

## Some other things in Koran

Verses 1 to 8 of Surah 63 have been revealed, according to what is written in the commentaries, regarding the hypocrites and specifically عبد الله بن ابي. While Muhammad and his army were out of Medina to take part in the war, following the clashes between the Ansar and the Muhajireen, عبد الله بن ابي said that when we returned to Medina, the dearest (who meant himself) would expel the lowest (who meant Muhammad). After these statements were leaked, he denied what he had said to Muhammad, but God disgraced him by revealing these verses.

63:8 يقولون لئن رجعنا الى المدينه ليخرجنّ الاعز منها الاذل و لله العزه و لرسوله و للمؤمنين و لكن المنافقين لا يعلمون

In this verse, God has quoted the quotation of عبد الله بن ابي, in which عبد الله بن ابي meant himself by saying الاعز and meant Muhammad by saying الاذل, but in a subtle way God proves the opposite, that is, first of all, He introduces 207) (عبد الله بن ابي) as  $762+207=19 \times 51$ , (الاذل) (762), and secondly, He does not introduce only Muhammad as الاعز, but, since the continuation of the verse says (الله) (66), (رسوله) (301), (و لله العزه و لرسوله و للمؤمنين) (whose sum of their gematrical values is 594) as  $109+594=19 \times 19 \times 192$ : (الاعز) (109) (or in another way, whenever in the phrase (و لله العزه و لرسوله و للمؤمنين) instead of the word العزه we place the word الاعز, the gematrical value of the phrase will become  $41 \times 19$ ).

In 42:52 God says to the Prophet: We revealed to you a spirit of our امر ((روحا من امرنا)). In this verse, there is a difference between the commentators, and some of the commentators of the Qur'an consider (90) من (روحا) (215) (قرءان) (352) the same (امر) (241) (نا) (51) (جبريل) (245), while it seems that both of them are meant:  $215+90+241+51=245+352$ , as if the Qur'an revealed by Gabriel is Gabriel himself, perhaps because the narrator of the word of God, who is Gabriel, is the same word of God, and the word and the speaker are one.

43:31 و قالوا لو لا أنزل هذا القرءان على رجل من القريتين عظيم

And (the infidels of Quraysh) said why this Qur'an was not revealed to one of the great men of Mecca and Taif. In the commentaries, various people are mentioned as two famous and great men of Mecca and Medina at that time, who seem to focus more on وليد from Mecca and عروه from Medina, and some have said that the purpose was not a specific person. But in 43:31, it seems that the meaning of (رجل) (233) or (رجل من القريتين عظيم) (with the gematrical value 2144), is correctly the same (وليد) (50) and (عروه) (281), which the sum of the gematrical values of them is 331:

$19+14 \times 14 \times 19 \times 192 \times 43 \times 14 \times 14 \times 19 \times 19 + 2 \times 43 \times 43 \times 14 \times 14 \times 19 \times 19 + 31 \times 43 \times 43 \times 14 \times 14 \times 19 \times 19 = 31$  331 233 43 and ...  $\times 19 = 31$  331 2144 43

43:26 و اذ قال ابراهيم لابيه و قومه اننى براء مما تعبدون 43:27 الا الذى فطرني فانه سيهدين  
Abraham said to his father and his people: 'I really dislike what you worship except the One who created me, so it is right that He guides me.'

43:28 و جعلها كلمة باقية فى عقبه لعلهم يرجعون

And he made it an eternal word after him, hoping that they would return. The question is, what did Abraham make after him as an eternal word? That thing is referred to by the pronoun "ها" and must be something that is mentioned in the previous two verses. But at first glance, we do not find anything to which "ها" goes back directly. But since we know that Ibrahim was the preacher of monotheism and in fact the preacher of the slogan لا اله الا الله and he immortalized it after him, then we should look for this slogan in 43:26 and 43:27: اننى براء مما تعبدون is like لا اله الا الله, and الا الذى فطرني is like لا اله الا الله. So in 43:26, the meaning of اننى براء مما تعبدون, with the gematrical value 928,

is لا اله الا الله, with the gematrical value of 67,  $67 \times 19 = 1273$ , and in 43:27 the meaning of الا الذى فطرني, with the gematrical value 1122, is لا اله الا الله, with the gematrical value 98,  $98 \times 19 = 1862$ . That is, the meaning of the phrase اننى براء مما تعبدون الا الذى فطرني with the gematrical value 2050, is the same لا اله الا الله with the gematrical value 165,  $165 \times 19 = 3135$ . So, in 43:28, the meaning of كلمة باقية, with the gematrical value 213, is the same اننى براء مما تعبدون الا الذى فطرني, with the gematrical value 2050:  $2050 \times 19 = 38950$ , or in better words, in 43:28, the meaning of كلمة باقية, with the gematrical value 213, is the same لا اله الا الله, with the gematrical value 165:  $165 \times 19 = 3135$ .

In the article "The date of the end of the world", it is mentioned that 44:16 probably refers to the predicted time for the resurrection. However, in the commentaries, there are two interpretations for this verse, which express the connection of this verse with the resurrection or the battle of بدر, which was the revenge of the army of Islam against the infidels. Both seem to be true, and God refers to both in one verse. The gematrical value of بدر is 206:  $14 \times 19 + 1410 \times 165 \times 19 = 16 \times 206 \times 44$ , and  $14 \times 19 = 16 + 206 + 44$  (165 is the gematrical value of لا اله الا الله).

In 44:18, رسول (296) امين (101): موسى (116) calls himself as  
 $18 \times 116 \times 296 \times 101 \times 44 = 19 \times 19 \times 19 \times 64296764 + 19 \times 1919$ , and  $27 \times 19 = 116 + 296 + 101$ .

Verses 3, 4 and 5 of Surah 44 state that "We sent it down, as a closed matter, from ourselves in a blessed night, in which every sent down closed matter will be opened. Indeed, we are warners and senders of the messengers." According to the meaning of these verses, as well as the

meaning of the verses of Surah القدر and verses 2: 185 and 25:32, it is understood that at night قدر the spirit of the Qur'an was sent down as a closed matter from the world of divinity to the world of دنيا and the earth (and probably not to the person of the Prophet of Islam), and then gradually was revealed in an opened form to the soul of Muhammad, and also apparently the night or nights of قدر are not important for this reason alone, but always on that مبارك night or nights, general affairs are sent down and opened.

The gematrical value of قدر is  $16 \times 19$  (in which 16 is the sum of the digits of the numeral of Surah 97) القدر)). All the verses of Surah القدر (as well as some other verses from the Qur'an) are about :ليلة القدر (75) القدر (335):  $335 \times 75 = 19 \times 3965$ . The gematrical value of the Qur'anic phrase انا انزلنه فى ليله is  $33 \times 19$ .

It seems that according to the Qur'an, although the nights of 19, 21, and 23 (and even 27 of the month of Ramadan) are nights of قدر, but the main ليلة القدر is the night of the 21st of Ramadan: In 44: 3 and 97: 1, to the revelation of the Qur'an is refereed by 90) فى (52) انزلنه (143) فى (90), and for this phrase alone, as well as for both of these verses, as well as for the artificial verse 141: 4 which has been obtained by peer to peer sum of these two, we have in relation to this night

$\dots \times 19 = 23 \ 90 \ 143 \ 52 + 21 \ 90 \ 143 \ 52 + 19 \ 90 \ 143 \ 52$ ,  
 $\dots \times 19 = 3 \ 23 \ 90 \ 143 \ 52 \ 44 + 3 \ 21 \ 90 \ 143 \ 52 \ 44 + 3 \ 19 \ 90 \ 143 \ 52 \ 44$ ,  
 $\dots \times 19 = 1 \ 23 \ 90 \ 143 \ 52 \ 97 + 1 \ 21 \ 90 \ 143 \ 52 \ 97 + 1 \ 19 \ 90 \ 143 \ 52 \ 97$ , and  
 $\dots \times 19 = 4 \ 23 \ 90 \ 143 \ 52 \ 141 + 4 \ 21 \ 90 \ 143 \ 52 \ 141 + 4 \ 19 \ 90 \ 143 \ 52 \ 141$ . And in relation to the night 21 we have specifically  $\dots \times 19 = 21 \ 90 \ 143 \ 52$ ,  
 $\dots \times 19 = 3 \ 21 \ 90 \ 143 \ 52 \ 44$ ,  $\dots \times 19 = 1 \ 21 \ 90 \ 143 \ 52 \ 97$ , and  
 $\dots \times 19 = 4 \ 21 \ 90 \ 143 \ 52 \ 141$ . In addition, the same situation exists for 44: 3 only by mentioning the numerals of the nights of :قدر  
 $3 \ 19 \ 44 + 3 \ 21 \ 44 + 3 \ 23 \ 44 = 19 \times 6981$ , and  $27 \ 23 \times 19 = 3 \ 21 \ 44$  (in addition, observe how the whole numerals of the nights of قدر have come together in the last phrase). The same situation exists for 2: 185, except that we change the place of the numerals of the surah and the verse (perhaps because it does not directly mention the Night of :قدر)

$2 \ 19 \ 185 + 2 \ 21 \ 185 + 2 \ 23 \ 185 = 19 \times 12 \times 2437$ , and  $19 + 513 \times 19 \times 19 = 2 \ 21 \ 185$ . And it seems that in the following relations, the verse 97: 1 emphasizes that (despite being the night 21 the main night of قدر) all nights 19, 21, 23, and even 27 (of Ramadan ) are of nights of 1  $23 \ 21 \ 19 \ 97 = 19 \times \dots$ : قدر, and  $19 + 47 \times 19 + 47 \times 19 \times 19 + 2 \times 47 \times 1047 \times 19 + 630 \times 165 \times 47 \times 1047 \times 19 = 1 \ 27 \ 23 \ 21 \ 19 \ 97$  (where 165 is the gematrical value of لا اله الا الله).

The common phrase in 44: 3 and 97: 1 and consequently in 141: 4 انا انزلنه is with the gematrical value of 360 (equal to the straightforward approximation of the days of the year whose affairs are determined in ليلة القدر) and we have  $\dots \times 19 = 4 \ 360 \ 21 \ 141 + 1 \ 360 \ 21 \ 97 + 3 \ 360 \ 21 \ 44$ .

In 97: 3 (for which we also have  $19 = 3 + 7 + 9$ ) it is said that ليلة القدر is better than ألف شهر (thousand months). Perhaps ألف شهر with the gematrical value of 616 has a prominent feature in 97: 3:  $19+2704 \times 19 \times 19 = 3 \underline{616} \ 97$ , and if we symbolically add the gematrical value of 97: 3 to 1000 (which is the same ألف) we will have  $154 \times 19 = 2926 = 1000 + 1926$  (for which we also have  $19 = 6 + 2 + 9 + 2 = 0 + 0 + 0 + 1 + 6 + 2 + 9 + 1$ ). And perhaps that is why sum of the gematrical value of it (ie of ألف شهر) and 410, ليلة القدر, is equal to the gematrical value of 97:5, سلام هي حتى مطلع الفجر, which itself is equal to  $54 \times 19$ .

44: 3 declares that انا انزلنه في ليله مبركه انا كنا منذرين. The gematrical value of في is equal to the sum of the numerals of the nights of قدر, that is  $90 = 27 + 23 + 21 + 19$ . On the other hand, انا كنا منذرين with the gematrical value of 1173 is not the main part of the verse, and for the rest of the verse, that is, 267) مبركه (75) ليله (143) انزلنه (52) انا (and also the same two parts) we have:  $3.19. 19 + 111577 \times 1173 \times 19 + 111577 \times 90 \times 19 = 52 \ 143 \ 75 \ 267$ . (75) Al-Qadr (267), (and also the same two parts) we have:  
 $3 \times 19 \times 19 + 111577 \times \underline{1173} \times 19 + 111577 \times \underline{90} \times 19 = \underline{52} \ \underline{143} \ \underline{75} \ \underline{267}$

46:30 قالوا يقومنا انا سمعنا كتابا انزل من بعد موسى مصدقا لما بين يديه الى الحق و الى طريق مستقيم

46:31 يقومنا اجيبوا داعي الله و ءامنوا به يغفر لكم من ذنوبكم و يجركم من عذاب اليم

46:32 و من لا يجب داعي الله فليس بمعجز في الارض و ليس من دونه اولياء اولئك في ضلال مبين

The above verses are quotations from a group of jinn who listened to the verses recited by the Prophet of Islam. At 46:30 it seems that it is stated implicitly that only the Torah and the Qur'an were and are the direct words of God. At 46:31 and 46:32, داعي الله can mean both Muhammad and "كتبا" mentioned at 46:30, but since it does not seem, especially at 46:32, that the duration of the answer to داعي الله on the earth was only the duration of the life of the Prophet of Islam, it seems that the meaning of (داعي الله) 151 is the same 423) كتبا mentioned at 46:30:

$23 \times 192 \times \underline{423} \times 19 \times 19 + 643 \times 47 \times \underline{423} \times 19 \times 19 = 23 \times 19574237 \times \underline{423} \times 19 = 32 \ \underline{423} \ \underline{151} \ 46$

47:13 و كآين من قريه هي اشد قوه من قريتك التي اخرجتك اهلكنهم فلا ناصر لهم

Stronger than your city that drove you out, there were many cities that we destroyed without any help. It is clear that the meaning of (قريتك) 730 in this verse (47:13), is 47+730+65+13=19×15×3: مكه (65)

47:14 افمن كان على بينه من ربه كمن زين له سوء عمله و اتبعوا اهواءهم

In the commentary of Majma 'al-Bayyan, under the phrase كمن زين له سوء عمله has been quoted from Imam Abi Ja'far that the meaning is hypocrites



verse is «و في ثمود اذ قيل لهم تمتعوا حتى حين 1709» where its gematrical value is  $1913 \times 19 \times 19$ , or «و في ثمود اذ قيل لهم تمتعوا حتى حين 2279» where its gematrical value is  $4 \times 19 + 4 \times 68 \times 19$  (where  $68 = \text{حين}$ ).

As historical and cultural studies show (see, for example, Tafsir al-Mizan), the meaning of 53 (مأجوج) mentioned in the Qur'an in the two verses 18:94 and 21:96 is 1076 53 6 23 =  $19 \times \dots$ : ((1076) مغول, and  $19 + 72 \times 19 = 1387 = 96 + 94 + 1076 + 53 + 6 + 23 + 21 + 18$  (where 72 is the gematrical value of the word نوزده (Farsi word for nineteen, and title of a book) and  $19 = 7 + 8 + 3 + 1$ ).

Also in 18:90, the Qur'an states حتى اذا بلغ مطلع الشمس وجدها تطلّع على قوم لم نجعل من دونها سترا ie Until this time (ذوالقرنين), who is most likely the same as Cyrus) reached the far east where he found a (wild and) naked people. It is clear that historically most likely this 146 (قوم) is the same: ((1076) مغول  $18 + 146 + 1076 + 90 = 19 \times 70$

Historical research shows that the ذوالقرنين mentioned in the Qur'an (or separately in the form (10) ي (50) ن (200) ر (100) ق (30) ل (1) ا (6) و (700) ذ) is the same كورش (Cyrus) who was the savior of the children of Israel (or separately in the form: (((300) ش (200) ر (6) و (20) ك) 300 200 6 20 50 10 50 200 100 30 1 6 700 =  $19 \times \dots$ . In the Qur'an, only in Surah 18, 441 (ذوالقرنين) (706), which means 526 (كورش), is mentioned:  $\dots \times 19 = 526 \ 441 \ 706 \ 18$ .

18:83 يسألونك عن ذى القرنين قل سأتلوا عليكم منه ذكرا

They ask you about ذوالقرنين. Tell them, "Soon, I will read about him the Qur'an". If this translation is correct and the meaning of 921 (ذكرا) in it is 352 (قرآن), which seems to be so, it should be said that God has spoken in this verse as if the Qur'an or ذكر is in fact a لوح محفوظ (or safe tablet) that each time, on occasion, a part of that book is recited, and what we know as the Qur'an is in fact these embodied occasions (in the verse ما نُزِّل من القرآن ... it also seems that the Qur'an is something more than what has been chosen in part from it for revelation):  $67 \times 19 = 352 + 921$ . As it was said, in 18:83 the meaning of (10) ي (50) ن (200) ر (100) ق (30) ل (1) ا (6) و (700) ذ is: ((300) ش (200) ر (6) و (20) ك

83 20 6 200 300 700 10 1 30 100 200 50 10 50 18 =  $19 \times \dots$ . As the sum of the numerals of the surah and verse of 18:83 and the gematrical value of the verse, 3262, is a multiple of 19, the sum of the numerals of the surah and verse of 18:83 and the gematrical value of 526, كورش, is also a multiple of 19.

In ancient times, there have always been divine guides who have been the guides of the rulers of their time in an unpopular and marginal way. Referring to the contents of the history of the prophets, we find that خضر probably played a similar role for ذوالقرنين. In this regard, it seems that what

is meant by سبب, meaning the communication between ذوالقرنين and God or God with him, in Verses 85, 89, and 92, having a total of  $266=14\times 19=85+89+92$ , from Surah 18, which the gematrical value of these three verses add up to 2773, and the gematrical value of the three سببا mentioned in these three verses becomes 195, is خضر(1600),  $266\ 1600\ 2773\ 18=19\times\dots$  and  $\dots\times 19=266\ 1600\ 195\ 18$ , whom ذوالقرنين followed and obeyed, and in fact خضر was his leader and guide in what he did.

18:84 انا مكننا له فى الارض و ءاتينه من كل شىء سببا

Indeed, all over the earth, we gave power to ذوالقرنين and provided him with اسباب (or the means) of everything.

18:85 فأتبع سببا

So he followed a mediator (between God and himself). فأتبع(553).

85 1601 553 18=19×... : (خضرا(1601)

18:86 حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حامية و وجد عندها قوما قلنا يذا القرنين اما ان تعذب و اما ان تتخذ فيهم حسنا

Until, in the process of his conquests, he reached and stopped at the last point of the West, which was the impassable warm muddy sea. He found an ethnic group nearby. ((Probably) through our ambassador, who was the same سبب) We said to him: "O ذوالقرنين, you can torment them (in revenge for the oppression they have already done) or (with forgiving them) do good among them (, the benefit of your work is good manners with them)." (The gematrical value of this verse, with the word حامية rather than حمئه, is  $3\times 19\times 19+526\times 19$  in which 526 is the gematrical value of كورش.)

18:87 قال اما من ظلم فسوف نعذبه ثم يردّ الى ربه فيعذبه عذابا نكرا

18:88 و اما من ءامن و عمل صالحا فله جزاء الحسنى و سنقول من امرنا يسرا

ذوالقرنين said, "I will do this (that is, we will take good care). But whoever oppresses, we will repress him immediately, and in addition, when he turns to his Lord in the future, He will inflict an unprecedented punishment on him. As for him who believes and does righteous deeds, in addition to having a good reward with his Lord, we will take it easy for him."

18:89 ثم اتبع سببا

Following this, he followed the above-mentioned mediator. ثم اتبع(1013).

89 1601 1013 18=19×... : (خضرا(1601)

18:90 حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها سترا

Until this time he reached the far east where he found a (wild and) naked people.

18:91 كذلك و قد احطنا بما لديه خبرا

Thus we know all his events and conquests. (These verses refer to the conquests of Cyrus the Great from east and west (and north and south).)

18:92 ثم اتبع سببا

Following this, he again followed the mediator (ie خضر(1600)).

$18+1600+92=19\times 90$ )

Until he reached the space between the two mountains, at the foot of which he found a people who spoke another language.

They said, O ذوالقرنین, the Mongols are corrupting the earth (of us). Will you build a barrier between us and them if we bear the cost?

37:83 وَاِنَّ مِنْ شِيعَتِهِ لَابْرٰهِيْمَ

37:101 فبشرنه بغلم حلیم

8



There are many quotations that verse 60: 1 has been revealed about  
 حاطب(20) ابن(53) ابي(13) بلتعنه(507):  $19 \times \dots = 60 = 20 \times 3$

It is said that 60: 8 was revealed in response to the request of 103(اسماء)  
 from Prophet Mohammad to visit her polytheistic mother:  $9 \times 19 = 8 + 103 + 60$

بنى(62) النضير(1091): 59: 2 has been revealed about  
 الذين(791) and in it, with the phrase  $1091 \times 62 = 19 \times 59 \times 2 \times 277 + 19 \times 2 + 19$ , is referred to them:  
 $453 + 59 = 36 \times 90 + 307 + 791 + 1091 + 62 = 2 \times 19 \dots$

عبدالله(142) بن(52) There are many quotations that 59:11 was revealed about  
 بنى(13) who acted hypocritically in the story of النضير. In this verse, he is  
 referred to by the phrase الذين(791) نافقوا(238):  
 $59 + 791 + 238 + 142 + 52 + 13 + 11 = 19 \times \dots$

58:8 الم تر الى الذين نهوا عن النجوى ثم يعودون لما نهوا عنه و يتنجون بالاثم و العدوان و  
 معصيت الرسول و اذا جاءوك حيوك بما لم يحيك به الله و يقولون فى انفسهم لولا يعذبنا الله بما  
 نقول حسبهم جهنم يصلونها فبئس المصير

Have you not seen those (hypocrites and Jews) who were forbidden from  
 whispering (and talking in the ear) and returned to what they were  
 forbidden to, and whisper sin, enmity, and disobedience to the Messenger,  
 and when they pass over you in a way, they greet you in a manner contrary  
 to what God does (that is, instead of السلام عليك, they say السام عليك, which  
 means "Death to you" and pretend that they have said السلام عليك) and say  
 among themselves, so why does God not punish us for what we say? (They  
 should not hurry because) Hell is enough for them to taste, and what a  
 miserable destiny! What is mentioned in this verse with the phrase  
 السام(132) عليك(130): is the phrase (حيوك(44) بما(43) لم يحيك(118) به(7) الله(66)  
 $58 + 44 + 43 + 118 + 7 + 66 + 132 + 130 + 8 = 19 \times \dots$

58:14 الم تر الى الذين تولوا قوما غضب الله عليهم ما هم منكم و لا منهم .....

In this verse, God speaks of the friendship of the hypocrites with the Jews  
 and says, "Do you not see those (ie hypocrites) who are friends with the  
 people (ie the Jews) whom God has angered, and they are neither of you  
 nor of them?" This last phrase naturally expresses the condition of the  
 hypocrites that the hypocrites (the first "they") are neither from you nor  
 from them (ie the Jews). But some commentators say that the last phrase  
 means that the Jews (the first "they") are neither from you nor from them,  
 ie the hypocrites. By code research, it becomes clear that the same first  
 interpretation is correct, and in this verse, the pronoun هم(45) (which has  
 come as an independent word) in the phrase و(6) هم(45) منكم(150)

135) منهم (31) لا), refers to 791) الذين) which refers to the hypocrites:  
 $(1458) \times 19 = 791 + 45$  and  $\dots \times 19 = 14 \ 41 \ 791 \ 150 \ 6 \ 31 \ 135 \ 58$

It is narrated that the verse 58:22 was revealed about (52) بن (91) عبيده (13) ابى (13) جراح) who killed his father in the battle of Badr:  
 $\dots \times 19 = 22 + 13 \ 91 \ 52 \ 212 + 58$

God says in 53:24: Does man have what he desires? And in 53:25 He says that house and this house belong to God, and in 53:26 He says, **وكم من ملك** في السموات لا تغنى شئاً إلا من بعد ان يأذن الله لمن يشاء و يرضى And how many angels are in the heavens, whose intercession is of no avail except after God gives permission to the angels to intercede for whomever He wills and is pleased with. The last verse could also be translated in this way that there are many angels in the heavens whose intercession is useless unless God gives permission to intercede to any of the angels He wants and is pleased with. The first translation, which seems to be the correct translation, requires the reversal of the pronoun 50) ن (40) م (90) من) in **53:26** to 50) ن (60) س (50) ن (1) ل (30) ا (1) (الانسن (192) mentioned in 53:24):  
 $19 \times 19 = 26 + 192 + 90 + 53$  and  
 $1910243940 \times 26 \times 19 = 2 \times 19 + 5025329 \times 53 \times 19 = 1 \ 30 \ 1 \ 50 \ 60 \ 50 + 40 \ 50$

The two verses 52:45 and 52:46 follow each other in terms of the topic and are actually one sentence (and about the Quran's prophecy about the day of the Battle of Badr), and maybe that is why the gematrical value of these two verses together is equal to  $14 \times 19 \times 19 = 266 \times 19 = 5054$  (which also  $14 = 6 + 6 + 2 = 4 + 5 + 0 + 5$ )

68:10 و لا تطع كل حلاف مهين

And don't obey all lowly swearers. In the Tafsir, there are various quotations that **105** مهين) (حلاف (119) in verse 68:10 means (52) بن (50) وليد (52) بن (71) اسود (71) بن (52) عبد (76), or (711) بن (52) شريق (610), or (مغيره (1255), (يعوث (1516). But the context of the verse by bringing word **كُل** is conveying that the meaning of the verse is all of them,

$10 + 71 \ 52 \ 76 \ 1516 + 711 \ 52 \ 610 + 50 \ 52 \ 1255 + 119 \ 105 + 68 = 19 \times \dots$

72:7 و أَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا

It seems that this verse is a part of the quote of the jinn who have dealt with the Prophet of Islam to other jinn that "A group of people, like you, did not think that God would send someone as a prophet". Such a translation requires that the meaning of **14** (احدا) in 72:7 is 92) محمد),  $19 - 19 \times 19 + 19985 \times 19 \times 19 = 7 \ 92 \ 14 \ 72$ , and **96** أَنَّهُمْ) in 72:7 returns to 142) الانس (90) من (234) رجال) in the verse before this verse,  $\dots \times 19 = 7 \ 142 \ 90 \ 234 \ 96 \ 72$  (985 is the gematrical value of (وثنيق زاده انصارى).

73:16 فعصى فرعون الرسول فأخذنه اخذا وببلا

So Pharaoh disobeyed the messenger, so we took a severe revenge on him.

It is clear that 327)الرسول( in 73:16 means موسى(116):

73+327+116+16=19×14×2. In fact, the meaning of 73:16 is (250)فعصى

فرعون(406) موسى(116) فأخذنه(1436) اخذا(1302) وببلا(49),

73+49+1302+1436+116+406+250+16=19×192=19×116+19×19×4, or

73+49+1302+1436+116+406+250+16=19×192=19×116+19×19×4, or  
19×1912×19×19. which has the gematrical value of

77:48 و اذا قيل لهم اركعوا لايركعون

It has been said that 77:48 was revealed about the tribe of 690)تقيف( who refused to bend as ركوع, and as a rule the pronoun 45)هُم( should refer to them: ...×19=48 690 45 77. Seemingly 77:48 says: «و اذا قيل لتقيف اركعوا»

لايركعون»(2253=): 77=19×... 48 2253 77=19×... لايركعون».

90:1 لا اقسم بهذا البلد 90:2 وانت حل بهذا البلد 90:3 و والد و ما ولد

I swear by Hijaz, where you reside, and I swear by Ibrahim, the father, and by Arab, the son of Ishmael. The gematrical value of 90:1 is equal to

53×19. The meaning of the first two verses is (6)و (21)بحجاز (232)لاقسم

انت(451) حل(38) بحجاز(21): 232 21 6 451 38 21=19×... The text of the last

verse is 40 41 6 41 6=19×19×...: (40)ولد(41) ما(6) والد(41) و. The meaning of 41)والد( in 90:3 is 3 258 41 90=19×...: ابراهيم(258):

اسماعيل(211): (40)ولد(41) ما(6) in 90:3 is 272)عرب( who is the son of:

3 272 81 90=19×...+19×19×2 and 1912×19×19=272+41 40 and

19+12×19×19=211+40 41. The address of 90:2 is to Muhammad and

seemingly it says: (6)محمد(92) حل(38) بهذا(708) البلد(67):

2 67 708 38 92 6 90=19×.... And the meaning of هذا البلد in 90:2 is Hijaz and

it seems to say 2 21 38 451 6 90=19×...: (21)بحجاز(38) حل(451) انت(6) و (in

the last expression, the place of 2 and 90 can be changed and still have a multiple of 19).

90:6 يقول اهلك ما لا لبدا

He says I wasted a lot of money. It has been said that this was the

statement of حارث بن نوفل بن عبد مناف يقول» That is, the meaning of 90:6 is «يقول»

«حارث بن نوفل بن عبد مناف اهلك ما لا لبدا» which has the gematrical value of

1937 and for it we have ...×19=6+1937+90.

92:5 فأما من اعطى و اتقى

Then but the person who gave gifts and benevolence and choosed piety.

There are several quotes that this verse was revealed about Abu Bakr. That

is, in 92:5, what is meant by 511)اتقى( و(6) اتقى(90) من(90) اعطى(90) is ابوبكر(231),



the crooked-hearted people look for metaphors and their interpretations in order to seek sedition, while no one knows their interpretations except both God and those who are firm in knowledge who say that we believe in the book that has come from our God in its entirety (both strong and metaphorical), and no one except the wise men reminds.

The verse is in such a way that the second part of it can also be translated as follows: ..... while no one knows their interpretations except God, and those who are firm in knowledge say that we believe in the book that has come from our God in its entirety (both strong and metaphorical), and no one except the wise men reminds.

What is the real meaning of the verse has been the source of disagreement among commentators. But it seems that God Himself finally determines that the meaning is the same as the first translation, because there is no

successful code research on the phrase «هو الذي انزل عليك الكتب منه آيت» محكمت هن ام الكتب و اخر متشبهت فاما الذين في قلوبهم زيغ فيتبعون ما تشبه منه ابتغاء الفتنة و ابتغاء تأويله و ما يعلم تأويله الا الله و يقولون الرسخون في العلم ءامنا به كل من عند ربنا و ما يذكر هو (11) الذي (741) انزل (87) عليك (130) «الا اولوا الالبب الكتب (453) منه (95) آيت (412) محكمت (508) هن (55) ام (41) الكتب (453) و (6) اخر (801) متشبهت (1147) فاما (122) الذين (791) في (90) قلوبهم (183) زيغ (1017) فيتبعون (618) ما (41) تشبه (707) منه (95) ابتغاء (1405) الفتنة (566) و (6) ابتغاء (1405) تأويله (452) و (6) ما يعلم (191) تأويله (452) الا (32) الله (66) و (6) الرسخون (947) في (90) العلم (171) و (6) يقولون (202) ءامنا (93) به (7) كل (50) من (90) عند (124) ربنا (253) و (6) in relation to 3:7 we have  

$$\dots \times 19 = 66 \ 44 \ 32 \dots \underline{93} \ \underline{202} \ \underline{6} \ \underline{171} \ \underline{90} \dots \underline{741} \ \underline{11} \text{ and}$$

$$\dots \times 19 = 7 \ 66 \ 44 \ 32 \dots \underline{93} \ \underline{202} \ \underline{6} \ \underline{171} \ \underline{90} \dots \underline{741} \ \underline{11} \ 3.$$

93:3 كل (50) الطعام (151) كان (71) حلاً (39) لبني (92) اسرئيل (302) الا (32) ما (41) حرم (248) اسرئيل (302) علي (110) نفسه (195) من (90) قبل (132) ان (51) تنزل (487) التوريه (652) قل (130) فأتوا (488) بالتوريه (654) فأتوا (517) ها (6) ان (51) كنتم (510) صدقين (254)

The meaning of 302 (اسرئيل) in this verse is 188 (يعقوب). The gematrical value of these two words is equivalent to each other, that is, they can be substituted for each other in each expression that becomes multiple of 19. This verse is made up of four parts as follows: «كل الطعام كان حلاً لبني اسرئيل» having the gematrical value 705, «الا ما حرم اسرئيل علي نفسه» having the gematrical value 928, «من قبل ان تنزل التوريه» having the gematrical value 1412, «قل فأتوا بالتوريه فاتلوها ان كنتم صدقين» having the gematrical value 2610. The verse can be translated in the following two ways, which have only a little difference from each other in appearance, but ultimately convey the same meaning: "All foods were halal for Bani Israel, except for what Jacob had forbidden himself before the revelation of the Torah. Say, if you are telling the truth, bring the Torah and read it.", "All foods were halal before

the revelation of the Torah to Bani Israel, except for what Jacob forbade himself. Say, if you are telling the truth, bring the Torah and read it."

The order of the verse mostly refers to the first translation:

$19 \times 19 + \dots \times 19 \times 19 \times 19 = 705\ 928\ 1412\ 2610$ , and when we replace

302) (اسرئيل) with 188) (يعقوب) in the second phrase, we have:

$\dots \times 19 = 705\ 814\ 1412\ 2610$ . Also, for word by word of the verse we have:

$\dots \times 19 = 50\ 151\ 71\ 39\ 92\ 302\ 32\ 41\ 248\ 302\ 110\ 195\ 90\ 132\ 51\ 487\ 652\ 130\ 488\ 654\ 517$

6 51 510 254. And whenever we replace the second word اسرئيل with يعقوب

in the verse, we have:

$19 \times 19 + \dots \times 19 \times 19 \times 19 = 50\ 151\ 71\ 39\ 92\ 302\ 32\ 41\ 248\ 188\ 110\ 195\ 90\ 132\ 51\ 487\ 652\ 130\ 488\ 654\ 517\ 6\ 51\ 510\ 254$

Also, by inserting the surah number and the verse number, we have:

$\dots \times 19 = 93\ 50\ 151\ 71\ 39\ 92\ 302\ 32\ 41\ 248\ 302\ 110\ 195\ 90\ 132\ 51\ 487\ 652\ 130\ 488\ 654\ 517\ 6\ 51\ 510\ 254\ 3$

And if we write يعقوب instead of اسرئيل, we have:

$\dots \times 19 = 93\ 50\ 151\ 71\ 39\ 92\ 302\ 32\ 41\ 248\ 188\ 110\ 195\ 90\ 132\ 51\ 487\ 652\ 130\ 488\ 654\ 517\ 6\ 51\ 510\ 254\ 3$

But the second translation, which refers more to the form of the verse as

كل(118) الطعام(286) كان(145) حلاً(90) لبني(208) اسرئيل(436) من(166) قبل(211)

ان(92) تنزل(604) التوريه(846) ألا(71) ما(80) حرم(329) يعقوب(337) علي(217)

نفسه(329) قل(205) فأتوا(587) بالتوريه(852) فاتلو(649) ها(39) ان(92) كنتم(644)

415) (صدقين) can also be true (the numbers shown are the total gematrical values):

$\dots \times 19 = 415\ 644\ 92\ 39\ 649\ 852\ 587\ 205\ 329\ 217\ 337\ 329\ 80\ 71\ 846\ 604\ 92\ 211\ 166\ 436\ 208\ 90\ 145\ 286\ 118$

3:122 اذ همت طائفتان منكم ان تفشلا و الله وليهما و على الله فليتوكل المؤمنون

In this verse, God refers to the two sects of بنو سلمه and بنو حارثه who wanted to slack off in the war while there was no place for them to slack off when God was their helper. But the appearance of the verse is expressed in such a way that some have imagined that God is saying that God is their helper because of their laziness, while the meaning of the verse is that while God is their helper, they should not have been lax. In other words, the meaning of الله وليهما actually is لكن الله وليهما. Therefore, it can be said that the meaning of the verse is this at all: اذ همت بنو سلمه و بنو حارثه ان تفشلا و لكن الله: الله وليهما و على الله فليتوكل المؤمنون. The total gematrical value of this expression is  $321 \times 19$ . (Marginal note: I once asked my sister to ask one of her former college classmates to make me a computer program that would quickly find the numerical value of words in sentences by assigning numerical values to letters. Now I realized that in this program it has been neglected to consider a place for ؤ while it should have been given a position equal to و, and therefore the program assumes a zero value for ؤ, while the gematrical value of ؤ is equal to the gematrical value of 6) (و). Because I didn't know about this issue, I gave the whole sentence اذ همت بنو سلمه و بنو حارثه ان تفشلا و

لكن الله وليهما و على الله فليتوكل المؤمنون to the program and the program gave the numerical value of 4218 which is a multiple of 19. First, I believed that God has confirmed this meaning of the verse. But I noticed that the value of ؤ in this sentence is considered to be zero. When I gave it the correct value of 6, it did not return a multiple of 19. But when I gave the total gematrical value of the letters in the program, I realized that the total gematrical value of the sentence truly is steel a multiple of 19. This and several similar cases throughout the research clearly show that the Qur'an is dynamically and livingly guiding me to find the truth (even if at first a mistake has been made). Is it possible not to love such a living God?)

3:135 و الذين اذا فعلوا فحشه او ظلموا انفسهم ذكروا الله فاستغفروا لذنوبهم و من يغفر الذنوب الا الله و لم يصروا على ما فعلوا و هم يعلمون

It has been said that this verse was revealed about بهلول نباش (one who digged up graves and stole the shrouds of the dead), because this man, in one of his robberies, dug up the grave of a girl from the انصار, and took the body out and took out her shroud. He opened it - he found a white and beautiful body - Satan made adultery with her appear in his eyes, and he committed adultery with her, then he regretted it, and came to the Messenger of God (محمد) and explained the situation to him, but the Messenger of God rejected him, and he withdrew from the people, and worshiped and prayed far away from the people in the mountains of Medina, until God accepted his repentance and verses from the Qur'an were revealed about him.

God seems to confirm this issue: the sum of the gematrical value of الذين to the end of the verse (10198) and 3 and 135 is a multiple of 19, and this shows that الذين is referring to a specific person who is most likely بهلول (73) نباش (353) that the whole verse 3:135 was revealed about him:  
 $\dots \times 19 = \underline{135} \ 353 \ 73 \ 3$