	6	4
الصمد (ا ل ص م د)	اللَّهُ (ا ل ل ه)	
3	4	

The resulting number is 34664, and is a multiple of 7.

$$34664 = 4952 \times 7$$

The arrangement of the letters of (اللَّهُ الصَّمَدُ)

In order to minimise any chance of coincidence, we will do the same experiment with the remaining two names, (اللَّهُ) and (الصمد), which are found in the last verse mentioning God's name. These contain 6 different letters:

ا ل ه ص م د

Looking for these letters in the five names of God, we find the following:

(الرحيم (الرحي م)	(الرحمن (الرح م ن)	اللَّهُ (ال ل ه)
3	3	4
الصمد (ال ص م د)	اللَّهُ (ال ل ه)	
5	4	

Indeed, the number 54334 is a multiple of 7:

$$54334 = 7762 \times 7$$

The arrangement of the letters of (الرَّحْمَنُ الرَّحِيمُ)

Even if we only consider (الرحمن) and (الرحيم) from the first verse (that is, without God's main name of (اللَّهُ), the same outcome is preserved. These two names contain 7 different letters in total:

ا ل ر ح م ن ي

Again, searching for these letters in each of the 5 names of God below, we find:

(الرحيم (الرحي م)	(الرحمن (الرح م ن)	اللَّهُ (ال ل ه)
6	6	3
الصمد (ال ص م د)	اللَّهُ (ال ل ه)	
3	3	

Beautifully, the number representing the repetition of the letters of the *two* names (الرحمن) and (الرحيم) in the group of names above is a multiple of 7 *twice*!

$$33663 = 687 \times 7 \times 7$$

The arrangement of the letters of (الصمد)

In the same way, we will take the name (الصمد) from the last verse on its own, *without* the name (اللَّه), and see how its 5 letters are arranged in each of the five names of God in the two verses we are studying. Here are the 5 letters of (الصمد).

ا ل ص م د

These letters are found as such in God's five names:

الرحيم (ا ل ر ح ي م)	الرحمن (ا ل ر ح م ن)	اللَّه (ا ل ل ه)
3	3	3
الصمد (ا ل ص م د)	اللَّه (ا ل ل ه)	
5	3	

Surely enough, 53333 is again a multiple of 7:

$$53333 = 7619 \times 7$$

We have seen how all these arrangements form perfect multiples of 7 with respect to five of God's names⁴⁶: (اللَّهِ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ). However, there is yet another magnificent set of arrangements with regards to these five names, as we shall see next.

The repetition of the (ل) in (اللَّه)

God's name (اللَّه) is made up of 4 letters, however, one of these letters, (ل), is repeated twice. This means that it consists of 3 *different* letters. Having said that, out of the names we examined, namely (اللَّهِ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ), (اللَّه) is the only name that contains a repeated letter. The rest, (الرحمن), (الرحيم) and (الصمد), consist entirely of different letters.

⁴⁶ (اللَّه) being repeated twice, naturally.

Having said that, if we perform the same exercise we just completed; that is, if we take the letters of (اللَّهُ الرَّحْمَنُ الرَّحِيمُ), (اللَّهُ الصَّمَدُ), (الرَّحْمَنُ الرَّحِيمُ) and (الصمد), and look for their presence in the arrangement of (اللَّهُ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ), only this time *ignoring the repeated letter of (ل) in (اللَّهُ)*, we will arrive at 4 new arrangements, and 4 new perfect multiples of 7!

We will only do this for the first example, (اللَّهُ الرَّحْمَنُ الرَّحِيمُ), since the same logic can be applied to the rest.

Again, (اللَّهُ الرَّحْمَنُ الرَّحِيمُ) contains 8 different letters:

ا ل ه ر ح م ن ي

Looking for these 8 letters in the five names of God we examined,

(اللَّهُ الرَّحْمَنُ الرَّحِيمُ اللَّهُ الصَّمَدُ), but excluding the repeated (ل) in (اللَّهُ), we find:

(ا ل ر ح ي م)	الرَّحْمَنُ (ا ل ر ح م ن)	اللَّهُ (ا ل ل ه)
6	6	3
الصَّمَدُ (ا ل ص م د)	اللَّهُ (ا ل ل ه)	
3	3	

The number 33663 is a multiple of 7 twice:

$$33663 = 687 \times 7 \times 7$$

Anyone wishing to try the rest of the arrangements without the repetition of the (ل) in (اللَّهُ) will find that (اللَّهُ الصَّمَدُ) produces 53333, (الرَّحْمَنُ الرَّحِيمُ) produces 32662, (الصمد) produces 52332⁴⁷, and all are perfect multiples of 7!

That concludes our study of the relationship between the first and last mention of (اللَّهُ) in the Qur'an, but now, we look more closely the first time God Almighty's name is found.

The first time (اللَّهُ) is mentioned in the Qur'an

God Almighty's main name, as we have well established, exists in the first verse of the Qur'an, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). We will now show how God Almighty has arranged the

⁴⁷ A multiple of 7 twice!

location of this verse, its number of letters, and the repetition of its words in the Qur'an in a manner so magnificently consistent with the number 7.

That being said, the Basmala is the first verse in Surat Al-Fatihah, and is therefore assigned the number 1. Its number of letters are 19, and the repetition of its four words in the Qur'an is as follows:

1. The word (بِسْمِ) is repeated 22 times.
2. The word (اللَّهِ) is repeated 2699 times.
3. The word (الرَّحْمَنِ) is repeated 57 times.
4. The word (الرَّحِيمِ) is repeated 115 times.

The sum of these repetitions is:

$$22 + 2699 + 57 + 115 = 2893$$

Let us consider our results in the following arrangement:

<i>The Basmala</i>		
Total word repetitions	Number of letters	Verse number
2893	19	1

The beauty of the number we arrive at, 2893191, is that it is a multiple of 7 when read from *both directions*:

$$2893191 = 413313 \times 7$$

$$1913982 = 273426 \times 7$$

We will apply the very same logic to God's name (اللَّهِ) on its own. It is found in verse 1, consists of 4 letters, and is repeated 2699 times in the Qur'an:

<i>The name (اللَّهِ)</i>		
Word repetition	Number of letters	Verse number
2699	4	1

Incredibly, the number 269941, which represents three statistics relating to God Almighty's name in the first verse of the Holy Qur'an, is a multiple of 7 not twice, but *three times*.

$$269941 = 787 \times 7 \times 7 \times 7$$

The same pattern finds itself with the second of God's names in the first verse, (الرحمن):

<i>The name</i> (الرحمن)		
Word repetition	Number of letters	Verse number
57	6	1

The number 5761 is again a multiple of 7.

$$5761 = 823 \times 7$$

Al-Fatihah and Al-Ikhlās

At this point, we are well aware that (الله) is mentioned firstly in Surat Al-Fatihah, when God says: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), and lastly in Surat Al-Ikhlās, when He says: (اللَّهُ الصَّمَدُ).

Let us now write these two chapters in full:

Surat Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ
الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

{ In the name of God, Most Gracious, Most Merciful. (1) Praise be to God, the Cherisher and Sustainer of the world; (2) Most Gracious, Most Merciful; (3) Master of the Day of Judgment. (4) Thee do we worship, and Thine aid we seek. (5) Show us the straight way, (6) The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (7) }

Al-Fatihah, 1

Surat Al-Ikhlās

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

{ Say: He is God, the One and Only; (1) God, the Eternal, Absolute; (2) He begetteth not, nor is He begotten; (3) And there is none like unto Him. (4) }

Al-Ikhlās, 114

The relationships between the two chapters

For one thing, the word “Al-Fatihah” itself in Arabic is (الْفَاتِحَة) and consists of 7 letters, namely (ا ل ا ف ت ح ة). Likewise, the word “Al-Ikhlās” is (الإِخْلَاصُ) also consists of 7 letters: (ا ل ا خ ل ا ص). This is only one minor observation.

Furthermore, Surat Al-Fatihah is chapter 1, and its verses are 7. Surat Al-Ikhlās is chapter 112, and its verses are 4. These numbers can be arranged as follows:

<i>Surat Al-Ikhlās</i>		<i>Surat Al-Fatihah</i>	
Number of verses	Chapter number	Number of verses	Chapter number
4	112	7	1

The number 412271 is a multiple of 7:

$$412271 = 58753 \times 7$$

Also, let us not forget the significance of the two chapters in the Holy Qur'an: Surat Al-Fatihah, the most important chapter, is referred to as the “Mother of the Book” and “Seven-oft repeated (verses)”, and according to the teachings of the Prophet Muhammad (pbuh), reading Surat Al-Ikhlās is equal in reward to reading a third of the Qur'an.

The relationships between the two verses

The verse (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) is found in chapter 1, verse 1, while (اللَّهُ الصَّمَدُ) is found in chapter 112, verse 2:

اللَّهُ الصَّمَدُ		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
Verse number	Chapter number	Verse number	Chapter number
2	112	1	1

We have already come across this arrangement before, however, we did not note that the number 211211 is a multiple of 7 from both directions, and reading it in reverse actually gives us a multiple of 7 twice.

$$211211 = 30173 \times 7$$

$$112112 = 2288 \times 7 \times 7$$

A small note

Do note, dear readers, that the names of God that are found in these two verses have all been repeated an *odd* number of times: (اللَّهُ) 2699 times, (الرحمن) 57 times, (الرحيم) 115 times and (الصد) only 1 time. All these odd numbers are indeed "Witr" (one), and as the Prophet (pbuh) once explained: "Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).⁴⁸"

The Basmala's Arrangement in the Qur'an

We have finally arrived at possibly the most breathtaking numeric arrangement so far.

The Qur'an contains exactly 114 Basmalas, that are arranged in a particularly precise fashion across the verses of the Qur'an. On the face of it, nothing particularly unique about these Basmalas is apparent, in a numeric sense at least.

However, the crucial fact that all these Basmalas occur at the beginning of every verse, *apart from one*, actually invokes a profoundly miraculous numeric arrangement so splendid it makes a most suitable ending to this part of the book.

That being said, Surat Al-Tauba, chapter 9, is the one chapter which contains no Basmalas. Since one chapter is missing a Basmala, and we know that there are 114 chapters in the Qur'an, why then does the Qur'an contain 114 Basmalas and not 113? The answer is that another chapter, Surat Al-Naml, contains an additional Basmala, that is, 2 instead of only 1.

In addition to the Basmala before the beginning of Surat Al-Naml, verse 30 of this chapter states:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"It is from Solomon, and is (as follows): **'In the name of God, Most Gracious, Most Merciful:**

Al-Naml, 27:30

Having clarified these facts, we are about to witness the incredible repetition of the Basmala, (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), *in every chapter of the Qur'an!* The following arrangement will be our biggest yet, a 114-digit number, and its simplicity is just as magnificent as its length.

To construct this arrangement, we will simply look for the number of Basmalas in every chapter of the Qur'an. As we know, every chapter in the Qur'an contains only one Basmala,

⁴⁸ Sahih Al-Bukhari, Volume 8, Book 75, Number 419

multiples of 7? This is a difficult concept to explain, but it is our belief that the infinite wisdom of God Almighty alone could have produced such brilliant numbers.

Had chapter 9 (Surat Al-Tauba) contained 1 Basmala instead of 0, the above arrangement would have been completely shattered, because the resulting number would not have been a multiple of 7. Not only that, but had chapter 8 or 10 contained 0 Basmalas instead of chapter 9 – that is, had 0 been the 8th or 10th digit rather than the 9th – the arrangement would also have been destroyed.

In the same way, had chapter 27 (Surat Al-Naml) contained just 1 Basmala and not 2, the arrangement would have been destroyed again, and had these 2 Basmalas been instead in chapter 26 or 28, the same inaccuracy would have resulted. In other words, these anomalies of 0 and 2 needed to be deliberately placed in these *precise* locations, otherwise the numeric arrangement would have been defeated, and this, alone, is truly something to ponder upon.

SUMMARY

As explained in a previous part, the significance of the number 7 in our universe is overwhelming and not to be ignored. The Holy Qur'an, the last of the Scriptures of God Almighty, does not ignore its significance either, and God's Wisdom has ordained that the very first verse of His Book is the Basmala, a verse which hides many magnificent mysteries, among which is an intricate system of numeric consistencies founded on this number.

We have witnessed some of the secrets behind this numeric system. For instance, we saw how the words and even the letters of the Basmala are so interconnected with various other verses and chapters of the Qur'an. Also, in the verse number and chapter number of the Basmala were even more consistencies with the number 7, especially in the way these related to other chapter and verse numbers across this Qur'an.

In addition, we came across the arrangement of the Basmala's 10 letters in different words and verses of the Qur'an, especially in relation to "Al-Mu'awwithatain" (the two chapters of refuge) and "Ayat Al-Kursi" (the Throne verse), and how all these examples produced perfect multiples of 7.

Finally, as we dived into the intricate beauties of this single verse, reflecting upon its wonders and the precision of its arrangements, its profoundness seemed to have no limits. As a necessary result, no matter how great we perceive the Qur'an to be, it seems to succeed at being even greater, and no matter how many miracles we may think it to have, more of its miracles are still being realised today.

PART 4

THE NUMERIC MIRACLE OF THE FIRST CHAPTER IN THE QUR'AN: "AL-FATIHAH" (THE OPENING)

After exploring the vast numeric miracles of the Basmala verse, which is found, among other chapters, in Surat Al-Fatihah, we now take on board this very chapter in its entirety, in an attempt to unlock the breathtaking numeric secrets it possesses.

"Al-Fatihah" means The Opening, and most fittingly, it is the opening chapter of the Holy Qur'an, and a chapter like no other, as the Prophet (pbuh) himself swore that God Almighty did not reveal any chapter which resembles Al-Fatihah in any Holy Scripture, be it the Old Testament, the New Testament, or the Holy Qur'an itself.

Having said this, we now embark on a magnificent journey with this captivating, albeit very short, chapter, but using one of the languages of our 21st century: the simple language of numbers. The numeric patterns we are about to witness will not fail to fascinate, and remind us of the unintelligible wonders of this profound book that is the Holy Qur'an. This system of numeric perfection is but a concrete declaration that no other than God Almighty could have designed such a book and revealed its message to humanity.

The Greatness of Al-Fatihah

When the prophet (pbuh) spoke of the greatest chapter in the whole of the Qur'an, he explained that this chapter was: "Alhamdu-lillahi Rabbil-'Alamin (i.e. Surat Al-Fatihah) which is the *seven* oft-repeated verses (Al-Mathani) and the Grand Qur'an which has been given to me."⁴⁹ It is considered the mother of the Book, and on one occasion when God Almighty speaks of this Chapter in the Holy Qur'an, he mentions this chapter *before* mentioning the Qur'an itself: { And We have bestowed upon thee the Seven Oft-repeated (verses) (i.e. Surat Al-Fatihah) and the Grand Qur'an } [Al-Hijr, 15:87].

In addition, Al-Fatihah is the only chapter which features in all five of the daily prayers of Muslims. It is the first of the Qur'an's 114 chapters, and God has chosen for it to consist of precisely 7 verses.

And now we may ask this question: Does this chapter carry with it an inherent miracle that is most suitable to our current age, and our modern times? Does the language of numbers play its part in deciphering a further layer of beauty about Al-Fatihah?

The idea behind this study is very simple, because Surat Al-Fatihah, like any other chapter, or any other text for that matter, contains words and letters, and those are the focus of our study. And after studying this brilliant chapter, we came to the unquestionable conclusion that the foundation of this numeric system of Al-Fatihah's words and letters is the number 7. This indeed makes sense, especially because God Almighty deliberately referred to this chapter as the "Seven Oft-Repeated Verses", thereby giving specific emphasis to the number of its verses. We will soon witness how all the numeric results related to this chapter are in fact perfect multiples of 7.

One thing we absolutely must remember is that the brilliant numeric consistencies in the Qur'an are not our ultimate goal *per se*. Just like the Qur'an contains scientific facts but is not a book of science, it contains numeric facts but is not a book of mathematics. These are simply a *means* to an end, an end which involves fully appreciating the perfection and wonders of this Book, but more importantly, the message and the guidance that it carries with it to all of mankind: { Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward } [Al-Isra', 17:9].

The Connection of Al-Fatihah with the Last Chapter in the Qur'an

⁴⁹ Sahih Bukhari, Volume 6, Book 60, Number 225

For our first example, we write the entire first and last chapters of the Qur'an below, before witnessing their astounding numeric arrangements with respect to the number 7, in terms of chapter numbers, verse numbers, the number of words, and even the number of *letters*.

First Chapter in the Qur'an: Surat Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمِ (3) مَلِكِ يَوْمِ
الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

In the name of God, Most Gracious, Most Merciful. (1) Praise be to God, the Cherisher and Sustainer of the world; (2) Most Gracious, Most Merciful; (3) Master of the Day of Judgment. (4) Thee do we worship, and Thine aid we seek. (5) Show us the straight way, (6) The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (7)

Al-Fatihah, 1

Final Chapter in the Qur'an: Surat Al-Nas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4)
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

{ Say: I seek refuge with the Lord and Cherisher of Mankind, (1) The King (or Ruler) of Mankind, (2) The God (for judge) of Mankind,- (3) From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),- (4) (The same) who whispers into the hearts of Mankind,- (5) Among Jinns and among men. (6) }

Al-Nas, 114

The chapter numbers and number of verses

Al-Fatiha, the first chapter in the Qur'an, is chapter 1 and its verses are 7, and the last chapter in the Qur'an, Al-Nas, is chapter 114 and its verses are 6. Arranging these numbers gives us the following:

Last chapter in the Qur'an		First chapter in the Qur'an	
Verses	Chapter	Verses	Chapter
6	114	7	1

The number 611471 is a multiple of 7 *twice*:

$$611471 = 12479 \times 7 \times 7$$

Now interestingly, the entire Qur'an, from its first chapter until its last, was revealed in 23 years, and if we take the above result (12479) – which represents the first and last chapters – and find the sum of its digits...

$$1 + 2 + 4 + 7 + 9 = 23 \text{ the number of years it took to reveal the Qur'an!}$$

Combining all the numbers of both chapters

As we have already established, out of any chapter, four significant numbers can be deduced: the chapter number, the number of verses, the number of words and the number of letters. We now extract these four numbers from both the first and last Qur'anic chapters, producing an impressively large number:

Last chapter in the Qur'an				First chapter in the Qur'an			
Letters	Words	Verses	Chapter	Letters	Words	Verses	Chapter
80	21	6	114	139	31	7	1

The massive number 802161141393171 is indeed a perfect multiple of 7!

$$802161141393171 = 114594448770453 \times 7$$

The Longest and Shortest Chapters in the Qur'an

In the Holy Qur'an, God Almighty issues a challenge to all of mankind to produce a single chapter like any of those in the Qur'an, even if it were like the smallest chapter in the Qur'an, a mere 3-versed chapter called Surat Al-Kauthar (Chapter: Abundance), which is hardly one line in length.

It is God Almighty alone who chooses the number of chapters to reveal, and accordingly, the number of verses in each of these chapters, and His wisdom has ordained that these verse numbers also adhere to a system based wonderfully on the number 7. And to demonstrate this, we will consider the shortest and longest-versed chapters in the Qur'an.

The shortest chapter, Al-Kauther, consists of only 3 verses, and the longest, Surat Al-Baqarah (Chapter: The Cow), consists of 286 verses. As usual, we combine the two numbers into a single arrangement:

Longest chapter in the Qur'an	Shortest chapter in the Qur'an
Verses	Verses

The resulting number is 2863, a multiple of 7:

$$2863 = 409 \times 7$$

But even reversing this number and reading it in the opposite direction will again achieve a multiple of 7:

$$3682 = 526 \times 7$$

Crucially, had the verse numbers of either chapter been only 1 verse more or one verse less than their true number, both the above arrangements would collapse, resulting in no multiples of 7!

The Numeric Arrangements of the Qur'an's 30 Parts

Even the division of the Qur'an into 30 equal parts is coherent in various respects with the number 7. It is well known that the Holy Qur'an has been split into 30 parts after the time of the Prophet Muhammad (pbuh), through the efforts of various Muslims scholars. Amazingly, even this split produces arrangements consistent with the number 7; a further indication, perhaps, that God Almighty protected this Book from absolutely any alteration.

The First and Last Part

The first part in the Qur'an is part **1** and the last is **30**. Arranging these two basic numbers produces a multiple of 7:

$$301 = 43 \times 7$$

The Chapters and Parts of the Qur'an

The Holy Qur'an consists of **114** chapters and **30** parts, and arranging these two numbers again gives us a multiple of 7:

$$30114 = 4302 \times 7$$

The Verses and Parts of the Qur'an

There are exactly 6236 verses in the Qur'an and 30 parts, and these numbers again combine to produce a multiple of 7:

$$306236 = 43748 \times 7$$

Amazingly, if we take the above three results and arrange them into a single number, we find a number that is a multiple of seven *twice*:

$$43748430243 = 892825107 \times 7 \times 7$$

Even more interesting is that taking the sum of the digits of the above number produces a multiple of 7 yet again:

$$4 + 3 + 7 + 4 + 8 + 4 + 3 + 0 + 2 + 4 + 3 = 42$$

$$42 = 6 \times 7$$

The Numeric System in the Verse Numbers of the Qur'an

The significance of the number of verses in each Qur'anic chapter is not limited to merely the longest and shortest chapters; in fact, it extends to reveal a quite incredible result. That is, the Holy Qur'an consists of 114 chapters, and among those are 14 whose verse numbers are *single digits* (for example, Surat Al-Nasr consists of 3 verses, and the number 3 is a single digit). 77 chapters have a number of verses that is *two digits* long (like Surat Al-Naml, whose verses are 93, a two-digit number. Finally, the remaining 18 chapters all contain more than ninety-nine verses, that is, the number of verses in each of these chapters is always a *three-digit* number (like Surat Al-Baqarah, which contains 286 verses). In short, the number of chapters in the Qur'an with one-digit, two-digit and three-digit long verses is 14, 77 and 18 respectively.

We arrange these three numbers:

Three digits	Two digits	One digit
18	77	19

The above number, 187719, is a multiple of 7 *twice*:

$$187719 = 3831 \times 7 \times 7$$

The Final Three Chapters of the Qur'an

The greatness of the final three chapters in the Qur'an is no secret to Muslims. These three chapters, Surat Al-Ikhlās (Chapter: Sincerity), Surat Al-Falaq (Chapter: The Daybreak, Dawn), Surat Al-Nas (Chapter: Mankind) are brilliantly linked to the Qur'an's first chapter, Surat Al-Fatihah, in a manner consistent with the number 7.

The chapter and verse numbers

Each of the last three chapters in the Qur'an has a particular location and number of verses. Surat Al-Ikhlās is chapter 112 and its verses are 4. Surat Al-Falaq is chapter 113 and its verses are 5, and Surat Al-Nas, the final chapter, is chapter 114 and its verses are 6.

And in the most magnificent way, combining these numbers produces a fascinating collection of multiples of 7.

Surat Al-Nas		Surat Al-Falaq		Surat Al-Ikhlās	
Verses	Chapter	Verses	Chapter	Verses	Chapter
6	114	5	113	4	112

The number 611451134112 is a perfect multiple of 7!

$$611451134112 = 87350162016 \times 7$$

Not only that, if we reverse the above arrangement to give the number 211431154116, that too is a multiple of 7!

$$211431154116 = 30204450588 \times 7$$

In other words, the number representing the chapter numbers and number of verses of the Qur'an's last three chapters is, along with its opposite, a multiple of 7.

Surat Al-Ikhlās

We will now consider each chapter on its own, starting with Surat Al-Ikhlās, which is made up of 4 verses and is chapter 112 of the Qur'an.

Surat Al-Ikhlās	
Verses	Chapter
4	← 112

The above arrangement produces 4112, and reversing this number and reading it in the opposite direction gives us 2114, a multiple of 7:

$$2114 = 302 \times 7$$

Surat Al-Falaq

The same outcome is found with Surat Al-Falaq, which is chapter 113 and contains 5 verses:

Surat Al-Falaq	
Verses	Chapter
5	← 113

The above arrangement produces 5113, and its opposite is the number 3115, which is a multiple of 7:

$$3115 = 445 \times 7$$

Surat Al-Nas

Finally, Surat Al-Nas is chapter 114 and its verses are 6:

Surat Al-Nas	
Verses	Chapter
6	← 114

The number 6114, when reversed gives 4116, a multiple of 7 yet again, only this time, it is a multiple of 7 *three times!*

$$4116 = 12 \times 7 \times 7 \times 7$$

The profound consistency in the way the above three verses have been constructed and arranged in the Qur'an is truly something to ponder upon, not least because each chapter taken on its own can only be a multiple of 7 if its respective verse and chapter numbers are read from right to left; that is, they all follow the exact same pattern. And when they are combined, the large 12-digit number which results is, in fact, a successful multiple of 7 when read from *either* direction. Is this not a sign of the existence and sheer magnificence of God Almighty, He who so intricately designed such chapters and verses, and secured them from any alteration?

Surat Al-Fatihah and the Qur'an's Final Three Chapters

As we mentioned before, an immaculate relationship exists between Surat Al-Fatihah – the first chapter in the Qur'an – and the final three chapters of the Qur'an which we have just come across.

Al-Fatihah and Al-Ikhlās

Surat Al-Fatihah is chapter 1 and its verses are 7, while Surat Al-Ikhlās is chapter 112 and its verses are 4:

Surat Al-Ikhlās		Surat Al-Fatihah	
Verses	Chapter	Verses	Chapter
4	112	7	1

The number 411271 is a multiple of 7:

$$411271 = 58753 \times 7$$

Al-Fatihah and Al-Falaq

Again, we arrange the numbers **1** and **7**, which represent Surat Al-Fatihah's chapter number and number of verses, along with the respective numbers of Surat Al-Falaq, which is chapter **113** of the Qur'an and contains **5** verses.

Surat Al-Falaq		Surat Al-Fatihah	
Verses	Chapter	Verses	Chapter
5	113	7	1

The number 511371 is again a multiple of 7:

$$511371 = 73053 \times 7$$

Al-Fatihah and Al-Nas

Finally, Al-Fatihah is chapter 1 and its verses are 7, and Al-Nas, the last chapter in the Qur'an, is chapter 114, and consists of 6 verses.

Surat Al-Nas		Surat Al-Fatihah	
Verses	Chapter	Verses	Chapter
6	114	7	1

The number 611471 yet again produces a multiple of 7:

$$611471 = 87353 \times 7$$

Now, incredibly, when we take the results of the three above cases (that is, 58753, 73053 and 87353) and arrange them into a single number, we indeed arrive at a multiple of 7 from *both* directions:

$$873537305358753 = 17827291946097 \times 7 \times 7$$

$$357853503735378 = 51121929105054 \times 7$$

The `Phrase (الم) in the First and Last Chapter

God Almighty, by His infinite wisdom, has numerically perfected the chapters of His book through a profound system of arrangements. Every chapter contains a miracle, and so does every verse, and as such, we find brilliant symmetries between various chapters and verses across the Qur'an. To see this more closely, we will address the first and last chapters of the Qur'an, and how they connect to the very first 'special phrase' in the Qur'an, which is an entire verse in itself.

(الم) and the First Chapter of the Qur'an

In Surat Al-Fatihah, the three letters of the special phrase (الم), namely “Alif” (أ), “Lām” (ل) and “Mīm” (م), are arranged to produce a brilliant series of multiples of 7.

We now write the entire first chapter of the Qur'an, citing how many times any of the three letters of (الم) are found in each of Surat Al-Fatihah's words (every word in Al-Fatihah will also be written with its letters separated to make it easier for non-Arabic readers to count the instances of “Alif” (أ), “Lām” (ل) and “Mīm” (م) in each word):

بِسْمِ (ب س م)	الرَّحْمَنِ (ال ر ح م ن)	اللَّهُ (ال ل ه)	الرَّحِيمِ (ال ر ح ي م)
1	3	3	3
الْحَمْدُ (ال ح م د)	رَبِّ (ر ب)	لِلَّهِ (ل ل ه)	الْعَلَمِينَ (ال ع ل م ي ن)
3	0	2	4
الرَّحْمَنِ (ال ر ح م ن)	الرَّحِيمِ (ال ر ح ي م)	مَلِكِ (م ل ك)	
3	3	2	
يَوْمِ (ي و م)	الَّذِينَ (ال ذ ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د) و
1	2	2	0
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	
2	0	2	
الصِّرَاطَ (ال ص ر ط)	الْمُسْتَقِيمَ (ال م س ت ق ي م)	صِرَاطَ (ص ر ط)	الَّذِينَ (ال ذ ي ن)
2	4	0	2
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي ه م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ال م غ ض و ب)
2	2	0	3
عَلَيْهِمْ (ع ل ي ه م)	و	لَا (ل ا)	الضَّالِّينَ (ال ض ا ل ي ن)
2	0	2	4

The above arrangement creates the large 31-digit number
4202302220422020022123340233331, which, incredibly, is a perfect multiple of 7!!

$$4202302220422020022123340233331 = 60032888631717146017620033333 \times 7$$

Not only that, but even when we count the total number of “Alif” (أ), “Lām” (ل) and “Mīm” (م) letters in Surat Al-Fatihah, we arrive at the following:

- The number of “Alif” (أ) letters in Al-Fatihah is **22**.
- The number of “Lām” (ل) letters is **22**.
- The number of “Mīm” (م) letters is **15**.

Now, we arrange these three numbers in sequence:

The letter Mīm (م)	The letter “Lām” (ل)	The letter “Alif” (أ)
15	22	22

Incredibly, no matter how we arrange these three numbers, the outcome is *always* a multiple of 7!! Here are the three possible arrangements:

$$152222 = 21746 \times 7$$

$$221522 = 31646 \times 7$$

$$222215 = 31745 \times 7$$

Even taking the sum of the digits of those three numbers produces a multiple of 7!

$$1 + 5 + 2 + 2 + 2 + 2 = 14$$

$$14 = 2 \times 7$$

Staring at these amazing results, we can only wonder: Who is it that carefully designed these letters and perfected them? How did this unique system come about? It is indeed a magnificent system that is witness to the greatness of God Almighty’s Book. Hence, after witnessing the profound symmetry of this special phrase that is (الم) with the first chapter in the Holy Qur’an, we will now observe the very same phenomenon with the last chapter of the Qur’an, Surat Al-Nas.

(الم) and the Last Chapter of the Qur’an

Just as we did with Surat Al-Fatihah, we will now write the entire Surat Al-Nas and look for the occurrence of “Alif” (أ), “Lām” (ل) and “Mīm” (م) in each of its words. We note, of course, that the Basmala, or (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), is not considered a verse of this chapter

(but is merely mentioned at its forefront), unlike Surat Al-Fatihah and part of a verse in Surat Al-Naml, where the Basmala is a verse in its own right.

فُلُّ (ق ل)	أَعُوذُ (أ ع و ذ)	بِرَبِّ (ب ر ب)	النَّاسِ (ال ن ا س)
1	1	0	3
مَلِكِ (م ل ك)	النَّاسِ (ال ن ا س)	إِلَهٍ (إ ل ه)	النَّاسِ (ال ن ا س)
2	3	2	3
مِنْ (م ن)	شَرِّ (ش ر)	الْوَسْوَاسِ (ال و س و ا س)	الْحَنَاسِ (ال خ ن ا س)
1	0	3	3
الَّذِي (ال ذ ي)	يُوسُوسُ (ي و س و س)	فِي (ف ي)	صُدُورِ (ص د و ر)
2	0	0	0
النَّاسِ (ال ن ا س)	مِنْ (م ن)	الْجِنَّةِ (ال ج ن ة)	وَالنَّاسِ (ال ن ا س)
3	1	2	0
3	1	2	0

Surely enough, the outcome of Surat Al-Fatihah repeats itself here in Surat Al-Nas, because the number 302130002330132323011 is a perfect multiple of 7:

$$302130002330132323011 = 43161428904304617573 \times 7$$

Splitting up Surat Al-Nas

One of the intriguing aspects of Surat Al-Nas is that it can be split into two parts:

- 1- Three verses which deal with seeking refuge with God Almighty:

فُلُّ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3)

Say: I seek refuge with the Lord and Cherisher of Mankind, (1) The King (or Ruler) of Mankind, (2) The God (for judge) of Mankind,- (3)

Al-Nas, 114:1-3

- 2- Three verses which deal with seeking refuge from the devil:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),- (4) (The same) who whispers into the hearts of Mankind,- (5) Among Jinns and among men. (6)

Al-Nas, 114:4-6

The first three verses that discuss seeking refuge with God, taken on their own, carry a numeric relationship with the special phrase (الم), just like Surat Al-Nas as a whole. That is, we will now simply consider the letters “Alif” (أ), “Lām” (ل) and “Mīm” (م) in each word of this three-verse segment:

فُلُّ (ق ل)	أَعُوذُ (أ ع و ذ)	يَرْبُّ (ب ر ب)	النَّاسِ (ال ن ا س)
1	1	0	3
مَلِكِ (م ل ك)	النَّاسِ (ال ن ا س)	إِلَيْهِ (إ ل هـ)	النَّاسِ (ال ن ا س)
2	3	2	3

The resulting number – which is part of the large number we found for Surat Al-Nas – is 32323011, which is still a perfect multiple of 7.

$$32323011 = 4617573 \times 7$$

What is also interesting is the total number of “Alif” (أ), “Lām” (ل) and “Mīm” (م) letters in these three verses:

- The number of “Alif” (أ) letters is 8.
- The number of “Lām” (ل) letters is 6.
- The number of “Mīm” (م) letters is only 1.

Arranging these numbers give us:

The letter “Mīm” (م)	The letter “Lām” (ل)	The letter “Alif” (أ)
1	6	8

The resulting number is 168, which is a multiple of 7 when read from *both* directions.

$$168 = 24 \times 7$$

$$861 = 123 \times 7$$

Not only that, but add the above two results produces a multiple of 7!

$$123 + 24 = 147$$

$$147 = 3 \times 7 \times 7$$

But what about the next three verses, which discuss seeking refuge from the devil? Does the same consistency hold? The number of Alif" (أ), "Lām" (ل) and "Mīm" (م) letters in every word of this second segment is as follows:

مِنْ (م ن)	شَرَّ (ش ر)	الْوَسْوَاسِ (ال و س و ا س)	الْحَنَّا سِ (ال خ ن ا س)
1	0	3	3
الَّذِي (ال ذ ي)	يُوسُوسُ (ي و س و س)	فِي (ف ي)	صُدُورِ (ص د و ر)
2	0	0	0
النَّاسِ (ال ن ا س)	مِنْ (م ن)	الْجِنَّةِ (ال ج ن ة)	و النَّاسِ (ال ن ا س)
3	1	2	3

The number representing the occurrence of (الم) in this segment is 3021300023301, which is again a multiple of 7!

$$3021300023301 = 61659184149 \times 7$$

Are these flawless arrangements not a magnificent statement of God Almighty's wisdom and greatness; are they not *literal* proof that it is He, and only He, who could have sent down this wonderful revelation that is the Holy Qur'an?

The Special Phrase (الر) and the "Seven Mathani"⁵⁰ Verse

And now, we delve into the very verse which speaks about Surat Al-Fatihah, a verse that is found in Surat Al-Hijr, the Qur'an's 15th chapter, which specifically refers to opening chapter of the Qur'an as one with Seven of the "Mathani", or 'Oft-Repeated', verses.

God Almighty says: { And We have bestowed upon thee the Seven Oft-repeated (verses) (i.e. Surat Al-Fatihah) and the Grand Qur'an. } [Al-Hijr, 15:87].

God Almighty has perfected the letters of this wonderful verse in a manner that is so inextricably linked to the very chapter about which it speaks: Surat Al-Fatihah itself.

Indeed, in the very few words of this verse, we shall discover a profound miracle of a nature that no human could have fashioned. We will see the beauty of the language of numbers in this verse which speaks of Surat Al-Fatihah, and how its letters and precise location in the

⁵⁰ "Mathani" is the Arabic word meaning 'oft-repeated', i.e. often repeated.

Qur'an are in total agreement with the number 7, and at harmony with the Qur'an's opening chapter.

The Seven Mathani Chapter

The seven Mathani chapter, of course, is none other than Surat Al-Fatihah, whose seven verses have been endlessly repeated for the past 14 centuries:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ
الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

In the name of God, Most Gracious, Most Merciful. (1) Praise be to God, the Cherisher and Sustainer of the world; (2) Most Gracious, Most Merciful; (3) Master of the Day of Judgment. (4) Thee do we worship, and Thine aid we seek. (5) Show us the straight way, (6) The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (7)

Al-Fatihah, 1

The notable numbers in this chapter are:

- The chapter number is **1**.
- The number of verses is **7**.
- The number of words is **31**.
- The number of letters is **139**.

The Seven Mathani Verse

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ

And We have bestowed upon thee the Seven Oft-repeated (verses) (i.e. Surat Al-Fatihah) and the Grand Qur'an.

Al-Hijr, 15:87

The significant numbers of this verse are the following:

- The chapter number is **15**.
- The verse number is **87**.

- The number of words is 9.
- The number of letters is 35.

Now, let us take a close look at this breathtaking series of perfect numeric consistencies.

Verse location

The seven Mathani verse is found in Surat Al-Hijr, chapter 15, and is verse 87 of that chapter. A consistency exists based on the number 7 between these two numbers, which represent the location of this verse in the Holy Qur'an:

Verse number	Chapter number
87	15

The number 8715 is a multiple of 7:

$$8715 = 1245 \times 7$$

Thus, this verse's number and its chapter number share a connection based on the number 7.

Verse number and number of words

As we established earlier, the Mathani verse is verse 87 of Surat Al-Hijr, and consists of exactly 9 words:

Word count	Verse number
9	87

The number 987 is the second multiple of 7 in this series:

$$987 = 141 \times 7$$

Verse number, number of words and number of letters

Verse 87 consists of 9 words and precisely 35 letters; let's see if the consistency is maintained.

Letter count	Word count	Verse number
35	9	87

The number 35987 represents a multiple of 7 yet again (even when read in reverse).

$$35987 = 5141 \times 7$$

$$78953 = 11279 \times 7$$

This result confirms the marvellous connection between the verse number, word count and letter count of this verse on a basis that is the number 7.

Please note that the same logic is followed when arranging the numbers, and that is, in Arabic reading order (i.e. from *right* to *left*): "chapter number, followed by verse number, word count, and letter count", and this rule is strictly adhered to in all parts of this book.

Let us now see just how the seven Mathani chapter (i.e. Surat Al-Fatihah) and the seven Mathani verse (i.e. verse 87 of chapter 15) are linked.

The number of words

The number of words comprising Surat Al-Fatihah are **31**, and the number of words comprising the 87th verse of Surat Al-Hijr are **9**; these two number are also seamlessly linked to the number 7:

Word count of seven Mathani verse	Word count of seven Mathani chapter
9	31

And the number 931 is actually a multiple of 7 twice.

$$931 = 19 \times 7 \times 7$$

Intriguingly, the opposite of the number 931 above is 139: the exact number of letters making up Surat Al-Fatihah itself!!

The chapters

Surat Al-Fatihah is inherently connected to Surat Al-Hijr, the chapter whose 87th verse highlights Al-Fatihah's seven verses. That is, Surat Al-Fatihah is chapter **1** and its verses are **7**. On the other hand, Surat Al-Hijr is chapter **15** and its verses are **99**.

Surat Al-Hijr		Surat Al-Fatihah	
Verses	Chapter	Verses	Chapter
99	15	7	1

The number 991571 is a multiple of 7:

$$991571 = 141653 \times 7$$

The brilliant repetition of the letters of the special phrase (الر)

Amazingly, the same consistency is found in Surat Al-Fatihah, the very chapter with the seven oft-repeated verses (i.e. the seven Mathani chapter itself!). If we count the total number of "Alif" (أ), "Lām" (ل) and "Rā'"(ر) letters in Surat Al-Fatihah, we find:

- The number of "Alif" (أ) letters in Al-Fatihah is 22.
- The number of "Lām" (ل) letters is 22.
- The number of "Mīm" (م) letters is 8.

The letter Mīm (م)	The letter "Lām" (ل)	The letter "Alif" (أ)
8	22	22

The repetition of the letters making the special phrase (الر) in Surat Al-Fatihah is 82222, a multiple of 7 *twice*!!

$$82222 = 1678 \times 7 \times 7$$

In other words, the repetition of the letters of (الر) in both the seven oft-repeated verses themselves (Al-Fatihah) *and* the verse which speaks about them is a multiple of 7 twice; that is, a multiple of 7 x 7!

The special letters and the seven Mathani verse

As mentioned in previous parts, the special phrases are found at the beginning of 29 chapters in the Qur'an, and while sometimes, the same special phrase is found in many chapters, there are 14 different phrases in total. Also, incidentally, there are exactly 14 different letters which make up these various special phrases, and these are:

ا ل م ص ر ك ه ي ع ط س ح ق ن

We will now write the seven Mathani verse once more, only this time, looking for the repetition of the above 14 'special letters' in each of its words:

و	لَقَدْ (ل ق د)	أَتَيْنَكَ (ا ت ي ن ك)	سَبْعًا (س ب ع ا)	مِنْ (م ن)
0	2	4	3	2
و	الْمَثَانِي (ا ل م ث ا ن ي)	و	الْقُرْآنَ (ا ل ق ر ا ن)	الْعَظِيمَ (ا ل ع ظ ي م)
6	0	6	5	0

The number 560623420 is a multiple of 7:

$$560623420 = 80089060 \times 7$$

And for the sake of pointing out, the total number of special letters in this verse is $28 = 4 \times 7$, the number of words in which these letters are found is seven⁵¹, and the total number of letters in this verse is $35 = 5 \times 7$; does any other book contain such harmony? We continue with this beautiful verse and now divide it into three parts.

A multiple in each part

As small as this verse is, it consists of three parts:

1. And We have bestowed upon thee

وَلَقَدْ آتَيْنَكَ

2. the Seven Oft-repeated (verses) (i.e. Surat Al-Fatihah)

سَبْعًا مِنَ الْمَثَانِي

3. and the Grand Qur'an

وَالْقُرْآنُ الْعَظِيمَ

Beautifully, when we look for the occurrence of the 14 special letters listed above in the words of each separate part, we find in each instance a perfect multiple of 7.

Here are the letters once again:

ا ل م ص ر ك ه ي ع ط س ح ق ن

First part

و	لَقَدْ (ل ق د)	آتَيْنَكَ (ا ت ي ن ك)
0	2	4

$$420 = 60 \times 7$$

⁵¹ 7 out of 9 words, since two words (the و and the و , contain no special letters)

Second part

سَبْعًا (س ب ع ا) مِنْ (م ن) الْمَثَانِي (ا ل م ث ا ن ي)

6

2

3

$$623 = 89 \times 7$$

Third part

و الْقُرْآنَ (ا ل ق ر ا ن) الْعَظِيمَ (ا ل ع ظ ي م)

5

6

0

$$560 = 80 \times 7$$

The letters of each part

The consistency of the numeric arrangements does not limit itself to merely the special letters; in fact, *all* the letters of this verse are organised in a manner that is so articulately founded on the number 7. The total number of letters in each part is as follows (these can be easily counted from the above illustration):

- The first part consists of 9 letters.
- The second part consists of 13 letters.
- The third part consists of 13 letters.

Combining these three results gives us:

Part 3	Part 2	Part 1
--------	--------	--------

13

13

9

Indeed, the number 13139, which represents the total number of letters in each part of the seven Mathani, is a multiple of 7:

$$13139 = 1877 \times 7$$

NOTE: Another absolutely astounding little arrangement is found in this verse. That is, the particular segment of the seven Mathani verse which specifically refers to the seven Mathani themselves (i.e. Al-Fatihah itsef) is:

وَلَقَدْ ءَاتَيْنَكَ سَبْعًا مِنْ الْمَثَانِي

$$331247471247 = 47321067321 \times 7$$

Interestingly, it so happens that each word considered on its own – that is, (القرآن) “The Qur'an” and (العظيم) “The Grand” – maintain consistency with the number 7:

القرآن (ا ل ق ر آ ن)

4 7 1 2 4 7

$$471247 = 67321 \times 7$$

العظيم (ا ل ع ظ ي م)

3 3 1 2 4 7

$$331247 = 47321 \times 7$$

These numeric outcomes are but more evidence in favour of the suggestion that every word and even every letter in the Holy Qur'an is inherently supported by a complex system of arrangements all fundamentally based upon the number 7 – but the big question is this: after all those already discovered in the Qur'an, just *how many* multiples of 7 are hidden in its pages?

The Captivating Intervals of Surat Al- Fatihah

The Qur'an's opening chapter consists of seven verses, and as such, each verse ends with a specific word, which acts as a kind of interval or break, separating the verses from each other. These words are highlighted in bold below:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ
الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

But is there any numeric significance to these words? We shall find out by listing these seven words just as they appear in the Qur'an, and below them the number of letters comprising each word.

الرَّحِيمِ (ا ل ر ح ي م) الْعَالَمِينَ (ا ل ع ل م ي ن) الرَّحِيمِ (ا ل ر ح ي م) الدِّينِ (ا ل د ي ن)

5	6	7	6
(الضالين) (الضالين)	(المستقيم) (المستقيم)	(نستعين) (نستعين)	
7	8	6	

The number representing the letter count of each of Al-Fatihah's intervals is 7865676, which is indeed a multiple of 7:

$$7865676 = 1123668 \times 7$$

But that's not all, because the result is also a multiple of 7:

$$1123668 = 160524 \times 7$$

And this result is also a multiple of 7:

$$160524 = 22932 \times 7$$

And this result is again a multiple of 7:

$$22932 = 3276 \times 7$$

This result is yet again a multiple of 7:

$$3276 = 468 \times 7$$

In other words, our original number 7865676 is a multiple of 7 *five times!!*

$$7865676 = 468 \times 7 \times 7 \times 7 \times 7 \times 7$$

But what about this final number 468? Can we take it any further?

This number can in fact be broken down into five prime numbers:

$$468 = 13 \times 3 \times 3 \times 2 \times 2$$

And amazingly, arranging these five prime numbers into a single 6-digit number produces a multiple of 7:

$$133322 = 19046 \times 7$$

Hence, we can arrange our original number of 7865676, which represents the intervals of Surat Al-Fatihah, into the following:

$$7865676 = 13 \times 3 \times 3 \times 2 \times 2 \times 7 \times 7 \times 7 \times 7 \times 7$$

If we arrange the above results into a single 11-digit number, we yet again arrive at a multiple of 7!

$$13332277777 = 19046111111 \times 7$$

And if that was all not enough, taking the digit sum of this 11-digit above result creates a multiple of 7 x 7!!

$$1 + 3 + 3 + 3 + 2 + 2 + 7 + 7 + 7 + 7 + 7 = 49$$

$$49 = 7 \times 7$$

Could all this magnificence have been the mere product of coincidence?

The letters of each interval (without repetition)

We already witnessed how the letter count of Al-Fatihah's seven intervals, when combined into a single number, created a multiple of 7. Among the letters of each word, however, some were repeated while others were not, but is this fact important in a numeric sense?

Once again, we will write the letter count of each interval in the Qur'an's opening chapter, only this time, excluding any repeated letters.

(ال د ي ن)	الرَّحِيمِ (ال ر ح ي م)	الْعَلَمِينَ (ال ع ل م ي ن)	الرَّحِيمِ (ال ر ح ي م)
5	6	6	6
(ال ض ا ل ي ن)	الْمُسْتَقِيمِ (ال م س ت ق ي م)	نَسْتَعِينُ (ن س ت ع ي ن)	
5	7	5	

The number 5755666 is a multiple of 7:

$$5755666 = 822238 \times 7$$

Reversing the above operation, we will now only write the number of repeated letters in each of the interval words:

(ال د ي ن)	الرَّحِيمِ (ال ر ح ي م)	الْعَلَمِينَ (ال ع ل م ي ن)	الرَّحِيمِ (ال ر ح ي م)
0	0	1	0
(ال ض ا ل ي ن)	الْمُسْتَقِيمِ (ال م س ت ق ي م)	نَسْتَعِينُ (ن س ت ع ي ن)	
2	1	1	

The number 2110010 is a multiple of 7.

$$2110010 = 301430 \times 7$$

The perfect outcomes produced above lead us to realise at least some of the wisdom behind the way the Qur'an is written. This is of paramount importance because every word we deal with within the scope of the numeric miracle is copied *exactly* as it appears in the Qur'an. That is, the way certain words are written in the Qur'an slightly differ from their equivalents in normal, everyday Arabic, but this difference, albeit small, would absolutely shatter the numeric miracle to pieces if not respected.

To give a brief example from the above intervals of Al-Fatihah, let us compare how the second of these intervals, the Arabic word meaning "the worlds", is spelled in the Arabic of the Qur'an, as opposed to normal Arabic.

Qur'anic Arabic	Normal Arabic
الْعَالَمِينَ (ال ع ل م ي ن)	الْعَالَمِينَ (ال ع ا ل م ي ن)

The difference is barely noticeable, but the above word is written with one extra letter in ordinary Arabic, and had this version been adopted instead of the Qur'an's, the number 7865676, which is a multiple of 7 an incredible five times, would instead become 7865686, which is not a multiple of 7 at all, meaning that the plethora of multiple produced above would simple cease to exist!

Al-Fatihah and the Letters of the Alphabet

Out of the 28 letters of the Arabic language, Surat Al-Fatihah contains 21 (a multiple of 7 since $21 = 3 \times 7!$). But what is truly astounding is the way that these letters come together to produce a most magnificent multiple of 7, serving as yet another profound example of the central importance of this number to investigating the Holy Qur'an's numeric miracle.

Brilliant letters

Since God Almighty created the universe, His wisdom has ordained for the number 7 to be present in His creation. He created the seven skies, a fact often cited in the Qur'an, made the Earth consist of seven geological layers, and gave its atmosphere seven layers too.

His wisdom has also ordained for the Qur'an to be revealed in Arabic, a language whose alphabet is 28 letters long (a multiple of 7: $28 = 4 \times 7!$), and for the Qur'an's first verse to house 21 of those letters (again a multiple of 7).

We will now list the 21 letters making up Surat Al-Fatihah, along with the number of times each letters is repeated in the chapter.

The following is Al-Fatihah with its words broken down, for any readers wishing to do the letter-counting themselves.

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
الْحَمْدُ (ا ل ح م د)	لِلَّهِ (ل ل هـ)	رَبِّ (ر ب)	الْعَلَمِينَ (ا ل ع ل م ي ن)
الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	مَلِكِ (م ل ك)	
يَوْمِ (ي و م)	الَّذِينَ (ا ل ذ ي ن)	إِيَّاكَ (إ ي ا ك)	تَعْبُدُ (ن ع ب د) و
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	
الصِّرَاطَ (ا ل ص ر ط)	الْمُسْتَقِيمَ (ا ل م س ت ق ي م)	صِرَاطَ (ص ر ط)	الَّذِينَ (ا ل ذ ي ن)
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي هـ م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ا ل م غ ض و ب)
عَلَيْهِمْ (ع ل ي هـ م)	و	لَا (ل ا)	الضَّالِّينَ (ا ل ض ا ل ي ن)

أ ل م ي ن ر ع ه ح ب د و س ك ت ص ط غ ض ق ذ
 1 1 2 2 2 2 3 3 3 4 4 4 5 5 6 8 11 14 15 22 22

The 26-digit number, 11222233344455681114152222, is a perfect multiple of 7!

$$11222233344455681114152222 = 1603176192065097302021746 \times 7$$

Now we may ask: Could the Prophet Muhammad have possibly manufactured and hidden such a perfect numeric code within the verses of the Qur'an, and what other book has anything as detailed as its letters so elegantly arranged?

Al-Fatihah and the Qur'an

The number representing the repetition of the first and last letters to be mentioned in Al-Fatihah is 114, which is the total number of chapters in the Qur'an! That is, the first letter in Al-Fatihah is "Bā'" (ب), which is repeated 4 times in Al-Fatihah, and the last is "Nūn" (ن), which is found 11 times.

Last letter in Al-Fatihah	Last letter in Al-Fatihah
11	4

And so the number 114, created by Al-Fatihah's first and last letters, also stands for the Qur'an's total chapters; it is almost as if the entire book is summarised in the opening chapter, which is often referred to as the mother of the Qur'an! And in this is perhaps a confirmation of the truthfulness of the Prophet Muhammad (pbuh) when he said that Al-Fatihah is the Qur'an: "That is: "Alhamdu-lillahi Rabbil-'Alamin (Surat Al-Fatiha) which is the

seven oft-repeated verses (Al-Mathani) and the Grand Quran which has been given to me."⁵² But God Almighty knows best.

In order to be more certain as to the connection of Al-Fatihah's letters to the Qur'an, we will now write the word (القرآن) "The Qur'an", and under each of its letters, its corresponding repetition in Al-Fatihah (just as we did with the seven Mathani verse in Surat Al-Hijr):

القرآن (ا ل ق ر آ ن)

11 22 8 1 22 22

The number 1122812222 is a perfect multiple of 7!

$$1122812222 = 160401746 \times 7$$

What is also eye-catching about this number is its digit sum:

$$1 + 1 + 2 + 2 + 8 + 1 + 2 + 2 + 2 + 2 = 23, \text{ the number of years it took for the Qur'an to be revealed!}$$

The letters of (آمين) "Amen"

The word (آمين) "Amen" is used by people of numerous faiths, and while it is not contained in the Qur'an, Muslims say this word in prayer directly after they recite Al-Fatihah. Its letters also happen to be intrinsically connected to the Qur'an's opening chapter. Just as we did with the word "The Qur'an", we will now write (آمين) "Amen", along with the repetition of each of its letters in Surat Al-Fatihah.

آمين (ا م ي ن)

11 14 15 22

11141522 is indeed a multiple of 7, and *twice*:

$$11141522 = 227378 \times 7 \times 7$$

The First and Last Verse of Al-Fatihah

In exploring the captivating nature of Al-Fatihah's perfect numeric system, we come across a wonderful connection between the first and last verse of this marvellous chapter.

⁵² Bukhari, Volume 6, Book 60, Number 225

The first verse of Al-Fatihah is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

Its words are 4 and total letters are 19. Some of these letters are repeated, however, and so the total number of *different* alphabetic letters in this verse is 10.

The final verse is:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

It contains 10 words, 43 letters in total, and 16 different alphabetic letters.

The total number of letters

The first verse of Al-Fatihah contains a total number of 19 letters, and the last contains 43:

Last verse	First verse
43	19

The number which represents the letter counts of the first and last verse is 4319, a multiple of 7:

$$4319 = 617 \times 7$$

The number of alphabetic letters

The number of letters without repetition; that is, the number of different alphabetic letters in both verses is as follows:

Last verse	First verse
16	10

$$1610 = 230 \times 7$$

The number of words and letters

A multiple of 7 exists between the word and letter count of the first and last verse. The first verse consists of 4 words and 19 letters, and the last consists of 10 words and 43 letters.

Last verse		First verse	
Letters	Words	Letters	Words
43	10	19	4

4310194 is a multiple of 7.

$$4310194 = 615742 \times 7$$

The first and last letter

A multiple of 7 is found with respect to the first and last letters of both verses. As for the first verse, its first letter is "Bā" (ب), a letter repeated 4 times throughout Al-Fatihah. Its last letter is "Mīm" (م), which is repeated 15 times.

Repetition of last letter	Repetition of first letter
15	4

The number 154 is a multiple of 7.

$$154 = 22 \times 7$$

The first letter of Al-Fatihah's last verse is "ṣād" (ص), a letter found 2 times in this chapter. The last letter, "Nūn" (ن), is repeated 11 times:

Repetition of last letter	Repetition of first letter
11	2

Just like the first verse, the first and last letters of Al-Fatihah's last verse creates a multiple of 7.

$$112 = 16 \times 7$$

The Alphabetic Letters

The alphabetic letters of Surat Al-Fatihah are delicately connected to various words and verses in the Qur'an in a way that consistently creates perfect multiples of 7. We will demonstrate this by striking an example from the second verse of Surat Al-Baqarah, the second and longest chapter in the Holy Qur'an:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear God;

Al-Baqarah, 2:2

The following arrangement depends on the 21 alphabetic letters contained in Al-Fatihah, namely:

ا ل م ي ن ر ع ه ح ب د و س ك ت ص ط غ ض ق ذ

That is, we will take each word of the above verse, and look to see how many of its letters are also found in Surat Al-Fatihah. Only when a letter is also one of Al-Fatihah's letters will it be counted. For instance, the first word is (ذلك), which consists of the three letters (ك ذ ل).

All three letters are found in Al-Fatihah, and as such, this word is assigned the number 3.

رَيْبَ (ر ي ب)	لَا (ل ا)	الْكِتَابُ (ا ل ك ت ب)	ذَلِكَ (ذ ل ك)
3	2	5	3
لِلْمُتَّقِينَ (ل ل م ت ق ي ن)	هُدًى (ه د ي)	فِيهِ (ف ي ه) ⁵³	
7	3	2	

The number 7323253 is indeed a multiple of 7.

$$7323253 = 1046179 \times 7$$

The result, 1046179 is seven digits long, and the sum of those digits is also a multiple of 7:

$$1 + 0 + 4 + 6 + 1 + 7 + 9 = 28$$

$$28 = 4 \times 7$$

Splitting the verse into two parts

In terms of meaning and content, this single verse can be divided into at least two parts:

1- Part 1:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This is the Scripture whereof there is no doubt

2- Part 2:

هُدًى لِلْمُتَّقِينَ

A guidance unto those who ward off (evil)

⁵³ The only word which contains a letter that does not exist in Surat Al-Fatihah, namely the letter (ف).

We now write the total number of Al-Fatihah letters in both parts, which can be easily counted from the previous example which gave the number 7323253 (7+3 represents the second part and 3+2+5+3 represents the first):

Part 2	Part 1
هُدًى لِّلْمُتَّقِينَ	ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
10	15

1015 is another multiple of 7.

$$1015 = 145 \times 7$$

Also in terms of meaning, this verse can further be logically divided into 3 parts:

1- Part 1:

ذَلِكَ الْكِتَابُ

This is the Scripture

2- Part 2:

لَا رَيْبَ فِيهِ

Whereof there is no doubt

3- Part 3:

هُدًى لِّلْمُتَّقِينَ

A guidance unto those who ward off (evil)

The total number of Al-Fatihah letters found in each part amounts to:

Part 3	Part 2	Part 1
هُدًى لِّلْمُتَّقِينَ	لَا رَيْبَ فِيهِ	ذَلِكَ الْكِتَابُ
10	7	8

The number 1078 is a multiple of 7 *twice*, and is also a multiple when read in the opposite direction:

$$1078 = 22 \times 7 \times 7$$

$$8701 = 1243 \times 7$$

And thus, even when we divide this single verse into various parts according to linguistic meaning, the presence of this brilliant system of multiples of 7 is inevitably preserved.

The Intricate Link Between Al-Fatihah's Numbers

One of the absolute wonders of the opening chapter of the Qur'an is the way every verse number is connected to the number of words and number of letters of that verse!

1. (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) is verse 1, its words are 4 and its letters are 19.
2. (الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ) is verse 2, its words are 4 and its letters are 17.
3. (الرَّحْمٰنِ الرَّحِیْمِ) is verse 3, its words are 2 and its letters are 12.
4. (مَلِكِ یَوْمِ الدِّیْنِ) is verse 4, its words are 3 and its letters are 11.
5. (اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ) is verse 5, its words are 5 and its letters are 19.
6. (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ) is verse 6, its words are 3 and its letters are 18.
7. (صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ) is verse 7, its words are 10 and its letters are 43.

We now simply arrange these numbers in order:

<p>الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ</p> <p style="color: red; font-weight: bold;">17 4 2</p>	<p>بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ</p> <p style="color: red; font-weight: bold;">19 4 1</p>
<p>مَلِكِ یَوْمِ الدِّیْنِ</p> <p style="color: red; font-weight: bold;">11 3 4</p>	<p>الرَّحْمٰنِ الرَّحِیْمِ</p> <p style="color: red; font-weight: bold;">12 2 3</p>
<p>اهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ</p> <p style="color: red; font-weight: bold;">18 3 6</p>	<p>اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ</p> <p style="color: red; font-weight: bold;">19 5 5</p>

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

43 10 7

The massive 29-digit number that results from this arrangement is 43107183619551134122317421941, which, unbelievably, is a perfect multiple of 7!!

$$43107183619551134122317421941 = 6158169088507304874616774563 \times 7$$

Had these numbers been mere coincidence, we simply wouldn't have arrived at so many consistent multiples of 7. Not only that, but one can also try to find the same pattern of results in other literature, be it poetry or prose. And it is very possible to find a segment of a poem, the words of which allow us to assemble a number that happens to be a multiple of 7. We may even find another multiple from that very segment using the poem's letters, for instance, but to find more than a handful is near impossible.

So how is it that Surat Al-Fatihah, a chapter that hardly exceeds 3 lines in length, contains literally hundreds of numeric arrangements that *all* share the common privilege of being multiples of 7? Who could have perfected these numbers so eloquently, and made them unquestionable, decimal-free multiples of 7 without exception?

Part of the sheer brilliance of this verse lies in the fact that despite the often varying ways of counting the numbers and aligning them, the same outcome continues to prevail; a witness that every small letter in the Qur'an is undoubtedly the word of God Almighty. This again provokes our thoughts and makes us wonder: Can mankind ever respond to the challenge of the Qur'an by putting together a mere 31 words the likes of Surat Al-Fatihah?

The Words of Al-Fatihah

Al-Fatihah is chapter **1**, its verses are **7** and its words are **31**.

Assembling these numbers produces a multiple of 7:

Words	Verses	Chapter
31	7	1

$$3171 = 453 \times 7$$

And if we were to number the words of Al-Fatihah, from **1** through to **31**, we are left with a relatively large number:

31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

This number is actually a multiple of 7 when read from *either* direction!

$$31302928272625242322212019181716151413121110987654321 = 4471846896089320331744574168816593059017301569664903 \times 7$$

$$12345678901112131415161718191021222324252627282920313 = 1763668414444590202165959741574460332036089611845759 \times 7$$

Interestingly, this number is composed of seven parts, which are all multiples of 7:

$$21 = 3 \times 7$$

$$109876543 = 15696649 \times 7$$

$$1211 = 173 \times 7$$

$$413 = 59 \times 7$$

$$2322212019181716151 = 331744574168816593 \times 7$$

$$62524 = 8932 \times 7$$

$$31302928272 = 4471846896 \times 7$$

The odd numbers that we see repeated time and again, such as 7, 19 and 31, are perhaps a delicate proof that the Holy Qur'an has been sent down by the One and only God Almighty; as such, we find the various numeric sequences consistent with these numbers. One of the sayings of the Prophet (pbuh) confirm this: "Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).⁵⁴"

Had this abundance of numbers been simple coincidence, we would not have done all these studies and arrived at such elegant results, which all spring from the same source, namely the Holy Qur'an. And if we look for any such numeric system in any other book on the planet, we will find ourselves empty-handed, as no such intricate system can possibly exist anywhere else.

And now, we take a close look at the name of He Who created the heavens and the Earth, created mankind, and sent us the Holy Qur'an. We will see how the letters of the name

"Allah" ﷻ, meaning God in Arabic, are linked to Al-Fatihah.

The Letters of the Name "Allah" (الله)

⁵⁴ Sahih Al-Bukhari, Volume 8, Book 75, Number 419

The greatness of Surat Al-Fatihah reflects the greatness of the One who revealed it. Indeed, God Almighty sent down this verse and organised the letters of His name, "Allah" (الله), in a way which signifies that He alone could have designed it.

Using the undeniable language of numbers, we will prove this fact. As we believe that God revealed the Qur'an, we also believe that he organised the letters of His name in a manner perfectly consistent with the number 7, as hidden evidence that the Qur'an is not the word of man, but rather the word of man's Creator and Sustainer.

To prove our theory, we will now perform a similar exercise to one we have performed before. We will write Surat Al-Fatihah in its entirety, and under each word, how many of the three letters making up the name "Allah" (الله), are repeated. The three letters are:

ا ل ه

بِسْمِ (ب س م)	اللَّهُ (ا ل ل ه)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	4	2	2
الْحَمْدُ (ا ل ح م د)	لِلَّهِ (ا ل ه)	رَبِّ (ر ب)	الْعَلَمِينَ (ا ل ع ل م ي ن)
2	3	0	3
الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	مَلِكِ (م ل ك)	و
2	2	1	0
يَوْمِ (ي و م)	الدِّينِ (ا ل د ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د)
0	2	2	0
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	و
2	0	3	0
الصِّرَاطَ (ا ل ص ر ط)	الْمُسْتَقِيمَ (ا ل م س ت ق ي م)	صِرَاطَ (ص ر ط)	الَّذِينَ (ا ل ذ ي ن)
2	2	0	2
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي ه م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ا ل م غ ض و ب)
1	2	0	2
عَلَيْهِمْ (ع ل ي ه م)	و	لَا (ل ا)	الضَّالِّينَ (ا ل ض ا ل ي ن)
2	0	2	4

The 31-digit number 4202202120223020022012230322240 is a perfect multiple of 7!

$$4202202120223020022012230322240 = 600314588603288574573175760320 \times 7$$

Had any of the 31 words of Al-Fatihah contained one less or one more letter of Allah's name, dividing the resulting arrangement by 7 would have only left an endless line of decimals!

But that's not all that's amazing about the letters of Allah's name. Having previously noted how many times each letter of Al-Fatihah is repeated in that verse, we know that:

- The number of "Alif" (أ) letters in Al-Fatihah is 22.
- The number of "Lām" (ل) letters is 22.
- The number of Hā" (هـ) letters is 5.

The sum of these numbers is exactly "7 x 7":

$$22 + 22 + 5 = 49$$

$$49 = 7 \times 7$$

Many Recitations, One Outcome

There are different ways of reciting the Qur'an, and the most popular style is known as "Hafs bin Aasim". However, there are some recitations which don't regard the Basmala as Al-Fatihah's first verse, which begs the question: Are the numeric arrangements maintained in this case; that is, without considering the Basmala? We will now look at a series of arrangement that do not include the Basmala.

If we return to the previous arrangement in which we looked for the three letters making up the name of "Allah" (الله), then, ignoring the Basmala (i.e. the first four words of Al-Fatihah), we would arrive at the number 420220212022302002201223032, which is still a multiple of 7:

$$420220212022302002201223032 = 60031458860328857457317576 \times 7$$

Reading the number from the opposite direction also gives a multiple of 7:

$$230322102200203220212022024 = 32903157457171888601717432 \times 7$$

It must also be noted that with these recitations, the total number of verses remains 7, because such recitations count the last verse of Al-Fatihah as two verses⁵⁵, and so Al-Fatihah is considered as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2) مَلِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ (4) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (6) غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

{ Praise be to God, the Cherisher and Sustainer of the world; (1) Most Gracious, Most Merciful; (2) Master of the Day of Judgment. (3) Thee do we worship, and Thine aid we seek. (4) Show us the straight way, (5) The way of those on whom Thou hast bestowed Thy Grace (6), those whose (portion) is not wrath, and who go not astray. (7) }

Al-Fatihah, 1

And because these recitations view Al-Fatihah in the above manner, the intervals of this chapter are therefore changed, and if we look for the letters of the name "Allah" (الله), namely "Alif" (أ), "Lām" (ل) and "Hā" (هـ), in these intervals, we find this arrangement:

الْعَالَمِينَ (ال ع ل م ي ن)	الرَّحِيمِ (ال ر ح ي م)	الدِّينِ (ال د ي ن)	نَسْتَعِينُ (ن س ت ع ي ن)
3	2	2	0
المُسْتَقِيمَ (ال م س ت ق ي م)	عَلَيْهِمْ (ع ل ي ه م)	الضَّالِّينَ (ال ض ا ل ي ن)	
2	2	4	

The number 4220223 is a multiple of 7 twice, and is also a multiple when read in the opposite direction:

$$4220223 = 86127 \times 7 \times 7$$

$$3220224 = 460032 \times 7$$

⁵⁵ i.e. the verse "The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray." (7) becomes "The way of those on whom Thou hast bestowed Thy Grace (6), those whose (portion) is not wrath, and who go not astray." (7).

In other words, a multiple of 7 from both directions is produced by arranging the letters of the name "Allah" across both the first chapter and the intervals of the first chapter!

The letters of the word (الرحمن) (The Most Gracious)

Another one of Allah's 99 Arabic names is (الرحمن) (literally "Ar-Rahman" or The Most Gracious). God Almighty says: { Say: "Call upon God, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. } Al-Isra', 17:110.

We will look for the letters of "Ar-Rahman" (الرحمن) in each word of Surat Al-Fatihah, and see if that results in a multiple of 7. The letters comprising this name are:

ا ل ر ح م ن

الْحَمْدُ (ال ح م د)	رَبِّ (ر ب)	لِلَّهِ (ل ل هـ)	الْعَلَمِينَ (ال ع ل م ي ن)
4	1	2	5
الرَّحْمَنِ (ال ر ح م ن)	الرَّحِيمِ (ال ر ح ي م)	مَلِكِ (م ل ك)	
6	5	2	
يَوْمِ (ي و م)	الدِّينِ (ال د ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د) و
1	3	2	1
0			
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	
2	2	3	
الصِّرَاطَ (ال ص ر ط)	الْمُسْتَقِيمَ (ال م س ت ق ي م)	صِرَاطَ (ص ر ط)	الَّذِينَ (ال ذ ي ن)
3	4	1	3
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي هـ م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ال م غ ض و ب)
3	2	1	3
عَلَيْهِمْ (ع ل ي هـ م)	و	لَا (ل ا)	الضَّالِّينَ (ال ض ا ل ي ن)
2	0	2	5

520231233143322012312565124 is actually a multiple of 7 twice:

$$520231233143322012312565124 = 10616963941700449230868676 \times 7 \times 7$$

And even when we divide Al-Fatihah into two parts, multiples of 7 are still found. The first part is all about praise for God Almighty, and acknowledging that He is worshipped and that help is sought from Him:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2) مَلِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ (4)

Praise be to God, the Cherisher and Sustainer of the world; (1) Most Gracious, Most Merciful; (2) Master of the Day of Judgment. (3) Thee do we worship, and Thine aid we seek.

The second part is about asking for God's guidance towards the right path.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (6) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

Show us the straight way, (5) The way of those on whom Thou hast bestowed Thy Grace (6), those whose (portion) is not wrath, and who go not astray. (7)

The first part

We shall now write Al-Fatihah (excluding the Basmala) along with the number of "Ar-Rahman" (الرحمن) letters contained in each word. Once again, the letters are:

ا ل ر ح م ن

الْحَمْدُ (ا ل ح م د)	رَبِّ (ر ب)	اللَّهِ (ل ل هـ)	الْعَالَمِينَ (ا ل ع ل م ي ن)
4	1	2	5
الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	مَلِكِ (م ل ك)	
6	5	2	
يَوْمِ (ي و م)	الدِّينِ (ا ل د ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د)
1	3	2	1
	إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	
	2	2	

The number 22012312565124 is a multiple of 7 twice:

$$22012312565124 = 449230868676 \times 7 \times 7$$

The second part is as follows:

اهْدِنَا (ا ه د ن ا)	الصِّرَاطَ (ا ل ص ر ط)	المُسْتَقِيمَ (ا ل م س ت ق ي م)
3	3	4
صِرَاطَ (ص ر ط)	الَّذِينَ (ا ل ذ ي ن)	أَنْعَمْتَ (أ ن ع م ت)
1	3	3
عَلَيْهِمْ (ع ل ي ه م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ا ل م غ ض و ب)
2	1	3
عَلَيْهِمْ (ع ل ي ه م)	و لا (ا ل ا)	الضَّالِّينَ (ا ل ض ا ل ي ن)
2	0	5

5202312331433 is also a multiple of 7 twice:

$$5202312331433 = 106169639417 \times 7 \times 7$$

So the chapter in its entirety produces a multiple of 7 twice, but the same is also true for its two separate parts!

The repetition of the letters of "Ar-Rahman" (الرحمن)

The following is the Qur'an's first chapter, Al-Fatihah (excluding the Basmala):

الْحَمْدُ (ا ل ح م د)	لِلَّهِ (ل ل ه)	رَبِّ (ر ب)	الْعَلَمِينَ (ا ل ع ل م ي ن)
الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	مَلِكِ (م ل ك)	
يَوْمِ (ي و م)	الَّذِينَ (ا ل ذ ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د) و
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	
الصِّرَاطَ (ا ل ص ر ط)	المُسْتَقِيمَ (ا ل م س ت ق ي م)	صِرَاطَ (ص ر ط)	الَّذِينَ (ا ل ذ ي ن)
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي ه م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ا ل م غ ض و ب)
عَلَيْهِمْ (ع ل ي ه م)	و لا (ا ل ا)	الضَّالِّينَ (ا ل ض ا ل ي ن)	

The 6 letters of "Ar-Rahman" (الرحمن) have been repeated in Al-Fatihah as follows:

ا ل ر ح م ن
10 12 3 6 18 19

The number 1012361819 is a multiple of 7:

$$1012361819 = 144623117 \times 7$$

The System of 'Accumulated' Letters

To conclude this part with our final arrangement, we write Al-Fatihah in its entirety, along with the total number of letters of each word, but in accumulation. For example, the first word contains 3 letters and so is assigned the number 3. The second contains 4 letters but is assigned the number 7 since (3 + 4 = 7). Consequently, the third word, which contains 6 letters, is given the number 13 (7 + 6 = 13) and so on.

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
3	7	13	19
الْحَمْدُ (ا ل ح م د)	لِلَّهِ (ل ل هـ)	رَبِّ (ر ب)	الْعَالَمِينَ (ا ل ع ل م ي ن)
24	27	29	36
الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	مَلِكِ (م ل ك)	
42	48	51	
يَوْمِ (ي و م)	الَّذِينَ (ا ل ذ ي ن)	إِيَّاكَ (إ ي ا ك)	نَعْبُدُ (ن ع ب د) و
54	59	63	67
إِيَّاكَ (إ ي ا ك)	نَسْتَعِينُ (ن س ت ع ي ن)	اهْدِنَا (ا ه د ن ا)	
72	78	83	
الصِّرَاطِ (ا ل ص ر ط)	الْمُسْتَقِيمِ (ا ل م س ت ق ي م)	صِرَاطِ (ص ر ط)	الَّذِينَ (ا ل ذ ي ن)
88	96	99	104
أَنْعَمْتَ (أ ن ع م ت)	عَلَيْهِمْ (ع ل ي هـ م)	غَيْرِ (غ ي ر)	الْمَغْضُوبِ (ا ل م غ ض و ب)
109	114	117	124
عَلَيْهِمْ (ع ل ي هـ م) و	لا (ل ا)	الضَّالِّينَ (ا ل ض ا ل ي ن)	
129	130	132	139

Incredibly, the number

139132130129124117114109104999688837872686763595451484236292724191373,
which is 69 digits long, is a multiple of 7!!

$$139132130129124117114109104999688837872686763595451484236292724191373 = 19876018589874873873444157857098405410383823370778783462327532027339 \times 7$$

To grasp the sheer brilliance of this result, had *any* letter been added or omitted from Surat Al-Fatihah, it would have been impossible to arrive at a multiple of 7. And as we mentioned earlier, had words like (الْعَالَمِينَ) “the worlds” been spelt as they are in normal Arabic and not

as exactly as they appear in the Qur'an, the letter count of such words would have differed, completely shattering the above arrangement. So not only is the method of accumulated numbers a widely used concept in mathematics, it suggests that the Holy Qur'an is a very intricately arranged book. Also, if the Prophet Muhammad (pbuh) had authored the Qur'an himself, what could he have possibly used to deal with and design such massive numbers? And as an illiterate man who could not read or write, how could he have begun to consider such an amazing feat in the first place?

In conclusion, we pose the question: Is coincidence a valid argument for the abundant multiples of 7 discovered in this part? Any logical, rational thinker will inevitably wonder about the source of these numeric arrangements, and how a book founded more than 14 centuries ago – at a time when no complex mathematics was performed on this Earth – could produce so many multiples of the same number with such accuracy. The logical explanation, at least as we see it, of course, is that the Holy Qur'an is no other than the word of God Almighty, the very creator of the seven Heavens and the Earth.

But is the Qur'an's numeric miracle limited to its first chapter? In fact, it is a miracle that encompasses the entire book. And in the next part, we will discover a glimpse of that in one of its shortest chapters, namely Surat Al-Ikhlās (Chapter: Sincerity), and feast our eyes on some breathtakingly precise numbers.

Summary

In Surat Al-Fatihah, we came across a massive collection of numbers, and all of them consistently prevailed as multiples of 7.

We saw how the verse numbers, number of words, and number of letters in this chapter are so carefully organised and connected to different sections of the Qur'an, and how they, as a consequence, have resulted in very long numbers that have stretched, in this part alone, to as long as 69 digits, whilst maintaining the feature of being perfect multiples of 7.

The existence of a numeric system based on the number 7 in a chapter called "The Seven Oft-Repeated" by God Almighty Himself is but tangible, literal proof that it is He, and He alone who has sent down this chapter, and protected it from alteration, and had a single letter been edited from it, the entire system would have collapsed!

PART 5

A GLIMPSE AT SURAT AL-IKHLAS (CHAPTER: SINCERITY): A CHAPTER EQUALLING ONE THIRD OF THE QUR'AN

After witnessing something of the numeric secrets of Al-Fatihah, the Qur'an's greatest chapter, we arrive at a chapter which equals a third of the Qur'an in reward. In this small chapter is a statement of God Almighty's supremacy and uniqueness.

We embark on a journey which involves God's Beautiful Names and how they are reflected in this chapter, and admire how every letter in this wonderful chapter is crafted with such careful precision so as to produce a miracle not in meaning or language alone, but a numeric miracle that is founded on the number 7, bearing witness to the Greatness of its Creator.

A Third of the Qur'an

The Prophet Muhammad (pbuh) was sitting with his companions one day when he asked them whether anyone of them was capable of reading a third of the Qur'an in one night. When they had no answer, the Prophet told them of a chapter which equalled a third of the Qur'an, namely "He is Allah, the One" (i.e. Surat Al-Ikhlās). Indeed, the Prophet once explained: "By Him in Whose Hand my life is, it is equal to one-third of the Quran."⁵⁶

And we ask: what are the secrets of this splendid chapter? And can the language of numbers reveal a new miracle that can prove its miraculous nature? We begin our journey with Surat Al-Ikhlās, and discover a series of arrangements that are all in coherence with the number 7. Below is this chapter in its entirety:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَمَ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

Say: He is God, the One and Only; (1) God, the Eternal, Absolute; (2) He begetteth not, nor is He begotten; (3) And there is none like unto Him. (4)

Al-Ikhlās, 113

The number of words in each verse

Every one of Al-Ikhlās's four verses contains a specific number of words:

- The first verse, (قُلْ هُوَ اللَّهُ أَحَدٌ), consists of 4 words.

⁵⁶ Sahih Bukhari, Volume 9, Book 93, Number 471

- The second verse, (اللَّهُ الصَّمَدُ), consists of 2 words.
- The third verse, (لَمْ يَلِدْ وَلَمْ يُولَدْ), consists of 5 words.
- The fourth and final verse, (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ), consists of 6 words.

Combining these numbers produces the following arrangement:

قُلْ هُوَ اللَّهُ أَحَدٌ	اللَّهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُولَدْ	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
4	2	5	6

The number 6524, if read in either direction, is a multiple of 7:

$$6524 = 932 \times 7$$

$$4256 = 608 \times 7$$

Also, the sum of both results produces a multiple of 7:

$$932 + 608 = 1540$$

$$1540 = 220 \times 7$$

The letters of God's name, "Allah" (الله)

In Surat Al-Ikhlās, we find a profound arrangement of the letters of God Almighty's name, "Allah" (الله), in each verse. These letters are:

ا ل ه

We now write each verse (with a breakdown of its letters), along with the number of "Alif" (أ), "Lām" (ل), and "Hā" (ه) letters it contains:

$$1. \text{ قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 7}$$

$$2. \text{ اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 6}$$

$$3. \text{ لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د): 4}$$

$$4. \text{ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ا ح د): 5}$$

The resulting arrangement is therefore:

قُلْ هُوَ اللَّهُ أَحَدٌ	اللَّهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُولَدْ	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
7	6	4	5

5467 is a multiple of 7:

$$5467 = 781 \times 7$$

Words containing the letters of God's name, "Allah" (الله)

Of the 17 words of Surat Al-Ikhlās, 14 contain at least one of the three letters making up Allah's name in Arabic, while the remaining three⁵⁷ contain no such letters. 14, of course, is a multiple of 7 (14 = 2 x 7), and these 14 words are:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

We now write Al-Ikhlās once more, along with the number of words containing any of "Allah's" letters ["Alif" (أ), "Lām" (ل), and Hā" (ه)] in each verse:

قُلْ هُوَ اللَّهُ أَحَدٌ	اللَّهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُولَدْ	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
4	2	4	4

The number 4424 is another multiple of 7:

$$4424 = 632 \times 7$$

Having said that, what is also interesting is that if we only count the words that do *not* contain any of the letters of Allah's name in each verse, we find:

قُلْ هُوَ اللَّهُ أَحَدٌ	اللَّهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُولَدْ	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
0	0	1	2

And 2100 is also a multiple of 7:

⁵⁷ These are (يكن), (و), and (و). Note that (و) means "and" is a word in its own right despite being one letter long.

$$2100 = 300 \times 7$$

The arrangement of the letter "Dāl" (د)

An interesting point about Al-Ikhlās is that all of its verses end with the same letter, namely "Dāl" (د). There is some numeric significance to this peculiar fact, because if we count how many times this letter is repeated in each verse, we find the following:

قُلْ هُوَ اللَّهُ أَحَدٌ	اللَّهُ الصَّمَدُ	لَمْ يَلِدْ وَلَمْ يُولَدْ	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
1	1	2	1

The number representing the repetition of the letter "Dal" in each verse of Al-Fatihah is 1211, a multiple of 7:

$$1211 = 173 \times 7$$

A Witness to God's Oneness

The third verse of Surat Al-Ikhlās states:

لَمْ يَلِدْ وَلَمْ يُولَدْ (3)

He begetteth not, nor is He begotten; (3)

Al-Ikhlās, 113:3

The first letter of the verse

The above verse begins with the letter "Lām" (ل), and as such, we will rewrite the verse and look for how many times this letter is repeated in each of its words:

لَمْ يَلِدْ (ي ل د)	وَلَمْ يُولَدْ (ي و ل د)	لَمْ (ل م)	وَلَمْ (و ل م)	يُولَدْ (ي و ل د)	لَمْ (ل م)
1	1	0	1	1	1

The number 11011 is a multiple of 7:

$$11011 = 1573 \times 7$$

The last letter of the verse

We now apply the same logic to the letters Dāl" (د), the last letter of this verse:

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
1	0	0	1	0

10010 is a multiple of 7:

$$10010 = 1430 \times 7$$

Amazingly, the sum of the two above results is another multiple of 7!

$$1573 + 1430 = 3003$$

$$3003 = 429 \times 7$$

The special phrase (الم) in this verse

Having dealt with the Qur'an's special phrases, most notably (الم), in previous parts, we now look for the occurrence of this phrase's letters, namely "Alif" (أ), "Lām" (ل) and "Mīm" (م), in the words of this third verse of Al-Ikhlās:

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
1	2	0	1	2

Indeed, the number 12012 is a multiple of 7:

$$12012 = 1716 \times 7$$

Also with regard to the special phrases, we established that in total, 14 letters make up the various phrases, and these are:

ا ل م ص ر ك ه ي ع ط س ح ق ن

Looking for the repetition of these 14 letters in each word of the above verse, we find:

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
2	2	0	2	2

22022 is also a multiple of 7.

$$22022 = 3146 \times 7$$

The letters of God's name "Al-Ahad" (الأحد)

In this wonderful verse, many of God's 99 names (known as the Most Beautiful Names of Allah) are reflected in a manner consistent with the number 7. One of His names is "Al-Ahad" (الأحد), which means The One or The Unique; in other words, the One with no partner. The letters of this name are:

ا ل ح د

Using the same method, we now look for these letters in the words of the verse:

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
2	1	0	2	1

21021 is a multiple of 7 twice:

$$21021 = 429 \times 7 \times 7$$

Even if we look for the letters of "Ahad" (أحد) which means One, the consistency is maintained. The letters of this word are:

ا ح د

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
1	0	0	1	0

$$10010 = 1430 \times 7$$

In summary, the name "Al-Ahad" (الأحد) produced a multiple of 7 twice, and the final result was 429. As for "Ahad" (أحد), the final results was 1430. Interestingly, if we arranged these two results side by side, we arrive at another multiple of 7!

$$1430429 = 204347 \times 7$$

The letters of God's name "Al-Mubdi" (المبدئ)

"Al-Mubdi" is another one of God's names, and means The Originator or The Producer. Its letters are:

ا ل م ب د ي

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
3	2	0	3	2

The number 32032 is a multiple of 7:

$$32032 = 4576 \times 7$$

The letters of God's name "Al-Qadeer" (الْقَدِير)

The letters of "Al-Qadeer" The All-Powerful are:

ا ل ق د ي ر

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
3	1	0	3	1

The number 30131 is a multiple of 7:

$$31031 = 4433 \times 7$$

Similarly, multiples of 7 can be found using many other names, some of which are "Al-Malik" (الملك), meaning The King, "As-Samad" (الصمد), meaning The Eternal; Absolute, "Al-Hakim" (الحكيم), meaning The Wise, and quite fittingly, "Al-Muhsi" (المحصي), meaning The Accounter or The Numberer of All.

Numbers and their opposites

Having just observed some of the names of God whose letters are repeated across the words of Al-Ikhlās's third verse in a manner that creates a multiple of 7, another interesting fact arises. That is, many of God's names contain letters which actually form a multiple of 7 if read from *either* direction. These include:

1. The name "Allah" (الله), the letters of which are:

ا ل ه

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
-------------------	------------	--------	----------------	------------

1 1 0 1 1

The number 11011 is read the same from both directions, and is a multiple of 7:

$$11011 = 1573 \times 7$$

2. The name "Ar-Rahman" (الرحمن), the letters of which are:

ا ل ر ح م ن

نَمْ (ل م) يَلِدُ (ي ل د) وَ (و) لَمْ (ل م) يُؤَدُّ (ي و ل د)

1 2 0 1 2

$$12012 = 1716 \times 7$$

Its opposite is 21021, also a multiple of 7:

$$21021 = 3003 \times 7$$

3. The name "Ar-Raheem" (الرحيم), the letters of which are:

ا ل ر ح ي م

نَمْ (ل م) يَلِدُ (ي ل د) وَ (و) لَمْ (ل م) يُؤَدُّ (ي و ل د)

2 2 0 2 2

$$22022 = 3146 \times 7$$

4. The name "Al-Qadeer" (القيدير), the letters of which are:

ا ل ق د ي ر

نَمْ (ل م) يَلِدُ (ي ل د) وَ (و) لَمْ (ل م) يُؤَدُّ (ي و ل د)

3 1 0 3 1

$$31031 = 4433 \times 7$$

$$13013 = 1859 \times 7$$

5. The name "Al-Mubdi'" (المبدئ), the letters of which are:

ا ل م ب د ي

يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)
3	2	0	3	2

$$32032 = 4576 \times 7$$

$$23023 = 3289 \times 7$$

The significant numbers of this verse

The verse we are dealing with from Surat Al-Ikhlās is verse 3 of the chapter, and consists of 5 words and exactly 12 letters. Combining these numbers produces the following arrangement:

لَمْ يَلِدْ وَلَمْ يُولَدْ		
Letter count	Word count	Verse number
12	5	3

The number 1253 is a multiple of 7:

$$1253 = 179 \times 7$$

The location of this verse in the Holy Qur'an is also significant. It lies in chapter 112 of the Qur'an. Combining this to our previous arrangement produces the following:

لَمْ يَلِدْ وَلَمْ يُولَدْ			
Letter count	Word count	Verse number	Chapter number
12	5	3	112

Adding the chapter number to the combination produces 1253112; still a multiple of 7:

$$1253112 = 179016 \times 7$$

This consistency is maintained if we consider the alphabetic letters making up this verse rather than the total number of letters. That is, the letters making up this verse are:

ل م ي د و

In other words, 5 different letters comprise this verse, and we therefore replace this number with the previous letter count of 12.

لَمْ يَلِدْ وَأَمْ يُولَدُ

Alphabetic letters	Word count	Verse number
5	5	3

553 is a multiple of 7.

$$553 = 79 \times 7$$

Adding the chapter number still creates a multiple of 7:

لَمْ يَلِدْ وَأَمْ يُولَدُ

Alphabetic letters	Word count	Verse number	Chapter number
5	5	3	112

553112 is also a multiple of 7.

$$553112 = 79016 \times 7$$

And as such, the significant numbers behind this verse all remain so accurately connected to the number 7, confirming that God is indeed One and that {He begetteth not, nor is He begotten}!

An Incredible Connection with the Mother of the Qur'an: Al-Fatihah

We will now see how Surat Al-Ikhlās is connected to Surat Al-Fatihah, the Holy Qur'an's first chapter, and this connection is based on the number 7. Al-Fatihah, as is well known, is called the Mother of the Qur'an and is its greatest chapter, while Al-Ikhlās equals a third of the Qur'an in reward. In addition, both speak about God Almighty.

Surat Al-Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ
الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

In the name of God, Most Gracious, Most Merciful. (1) Praise be to God, the Cherisher and Sustainer of the world; (2) Most Gracious, Most Merciful; (3) Master of the Day of Judgment. (4) Thee do we worship, and Thine aid we seek. (5) Show us the straight way, (6) The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray. (7)

Al-Fatihah, 1

Al-Fatihah is chapter 1 of the Qur'an, its verses are 7, its words are 31, the total number of letters it contains is 139, and it contains 21 different alphabetic letters.

Surat Al-Ikhlās

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَمَنْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

Say: He is God, the One and Only; (1) God, the Eternal, Absolute; (2) He begetteth not, nor is He begotten; (3) And there is none like unto Him. (4)

Al-Ikhlās, 113

Al-Ikhlās is chapter 112 of the Qur'an, its verses are 4, it consists of 17 words and 47 letters, and contains 13 different alphabetic letters.

Chapter number and number of verses

Al-Fatihah is chapter 1 and its verses are 7, whereas Al-Ikhlās is chapter 112 and its verses are 4. We now align these numbers to arrive at the following:

Surat Al-Ikhlās		Surat Al-Fatihah	
Verses	Chapter	Verses	Chapter
4	112	7	1

Arranging these numbers gives us 411271, a perfect multiple of 7.

$$411271 = 58753 \times 7$$

Chapter number and alphabetic letters

Al-Fatihah is chapter 1 and contains 21 alphabetic letters; Al-Ikhlās is chapter 112 and contains 13 alphabetic letters:

Surat Al-Ikhlās		Surat Al-Fatihah	
Alphabetic letters	Chapter	Alphabetic letters	Chapter
13	112	21	1

$$13112211 = 1873173 \times 7$$

Chapter number, verses, words and letters!

The four main numbers that distinguish any chapter are: the chapter number, number of verses, word count and letter count. We now showcase all four numbers from both chapters into the following arrangement:

Surat Al-Ikhlās				Surat Al-Fatihah			
Letters	Words	Verses	Chapter	Letters	Words	Verses	Chapter
47	17	4	112	139	31	7	1

The large number assembled from the above arrangement is 471741121393171, and is nevertheless a multiple of 7!!

$$471741121393171 = 67391588770453 \times 7$$

Chapter number, verses, words and alphabetic letters!

Replacing the total number of letters with the number of different alphabetic letters produces the following arrangement:

Surat Al-Ikhlās				Surat Al-Fatihah			
Alph. letters	Words	Verses	Chapter	Alph. letters	Words	Verses	Chapter
13	17	4	112	21	31	7	1

Even when we consider the alphabetic letters in our arrangement, the resulting number, 13174112213171, is a multiple of 7:

$$13174112213171 = 1882016030453 \times 7$$

What is also astonishing is that this system applies to each chapter on its own. Considering Al-Fatihah, the resulting arrangement is:

Surat Al-Fatihah			
Alphabetic letters	Words	Verses	Chapter
21	31	7	1

213171 = 30453 x 7

Al-Ikhlash gives this arrangement:

Surat Al-Ikhlash			
Alphabetic letters	Words	Verses	Chapter
13	17	4	112

13174112 = 1882016 x 7

Verses, words and alphabetic letters

Arranging the number of verses, words and alphabetic letters of Surat Al-Ikhlash gives us the following:

Surat Al-Ikhlash		
Alphabetic letters	Words	Verses
13	17	4

13174 = 1882 x 7

This number is also a multiple of 7 if read in reverse order.

47131 = 6733 x 7

Words and letters

Every verse in any given chapter houses a specific number of words and letters. And God Almighty has chosen to organise the words and letters of every verse in Al-Ikhlash (and in numerous chapters for that matter) in a way consistent with the number 7.

Before writing the number of words and letters of every verse in Al-Ikhlash, we list each verse on its own, clearly spacing out each word for ease of identification, in addition to breaking down the words into letters to make counting easier.

1. قُلْ هُوَ اللَّهُ أَحَدٌ (قُلْ هُوَ اللَّهُ أَحَدٌ)

2. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د)

3. لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د)

4. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ا ح د)

Verse 4		Verse 3		Verse 2		Verse 1	
Letters	Words	Letters	Words	Letters	Words	Letters	Words
15	6	12	5	9	2	11	4

The number 15612592114 is a perfect multiple of 7!

$$15612592114 = 2230370302 \times 7$$

Sum of the words and letters

The sum of the words and letters of verse 1 is $11+4 = 15$, that of verse 2 is $9+2 = 11$, that of verse 3 is $12+5 = 17$, and that of verse 4 is $15+6 = 21$; let us combine these numbers:

Verse 4	Verse 3	Verse 2	Verse 1
Letters and words	Letters and words	Letters and words	Letters and words
21	17	11	15

The number we arrive at is 21171115, which is an amazing result, because this too is a multiple of 7.

$$21171115 = 3024445 \times 7$$

We move on to consider the letters of God's name "Allah" (الله), that is, "Alif" (أ), "Lām" (ل), and Hā" (ه), and ask: is the system maintained when we merely look for these letters in the chapter instead of all of them?

Words and the three "Allah" letters

The three letters of Allah's name are:

ا ل ه

Again, we provide a breakdown of each verse of Al-Ikhlās, for readers to easily locate only the three letters of Allah's name shown above:

1. قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د)

2. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د)

3. لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د)

4. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ا ح د)

We now write down the number of words of each verse, along with the number of “Alif” (أ), “Lām” (ل), and Hā” (ه) letters found in each verse:

Verse 4		Verse 3		Verse 2		Verse 1	
Letters	Words	Letters	Words	Letters	Words	Letters	Words
5	6	4	5	6	2	7	4

The result is 56456274, yet another multiple of 7.

$$56456274 = 8065182 \times 7$$

To reflect upon some of our findings:

- The number of words of each verse is represented by 6524, a multiple of 7.
- The letters of the name “Allah” in each verse is represented by 5467, a multiple of 7.
- When we eventually combined the above two results; that is, the number of words in each verse, combined with the number of “Allah” letters, we arrived at 56456274, a multiple of 7 as well.

Could have any human being designed such a perfectly intricate system?

Another intriguing point is that this system of combing the words of a verse along with the number of “Allah” letters also holds with the Basmala, the first verse of the Qur'an's first chapter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م)

This is because it consists of 4 words, and the number of “Allah” letters it contains is 8, producing the number 84, a multiple of 7!

$$84 = 12 \times 7$$

The verse number, word count and letter count of each verse

We already observed how the words of each verse in Al-Ikhlās are connected to the number 7. We also saw how the words and letters of each verse are linked to the number 7. We will now include verse numbers into our arrangement. In other words, in the following arrangement, we write each verse, along with its number, word count and letter count.

قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ه ا ح د)

Letter count	Word count	Verse number
11	4	1

اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د)

Letter count	Word count	Verse number
9	2	2

لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د)

Letter count	Word count	Verse number
12	5	3

وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ح د)

Letter count	Word count	Verse number
15	6	4

The number 156412539221141 is a perfect multiple of 7.

$$156412539221141 = 22344648460163 \times 7$$

We can clearly see that no matter how diverse or complicated these numeric relationships become, they continue to share the common feature of being multiples of 7. To appreciate the complexity and sheer brilliance of this numeric system, we summarise three of our arrangements:

1. The number representing the words of each verse is 6524, a multiple of 7.
2. The number representing the words and letters of each verse is 15612592114, also a multiple of 7.
3. The number representing the verse number, words and letters of each verse is 156412539221141, still a multiple of 7.

The Most Beautiful Names of God: "Asmaa' Allah Al-Husna"

God Almighty is the One who revealed this chapter, in which He speaks of His uniqueness, and so we ask: did he deposit a numeric system related to His Beautiful names within it?

This great chapter speaks of some of God's attributes, many of which, of course, are reflected in his various names. We will therefore see how the letters of some of God's names are arranged and spread out across this chapter in a way that is eloquently linked to the number 7.

The letters of the name "Al-Malik" (المَلِك)

The letters of God's name "Al-Malik" (المَلِك), meaning The Sovereign or King, are:

ا ل م ك

As usual, we will look for these letters in each word of Al-Ikhlās. For instance, the first word of Al-Ikhlās is (قُلْ), the two letters of which are (ق) and (ل). The letter (ل) is one of the letters of "Al-Malik" and as such, this word is assigned the number 1. The next word contains none of this name's letters, and is therefore given the number 0, and so on.

قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل ه)	
1	0	3	1	3	
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
3	2	1	0	2	1
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُوًا (ك ف و ا)	أَحَدٌ (أ ح د)
0	2	1	1	2	1

The number 12112012012331301 is a perfect multiple of 7!!

$$12112012012331301 = 1730287430333043 \times 7$$

Not only that, but amazingly, if we count the total number of "Al-Malik" letters in each verse, we arrive at another multiple of 7:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

7

6

6

5

The number 7665 is, a multiple of 7.

$$7665 = 1095 \times 7$$

The letters of the name "Al-Quddus" (القدوس)

The name "Al-Malik" in the Qur'an has been paired with the name "Al-Quddus" (القدوس), meaning The Holy or The Pure, on more than one occasion in the Qur'an, such as when God states:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

God is He, than Whom there is no other god;- **the Sovereign, the Holy One**, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) above the partners they attribute to Him.

Al-Hashr, 59:23

That being said, we apply the same logic to this name, and look for its letters in every word of Al-Ikhlās. The letters of "Al-Quddus" are:

ا ل ق د و س

قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل ه)	قُلْ (ق ل)
2	1	3	2	3	2
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
3	1	2	1	1	3
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُّوا (ك ف و ا)	أَحَدٌ (أ ح د)
1	1	0	1	2	2

The number 22101131121332312 is yet another perfect multiple of 7!

$$22101131121332312 = 3157304445904616 \times 7$$

Again, as we did with "Al-Malik", we now count the total number of "Al-Quddus" letters in each verse of Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَمَا يَكُنْ لَهُ كُفُوًا أَحَدٌ

7

8

6

8

The number 7868 is a multiple of 7.

$$7868 = 1124 \times 7$$

To summarise the four results above:

1. The arrangement of the letters of “Al-Malik” in each word of Al-Ikhlās creates a multiple of 7.
2. The total number of “Al-Malik” letters in each verse creates a multiple of 7.
3. The arrangement of the letters of “Al-Quddus” in each word creates a multiple of 7.
4. The total number of “Al-Quddus” letters in each verse creates a multiple of 7.

Astonishingly, the same system repeats itself with two of God’s names, and what’s more special is that these names have actually been mentioned together in the Qur’an!

And here we stop and ask: can a human being of even the highest calibre of linguistic excellence create a literary passage in which he describes himself using various names, whilst maintaining that the letters of these many names spread out across his passage, only for a different multiple of 7 to present itself each time? Besides the fact that authors never write with such a plan in mind anyway and that the Prophet Muhammad (peace be upon him) was a man who could never read or write, designing such a complicated piece of literature is literally impossible.

And now, we analyse two more names of God which have also been mentioned alongside each other in the Qur’an, namely “Al-Khāliq” (الخلق) and “Al-Bāri” (البارئ). This time, however, we will come across the beautiful phenomenon of reversed numbers. That is, we will see that some arrangements are only multiples of 7 if read in reverse order: a feature which illustrates the complexity of the Qur’an’s numeric miracle but at the same time makes it that much more profound.

The letters of the name “Al-Khāliq” (الخلق)

God Almighty states:

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is God, **the Creator, the Evolver**, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

The name "Al- Khāliq" means The Creator, and the letters of this name are:

ا ل خ ق

Looking for these letters in the words of Al-Ikhlās, the following arrangement is produced:

فُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل هـ)	
2	0	3	1	3	
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
2	1	1	0	1	1
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	1	0	1	1	1

The number 11101011011231302 is a multiple of 7.

$$11101011011231302 = 1585858715890186 \times 7$$

The letters of the name "Al-Bāri" (البارئ)

The name "Al-Bāri", meaning The Evolver, consists of the following letters:

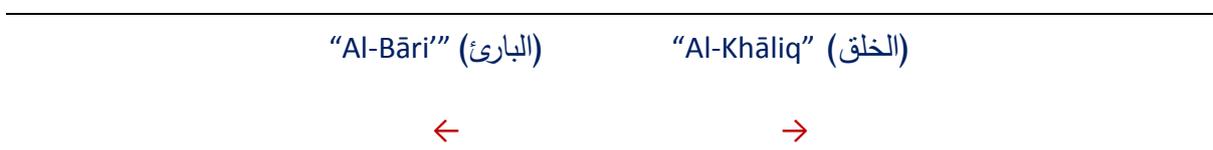
ا ل ب ر ي

فُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل هـ)	
1	0	3	1	3	
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
2	1	2	0	1	2
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	1	2	1	1	1

The number 11121021021231301 is in fact *not* a multiple of 7. However, reading it in reverse produces 10313212012012111, which *is* a multiple of 7:

$$10313212012012111 = 1473316001716000 \times 7$$

One may wonder, however, why the first name was an ordinary multiple of 7, and why the second had to be reversed to become a multiple. The answer to that, and God Almighty knows best, is that the Holy Qur'an is a perfectly structured book of such great eloquence and meaning. And just as the meanings of God's names vary, so do the directions from which we read the numeric arrangements that we come across. The following illustration which depicts the two names "Al-Khāliq" (الخلق) and "Al-Bāri'" (البارئ) perhaps allude to the never-ending wisdom and attributes of God Almighty, and that there is no limit to His words, no matter what direction we take:



Harmony with the Letters of the Basmala

Whoever recites Surat Al-Ikhlās (or any chapter for that matter apart from one⁵⁸) begins with the Basmala, or (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). As a consequence, when analysing the numeric wonders of Al-Ikhlās, we must also take into account the Basmala, because we find it written in the Qur'an at the beginning of the chapter, even though it is not one of its verses.

The letters of each verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م)

The Basmala, which we have already analysed in a previous part, consists of 19 letters. We now arrange the letter count of each verse of Al-Ikhlās, whilst including the Basmala.

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
Letters	Letters	Letters	Letters	Letters
15	12	9	11	19

The number 151291119 is a multiple of 7.

$$151291119 = 21613017 \times 7$$

⁵⁸ Chapter 9: Surat Al-Taubah

The first and last letter count

The first letter count in the previous arrangement was 19, that of the Basmala. The last letter count was 15, that of the last verse. Merely considering these two numbers also gives a multiple of 7:

Last Letter Count	First Letter Count
15	19

The number 1519 is a multiple of 7 *twice*.

$$1519 = 31 \times 7 \times 7$$

The Basmala's letters across the verses

The different letters of the Basmala are:

ب س م ا ل ه ر ح م ن ي

We will search for these letters in each verse of Al-Ikhlās, in addition to the Basmala itself.

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ه ر ح م ن ا ل ر ح ي م): 19

2. قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 8

3. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 7

4. لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د): 8

5. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ا ح د): 9

Arranging these numbers, we get:

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
9	8	7	8	19

The number 987819 is a multiple of 7:

$$987819 = 141117 \times 7$$

The special phrase (الم)

Again, we encounter the special phrase (الم), the letters of which are:

ا ل م

Similarly to the previous exercise, we look for these letters in the Basmala and in each verse of Al-Ikhlās:

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م): 10
2. قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 5
3. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 6
4. لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د): 6
5. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ح د): 5

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
5	6	6	5	10

The number 566510 is a multiple of 7.

$$566510 = 80930 \times 7$$

So we have seen at least one logical explanation to the special phrase (الم). But what is really amazing is that the same consistency repeats itself with the first and last letter of this phrase, namely “Alif” (أ) and “Mīm” (م).

The first letter of (الم)

The first letter of this special phrase is “Alif” (أ), which we now look for in Al-Ikhlās, along with the Basmala:

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م): 3
2. قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 2
3. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 2

4. لَمْ يَلِدْ وَ لَمْ يُؤَلَدْ (ل م ي ل د و ل م ي و ل د): 0

5. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و أ أ ح د): 2

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
2	0	2	2	3

20223 is a multiple of 7.

$$20223 = 2889 \times 7$$

The last letter of (الم)

We now do the same with “Mīm” (م), the last letter in the special phrase (الم):

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م): 3

2. قُلْ هُوَ اللَّهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 0

3. اللَّهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 1

4. لَمْ يَلِدْ وَ لَمْ يُؤَلَدْ (ل م ي ل د و ل م ي و ل د): 2

5. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و أ أ ح د): 1

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
1	2	1	0	3

12103 is actually a multiple of 7 twice.

$$12103 = 247 \times 7 \times 7$$

Also astounding is the fact that the sum of the above two final results is a multiple of 7 twice as well!

$$247 + 2889 = 3136$$

$$3136 = 64 \times 7 \times 7$$

The letters of the name “Al-Muhsi” (المحصي), meaning The Numberer of All

“Al-Muhsi” (المحصي), another one of God’s names, means the Accounter or Numberer of Allah. In the final verse of Surat Al-Jinn, God Almighty states:

... And He (Allah) surrounds all that which is with them, and **He (Allah) keeps count of all things** (i.e. He knows the exact number of everything).

Al-Jinn, 72:28

The letters of this name are:

ا ل م ح ص ي

We now look for these letters in the words of the Basmala and in every word of Al-Ikhlās, to arrive at the following arrangement:

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
1	3	4	5
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
1	0	3	2
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدْ (ي ل د)	وَ (و)
4	2	2	0
و (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
0	2	1	1
		كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
		1	2

The number 211120220224323015431 is a perfect multiple of 7.

$$211120220224323015431 = 30160031460617573633 \times 7$$

This system is preserved when we split this chapter into two logical parts, the first two verses being an affirmation and the second two a negation:

1- First Part: Affirmation

Say: He is God, the One and Only; (1) God, the Eternal, Absolute; (2)

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2)

This part is an affirmation of God Almighty's absolute uniqueness, and looking for the letters of "Al-Muhsi" in this part alone (including the Basmala) gives:

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
1	3	4	5
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
1	0	3	2
الصَّمَدِ (ا ل ص م د)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)	الرَّحِيمِ (ا ل ر ح ي م)
4	3	2	5

The number 4323015431 is a multiple of 7.

$$4323015431 = 617573633 \times 7$$

2- Second Part: Negation

He begetteth not, nor is He begotten; (3) And there is none like unto Him. (4)

لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

The second part, a negation that God Almighty ever had any partners or equals, produces the following arrangement:

لَمْ (ل م)	يَلِدْ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدْ (ي و ل د)
2	2	0	2	2
وَ (و)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	1	1	1	2

Indeed, 21112022022 is also a multiple of 7, even when read from the opposite direction.

$$21112022022 = 3016003146 \times 7$$

$$22022021112 = 3146003016 \times 7$$

Even if we take a closer look at these last two verses, and find the letters of "Al-Muhsi" in each verse on its own, we still arrive at multiples of 7:

The following is the third verse in the chapter:

لَمْ (ل م)	يَلِدْ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدْ (ي و ل د)
------------	----------------	--------	------------	-------------------

2 2 0 2 2

22022 is a multiple of 7 if read from either side because it reads the same in both directions:

$$22022 = 3146 \times 7$$

The last verse in Al-Ikhlās gives the following:

وَ (و)	لَمْ (ل م)	يَكُنُّ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)	أَحَدًا (أ ح د)
0	2	1	1	1	2

211120 is also a multiple of 7 from either side:

$$211120 = 30160 \times 7$$

$$21112 = 3016 \times 7$$

In these magnificent results is a beautiful indication, perhaps, that it is none other than God Almighty who “numbered” these chapters, verses, words and letters, uniquely protecting the Holy Qur'an and fastening it from any alteration.

The letters of the name “Al-Mubdi” (المبدئ)

Do the exact same results repeat themselves with the name “Al-Mubdi”? Let us now study the arrangement of its letters across the words of Al-Ikhlās. These letters are:

ا ل م ب د ي

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)	قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدًا (أ ح د)	اللَّهُ (ا ل ل هـ)				
2	3	3	4	1	0	3	2	3				
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)	كُفُوًا (ك ف و أ)	أَحَدًا (أ ح د)	لَمْ (ل م)	يَكُنُّ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)	أَحَدًا (أ ح د)
4	2	3	0	2	3	1	2	2	1	1	2	

The number 211120320324323014332 is a multiple of 7.

$$211120320324323014332 = 30160045760617573476 \times 7$$

Just as we did with "Al-Muhsi", considering only the first half of the chapter still produces a multiple of 7:

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
2	3	3	4
فُلٌ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
1	0	3	2
		اللَّهُ (ا ل ل هـ)	الصَّمَدِ (ا ل ص م د)
		3	4

$$4323014332 = 617573476 \times 7$$

The same applies, of course, to the second half:

لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
2	3	0	2	3
وَ (و)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُّوا (ك ف و أ)	أَحَدٌ (أ ح د)
0	1	1	1	2

21112032032 is a multiple of 7 from both sides:

$$21112032032 = 3016004576 \times 7$$

$$2302321112 = 328903016 \times 7$$

Splitting up the second half of the chapter into its two respective verses and considering them separately still gives us multiples of 7:

لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
2	3	0	2	3

The above arrangement creates a multiple of 7 from both sides:

$$32032 = 4576 \times 7$$

$$23023 = 3289 \times 7$$

وَ (و)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُّوا (ك ف و أ)	أَحَدٌ (أ ح د)
--------	----------------	-------------	-------------------	----------------

قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ال ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ال ل ه)	
1	1	3	1	3	
الصَّمَدُ (ال ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
2	1	1	1	1	2
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُّوا (ك ف و أ)	أَحَدٌ (أ ح د)
1	1	0	1	3	1

The number 131011211112313113330 is a multiple of 7:

$$131011211112313113330 = 18715887301759016190 \times 7$$

The letters of "Al-Wadūd" (الودود)

The letters of "Al-Wadūd" (الودود) are:

ا ل و د و د

بِسْمِ (ب س م)	اللَّهُ (ال ل ه)	الرَّحْمَنِ (ال ر ح م ن)	الرَّحِيمِ (ال ر ح ي م)		
0	3	2	2		
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ال ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ال ل ه)	
1	1	3	2	3	
الصَّمَدُ (ال ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
3	1	2	1	1	3
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُّوا (ك ف و أ)	أَحَدٌ (أ ح د)
1	1	0	1	2	2

22101131121332311223 is also a multiple of 7.

$$22101131121332311223 = 31573044459046158890 \times 7$$

The letters of the name "Al-Latīf" (اللطيف)

The name "Al-Latīf" (اللطيف) is another of God's many names, and means The Gentle or The Subtly Kind. It consists of the following letters:

ا ل ط ي ف

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	3	2	3
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
1	0	3	1
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)
2	1	2	0
لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)
0	1	1	2
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
0	1	1	2
لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)
1	1	1	2
لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)
1	1	1	2

121110210212313013230 is a multiple of 7.

$$121110210212313013230 = 17301458601759001890 \times 7$$

The letters "Al-Waliyy" (الولي)

The letters of the name "Al-Waliyy" (الولي), meaning The Friend or Helper, are:

ا ل و ي

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	3	2	3
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
1	1	3	1
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)
2	1	2	1
لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)
1	1	1	2
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
0	1	1	2
لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)	كُفُوًا (ك ف و أ)
1	1	1	2

وَ (و) لَمْ (ل م) يَكُنْ (ي ك ن) لَهُ (ل هـ) كُفُوا (ك ف و أ) أَحَدٌ (أ ح د)

1 2 1 1 1 1

121111311212313113230 is a multiple of 7:

$$121111311212313113230 = 17301615887473301890 \times 7$$

Even if we count the total number of "Al-Waliyy" letters in each verse, we still arrive at a multiple of 7.

1. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (ب س م ا ل ل ه ا ل ر ح م ن ا ل ر ح ي م): 8
2. قُلْ هُوَ اللّٰهُ أَحَدٌ (ق ل ه و ا ل ل ه ا ح د): 6
3. اللّٰهُ الصَّمَدُ (ا ل ل ه ا ل ص م د): 5
4. لَمْ يَلِدْ وَ لَمْ يُولَدْ (ل م ي ل د و ل م ي و ل د): 8
5. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (و ل م ي ك ن ل ه ك ف و ا ا ح د): 7

Verse 4	Verse 3	Verse 2	Verse 1	Basmala
Letters	Letters	Letters	Letters	Letters
7	8	5	6	8

$$78568 = 11224 \times 7$$

An entire phrase reflected in Al-Ikhlās

On one occasion in the Qur'an, God Almighty states:

اللّٰهُ خَلِقُ كُلِّ شَيْءٍ

God is the Creator of all things

Al-Zumūr, 39:62

We will now take the letters of this phrase and look for them in the words of Al-Ikhlās, to find out if a multiple of 7 can still be produced. The letters comprising this phrase are:

ا ل ه خ ق ك ش ي

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	4	2	3
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
2	1	4	1
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)
2	1	2	0
يُولَدُ (ي و ل د)	لَمْ (ل م)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
2	1	2	1
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
0	1	2	2

The number 122210210212414123240 is a multiple of 7.

$$122210210212414123240 = 17458601458916303320 \times 7$$

The system of accumulated numbers: a truly profound arrangement

In Surat Al-Ikhlâs is a very precise system hidden in the letters of each of its words. Having already witnessed a precise system of accumulated numbers with the words of Al-Fatihah, where we counted the letters of each word in accumulation, the resulting arrangement giving a massive multiple of 7, we perform the same exercise here. We now write the chapter in full, along with the Basmala, and under every word its letter count in addition to that of the previous word or words.

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
3	7	13	19
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
21	23	27	34
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)
39	41	44	45
يُولَدُ (ي و ل د)	لَمْ (ل م)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
51	47	51	66
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
52	54	57	59

The result is a huge number, but 6663595754525147454441393430272321191373 is nevertheless is a decimal-free multiple of 7!!

$$6663595754525147454441393430272321191373 = 951942250646449636348770490038903027339 \times 7$$

This brilliantly flawless result proves to us that no matter how diverse the different ways of counting, combining and arranging numbers become, the perfection of the Holy Qur'an is such that it accommodates all, and is only a further indication of the inimitability of this numeric miracle.

The numeric system behind the letters of "Allah"

Looking into Surat Al-Ikhlās, we find that some words contain at least one of the letters of the name "Allah", whilst others contain no such letters. We will now write the words of Al-Ikhlās, and below each word, a number expressing the existence or absence of any of "Allah's" letters, namely:

ا ل ه

The number **1** will represent the existence of any letter from "Allah" in a word.

The number **0** will be given to any word which contains none of these letters.

الرَّحِيمِ (ا ل ر ح ي م)	الرَّحْمَنِ (ا ل ر ح م ن)	اللَّهِ (ا ل ل ه)	بِسْمِ (ب س م)		
1	1	1	0		
اللَّهُ (ا ل ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل ه)	هُوَ (ه و)	قُلْ (ق ل)	
1	1	1	1	1	
يُولَدُ (ي و ل د)	لَمْ (ل م)	وَ (و)	يَلِدُ (ي ل د)	لَمْ (ل م)	الصَّمَدِ (ا ل ص م د)
1	1	0	1	1	1
أَحَدٌ (أ ح د)	كُفُؤًا (ك ف و أ)	لَهُ (ل ه)	يَكُنْ (ي ك ن)	لَمْ (ل م)	وَ (و)
1	1	1	0	1	0

The number 11101011011111111110 is a perfect multiple of 7:

$$11101011011111111110 = 15858587158730158730 \times 7$$

The Letters of Allah: "Alif" (أ), "Lām" (ل), and "Hā" (هـ)

Throughout this part, we witnessed how the letters of God's names spread out across the words of Al-Ikhlās. We will now experience a brilliant system of numeric arrangement with each letter of God's main name, Allah, namely "Alif" (أ), "Lām" (ل), and "Hā" (هـ).

We will soon conclude that the inimitability of the Qur'an's numbers is not only limited to the letters of His names when considered collectively, but that each letter taken on its own, in fact, is so precisely arranged across this chapter in a way that still manages to create exact multiples of 7!

The letter "Alif" (أ)

We now write Al-Ikhlās below, along with the number of "Alif" (أ) letters in each word:

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	1	1	1
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل هـ)	أَحَدٌ (أ ح د)
0	0	1	1
الصَّمَدِ (ا ل ص م د)	لَمْ (ل م)	يَلِدْ (ي ل د)	وَ (و)
1	0	0	0
يُولَدِ (ي و ل د)	لَمْ (ل م)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	0	1	1
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل هـ)
0	0	0	0

The number 11000000001111001110 is a multiple of 7.

$$11000000001111001110 = 15714285714444428730 \times 7$$

The letter "Lām" (ل)

Similarly, we write Al-Ikhlās and count only the "Lām" (ل) letters in each word:

بِسْمِ (ب س م)	اللَّهُ (ا ل ل هـ)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)
0	2	1	1

قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل ه)	
1	0	2	0	2	
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
1	1	1	0	1	1
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	1	0	1	0	0

The number 001010110111202011120 is a perfect multiple of 7!

$$001010110111202011120 = 144301444457430160 \times 7$$

The letter "Hā" (ه)

Finally, we follow the same method with the letter "Hā" (ه):

بِسْمِ (ب س م)	اللَّهُ (ا ل ل ه)	الرَّحْمَنِ (ا ل ر ح م ن)	الرَّحِيمِ (ا ل ر ح ي م)		
0	1	0	0		
قُلْ (ق ل)	هُوَ (ه و)	اللَّهُ (ا ل ل ه)	أَحَدٌ (أ ح د)	اللَّهُ (ا ل ل ه)	
0	1	1	0	1	
الصَّمَدُ (ا ل ص م د)	لَمْ (ل م)	يَلِدُ (ي ل د)	وَ (و)	لَمْ (ل م)	يُولَدُ (ي و ل د)
0	0	0	0	0	0
وَ (و)	لَمْ (ل م)	يَكُنْ (ي ك ن)	لَهُ (ل ه)	كُفُوًا (ك ف و أ)	أَحَدٌ (أ ح د)
0	0	0	1	0	0

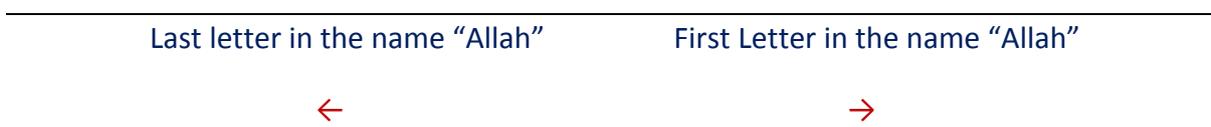
The number 00100000000101100010 is not a multiple of 7, but if reversed, it gives 01000110100000000100, which is a multiple of 7:

$$01000110100000000100 = 1428728714285714300 \times 7$$

Therefore, we have established that the number representing the letter "Alif" (ا) in the chapter was a multiple of 7, and so was that representing the letter "Lām" (ل). As for the letter "Hā" (ه), the number representing it was only a multiple of 7 once reversed.

Reversed order?

The first letter of Allah's name is "Alif" (ا) and the last is "Hā" (ه). Having witnessed a beautiful system of arrangements for both these letters in terms of their spread across the words of Al-Ikhlās, we can represent the numeric results of each letter with the following arrows:



These arrows represent the directions of reading each letter's respective arrangement. That is, the first letter in "Allah" is "Alif" (ا), which produced a multiple of 7 when read from the left towards the right. The last letter, "Hā" (ه), was a multiple of 7 when read from the right towards the left. We witnessed a similar example earlier of these opposite arrows, and if anything, it is almost as if these two directions symbolise the fact that God's words have no end, no matter what direction we take!

Finally, after diving into the midst of a chapter equalling one third of the Qur'an, all that can be said is that what we witnessed of its numeric patterns is probably a fraction of its wonders; had we discovered all of them, we would certainly need more than a mere book like this one!

Summary

We summarise what has been covered throughout this part in the following:

1. Surat Al-Ikhlās is chapter comprising of a combination of words and letters which have been so perfectly organised by God Almighty in a manner which makes it impossible for any human being to replicate.
2. God Almighty has arranged the letters of this chapter in such a way that it achieves an abundance of numeric arrangements connected to the His Beautiful Names, and all these arrangements have produced multiples of 7. The idea behind these arrangements, of course, is that we count what each word or verse contains from the letters of God's names, and arrange these figures to achieve numbers which have always been multiples of 7 despite being significantly large numbers on numerous occasions.

3. The existence of an intricately precise system for the names of God Almighty in a chapter which speaks about God Almighty Himself is but tangible evidence that it is He who has revealed this chapter, He who has arranged it, and He alone who has sealed it from any alteration!

PART 6

IN EVERY VERSE, AND EVERY WORD, LIES A MIRACLE

In this part, we discover new truths into the numeric system underlying the Holy Qur'an's magnificent letters. We will yet again prove, through the language of numbers, that every verse carries with it an astounding numeric miracle that deserves pondering and reflection.

We will select different verses from across the Holy Qur'an in an attempt to show, by way of example, that God Almighty has deposited in each of His verses a number (or more!) that is a multiple of 7: a tangible indication that no human can replicate a verse, (even a word, as we will show!) similar to any in the Qur'an.

Indeed, one of the sheer wonders of this Book is that we find a miracle in each verse, and often in segments of verses, even in mere words, and that is what we will attempt to illustrate in the pages to follow.

“And We Will Assuredly Guard It...”: A Pledge to Protect the Qur'an

If we were to study every verse of the Holy Qur'an from a numerical point of view, we would find an amazing system based upon the number 7 and its multiples. As for now, we will analyse a great verse in which God Almighty pledges to protect the Holy Qur'an and forever preserve it from any alteration. As such, He has also deposited in every letter of this brilliant verse what proves that the Qur'an has never indeed been meddled with! This “pledge” verse, in the ordinary language of words at least, directly answers any sceptic who questions the authenticity of the Qur'an. But what about the language of numbers? Numerically speaking, what does this verse have in store for us?

God Almighty says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)

Al-Hijr, 15:9

We will now observe the astonishing coherence of this verse with the number 7, which represents the starting point of all our studies of the Qur'an's numeric miracle. Not only will we discover numerous instances of complete harmony with this number, but we will also come to appreciate that the entire numeric system found in this verse would completely shatter had one letter been added or omitted from this verse, or had any word been written even slightly differently.

For example, the word (لَحَافِظُونَ) which represents God's pledge to protect the Qur'an by saying “We will assuredly guard it”, differs in writing between normal and Qur'anic Arabic. This difference is highlighted below:

Qur'anic Arabic	Normal Arabic
(ل ح ف ظ و ن) لَحَافِظُونَ	(ل ح ا ف ظ و ن) لَحَافِظُونَ

As we can see, the normal Arabic spelling of this word contains an extra “Alif” (أ) letter, and had this form of the word been adopted in the Qur'an, none of the arrangements we are about to observe would be multiples of 7. Also, we must note for those not familiar with the Arabic language that the letter (و), when not connected to any words, means “and” and counts as a distinct word all on its own despite being one letter long. For instance, the letter (و) in the word (لَحَافِظُونَ) above is only part of the word, and does not therefore mean

“and”. However, the other (وَ) in this verse is neither connected to the word that precedes it or follows it, and hence means “and”:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحَافِظُونَ

The first and last letter of the verse

The first word in this verse is (إِنَّا), meaning “We”, and the last is (لحفظون), meaning “We will assuredly guard it”. We will now write the full verse below, along with the letter count of the first and last words:

(ل ح ف ظ و ن)	نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ	إِنَّا (إ ن ا)
6		3

The number representing the letter count of the first and last word of this verse is 63, our first multiple of 7.

$$63 = 9 \times 7$$

The first letter

The first letter in the verse is “Alif” (أ) from the word (إِنَّا), and the last letter is “Nūn” (ن) from (لحفظون). We will see how the words containing those two letters accurately arrange themselves in accordance with the number 7. Starting with the first letter, we follow a simple rule:

- Any word containing the letter “Alif” (أ) is assigned the number **1**.
- Any word that does not contain this letter is assigned the number **0**.

We now write the verse with a breakdown of the letters of each word, along with the number representing the existence (or absence) of the letter “Alif” (أ).

(و)	الذِّكْرَ (ال ذ ك ر)	نَزَّلْنَا (ن ز ل ن ا)	نَحْنُ (ن ح ن)	إِنَّا (إ ن ا)
0	1	1	0	1
	لَحَافِظُونَ (ل ح ف ظ و ن)	لَهُ (ل هـ)	إِنَّا (إ ن ا)	
	0	0	1	

The number 00101101 is a multiple of 7.

$$101101 = 14443 \times 7$$

The last letter

Just as we did with the first letter, we now look for the words containing the last letter of the verse, namely "Nūn" (ن). Once again, the number 1 is given to any words containing this letter and 0 to any that do not:

وَ (و)	الذِّكْرَ (ال ذ ك ر)	نَزَّلْنَا (ن ز ل ن ا)	نَحْنُ (ن ح ن)	إِنَّا (إ ن ا)
0	0	1	1	1
<hr/>				
	لَحْفَظُونَ (ل ح ف ظ و ن)	لَهُ (ل هـ)	إِنَّا (إ ن ا)	
	1	0	1	

The number 10100111 is a multiple of 7.

$$10100111 = 1442873 \times 7$$

And so we find that the first letter in the verse is spread out across its words in a way that creates a multiple of 7, and the same is true for the last letter; can this be coincidence? Let's carry on.

The letters of the verse

The total number of letters in this verse is 28, which is equivalent to the number of letters in the Arabic alphabet. This number, of course, is a multiple of 7.

$$28 = 4 \times 7$$

What is interesting is the way in which these 28 letters are spread out across the verse. We now write the verse again along with the letter count of each word.

وَ (و)	الذِّكْرَ (ال ذ ك ر)	نَزَّلْنَا (ن ز ل ن ا)	نَحْنُ (ن ح ن)	إِنَّا (إ ن ا)
1	5	5	3	3
<hr/>				
	لَحْفَظُونَ (ل ح ف ظ و ن)	لَهُ (ل هـ)	إِنَّا (إ ن ا)	
	6	2	3	

The number 62315533 is a multiple of 7.

$$62315533 = 8902219 \times 7$$

So amazingly, here is a verse which speaks about protecting the Qur'an, whose number of letters is 28, which is not only equal to the letters governing the Arabic language but is also a multiple of 7. Moreover, the arrangement representing the letter count of each word in the verse is another multiple of 7. Can this still be coincidence? In any case, there is still some more to come.

Harmony with the years of Qur'anic revelation

Arranging the letter count of this verse, as we already saw, gave us the number 62315533. Looking further into this number, we will find that it is also a multiple of 23! In other words, this number is also connected to the number of years it took for the Qur'an to be revealed

$$62315533 = 2709371 \times 23$$

To put this in perspective, the letter count of the verse which speaks about the protection of the Qur'an produced an arrangement consistent with the total number of years taken for this very Book to be sent down to humanity!

Harmony with the Qur'an's first verse

In this verse lies an incredible connection with the Qur'an's very first verse, the Basmala, or:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Gracious, Most Merciful.

Al-Fatihah, 1:1

We will now witness a number of arrangements related to this verse and its words, and all this is based, of course, on the number 7.

The verse numbers

The Basmala is verse 1, and what we will call the "pledge verse" is verse 9 of its respective chapter:

Pledge verse	Basmala verse
9	1

The above arrangement gives 91, a multiple of 7.

$$91 = 13 \times 7$$

The word count

The Basmala consists of 4 words and the pledge verse consists of 8:

Pledge verse	Basmala verse
8	4

84 is also a multiple of 7.

$$84 = 12 \times 7$$

What if we now take into account each verse's respective chapter number?

Chapter and verse number

The Basmala is found in chapter 1 of the Qur'an, whereas the pledge verse is in chapter 15:

Pledge verse		Basmala verse	
Verse number	Chapter number	Verse number	Chapter number
9	15	1	1

$$91511 = 13073 \times 7$$

Verse number with the chapters of the Qur'an

The total number of chapters in the Holy Qur'an is 114, and the pledge verse is verse 9 of Surat Al-Hijr (Chapter: Stoneland):

Pledge verse	Qur'an Chapters
Verse number	Total number
9	114

The number 9114 is a multiple of 7 twice:

$$9114 = 186 \times 7 \times 7$$

We understand that the above result may be met with some doubt and scepticism. And to remove any possibility of coincidence, we will arrange the verse number of this pledge verse with the total number of verses in the Qur'an. Coincidence, of course, discounts that the same consistency will repeat itself with the Qur'an's total verse count, let alone that we may arrive at a multiple of 7 twice!

Verse number with the verses of the Qur'an

The pledge verse, as we know, is verse 9 of Surat Al-Hijr, and in total, the number of verses in the Holy Qur'an is exactly 6236:

Pledge verse	Qur'an Verses
Verse number	Total number
9	6236

Not only is 96236 a multiple of 7, but just like the previous arrangement involving the Qur'an's chapter count, it is a multiple of 7 twice!!

$$96236 = 1964 \times 7 \times 7$$

The two arrangements we just witnessed above are but an indication that it is God Almighty alone who assigned this pledge verse the number 9 to show us that He has protected every chapter and verse of His Book, because quite fittingly, this verse number has maintained its brilliant consistency with both the total number of chapters *and* verses of the Holy Qur'an!

The final two quotients: still more multiples

A quotient is the result of dividing numbers. As such, the above two arrangements produced the final quotients of 186 and 1964. Incredibly, these two numbers are still connected to the number 7. For one thing, arranging these two numbers side by side creates a multiple of 7:

$$1964186 = 280598 \times 7$$

Moreover, calculating the digit sum of these quotients produces yet another multiple!

$$1 + 9 + 6 + 4 + 1 + 8 + 6 = 35$$

$$35 = 5 \times 7$$

Reflecting on these results, what they actually tell us is that had the Qur'an's chapter count, verse count, or this verse's number differed ever so slightly, the entire system we just witnessed would collapse completely. This only proves, of course, that part of the divinity of the Qur'an lies also in its numbering; something that God has established and that simply cannot be changed.

The special letters

We already established that the Qur'an contains certain "special phrases" found at the beginning of 29 chapters. 14 letters comprise these special phrases:

ا ل م ص ر ك ه ي ع ط س ح ق ن

7 of these special letters are contained in the pledge verse, and for readers to easily extract these letters, the following is the verse itself:

إِنَّا (إِن ا) نَحْنُ (ن ح ن) نَزَّلْنَا (ن ز ل ن ا) الذِّكْرَ (ا ل ذ ك ر) وَ (و)
 إِنَّا (إِن ا) لَهُ (ل ه) لَحْفُظُونَ (ل ح ف ظ و ن)

The 7 special letters are:

ا ل ر ك ه ح ن

Interestingly, these 7 letters are found across this verse in a manner consistent with the number 7!

The words containing special letters

We will now write the pledge verse and below each word a number according to the following basic rule:

- Words containing any of the 7 special letters found in the pledge verse will be assigned the number **1**.
- Words containing no such letters will be assigned the number **0**.

إِنَّا (إِن ا) نَحْنُ (ن ح ن) نَزَّلْنَا (ن ز ل ن ا) الذِّكْرَ (ا ل ذ ك ر) وَ (و)
 0 1 1 1 1
 إِنَّا (إِن ا) لَهُ (ل ه) لَحْفُظُونَ (ل ح ف ظ و ن)
 1 1 1

$$11101111 = 1585873 \times 7$$

And to be even more confident of our result, if we further analyse this number, we find that it is also a multiple of 23⁵⁹: the number of years of Qur'anic revelation!

$$11101111 = 482657 \times 23$$

Accumulated numbers: magnificent arrangement

One of the truly fascinating features of the Qur'an's numeric miracle is the simple yet remarkable system of accumulated numbers found in many of its chapters and verses. We already witnessed this with Surat Al-Fatihah, Al-Ikhlās. Fortunately, we will continue to see

⁵⁹ Recall that the same result was found when we arranged the letter count of each word: both a multiple of 7 and 23.

more of this system in more verses, including this one. We now write the verse below, and under each word its letter count along with that of the previous word or words:

وَ (و)	الذِّكْرَ (ال ذ ك ر)	نَزَّلْنَا (ن ز ل ن ا)	نَحْنُ (ن ح ن)	إِنَّا (إ ن ا)
17	16	11	6	3
لَحْفَظُونَ (ل ح ف ظ و ن)				
لَهُ (ل هـ)				
إِنَّا (إ ن ا)				
28				
22				
20				

The resulting number, 28222017161163, arrangement has 3 amazing attributes:

1- It is a 14-digit number, or **2 x 7**.

2- The sum of its digits is:

$$2 + 8 + 2 + 2 + 2 + 0 + 1 + 7 + 1 + 6 + 1 + 1 + 6 + 3 = 42$$

$$42 = 6 \times 7$$

3- It is a multiple of 7!

$$28222017161163 = 4031716737309 \times 7$$

And now we move on to another prolific verse, which houses various miracles, including a scientific, linguistic and numeric miracle.

“We Extend the Vastness of Space”

Scientists today speak of the expansion of the universe, and the notion that our universe is expanding is now an established fact. This fact, however, was not discovered until the 20th century, thanks to the improvement of resources, knowledge and expertise in the field of astronomy, but also thanks to the advancement of computer-based technology and the use of something we may often take for granted: *the language of numbers*.

That being said, we find that the Holy Qur'an has gone one step further by eloquently stating this wonderful fact in no more than seven words:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

With power and skill did We construct the heaven. Verily, it is We Who extend the vastness of space.

Al-Zariyat, 51:47

In this verse is a scientific miracle, because it clearly speaks of the expansion of the universe through the use of the word (لموسعون) which is a confirmation that it is “We Who extend the vastness of space⁶⁰”. This fact was revealed in the Qur'an, of course, 14 centuries before modern science came to discover it. But now, we will look into a wonderful series of numeric arrangements connected to this verse.

The letters of each word

We now write the “universe” verse below, along with the letter count of each word:

بَنَيْتَهَا (ب ن ي ن ه ا)	السَّمَاءَ (ا ل س م آ)	وَ (و)
6	5	1
لْمُوسِعُونَ (ل م و س ع و ن)	إِنَّا (ا ن ا)	وَ (و)
7	3	1
		بِأَيِّدٍ (ب أ ي ي د)
		5

The number 7315651 is a multiple of 7 twice!

$$7315651 = 149299 \times 7 \times 7$$

Reversing this number still gives us a multiple of 7:

$$1565137 = 223591 \times 7$$

Amazingly, even if we combine both results above, that is, 223591 and 149299, and construct a single number, or 223591149299, this 12-digit number is another multiple of 7!

$$223591149299 = 31941592757 \times 7$$

Even when we change the order by which we combine these two numbers, and put 149299 before 223591, we still arrive at a multiple of 7.

$$149299223591 = 21328460513 \times 7$$

Not only that, but adding the numbers 223591 and 149299 creates yet another multiple of 7 *twice!!*

$$223591 + 149299 = 372890$$

$$372890 = 7610 \times 7 \times 7$$

Reversing the sum of 372890 gives the number 098273, which, incredibly, is another multiple of 7:

⁶⁰ The use of the plural “We”, of course, is a glorification of God Almighty, and is not to be confused with more than one god.

$$98273 = 14039 \times 7$$

The letters of the verse

The number of words in this verse is 7, and it consists of exactly 28 letters, a multiple of 7.

$$28 = 4 \times 7$$

The Holy Qur'an was uniquely written during the time of the Prophet (pbuh), approximately 1400 years ago. For instance, the word (السماء) did not contain the character (ء), known as the "Hamza". If it did, this word would consist of 6 letters and not 5, which would destroy the numeric arrangements we just observed above.

Moreover, the word (بنيناها), which means "We built it (i.e. the heavens)", is written in the Qur'an without an extra "Alif" (أ) letter, like this: (بنيئها). Had it conformed to the rules of normal Arabic by being written with that extra letter, the above arrangements would also shatter.

Also, we find the amazing case of the word (بأيدي), which means "with power and skill". This word in normal Arabic consists of 4 letters, but in the Qur'an is found written with an extra 'silent' Yā' (ي) letter, making it comprise of 5 letters. Once again, had it not been for this subtly yet critical difference, the numeric system contained in this verse would cease to exist.

These intricate details are great evidence of the sheer accuracy of the Qur'an's words, and that God Almighty deliberately placed each letter of this magnificent Book in its intended place, because such attention to detail is such that no person would care to achieve.

The special letters

To reiterate, the special letters in the Qur'an are:

ا ل م ص ر ك ه ي ع ط س ح ق ن

We write the verse again below in order to extract what special letters it contains:

و (و)	السماء (ال س م آ)	بنيئها (ب ن ي ن ه ا)
بأيدي (ب أ ي ي د)	و (و)	إننا (إ ن ا)
لموسعون (ل م و س ع و ن)		

The special letters of this verse are therefore:

ا ل م ي ع ن ه س

Looking for these letters in each word of the verse, we construct the following arrangement:

بَنِيَّهَا (ب ن ي ن ه ا)	السَّمَاءَ (ا ل س م آ)	وَ (و)	
5	5	0	
لَمُوسِعُونَ (ل م و س ع و ن)	إِنَّا (إ ن ا)	وَ (و)	بِأَيِّدٍ (ب أ ي ي د)
5	3	0	3

This number 5303550 is a multiple of 7 if read from either direction.

$$5303550 = 757650 \times 7$$

$$553035 = 79005 \times 7$$

The total number of special letters in the verse is also a multiple of 7.

$$5 + 3 + 3 + 5 + 5 = 21$$

$$21 = 3 \times 7$$

Since the total number of letters in this verse is 28, the total number of ordinary, 'non-special' letters is 7, and we will now see how these 7 letters are perfectly arranged across this verse.

The non-special letters of the verse

We already counted the special letters of the verse. By default, the remaining letters are ordinary, non-special letters, and are spread out across this verse in the following manner:

بَنِيَّهَا (ب ن ي ن ه ا)	السَّمَاءَ (ا ل س م آ)	وَ (و)	
1	0	1	
لَمُوسِعُونَ (ل م و س ع و ن)	إِنَّا (إ ن ا)	وَ (و)	بِأَيِّدٍ (ب أ ي ي د)
2	0	1	2

The number 2012101 is, just like the number produced from arranging the special letters, a multiple of 7 when read from *either* direction.

$$2012101 = 287443 \times 7$$

$$1012102 = 144586 \times 7$$

In other words, here is a verse consisting of 7 words, 4 x 7 letters, 3 x 7 special letters, 7 ordinary letters (all of these letters have produced multiples of 7!), and the verse itself speaks of the heavens, which, according to the Holy Qur'an, are 7!

The letters of "Ar-Rahmān" (الرحمن)

God Almighty's name "Ar-Rahman", meaning The Beneficent, has its letters spread out across this verse in a way consistent with the number 7. The letters of this name:

ا ل ر ح م ن

و (و)	السَّمَاءَ (ال س م آ)	بَنَيْنَهَا (ب ن ي ن ه ا)
0	4	3
بَأْيَيْدٍ (ب أ ي ي د)	وَ (و)	إِنَّا (إ ن ا)
1	0	3
لَمْوِسِعُونَ (ل م و س ع و ن)		
		3

$$3301340 = 471620 \times 7$$

The total number of "Ar-Rahman" letters is also a multiple of 7.

$$3 + 3 + 1 + 3 + 4 = 14$$

$$14 = 2 \times 7$$

The letters of the Basmala

The letters of the first verse in the Qur'an, the Basmala, are also spread out in this verse in accordance with the number 7. The Basmala is:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Its letters are:

ب س م ا ل ه ر ح م ن ي

Searching for these letters in the universe verse, the following arrangement arises:

و (و)	السَّمَاءَ (ال س م آ)	بَنَيْنَهَا (ب ن ي ن ه ا)
-------	-----------------------	---------------------------

6	5	0
لَمْ يُسِغُونَ (ل م و س ع و ن)	إِنَّا (إ ن ا)	وَ (و)
4	3	0
		بِأَيِّدِ (ب أ ي ي د)
		4

The number 4304650 is a multiple of 7 three times!!

$$4304650 = 12550 \times 7 \times 7 \times 7$$

The connection with the Basmala

A great connection exists between the Basmala and the universe verse in terms of the chapter number, verse number and word count. The Basmala lies in Surat Al-Fatihah, which is chapter **1** of the Qur'an. It is verse **1** of the chapter, and is made up no more than **4** words. The verse which speaks of the universe's expansion is verse **47** of chapter **51**, Surat Al-Zariyat (Chapter: The Winnowing Winds). It consists of **7** words. Writing these numbers below produces the following arrangement:

Universe expansion verse			Basmala verse		
Words	Verse	Chapter	Words	Verse	Chapter
7	47	51	4	1	1

The resulting number is 74751411, a multiple of 7 twice!

$$74751411 = 1525539 \times 7 \times 7$$

Reversing this number still gives a multiple of 7.

$$11415747 = 1630821 \times 7$$

One thing that springs to mind with regards to the examples we have witness is the *creativity* of the Qur'an's numeric miracle; every verse carries its own unique numeric system, and its own unique set of arrangements.

And now, we may ask: what happens if we study only a *segment* of a verse, and not an entire one? Does the numeric miracle persevere? Let's take a look.

A Miracle in a Segment

Out of the 28 letters comprising the Arabic alphabet, God Almighty, with His infinite wisdom, has chosen three with which to name Himself, namely "Alif" (أ), "Lām" (ل), and "Hā" (ه). These letters, which construct the name "Allah" (الله), have been miraculously arranged across a plethora of verses in the Qur'an, as a hidden watermark confirmation to

humanity that this Book is the word of God, and that every letter, as such, is His word. Indeed, the numeric miracle of the letters of the name of "Allah" (الله) is a masterpiece of a spectacle that portrays itself in today's age of technology: a witness to the truth of the Book of God.

Who is more truthful than God?

In addressing mankind, God Almighty states:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. God's promise is the truth,
and whose word can be truer than God's?

Al-Nisa', 4:122

The final segment of this verse states:

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

and whose word can be truer than God's?

This question, posed by the Holy Qur'an to all of mankind, is a rhetoric one which asks: Could there be a creation of God that is actually more truthful than the very Creator of the heavens and the earth?

But does God Almighty, the Creator of the seven heavens, need to ask such a question? Is He in fact in need of anyone to believe him? He needs none of this of course, but poses this question out of mercy for mankind, in order for them to believe and have faith. Nevertheless, however, we are optimistic and say this: if the language of words is not convincing enough – which is the case with countless numbers of people – then the unequivocal language of numbers simply cannot be denied.

And now, we embark on a journey with the passage {and whose word can be truer than God's?}, and witness the brilliant numeric system behind these eloquently chosen words, in hopes of being ever more confident that God Almighty is indeed their One and only author.

The letter count

We write the "truth passage" below, along with the letter count of each word:

و (و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهِ (ا ل ل هـ)	قِيْلًا (ق ي ل أ)
1	2	4	2	4	4

The number 442421 is a multiple of 7 *twice*.

$$442421 = 9029 \times 7 \times 7$$

A breathtaking connection with the letters of "Allah"

We already established that the letters of the name "Allah" (الله) are:

ا ل هـ

We now look for these letters in each word of the segment below, and see what this produces:

و (و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهِ (ا ل ل هـ)	قِيْلًا (ق ي ل أ)
0	0	1	0	4	2

The number 240100 produces an absolutely brilliant set of multiples:

$$240100 = 34300 \times 7$$

$$34300 = 4900 \times 7$$

$$4900 = 700 \times 7$$

$$700 = 100 \times 7$$

So astoundingly, here is a passage talking about God, the number representing the letters of His name across it is a multiple of seven 4 times, and 4 is also the number of letters of God's very name! Not only that, but is not the final result which leaves us with the number 100, almost a definite confirmation that this Holy Qur'an is the word of God, 100%?

The magnificent quotients

The number obtained as a result of diving numbers is called the quotient. We just witnessed that the number representing the arrangement of the letter count of the truth passage is 442421, a multiple of 7 twice. Also, we saw that the number representing the letters of "Allah" in the same passage is 240100, a multiple of 7 four times.

And now, we rewrite the above results and observe the following outcomes relating to the quotients:

- The arrangement of the letter count of the passage produced:

$$442421 = 9029 \times 7 \times 7$$

- The arrangement of the "Allah" letters in the passage produced:

$$240100 = 100 \times 7 \times 7 \times 7 \times 7$$

What is truly amazing is that if we take the two quotients – 100 and 9029 – and combine them into a single number, the result is a 7-digit multiple of 7:

$$1009029 = 144147 \times 7$$

That's not the only amazing fact about the above result. Taking the sum of the digits of the number 1009029, we still arrive at a multiple of 7:

$$1 + 9 + 2 + 9 = 21$$

$$21 = 3 \times 7$$

Yet another multiple of 7 exists. The quotient of dividing 1009029 by 7 is 144147, shown above. Astoundingly, the sum of this quotient's digits is not only a multiple of 7, but it is the same multiple of 7 as the number 1009029.

$$1 + 4 + 4 + 1 + 4 + 7 = 21$$

$$21 = 3 \times 7$$

In other words, the digit sum of the number 1009029 is 21, the same digit sum as that of the result of dividing it by 7 this number by 7, namely 144147!

The repetition of the letters of "Allah"

As mentioned earlier, the letters of the name "Allah" are:

ا ل ه

We will now look for the repetition of these letters in the passage.

وَ (و) مَنْ (م ن) أَصْدَقُ (أ ص د ق) مِنْ (م ن) اللَّهُ (ا ل ل ه) قِيلًا (ق ي ل أ)

- The number of "Alif" (أ) letters in the passage is 3.
- The number of "Lām" (ل) letters in the passage is 3.
- The number of "Hā'" (ه) letters in the passage 1.

Arranging these numbers gives us:

“Hā” (هـ)	“Lām” (ل)	“Alif” (أ)
1	3	3

The number 133 is a multiple of 7.

$$133 = 19 \times 7$$

Also, the total number of “Allah” letters in the verse is:

$$1 + 3 + 3 = 7$$

And so we find that in this passage which states “and whose word can be truer than God's?”, the number of “Allah” letters is 7, and these letters spread out across the passage in a way that produces a multiple of 7. Having said this, we ask: If God Almighty organised the letters of His name in a manner consistent with the number 7, could He have organised the *exact position* of His name in this passage with the same consistency? Let's take a closer look at the location of Allah's name within the words of this passage.

The special location of “Allah” in the passage of truth

The name “Allah” enjoys a special place in this passage; one that is perfectly coherent with the number 7 in many ways, be it in terms of word count, letter count or the number of “Allah” letters found before and after His name.

Firstly, we count the number of words before and after the name “Allah” in the passage. This passage contains five words besides the word “Allah”; 4 of these come before His name and one comes after:

و (و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهُ (ا ل ل هـ)	قِيلاً (ق ي ل أ)
		4			1

This simple arrangement produces 14, a multiple of 7.

$$14 = 2 \times 7$$

We now consider the passage in more detail and perform the same exercise with the letter count of the words found before and after Allah's name:

و (و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهُ (ا ل ل هـ)	قِيلاً (ق ي ل أ)
					4
		9			

The number 49 is another multiple of 7.

$$49 = 7 \times 7$$

But what about the three letters making up Allah's name, that is, "Alif" (أ), "Lām" (ل), and "Hā" (ه)? Looking for these letters in the words before and after "Allah", we find the following:

(و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهِ (ال ل ه)	قِيلًا (ق ي ل أ)
		1			2

Amazingly, even the letters of Allah's name produce a multiple of 7.

$$21 = 3 \times 7$$

Accumulated numbers

The beautiful system of accumulated numbers emanates once again in this passage. We now construct an arrangement formed by counting the letters of each word, but in accumulation.

(و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهِ (ال ل ه)	قِيلًا (ق ي ل أ)
1	3	7	9	13	17

$$17139731 = 2448533 \times 7$$

The accumulated numbers of "Allah" letters

We now perform the same exercise of counting numbers in accumulation, but this time, we only count the three letters making up Allah's name, namely "Alif" (أ), "Lām" (ل), and "Hā" (ه):

(و)	مَنْ (م ن)	أَصْدَقُ (أ ص د ق)	مِنْ (م ن)	اللَّهِ (ال ل ه)	قِيلًا (ق ي ل أ)
0	0	1	1	5	7

$$751100 = 107300 \times 7$$

Therefore, no matter how much we change the manner by which we count and arrange numbers, somehow, the consistency of the numeric system of this brilliant passage is preserved; a unique witness to the Oneness of God Almighty. Anyone reflecting upon such results must, however, wonder: Can any human being so eloquently speak of himself in one

simple sentence, injecting precisely seven letters of his name in that sentence, making the repetition of those letters a multiple of 7 and arranging them across the sentence to create a multiple of 7 x 7 x 7 x 7? Also, he would have to arrange the number of words before and after his name to produce a multiple of 7, the *letters* before and after his name to produce a multiple of 7 x 7, and the letters of *his* name before and after his name to produce a multiple of 7! But sincerely speaking: is this humanly possible? This passage alone is a profound example of how God Almighty perfected the organisation, not only of the Qur'an's words but even its *letters*, preventing any human being from producing the likes of this miraculous Book.

They Could Not Produce the Like Thereof

Having mentioned producing the likes of the Qur'an, God Almighty states:

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

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

To start off the series of brilliant numeric arrangements pertaining to this verse, we write the verse again below along with a breakdown of every word's letters, and count the letters of each word:

قُلْ (ق ل)	لَئِنِ (ل إ ن)	اجْتَمَعَتِ (ا ج ت م ع ت)	الْإِنْسُ (ا ل إ ن س)	وَ (و)
2	3	6	5	1
الْجِنُّ (ا ل ج ن)	عَلَىٰ (ع ل ي)	أَنْ (أ ن)	يَأْتُوا (ي أ ت و ا)	بِمِثْلِ (ب م ث ل)
4	3	2	5	4
هَذَا (ه ذ ا)	الْقُرْآنِ (ا ل ق ر آ ن)	لَا (ل ا)	يَأْتُونَ (ي أ ت و ن)	
3	6	2	5	
بِمِثْلِهِ (ب م ث ل هـ)	وَ (و)	لَوْ (ل و)	كَانَ (ك ا ن)	
5	1	2	3	

ظَهْرًا (ظ ه ي ر أ)
لِيَعُضِّ (ل ب ع ض)
بَعْضُهُمْ (ب ع ض ه م)

5
4
5

The resulting 21-digit number 545321552634523415632 is indeed a multiple of 7.

$$545321552634523415632 = 77903078947789059376 \times 7$$

The three segments of the "challenge verse"

That is not all with respect to this challenge verse, because it consists of three parts:

1. Say: "If the whole of mankind and Jinns were to gather together

قُلْ لئن اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ

2. to produce the like of this Qur'an they could not produce the like thereof,

عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ

3. even if they backed up each other with help and support.

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِيَعُضِّ ظَهْرًا

We will now separate the verse into its three designated parts, and observe the letter count in the words of each part.

First part

The letter count of each word in the first part is as follows:

قُلْ (ق ل)	لئن (ل إ ن)	اجْتَمَعَتِ (ا ج ت م ع ت)
2	3	6
الإنسُ (ال إ ن س)	وَ (و)	الجنُّ (ال ج ن)
5	1	4

$$415632 = 59376 \times 7$$

Second part

يَأْتُوا (ي أ ت و ا)
أَنْ (أ ن)
عَلَى (ع ل ي)

5	2	3
بِمِثْلِ (ب م ث ل)	هَذَا (ه ذ ا)	الْقُرْآنِ (ا ل ق ر ا ن)
6	3	4
لَا (ل ا)	يَأْتُونَ (ي ا ت و ن)	بِمِثْلِهِ (ب م ث ل هـ)
5	5	2

$$552634523 = 78947789 \times 7$$

Third part

و (و)	لَوْ (ل و)	كَانَ (ك ا ن)
1	2	3
بَعْضُهُمْ (ب ع ض هـ م)	لِبَعْضٍ (ل ب ع ض)	ظَهيراً (ظ هـ ي ر ا)
5	4	5

The number 545321 is a multiple of 7 twice.

$$545321 = 11129 \times 7 \times 7$$

A Miracle in a Single Word!

We will now pose a question that some may find awkward: Can mankind produce even a *word* like any of the words of the Qur'an? We are going to let the language of numbers answer that question and do the talking for itself, as we explore an important word. In Islam, this word relates to the first of the stages involving the arrival of the Day of Judgment: the blowing of the trumpet and gathering the people of mankind. The specific word we will be looking at is (نُفِخَ), which means "will be blown (i.e. the trumpet)".

God Almighty has placed this word (and many other words!) across different locations in the Holy Qur'an in an absolutely miraculous manner that is perfectly harmonious with the number 7.

In various instances in the Qur'an, God has spoken of events that are to occur in the future, and has also deposited numeric arrangements to prove the truth behind such claims. The word (نُفِخَ) has been repeated seven times in the Qur'an, and the subject has been the blowing of the trumpet on every occasion. A small note must be made with regards to this word. Indeed, the word (نُفِخَ) is cited 7 times, however, this is not to be confused with the

word (نَفَخَ), which is mentioned only once in the Qur'an. Although it looks almost exactly the same as (نُفِخَ), the word (نَفَخَ) has a different symbol on top of the first letter (something we do not need to worry about), and the context of this word is different in the Qur'an, as it does not speak of the blowing of the trumpet.

We now list the seven verses which cite the word (نُفِخَ), in their order of appearance in the Qur'an.

1. Al-Kahf, 18:99

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا

On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

2. Al-Mu'minun, 23:101

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!

3. Yaasin, 36:51

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

4. Al-Zumar, 39:68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please God (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

5. Al-Zumar, 39:68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please God (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

6. Qaaf, 50:20

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ

And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).

7. Al-Haaqqah, 69:13

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ

Then, when one blast is sounded on the Trumpet,

The chapter numbers

This word has been repeated seven times in total, in six different chapters. We will now write the chapter numbers of the respective chapters which contain this word.

Al-Haaqqah	Qaaf	Al-Zumar	Yaasin	Al-Mu'minun	Al-Kahf
69	50	39	36	23	18

Arranging the chapters in which the word (نُفِخَ) is found forms the number 695039362318, a multiple of 7.

$$695039362318 = 99291337474 \times 7$$

The quotient is also a multiple of 7:

$$99291337474 = 14184476782 \times 7$$

The above quotient is another multiple of 7.

$$14184476782 = 2026353826 \times 7$$

The resulting quotient is also a multiple of 7.

$$2026353826 = 289479118 \times 7$$

In other words, the original number 695039362318 is a multiple of 7 four times!!

$$695039362318 = 289479118 \times 7 \times 7 \times 7 \times 7$$

Could such a magnificent result have been simple coincidence? The fact is that there still is more to come with respect to this intriguing word.

Firstly, the final quotient we arrived at is 289479118. The digit sum of this number is a multiple of 7, and not just any multiple:

$$2 + 8 + 9 + 4 + 7 + 9 + 1 + 1 + 8 = 49$$

$$49 = 7 \times 7$$

The final quotient

As is well known in Islam, the blowing of the trumpet occurs twice, and the outcome of the first sounding of the trumpet is the exact opposite of that of the second sounding. That is, the first time the trumpet is blown, all of God's creations die; the second time, they are brought back to life once more. Since these events are opposites, and since the first sounding is a *reversal* of the second, we tried *reversing* the final quotient found from the above arrangement, namely 289479118. This gave 811974982, and after examining this number, the result was simply astounding:

The number 811974982 is a multiple of 7.

$$811974982 = 115996426 \times 7$$

The quotient of this number is also a multiple of 7.

$$115996426 = 16570918 \times 7$$

The resulting quotient is also a multiple of 7.

$$16570918 = 2367274 \times 7$$

Finally, the above quotient is yet another multiple of 7.

$$2367274 = 338182 \times 7$$

In other words, the number 811974982 is a multiple of 7 four times!

$$811974982 = 338182 \times 7 \times 7 \times 7 \times 7$$

What we are witnessing here is absolutely amazing, because arranging the chapters in which the word (نُفِخَ) gave 695039362318, a multiple of 7 four times, giving a final quotient of 289479118, which, when reversed, is also a multiple of 7 four times!! And all this, of course, is consistent with the interpretation of the word which we are dealing with!

And now we simply must ask: Could the first four multiples of 7 have been the product of sheer chance? And if so, how can the next four multiples of 7 possibly be mere coincidence?

The digit sums of the quotients

We will now take the last four quotients we found above and find their digit sums:

First quotient: **115996426**. Digit sum = $1+1+5+9+9+6+4+2+6 = 43$

Second quotient: **16570918**. Digit sum = $1+6+5+7+0+9+1+8 = 37$

Third quotient: **2367274**. Digit sum = $2+3+6+7+2+7+4 = 31$

Fourth quotient: **338182**. Digit sum = $3+3+8+1+8+2 = 25$

Arranging these sums together gives us the number 25313743, and incredibly, this number is yet again a multiple of 7 four consecutive times!!

$$25313743 = 10543 \times 7 \times 7 \times 7 \times 7$$

The brilliant system of numeric harmony we just witnessed only dealt with a single word, yet nevertheless served as proof of an All-Wise and All-Knowing Creator. And if we were to explore more words from the Holy Qur'an, we are simply bound to be continuously amazed.

The verse numbers

Having already seen that the chapters in which (تَفْحٌ) is mentioned produce a multiple of 7 four times, we wondered what we would find if we arranged the verse numbers, in their order of appearance, of course. We now write the chapter names along with their relevant verse numbers:

Al-Haaqqah	Qaaf	Al-Zumar	Yaasin	Al-Mu'minun	Al-Kahf
13	20	68	51	101	99

The resulting number, 1320685110199, is a multiple of 7 *twice*!

$$1320685110199 = 26952757351 \times 7 \times 7$$

And now we ask: Can any person write a book, and organise the repetition of its words with that kind of precision? Let us take a look at what the probability of achieving such a feat looks like in mathematical terms.

The probability of coincidence

Let us summarise the arrangements derived from the word (تَفْحٌ) below:

- Verse numbers:

$$1320685110199 = 26952757351 \times \underline{7 \times 7}$$

- Chapter numbers:

$$695039362318 = 289479118 \times \underline{7 \times 7 \times 7 \times 7}$$

- Digit sum of the final quotient from the "chapter numbers" arrangement:

$$2 + 8 + 9 + 4 + 7 + 9 + 1 + 1 + 8 = 49 = \underline{7 \times 7}$$

- Reversing the final quotient from the "chapter numbers" arrangement:

$$811974982 = 338182 \times \underline{7 \times 7 \times 7 \times 7}$$

- Arranging the digit sums of the four quotients obtained by reversing the final quotient from the "chapter numbers" arrangement:

$$25313743 = 10543 \times \underline{7 \times 7 \times 7 \times 7}$$

To further clarify, a word cited 7 times in the Qur'an managed to produce no less than 16 multiples of 7. Mathematically speaking, the probability of coming up with such a result would have to be 1 divided by 7 sixteen times, or 7 to the 16th power:

$$7^{16} = 33232930569601$$

$$1/33232930569601 = 0.0000000000000300906$$

In other words, the probability of these arrangements being down to luck is nowhere near being even close to 0.1%. Any sound mind cannot therefore accept that these results came about by coincidence.

Crucially, we must remember that this word has been mentioned in various chapters that have been revealed in different places, at different times, and across many long years throughout the 23 years during which the Prophet (pbuh) received Qur'anic revelation. We must also not forget that this word has appeared in verses that have all spoken about the Day of Judgment, and the numeric patterns derived from this word almost *described* the actual event it pertains to!

Therefore, we can confidently conclude that if we were to explore the treasure of words in this Holy Qur'an, we would encounter a never-ending array of miracles, confirming that this Book is absolutely filled with secrets simply waiting to be discovered. Indeed, what we have experienced so far can only be a spec in a vast ocean of miracles and mystery.

Summary

To briefly summarise the results of this part, we say this:

When God spoke about the expansion of the universe, not only did modern science prove this fact many years later, but so did the language of numbers later on.

When He spoke about preserving the Holy Qur'an and protecting it from human plagiarism, history proved this fact true. For despite the various attempts aimed at editing and altering the Qur'an, it stood the test of time and remained a beacon for humanity, and today, the language of numbers again proved that the Qur'an has arrived safely to all of mankind, unedited and error-free, from the Creator of the heavens and the earth.

We have also proven using the language of numbers that no man can ever produce even a segment of a verse like any in the Qur'an. Not only that, but we also showed the impossibility of producing so much as a single word!

Indeed, the examples illustrated in this part are substantial proof for anyone finding himself sceptical about the Qur'an, that this is a Book that simply cannot be duplicated, but what is most admiring is that the Book itself declares its utter confidence in this fact:

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

PART 7

A QUR'ANIC MIRACLE IN 3 LETTERS

Among the real mysteries of the Holy Qur'an are those seemingly random letters found at the forefront of about one quarter of the chapters of the Qur'an. That being said, has the age arrived where we finally discover at least some of the secrets behind these 'special' letters? Can the language of numbers reveal some of their marvels?

Although scholars have never been able to fully explain the meaning behind these letters, most have appropriately given their opinion on the matter by saying, "God knows best!". Indeed, they did not discourage reflecting upon these letters and researching them. And as such, we have undertaken a detailed study into the arrangement and repetition of these mystifying letters, only to discover that underlying them is a most profound miracle of numbers.

In this part is an abundance of numeric illustrations depicting the relationship of these letters with the number 7, which is the basis of the these letters' numeric system and the foundation of the numeric miracle in general. This part is also a response to any claims that the Holy Qur'an contains meaningless letters, because the numeric system behind the special letters is clear evidence of their inimitability, in today's age of numbers and information.

The Most Mysterious Letters

After witnessing, in previous parts, some of the numeric wonders of the first verse in the Qur'an and the first chapter, what about the first verse in the second chapter, which represents the first example of a 'special phrase' in the Qur'an, namely (الم) , or "Alif. Lām. Mīm."? What can we tell about these three letters that God Almighty deposited directly after the first chapter of His Book?

God has chosen that 29 chapters of His Book begin with special phrases; here they are listed below:

- 1- Surat al-Baqarah (Chapter 2: The Cow) begins with the three letters (الم).
- 2- Surat al-'Imran (Chapter 3: The Family of 'Imran) begins with (الم).
- 3- Surat al-A'raf (Chapter 7: The Heights) begins with the four letters (المص).
- 4- Surat Yunus (Chapter 10: Jonah) begins with (الر).
- 5- Surat Hud (Chapter 11: Hud) begins with (الر).
- 6- Surat Yusuf (Chapter 12: Joseph) begins with (الر).
- 7- Surat al-Ra'd (Chapter 13: The Thunder) begins with (المر).
- 8- Surat Ibrahim (Chapter 14: Abraham) begins with (الر).
- 9- Surat al-Hijr (Chapter 15: Stoneland) begins with (الر).
- 10- Surat Maryam (Chapter 19: Mary) begins with the five letters (كهيعص).
- 11- Surat Taha (Chapter 20: Taha) begins with the two letters (طه).
- 12- Surat al-Shuara' (Chapter 26: The Poets) begins with (طسم).
- 13- Surat al-Naml (Chapter 27: The Ants) begins with (طس).
- 14- Surat al-Qasas (Chapter 28: Stories) begins with (طسم).
- 15- Surat al-'Ankabut (Chapter 29: The Spider) begins with (الم).
- 16- Surat al-Ruum (Chapter 30: The Romans) begins with (الم).
- 17- Surat Luqmaan (Chapter 31: Luqmaan) begins with (الم).
- 18- Surat al-Sajdah (Chapter 32: The Prostration) begins with (الم).
- 19- Surat Yaasin (Chapter 36: Yaasin) begins with the two letters (يس).
- 20- Surat Sad (Chapter 38: The Letter Sad) begins with the single letter (ص).
- 21- Surat Ghafir (Chapter 40: The Forgiver (God)) begins with the two letters (حم).

- 22- Surat Fussilat (Chapter 41: Explained in Detail) begins with (حم).
- 23- Surat al-Shura (Chapter 42: Council) begins with two sets of special phrases: (حم) in the first verse and the three letters (عسق) in the second.
- 24- Surat al-Zukhruf (Chapter 43: Ornaments of Gold) begins with (حم).
- 25- Surat al-Dukhan (Chapter 44: Smoke) begins with (حم).
- 26- Surat al-Jathiya (Chapter 45: Crouching) begins with (حم).
- 27- Surat al-Ahqaf (Chapter 46: The Dunes) begins with (حم).
- 28- Surat Qaaf (Chapter 50: The Letter Qaaf) begins with (ق).
- 29- Surat al-Qalam (Chapter 68: The Pen) begins with (ن).

The special letters and the number 7

Observing these various phrases, we find that some are repeated more than once while others are not. Writing them below without any repetition, we find 14 different phrases:

الم، المص، الر، المر، كهيعص، طه، طسم، طس، يس، ص، حم، عسق، ق، ن

Also, looking for the various letters comprising these phrases, we find 14 different letters:

ا ل م ص ر ك ه ي ع ط س ح ق ن

Having established this, we can now point out that God Almighty chose to make the Arabic alphabet consist of 28 letters, a multiple of 7. Also, out of His wisdom, He ordained for exactly half of these letters to be found at the beginning of a quarter of the chapters of the Qur'an.

The first matter that caught scholarly attention was that the number of special letters is 14, and also that the number of special phrases is also 14. What caught my attention is this number "14", and I expected it be the key to solving the secret of these letters because of its double repetition.

Analysing the number 14 further, we find that it is a multiple of 2 and 7. In other words, $2 \times 7 = 14$. Indeed, part of the importance of the number 7 in the Qur'an appears when we find the number of special letters to be double this number.

But what about the number 2? If anything, this number represents concepts of multiples and repetition. That is, the basic rules of calculation tell us that any number multiplied by 2 produces a new multiple of that number. And in this, perhaps, is a subtle sign from God

Almighty, for us to notice a numeric miracle in these special letters that is based on the number 7 and its multiples. As such, He made the number of these letters 2×7 .

Therefore, reflecting upon these letters and observing their organisation and repetition across the letters, words, verses and chapters of the Qur'an, we are optimistic of finding arrangements founded upon the number 7 and its multiples.

The wisdom behind the letters

After extensive research, I came to the conclusion that the wisdom behind the existence of these letters was that they had to contain a miracle of some sort, and that the purpose behind this miracle was to present some kind of tangible indication that the Holy Qur'an is a Book sent down from God Almighty, and that it is the word of God and not of man.

Humans, for one thing, are incapable of authoring books in which they organise every one of its letters in accordance with an accurate numeric system, because that will certainly corrupt the book from a linguistic point of view. The Holy Qur'an, however, is both numerically and linguistically accurate. We will see that these letters are but a sound response to anyone who may claim to produce a chapter like one of the Qur'an's.

And as we embark on this journey, where we will merely consider the first special phrase in the Qur'an, we will witness the perfect numeric system by which God Almighty organised these letters.

The Sequence of Chapters that Open with (الم) "Alif. Lām. Mīm."

Looking for the chapters which start with (الم) "Alif. Lām. Mīm.", we find that there are six in total. These are Al-Baqarah, Al-'Imran, Al-'Ankabut, Al-Ruum, Luqmaan and Al-Sajdah. The order of these chapters out of all those that begin with special letters is as follows:

1. Surat Al-Baqarah
2. Surat Al-'Imran
15. Surat Al'Ankabut
16. Surat Al-Ruum
17. Surat Luqmaan
18. Surat Al-Sajdah

Arranging these numbers, we find:

Al-Sajdah	Luqmaan	Al-Ruum	Al-'Ankabut	Al-'Imran	Al-Baqarah
18	17	16	15	2	1

The number 1817161521 is a multiple of 7.

$$1817161521 = 259594503 \times 7$$

The quotient is also a multiple of 7.

$$259594503 = 37084929 \times 7$$

The quotient is yet another multiple of 7.

$$37084929 = 5297847 \times 7$$

In other words, $1817161521 = 5297847 \times 7 \times 7 \times 7!!$ Interestingly, when we take the digit sum of the final quotient, 5297847, we are left with a beautiful final result:

$$5 + 2 + 9 + 7 + 8 + 4 + 7 = 42$$

$$42 = 6 \times 7$$

The final result we arrive at, the number 6, is the total number of chapters beginning with (الم) "Alif. Lām. Mīm."!!

Meccan and Medinan chapters

The Meccan Surahs are those chapters that were revealed earlier during the Prophet's years of revelation, in the city of Makkah. The Medinan Surahs are those that were revealed in the city Medina, later on in the life of the Prophet (pbuh).

Out of the six chapters we are dealing with, the final four are Meccan Surahs. Their sequence out of those chapters beginning with special letters is as follows:

Al-Sajdah	Luqmaan	Al-Ruum	Al-'Ankabut
18	17	16	15

$$18171615 = 2595945 \times 7$$

The remaining two chapters, Al-Baqarah and Al-'Imran, were revealed in Medina:

Al-'Imran	Al-Baqarah
2	1

$$21 = 3 \times 7$$

Verse numbers

Since the special phrase (الم) "Alif. Lām. Mīm." is found at the beginning of 6 chapters, what happens when we arrange each phrase's verse number? Well, since each of these phrases is the opening verse of its respective chapter, they are all verse 1. Yet even so, arranging this number gives a multiple of 7.

$$111111 = 15873 \times 7$$

Crucially, had the number of chapters beginning with (الم) been 5 or 7, the resulting arrangement would not produce a multiple of 7!

The total number of verses of each chapter

The total number of verses in each of the 6 chapters is shown below:

- Surat Al-Baqarah consists of 286 verses.
- Surat Al-'Imran consists of 200 verses.
- Surat Al-'Ankabut consists of 69 verses.
- Surat Al-Ruum consists of 60 verses.
- Surat Luqmaan consists of 34 verses.
- Surat Al-Sajdah consists of 30 verses.

Let us now arrange these numbers:

Al-Sajdah	Luqmaan	Al-Ruum	Al-'Ankabut	Al-'Imran	Al-Baqarah
30	34	60	69	200	286

The number representing the verse count of each chapter beginning with (الم), in the order of appearance in the Qur'an, is 30346069200286. This number has four notable features:

1. It is 14 digits long, or 2×7 .
2. It is a multiple of 7:

$$30346069200286 = 4335152742898 \times 7$$

3. The total number of verses is a multiple of 7:

$$30 + 34 + 60 + 69 + 200 + 286 = 679$$

$$679 = 97 \times 7$$

4. Its digit sum is a multiple of 7:

$$3 + 3 + 4 + 6 + 6 + 9 + 2 + 2 + 8 + 6 = 49$$

$$49 = 7 \times 7$$

The arrangement of the verses created a multiple of 7, digit sum of the arrangement creates a multiple of 7 (7x7!!), and the sum of the verses created a multiple of 7. Is this not a profound outcome?

And now, what about the arrangement of the letters (الم) across various words of the Qur'an, and is the numeric system maintained? Let's take a look.

The Numeric System Behind the Special Phrase (الم)

We now explore the first chapter in which the special phrase (الم) is found, before we study the very last chapter in which it is cited.

The first chapter starting with (الم)

The first verse of Al-Baqarah, which is (الم), is followed by a verse which states:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear God;

Al-Baqarah, 2:2

Amazingly, we will soon find out that God Almighty has organised the three letters (الم) across this verse in a manner that is perfectly coherent with the number 7.

Once again, the three letters we are considering are:

ا ل م

We will now write the second verse of Al-Baqarah below, and search for the above three letters in each of its words. And under each word, we write the total number of "Alif" (أ), "Lām" (ل) and "Mīm" (م) letters it contains:

رَيْبَ (ر ي ب)	لَا (ل ا)	الْكِتَابُ (ا ل ك ت ب)	ذَلِكَ (ذ ل ك)
0	2	2	1
لِلْمُتَّقِينَ (ل ل م ت ق ي ن)	هُدًى (ه د ي)	فِيهِ (ف ي هـ)	
3	0	0	

The number representing the amount of “Alif. Lām. Mīm.” letters in each word of the above verse is 3000221, a multiple of 7:

$$3000221 = 428603 \times 7$$

Amazingly, the above quotient is also a multiple of 7.

$$428603 = 61229 \times 7$$

Even more amazingly, the resulting quotient is still a multiple of 7!

$$61229 = 8747 \times 7$$

In other words, our original number 3000221 is a multiple of 7 three times!

$$3000221 = 8747 \times 7 \times 7 \times 7$$

This result can only be a definite confirmation that God Almighty alone could have designed this verse and perfected every one of its letters. And to appreciate the accuracy of its words, we will consider one of its more minute details.

The word (الكتاب) which means “The Book”, is written in a different manner in standard Arabic than it is found in the Qur'an. We can observe the difference here:

Qur'anic Arabic	Standard Arabic
الكتب	الكتاب

The extra “Alif” (أ) found in the standard version of the word would have destroyed all the above arrangements, because it would have produced the number 3000231, which is not a multiple of 7!

The arrangement of words

Part of the greatness of the Qur'an's numeric miracle is its creativity, and the different methods by which numbers can be counted and arranged. One of the basic rules when studying numbers in the Qur'an is the following “one-zero rule”:

- Words containing any “Alif” (أ), “Lām” (ل) and “Mīm” (م) letters are assigned the number **1**.
- Words containing no such letters are assigned the number **0**.

We now rewrite the verse with this simple rule in mind:

رَبِّ (ر ي ب)	لَا (ل ا)	الْكِتَابِ (ا ل ك ت ب)	ذَلِكَ (ذ ل ك)
0	1	1	1
لِلْمُتَّقِينَ (ل ل م ت ق ي ن)	هُدًى (ه د ي)	فِيهِ (ف ي هـ)	
1	0	0	

$$1000111 = 142873 \times 7$$

The arrangement of words and letters

From the above arrangements, we can deduce that the total number of “Alif” (أ), “Lām” (ل) and “Mīm” (م) letters in the verse is **8**, and the total number of “Alif” (أ), “Lām” (ل) and “Mīm” (م) words is **4**. Let us see the arrangement below:

“Alif. Lām. Mīm.” letters	“Alif. Lām. Mīm.” words
8	4

$$84 = 12 \times 7$$

The last chapter starting with (الم)

The final Qur'anic chapter that begins with the special phrase “Alif. Lām. Mīm.” as its first verse is Surat Al-Sajdah. As we did with Surat Al-Baqarah, we now consider the verse that directly follows these special letters:

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

(This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.

Al-Sajdah, 32:2

Again, we will look for the number of “Alif” (أ), “Lām” (ل) and “Mīm” (م) letters in each one of the words in this verse:

رَبِّ (ر ي ب)	لَا (ل ا)	الْكِتَابِ (ا ل ك ت ب)	تَنْزِيلُ (ت ن ز ي ل)
0	2	2	1
الْعَلَمِينَ (ا ل ع ل م ي ن)	رَبِّ (ر ب)	مِنْ (م ن)	فِيهِ (ف ي هـ)
4	0	1	0

The number 40100221 is a multiple of 7 even when completely reversed!

$$40100221 = 5728603 \times 7$$

$$12200104 = 1742872 \times 7$$

The arrangement of words

Using the “one-zero” rule, we assign the number 0 to any words containing no “Alif. Lām. Mīm.” letters, and the number 1 to words containing any “Alif. Lām. Mīm.” letters:

رَبِّ (ر ي ب)	لَا (ل ا)	الْكِتَابِ (ا ل ك ت ب)	تَنْزِيلُ (ت ن ز ي ل)
0	1	1	1
الْعَلَمِينَ (ا ل ع ل م ي ن)	رَبِّ (ر ب)	مِنْ (م ن)	فِيهِ (ف ي هـ)
1	0	1	0

$$10100111 = 1442873 \times 7$$

The arrangement of words and letters

The number of words containing any “Alif. Lām. Mīm.” letters is 5, and the number of “Alif. Lām. Mīm.” letters in the verse is 10:

“Alif. Lām. Mīm.” Letters	“Alif. Lām. Mīm.” Words
10	5

$$105 = 15 \times 7$$

The arrangements found in both verses

1. The number representing the arrangement of the special letters “Alif. Lām. Mīm.” across the words of Al-Baqarah’s second verse is a multiple of 7 three times.

2. The number representing the arrangement of the special letters "Alif. Lām. Mīm." across the words of Al-Sajdah's second verse is a multiple of 7 if read from either direction.
3. The number representing the existence of any "Alif. Lām. Mīm." letters across the words of Al-Baqarah's second verse using the "one-zero" rule is a multiple of 7.
4. The number representing the existence of any "Alif. Lām. Mīm." letters across the words of Al-Sajdah's second verse using the "one-zero" rule is a multiple of 7.
5. Arranging the total number of "Alif. Lām. Mīm." words with the total number of "Alif. Lām. Mīm." letters from Al-Baqarah's second verse into a single number produces 84, a multiple of 7 ($84 = 12 \times 7$).
6. Arranging the total number of "Alif. Lām. Mīm." words with the total number of "Alif. Lām. Mīm." letters from Al-Sajdah's second verse into a single number produces 105, also multiple of 7 ($105 = 15 \times 7$).
7. The above two quotients from summary points 5 and 6 form the number 1512 when combined, which is a multiple of 7:

$$1512 = 216 \times 7$$

Interestingly, the resulting quotient, 216, is a multiple of the number 6 three times!

$$216 = 6 \times 6 \times 6$$

And 6, of course, is the total number of chapters beginning with "Alif. Lām. Mīm."!

8. An interesting connection lies between the two verses. Let us first revisit the numbers (from both verses) which represent the amount of "Alif. Lām. Mīm." letters in every word:

$$3000221 = 8747 \times 7 \times 7 \times 7$$

$$40100221 = 5728603 \times 7$$

The two quotients, 5728603 and 8747, when combined into a single number, produce yet another multiple of 7!

$$57286038747 = 8183719821 \times 7$$

And so, after witnessing no less than 10 multiples of 7 connected to "Alif. Lām. Mīm." from only two verses, just how many multiples might we find if we were to examine *all* the chapters that open with these mystifying letters?

We point out again that the word (الكتاب), meaning "The Book", is written as (الكتب) in the Qur'an; that is, without an extra "Alif" letter. If this were not the case, the numeric arrangements found above would also cease to exist. The same is true with regards to the second verse and the word (العلمين), which is written without an extra "Alif" as (العلمين) in the Qur'an. This only emphasises the critical importance of relying solely on the Holy Qur'an as the reference for studying the numeric miracle, and adhering strictly to the exact way by which its words are written.

And now, we explore another verse, and a most profound one indeed, witnessing how the special letters "Alif. Lām. Mīm." are spread out across its words, but also how the letters of God Almighty's very name "Allah" are arranged across it as well.

Inimitability in a Verse

God Almighty states:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

Al-'Imran, 3:6

This verse is found in Surat Al-'Imran (Chapter: The Family of 'Imran), a chapter which begins with the special phrase (الم) "Alif. Lām. Mīm.", or, more clearly:

ا ل م

We will now write the verse below and cite how many of these three letters is found in each word:

هُوَ (هـ و)	الَّذِي (ال ذ ي)	يُصَوِّرُكُمْ (ي ص و ر ك م)	فِي (ف ي)
0	2	1	0
الأَرْحَامِ (ال أ ر ح ا م)	كَيْفَ (ك ي ف)	يَشَاءُ (ي ش ا)	
5	0	1	
لَا (ل ا)	إِلَهَ (إ ل هـ)	إِلَّا (إ ل ا)	هُوَ (هـ و)
2	2	3	0

الْعَزِيزُ (ال ع ز ي ز) الْحَكِيمُ (ال ح ك ي م)

3

2

Amazingly, the number 3203221050120 is a multiple of 7 even when reversed! Not only that, but the reversal of this number is a multiple of 7 twice.

$$3203221050120 = 457603007160 \times 7$$

$$0210501223023 = 4295943327 \times 7 \times 7$$

Moreover, the digit sum of the number 3203221050120; in other words, the total number of "Alif. Lām. Mīm." letters in the verse, also creates a multiple of 7:

$$3 + 2 + 3 + 2 + 2 + 1 + 5 + 1 + 2 = 21$$

$$21 = 3 \times 7$$

The One who revealed this verse is God Almighty, and just as He perfectly organised the letters (الم) across the verse, similarly, the letters of His own name "Allah" are eloquently structured.

The arrangement of the letters of Allah's name

The letters of the name (الله) "Allah" are "Alif" (أ), "Lām" (ل), and "Hā" (ه), or:

ا ل ه

Searching for these letters in the words of the verse produces the following arrangement:

هُوَ (هـ و) الَّذِي (ال ذ ي) يُصَوِّرُكُمْ (ي ص و ر ك م) فِي (ف ي)

0

0

2

1

الْأَرْحَامِ (ال أ ر ح ا م) كَيْفَ (ك ي ف) يَشَاءُ (ي ش ا)

1

0

4

لَا (ل ا) إِلَهَ (إ ل هـ) إِلَّا (إ ل ا) هُوَ (هـ و)

1

3

3

2

الْعَزِيزُ (ال ع ز ي ز) الْحَكِيمُ (ال ح ك ي م)

2

2

The number 2213321040021 is also a multiple of 7 if read from any direction!

$$2213321040021 = 316188720003 \times 7$$

$$1200401233122 = 171485890446 \times 7$$

Not only that, but the total number “Alif” (أ), “Lām” (ل), and “Hā” (ه) letters in the verse is also a multiple of 7:

$$2 + 2 + 1 + 3 + 3 + 2 + 1 + 4 + 2 + 1 = 21$$

$$21 = 3 \times 7$$

The number of letters in the verse

Interestingly, the total number of letters in the verse (which can be counted from the above illustrations) is 49!!

$$49 = 7 \times 7$$

And observing the brilliance of these results, we have found that the arrangement of both the special letters (الم) and the letters of God's name (الله) across the verse created multiples of 7 even when read in reverse. The letter count of both phrases in the verse was 21, another multiple of 7, and the verse's entire letter count was 49, or 7 x 7! And all this, in a verse which specifically speaks about God Almighty's ultimate power and Oneness!

In the Midst of the Spider Chapter

We now witness a splendid example from the earlier verses of Surat Al-'Ankabut (Chapter: The Spider), a chapter which begins with the special letters (الم). God Almighty states, in the five verses which follow this opening:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ (2) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ
فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ (3) أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ
يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ (4) مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ
الْعَلِيمُ (5) وَمَنْ جَهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (6)

Do men think that they will be left alone on saying, "We believe", and that they will not be tested? (2) We did test those before them, and God will certainly know those who are true from those who are false. (3) Do those who practise evil think that they will get the better of

Us? Evil is their judgment! (4) For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the term (appointed) by God is surely coming and He hears and knows (all things). (5) And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation. (6)

Al-'Ankabut, 29:2-6

We will now perform the same courageous exercise with these verses, by rewriting them below and extracting the number of "Alif" (أ), "Lām" (ل) and "Mīm" (م) letters from each word:

أَحْسِبَ (أ ح س ب)	النَّاسُ (ال ل ن س)	أَنْ (أ ن)	يُتْرَكُوا (ي ت ر ك و ا)
1	3	1	1
أَنْ (أ ن)	يَقُولُوا (ي ق و ل و ا)	أَمَّا (آ م ن ا)	وَّ (و)
1	2	3	0
لَا (ل ا)	يُفْتَنُونَ (ي ف ت ن و ن)	وَّ (و)	لَقَدْ (ل ق د)
2	0	0	1
الَّذِينَ (ال ذ ي ن)	مِنْ (م ن)	قَبْلِهِمْ (ق ب ل ه م)	فَلْيَعْلَمَنَّ (ف ل ي ع ل م ن)
2	1	2	3
اللَّهُ (ال ل ه)	الَّذِينَ (ال ذ ي ن)	صَدَقُوا (ص د ق و ا)	وَّ (و)
3	2	1	0
لَيَعْلَمَنَّ (ل ي ع ل م ن)	الْكَذِبِينَ (ال ك ذ ب ي ن)	أَمْ (أ م)	حَسِبَ (ح س ب)
3	2	2	0
الَّذِينَ (ال ذ ي ن)	يَعْمَلُونَ (ي ع ل م و ن)	السَّيِّئَاتِ (ال س ي ا ت)	أَنْ (أ ن)
2	2	3	1
يَسْبِقُونَا (ي س ب ق و ن ا)	سَاءَ (س ا)	مَا (م ا)	يَحْكُمُونَ (ي ح ك م و ن)
1	1	2	1
مَنْ (م ن)	كَانَ (ك ا ن)	يَرْجُوا (ي ر ج و ا)	لِقَاءَ (ل ق ا)
			اللَّهُ (ال ل ه)

3	2	1	1	1
و (و)	لَا تِ (ل أ ت)	اللَّهِ (ال ل هـ)	أَجَلَ (أ ج ل)	فَإِنَّ (ف إ ن)
0	2	3	2	1
و (و)	الْعَلِيمُ (ال ع ل ي م)	السَّمِيعُ (ال س م ي ع)	هُوَ (هـ و)	
0	4	3	0	0
يُجْهِدُ (ي ج هـ د)	فَإِنَّمَا (ف إ ن م ا)	جَهْدَ (ج هـ د)	مَنْ (م ن)	
0	3	0	1	1
لَعْنِيَّ (ل غ ن ي)	اللَّهِ (ال ل هـ)	إِنَّ (إ ن)	لِنَفْسِهِ (ل ن ف س هـ)	
1	3	1	1	
	الْعَلَمِينَ (ال ع ل م ي ن)	عَنِ (ع ن)		
	4	0		

Despite the length of the result, this 58-digit number is a perfect multiple of 7!!

$$4013110301043002321321111211132202230123321211002103211131 = 573301471577571760188730173018886032874760173000300458733 \times 7$$

(الم) "Alif. Lām. Mīm." and the second verse

God Almighty begins Surat Al-'Ankabut with the special letters (الم), following it with a verse in which he addresses all of humanity: {Do men think that they will be left alone on saying, "We believe", and that they will not be tested?} Al-'Ankabut, 29:2. Let us consider the letters "Alif. Lām. Mīm." in the words of this verse alone:

يُنزَّلُوا (ي ن ز ك و ا)	أَنْ (أ ن)	النَّاسُ (ال ن ل س)	أَحْسِبَ (أ ح س ب)
1	1	3	1
و (و)	أَمَّا (آ م ن ا)	يَقُولُوا (ي ق و ل و ا)	أَنْ (أ ن)
0	3	2	1
يُفْتَنُونَ (ي ف ت ن و ن)	لَا (ل ا)	هُمْ (هـ م)	

Meeting with God

We must stress that the Qur'an's numeric system is consistent with the Qur'anic passage being studied. Therefore, when a verse is connected to the one before or after it in terms of meaning, all these verses should be included when we examine them numerically. This, of course, is part of the greatness of the Qur'an, because its numeric system is not a mere experiment with numbers, rather, it involves appreciating the verses from a contextual and linguistic point of view.

Let us take a closer look at the 5th and 6th verses of Surat Al-'Ankabut:

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ (5) وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ
لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (6)

For those whose hopes are in the meeting with God (in the Hereafter, let them strive); for the term (appointed) by God is surely coming and He hears and knows (all things). (5) And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation. (6)

As we can see, the word (يرجوا), a verb meaning "to hope", is written in the Qur'an with a silent "Alif" (أ), unlike its equivalent in standard Arabic. As for the words (جاهد) and (يجهد), which are verbs meaning "to strive", these, unlike their standard Arabic spelling, are written *without* and "Alif" (أ) in the Qur'an. In addition, the Qur'an's version of the word (العلمين), meaning "the worlds" or "all of creation", is written with only one "Alif" (أ) instead of two as in the standard form.

That being said, if we look for the special letters "Alif" (أ), "Lām" (ل) and "Mīm" (م) in these two verses, we can acknowledge the sheer wisdom behind the way the Qur'an's words are written:

مَنْ (م ن)	كَانَ (ك ا ن)	يَرْجُوا (ي ر ج و ا)	لِقَاءَ (ل ق ا)	اللَّهُ (ا ل ل هـ)
1	1	1	2	3
فَإِنَّ (ف ا ن)	أَجَلَ (أ ج ل)	اللَّهُ (ا ل ل هـ)	لَآتٍ (ل ا ت)	وَ (و)
1	2	3	2	0
هُوَ (ه و)	السَّمِيعُ (ا ل س م ي ع)	الْعَلِيمُ (ا ل ع ل ي م)	وَ (و)	

0	4	3	0
يُجَهِّدُ (ي ج هـ د)	فَأَيُّهَا (ف إ ن م ا)	جَهْدًا (ج هـ د)	مَنْ (م ن)
0	3	0	1
لَغْنِيَّ (ل غ ن ي)	اللَّهُ (ا ل ل هـ)	إِنَّ (إ ن)	لِنَفْسِهِ (ل ن ف س هـ)
1	3	1	1
	الْعَلَمِينَ (ا ل ع ل م ي ن)	عَنِ (ع ن)	
	4	0	

$$401311030104300232132111 = 57330147157757176018873 \times 7$$

Had the words of these verses been written any differently, the above arrangement would not have produced the above multiple of 7.

At the end of the 6th verse, God Almighty states:

إِنَّ اللَّهَ لَغْنِيٌّ عَنِ الْعَالَمِينَ

God is free of all needs from all creation

Finally, when we examine the letters “Alif. Lām. Mīm.” in the words of this segment alone, the following arrangement arises:

لَغْنِيَّ (ل غ ن ي)	اللَّهُ (ا ل ل هـ)	إِنَّ (إ ن)
1	3	1
الْعَلَمِينَ (ا ل ع ل م ي ن)	عَنِ (ع ن)	
4	0	

The number 40131 is a multiple of 7 *three times*!

$$40131 = 117 \times 7 \times 7 \times 7$$

The spider verse

God Almighty explains in the same chapter:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

The parable of those who take protectors other than God is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew.

Al-'Ankabut, 29:41

We will now witness the brilliant numeric arrangement of the letters of the special phrase (الم) "Alif. Lām. Mīm." in the spider verse. The three special letters, of course, are:

ا ل م

مَثَلُ (م ث ل)	الَّذِينَ (ال ذ ي ن)	اتَّخَذُوا (ا ت خ ذ و ا)	مِنْ (م ن)
2	2	2	1
دُونِ (د و ن)	اللَّهِ (ال ل هـ)	أَوْلِيَاءَ (أ و ل ي ا)	كَمَثَلِ (ك م ث ل)
0	3	3	2
الْعَنْكَبُوتِ (ال ع ن ك ب و ت)	اتَّخَذَتْ (ا ت خ ذ ت)	بَيْتًا (ب ي ت ا)	وَ (و)
2	1	1	0
إِنَّ (إ ن)	أَوْهَنَ (أ و ه ن)	الْبُيُوتِ (ال ب ي و ت)	لَبَيْتُ (ل ب ي ت)
1	1	2	1
الْعَنْكَبُوتِ (ال ع ن ك ب و ت)	لَوْ (ل و)	كَانُوا (ك ا ن و ا)	يَعْلَمُونَ (ي ع ل م و ن)
2	1	2	2

The resulting arrangement creates 22121211011223301222, a multiple of 7 twice.

$$22121211011223301222 = 451453285943332678 \times 7 \times 7$$

Amazingly, each part of this verse is also consistent with the number 7.

The first part of the verse

God Almighty states in the first part of the 'spider verse':

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا

The parable of those who take protectors other than God is that of the spider, who builds (to itself) a house;

Again, we will look for the special letters “Alif. Lām. Mīm.”, but across this segment alone:

مَثَلُ (م ث ل)	الَّذِينَ (ال ذ ي ن)	اتَّخَذُوا (ا ت خ ذ و ا)	مِنْ (م ن)
2	2	2	1
دُونِ (د و ن)	اللَّهِ (ال ل هـ)	أَوْلِيَاءَ (أ و ل ي ا)	كَمَثَلِ (ك م ث ل)
0	3	3	2
الْعَنْكَبُوتِ (ال ع ن ك ب و ت)	اتَّخَذَتْ (ا ت خ ذ ت)	بَيْتًا (ب ي ت ا)	
2	1	1	1

$$11223301222 = 1603328746 \times 7$$

The second part of the verse

The second part of this verse states:

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

but truly the flimsiest of houses is the spider's house;- if they but knew.

Once again, the special letters “Alif. Lām. Mīm.” are spread out across this segment in the following manner:

و (و)	إِنَّ (إ ن)	أَوْهَنَ (أ و ه ن)	الْبُيُوتِ (ال ب ي و ت)
0	1	1	2
لَبَيْتُ (ل ب ي ت)	الْعَنْكَبُوتِ (ال ع ن ك ب و ت)		
1	2		
لَوْ (ل و)	كَانُوا (ك ا ن و ا)	يَعْلَمُونَ (ي ع ل م و ن)	
1	2	2	

$$221212110 = 31601730 \times 7$$

Another example from the spider chapter

We believe that the whole of the Qur'an is perfectly organised, and this includes God's commands, such as this one from Surat Al-'Ankabut:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ
إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ وَإِهْنَأ

And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our God and your God is one; and it is to Him we bow (in Islam)."

Al-'Ankabut, 29:46

Let us count the "Alif" (أ), "Lām" (ل) and "Mīm" (م) letters in each word of this verse:

و (و)	لَا (ل ا)	تُجَادِلُوا (ت ج د ل و ا)	أَهْلَ (أ ه ل)	الْكِتَابِ (ا ل ك ت ب)
0	2	2	2	2
إِلَّا (إ ل ا)	بِالَّتِي (ب ا ل ت ي)	هِيَ (ه ي)	أَحْسَنُ (أ ح س ن)	إِلَّا (إ ل ا)
3	2	0	1	3
الَّذِينَ (ا ل ذ ي ن)	ظَلَمُوا (ظ ل م و ا)	مِنْهُمْ (م ن ه م)	و (و)	
2	3	2	0	
قُولُوا (ق و ل و ا)	ءَامَنَّا (آ م ن ا)	بِالَّذِي (ب ا ل ذ ي)	أُنزِلَ (أ ن ز ل)	
2	3	2	2	
إِلَيْنَا (إ ل ي ن ا)	و (و)	أُنزِلَ (أ ن ز ل)	إِلَيْكُمْ (إ ل ي ك م)	و (و)
3	0	2	3	0
إِهْنَأ (إ ل ه ن ا)	و (و)	إِلَيْكُمْ (إ ل ه ك م)	وَحْدٌ (و ح د)	و (و)
3	0	3	0	0

مُسْلِمُونَ (م س ل م و ن)	لَهُ (ل هـ)	تَحْنُ (ن ح ن)
3	1	0

The result is a multiple of 7 three times!

$$3100030303203223202323102322220 = 9037989222166831493653359540 \times 7 \times 7 \times 7$$

We will merely consider the first part of the verse, and look for the three special letters in its words:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And dispute ye not with the People of the Book

و (و)	لَا (ل ا)	تُجَادِلُوا (ت ج د ل و ا)	أَهْلَ (أ هـ ل)	الْكِتَابِ (ا ل ك ت ب)
0	2	2	2	2
إِلَّا (إ ل ا)	بِالَّتِي (ب ا ل ت ي)	هِيَ (هـ ي)	أَحْسَنُ (أ ح س ن)	
3	2	0	1	

The number 102322220 is a multiple of 7 even when read in reverse:

$$102322220 = 14617460 \times 7$$

$$22223201 = 3174743 \times 7$$

Also, arranging the two quotients from the above multiples creates a new number, 317474314617460, which is a multiple of 7.

$$317474314617460 = 45353473516780 \times 7$$

Interestingly, the total number of “Alif. Lām. Mīm.” letters in the above passage is 14, a multiple of 7. Again, the importance of Qur’anic writing appears here. Unlike ordinary Arabic, the words (تجادلوا) “to dispute”, (الكتاب) “the Book” and (وحد) “One”, have all been written without an “Alif” in the middle, and thanks to this, the above multiples of 7 have all been preserved.

God's sustenance

Among the verses which speak about God's sustenance in Surat Al-‘Ankabut is the following:

وَكَايْنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

How many are the creatures that carry not their own sustenance? It is God who feeds (both) them and you: for He hears and knows (all things).

Al-'Ankabut, 29:60

لَا (ل ا)	دَابَّةٍ (د ا ب ة)	مِنْ (م ن)	كَأَيِّنْ (ك ا ي ن)	وَ (و)
2	1	1	1	0
يَرْزُقُهَا (ي ر ز ق ه ا)	اللَّهُ (ا ل ل ه)	رِزْقَهَا (ر ز ق ه ا)	تَحْمِلُ (ت ح م ل)	
1	3	1	2	
هُوَ (ه و)	وَ (و)	إِيَّاكُمْ (ا ي ا ك م)	وَ (و)	
0	0	3	0	
	الْعَلِيمُ (ا ل ع ل ي م)	السَّمِيعُ (ا ل س م ي ع)		
	4	3		

$$430030131221110 = 61432875888730 \times 7$$

The word (الصلاة) and the beauty of Qur'anic writing

The exact way in which the Qur'an has been written is also a revelation from God Almighty. For this reason, we find its words uniquely written, and often unlike their equivalents in standard Arabic. Also, fittingly, the Qur'an's numeric miracle is perfectly consistent with this way of writing. A brilliant example of this is depicted in the word (الصلاة), meaning "prayer". Below is a comparison between the Qur'anic and standard version of the word.

Qur'anic Arabic	Standard Arabic
الصلوة (ا ل ص ل و ة)	الصلاة (ا ل ص ل ا ة)

The standard form of the word is written with an extra "Alif" (أ), whereas the Qur'an's version is written, unusually, with the letter "Wāw" (و). With that in mind, we will now consider the special letters (الم) "Alif. Lām. Mīm." in the words of another verse from Surat Al-'Ankabut:

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ
اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do.

Al-'Ankabut, 29:45

اتْلُ (ا ت ل)	مَا (م ا)	أُوحِيَ (أ و ح ي)	إِلَيْكَ (إ ل ي ك)	مِنَ (م ن)
2	2	1	2	1
الْكِتَابِ (ا ل ك ت ب)	وَ (و)	أَقِمِ (أ ق م)	الصَّلَاةَ (ا ل ص ل و ة)	
2	0	2	3	
إِنَّ (إ ن)	الصَّلَاةَ (ا ل ص ل و ة)	تَنْهَى (ت ن ه ي)	عَنِ (ع ن)	
1	3	0	0	
الْفَحْشَاءِ (ا ل ف ح ش ا)	وَ (و)	الْمُنْكَرِ (ا ل م ن ك ر)	وَ (و)	
3	0	3	0	
لَذِكْرُ (ل ذ ك ر)	اللَّهُ (ا ل ل هـ)	أَكْبَرُ (أ ك ب ر)	وَ (و)	
1	3	1	0	
اللَّهُ (ا ل ل هـ)	يَعْلَمُ (ي ع ل م)	مَا (م ا)	تَصْنَعُونَ (ت ص ن ع و ن)	
3	2	2	0	

223013103030031320212122 = 31859014718575902887446 x 7

Summary

We have witnessed how the special letters “Alif. Lām. Mīm.” have created fascinating arrangements that are in perfect harmony with the number 7, and how the existence of these letters across the words of a plethora of verses has given rise to an entire numeric system based on this number.

This numeric system, of course, is not only limited to “Alif. Lām. Mīm.”, but encompasses all of the Qur'an's 14 phrases, and what we saw of the numeric brilliance behind this single phrase is barely notable when compared to the all the miracles of this Holy Book. And it would not be an exaggeration to say that each verse in the Holy Qur'an requires a significant amount of individual research in order to be appreciated.

The miracle of these unique special letters, part of which has been revealed to us in today's 21st century, represents something of a watermark signature on behalf of God Almighty, a heart-warming sign for every believer, and a thought-provoking challenge, perhaps, for every sceptic, which asks: Can anyone produce a work of literature that is not only linguistically perfect, but which enables the reader, upon extracting specific letters from the words of a selection of passages, to continuously arrive at multiples of 7?

RESULTS OF THIS WORK

The Qur'an: A Miracle Myriad

The Holy Qur'an is host to an entire encyclopaedia of miracles that encompasses all disciplines of knowledge, including mathematics. That is, every Qur'anic miracle arrives in the era of history that suits the knowledge, innovations, or expertise of that particular period of time, and communicates with that generation using the language it most understands and identifies with. As we live in a digital age where numbers have never been more important, the Qur'anic miracle revealed during this era has, fittingly, turned out to be a numeric one.

Indeed, the Qur'an is a miraculous Book, be it in terms of its eloquence, style of writing, scientific information, historic facts, legislative guidelines, or even the number of its letters and words!

When the Qur'an was first revealed in the 7th century, the people of Arabia were challenged and completely mesmerised by the sheer eloquence of the Qur'an's words, despite the fact that the Arabs of the time were highly acclaimed for their linguistic prowess and passion for literature and poetry.

In today's era of science, an age where it can safely be said that the West earns the advantage over the East when it comes to scientific breakthroughs, the Qur'an has shown once again that *it* is one step further, with the abundance of detailed scientific facts it contains about medicine, geology, the universe and many more topics. These facts, which have all been discovered in recent times, have often been the reason why many non-Muslim scientists have chosen to embrace Islam. Also, this great light of the Qur'an served Muslims well during the flourishing "Golden Age" of Islam between the 8th and 13th centuries; a period where Europe was embroiled in what came to be known as the "Dark Age".

But very recently comes yet another discovery, and one most suited to today's age of technology, digital information, and numbers. Indeed, the Qur'an's numeric miracle goes to further illustrate the resilience of a Book that has stood the test of time and continued to amaze after more than 14 centuries since its revelation. Because of this, and due to the very nature of numbers, it will prove very difficult for anyone to argue that the Holy Qur'an is not inimitable or miraculous from a numeric point of view.

Adherence to scientific and religious guidelines

Any researcher wishing to study the Qur'an numerically must follow basic rules and guidelines in order for this research to be accepted, whether on scientific or religious grounds.

One of the most important rules is for the researcher to choose whether to study the Qur'an as it is *written* or as it is *pronounced*. This is of critical importance because the Qur'an (the very word Qur'an means "recitation") was completely revealed to the Prophet (pbuh) by recitation into his ears (and fully memorised by heart), and in the 23 years during which he received revelation, his followers also memorised the Qur'an's verses but also wrote down everything that he recited to them. In any case, we can confirm that a numeric miracle lies profoundly in both these methods, albeit that we have chosen to study the way the Qur'an is *written*. The reason for this is partly because the results of studying the writing of the Qur'an are much easier to communicate to both Arabic and non-Arabic audiences. Also, there are various recitations of the Qur'an but only one written form of the Book. Therefore, a researcher must count letters *either* as they are written *or* as they are pronounced, or he may, if he so wishes, perform a comparison between both means of communication.

Another crucial rule is for the researcher never to inject numbers from outside of the Qur'an into his study. Also, he must rely on sound, well-established mathematical techniques, such as adding, multiplying, dividing, and aligning numbers or finding digit sums, for instance. Techniques that have no proper mathematical basis must not be used.

A researcher must always double and triple-check his work to confirm the accuracy and consistency of his results, and that they represent a true miracle that human endeavour cannot actually achieve. These results must, in other words, be uniform and consistent enough so as not to be classified within the realm of coincidence.

Indeed, one of the major mistakes made by many people who have researched the numeric miracle is that their research has not been subject to any scientific method or basis on which to build on. Only when this is established can their work be accepted.

The inimitability of the number 7 in the Qur'an

The number 7 is of great significance as we observed throughout this study, and, most importantly, we were fascinated by all the amazing arrangements that were all connected to this number.

We saw, for instance, how the first and last chapter in the Qur'an were linked through the number 7, and how both the first and last verse *and* the first and last *word* in the Qur'an were connected in the same way.

We studied the numeric arrangements connected to Al-Fatihah, a chapter which is not only known as the greatest in the Qur'an, but which God Almighty Himself called "The Seven Oft-Repeated"! And the results, again, were that *all* the numeric outcomes discovered were perfect multiples of 7.

And if we count the numbers created from studying this chapter alone, we would find over 50 multiples of 7 (the multiples of 7 contained in this chapter are actually much more than those discussed in this part!).

Considering the probability of coincidence, the chance that these multiples were the product of luck is about $1/7^{50}$, which is something in the range of 1 over a million million million million million *million!!*

Facts that stand witness to the Oneness of God

In the fifth part, we examined Surat Al-Ikhlās, one of the Qur'an's shortest chapters, and found that in these few lines in which God speaks of Himself, a brilliantly accurate numeric system exists: the words of the chapter create multiples of 7, but more amazingly, the letters of the chapter, the letters of the name "Allah" and the letters of God's various names are all organised across the chapter in full coherence with the number 7. The same was found when we studied a single verse from the chapter as well. And if all this was extracted from just a few lines, what if we were to examine the entire Qur'an, which is composed of over 8000 lines?

There have been attempts, of course, to respond to the Qur'an's challenge of producing a Book like the Qur'an, albeit that they have been unsuccessful. One such attempt was a book called "Al-Furqan Al-Haq", or "The True Furqan", an attempt to somehow mimic the Qur'an! And what we can at least say is that if this book were to be analysed numerically, we would find no numeric system whatsoever, but numeric contradictions instead, nor would we find a chapter, verse or even part of a verse which enjoys any connection with any number at all.

As for the Holy Qur'an, on the other hand, no matter how much we analyse, ponder and reflect upon its verses, we will fail to find a single mistake, be it grammatically, linguistically, scientifically, or in terms of its word and letter counts. After all, God Almighty Himself spoke about His Book and said:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

Fussilat, 41:42

This study is therefore unique in the sense that it carries with it *tangible* proof of the impossibility of achieving the like of the Qur'an. And to anyone who doubts the inimitability of this wonderful Book, God Almighty issues the following powerful words:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ (23) فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ (24)

And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true. (23) But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith. (24)

Al-Baqarah, 2:23-24

The inimitability of the Qur'an's writing

The numerous examples in this book also shed light upon some of the secrets behind the unique way in which the Qur'an's words are written. This distinctive way of writing proved fully consistent with the Qur'an's highly sensitive numeric arrangements. Therefore, the exact way in which the Qur'an's words and letters are drawn represents a miracle that cannot be tampered with, because doing so would automatically cause the numeric system to disappear.

We witnessed that, on countless occasions, if a single letter had been wither added or omitted from a verse, the resulting numbers would stop being multiples of 7, because of the precise nature of the Qur'an's numbers. After all, God Almighty Himself confirmed that He would forever preserve the message of the Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

Al-Hijr, 15:9

Inimitability in every verse and every segment

We've also come across some amazing arrangement from a small selection of verses, one of them being the "protection" verse: { We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). }.

Even when we examined mere *parts* of a verse, the numeric miracle prevailed, and one such example was in the segment found in the fourth verse of Surat Al-Nisa':

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

and whose word can be truer than God's?

But even more astonishingly, when we examined the Qur'an's numbers at the level of single *words*, the numeric miracle prevailed, and our example of that was with the word (نَفْخِ), which represents the calling of mankind on the Day of Judgment.

A scientific explanation for the special letters

This book also provides new insight into the meaning of the special letters (الم) "Alif. Lām. Mīm.". It has been demonstrated that God Almighty has sent down these letters – and the rest of the special letters – in full knowledge of the fact that the Qur'an contains a flawless numeric system that is often dependent on these letters and how they spread out across various passages in the Qur'an.

The numeric miracle: unbiased fact

Many Muslim scholars have expressed some concern about the idea that those who study the scientific miracles of the Qur'an often rely on theories that may or may not be accurate, or that may possibly change in the future. Therefore, they sometimes discourage the inclusion of such scientific facts into the various "Tafaseer", or explanations, of the Qur'an.

When it comes to the numeric miracle, however, its magnificence lies in that there is no debate whatsoever about the numbers of the Qur'an. That is, the number of chapters in the Qur'an is a fixed number that can never change, and so is the number of verses. Also, for instance, the number of words and letters found in the Qur'an's opening chapter is known, and so are all the Qur'anic numbers. These facts have never been altered since the Qur'an was sent down 14 centuries ago, and never will they be altered either. As a result, the clear, unbiased nature of the Qur'an's system of numbers only strengthens the case in favour of the numeric miracle.

And if it had been from any other than God...

One may be interested in choosing any random book authored by a human writer, and studying its numbers by counting and arranging its letters, words, sentences, paragraphs, and chapters. However, no matter how much we try to connect the dots and extract a sound numeric system from its pages, we will only be left with a few arrangements that came about by coincidence. This is for the simple reason that no ordinary author even considers writing a novel in which he injects a complex and structured numeric system

hidden in the very backbone of its pages. What we must always, remember, of course, is that the Holy Qur'an was revealed in a period of time well before any sophisticated study of numbers even began!

Coincidence certainly may occur once, twice, or even several times, but neither does it occur *always* or continuously. Thankfully, we have been able to write an entire book about the numeric system behind the letters, words, verses and chapters of the Qur'an.

Having said that, we ask this: can we author even a small book about a numeric system found in any book written by a mere mortal? Can the greatest author in the world organise the words of his book in a way that is always fully consistent with the number 7? And at the same time, can this book possess the same kind of flawless language, eloquence and distinctiveness enjoyed by the Qur'an?

This scientific study is among the first literal indications that the Holy Qur'an earns the privilege of being the only book on the face of the Earth possessing a miraculous numeric system. It demonstrates, using tangible proof, that it could not have been written by any other than God Almighty, because if it had even been altered by the hand of man, its numeric miracle would have disappeared completely. Fittingly, we find that God Almighty in fact orders us to reflect deeply into the wonders of this Book:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

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

CONCLUDING REMARKS

Finally, what can we say? How does somebody conclude a book like this anyway? Having seen a droplet in an absolute ocean of numeric wonders, how does somebody actually summarise a miracle like this one? Indeed, what we have observed is merely the beginning of a new and amazing discovery, and I hope with sincerity that any reader who comes across this book finds at least some benefit.

I can only be thankful to God for his blessings, and for his guidance in unlocking some of the numeric wonders of the Holy Qur'an. I dearly hope that I have succeeded in appropriately presenting the contents of this book to readers, and in a manner that is easy to follow.

One thing that must remain clear is that the goal behind any of the Qur'an's miracles is not the miracle itself *per se*. This applies to the numeric miracle as well, which is certainly one of the *means* but not the end. That is, when we do reflect upon the intricate numbers that are, ironically, scattered in such orderly fashion across the pages of the Holy Qur'an, we cannot help but wonder just how much can we learn from this profound Scripture.

We must also keep in mind that the numeric miracle is but one more miracle to add to the bountiful balance of miracles already present in the Qur'an.

In addition, the numeric miracle, although centrally based upon the number 7, is certainly not exclusive to that number alone. There are other numbers, but ones that, like 7, are prime numbers that can only be divided by themselves or by 1, a further witness to the uniqueness and Oneness of God Almighty. These include the numbers 11, 13, and 19, among other prime numbers. And, God willing, these numbers will be studied in-depth in the near future.

Furthermore, although the Holy Qur'an is a book of guidance, we must recognise that guidance takes on many forms, and this book may represent one of these forms. Many people, especially in today's 21st century, prefer the motto "seeing is believing", trust science above anything else, and will simply not accept facts that are not tangible in nature. To them, the language of numbers is more comfortable than the language of words.

In addition, the beauty of the language of numbers is its universality. The vast majority of non-Muslims are not familiar with the Arabic language; in fact, only a small portion of the world's Muslim population are native Arabic speakers. The numeric miracle represents an interesting alternative to studying the Qur'an that is accessible to people of all languages. There is no doubt that some points throughout the book have needed clarification in order for the non-Arabic reader to follow with ease, but this does not change the fact that a very limited knowledge of the fundamentals of the Arabic alphabet and counting Arabic letters would more than suffice for readers to explore the Qur'an's numbers at their own pleasure.

It is humbly felt that in this 21st century, the future of studying the Qur'an's inimitability – or at least an important part of it – lies in the scholarly exploration of its numeric marvels.

“And our final prayers are: All praise be to God, Lord of the Worlds.”

References

'Abd Al-Baqi, Muhammad Fouad (1991). *al-Mu'jam al-Mufahras li-Alfadh al-Qur'an al-Karim*. (3rd edition). Cairo: Dar Al-Hadeeth.

Al-Kaheel, AbdulDaem (2004). *Asrar Mu`jizat "Alif Lam Mim"*. Aleppo: Dar Al-Radhwan. Available online at <URL: <http://www.kaheel7.com/book/ALIFLAMMEEMNEW.doc>>.

Al-Kaheel, AbdulDaem (2004). *Mu`jizat al-Sab' al-Mathani*. Aleppo: Dar Al-Radhwan. Available online at <URL: <http://www.kaheel7.com/books/mathani.doc>>.

Al-Kaheel, AbdulDaem (2004). *Mu`jizat Qul Huwa Allahu Ahad*. Damascus: Dar Manar. Available online at <URL: <http://www.kaheel7.com/books/ikhlas.doc>>.

Al-Kaheel, AbdulDaem (2005). *Mu`jizat Bismillah al-Rahman al-Raheem*. Aleppo: Dar Al-Radhwan. Available online at <URL: <http://www.kaheel7.com/books/basmalamiracle.doc>>.

Al-Kaheel, AbdulDaem (2006). *Ishraqat al-Raqam Sab`a fi al-Qur'an al-Karim*. Dubai: Dubai International Holy Qur'an Award. Available online at <URL: http://www.kaheel7.com/book/number_seven_in_quran.pdf>.

Al-Kaheel, AbdulDaem (2006). *Mu`jizat al-Qur'an fi `asr al-Ma`lumatiyya*. (2nd edition). Damascus: The Qur'an Miracles Encyclopedia (www.55a.net). Available online at <URL: <http://www.kaheel7.com/book/koranmiraclenew.doc>>.

Ali, Abdullah Yusuf (2000). *The Holy Qur'an*. Hertfordshire: Wordsworth Editions Limited.

Khalifa, Rashad (1982). *Qur'an: Visual Presentation of the Miracle*. USA: Islamic Productions.

Khalifa, Rashad (1989). *Qur'an: The Final Testament*. USA: Islamic Productions.

King Fahd Complex for the Printing of the Holy Qur'an: al-Mu'jam al-Mufahras (The Indexed Glossary). Available at: <URL:

<http://www.qurancomplex.org/IdIndex/default.asp?TabID=1&SubItemID=7&l=arb&SecOrder=1&SubSecOrder=7>>.

Kroll, Henry (2002). *Million Digit Calculator*. Available at: <URL:

<http://comptune.com/calc.php>>.

A Collection of Hadiths in Sahih Bukhari and Muslim (2009). Available at: <URL:

<http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/>>.

Wolfram webMathematica: Long Division of Polynomials (2010). Available at: <URL:

<http://calc101.com/webMathematica/long-divide.jsp#topdoit>>.