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 ابی. 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 ابی 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 المنفقين لايعلمون

In this verse, God has quoted the quotation of عبد الله بن ابی, in which عبد الله بن ابی 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 الاذل(762), as 762+207=19×51 (عبد الله بن ابی 207) and secondly, He does not introduce only Muhammad as الاعز, but, since the continuation of the verse says و لله العزه و لرسوله و للمؤمنين, He is in fact introducing رسوله(301), الله(66), and المؤمنين(227) (whose sum of their gematrical values is 594) as الاعز(109): 109+594=19×19×192 (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 41×19).

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 من(90) روحا(215) نا(51) امر(241) the same قرءان(352), and some consider it the same 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 لانُزّل هذا القرءانُ 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+14×14×19×192×43×14×14×19×19+2×43×43×14×14×19×19+31×43×43×14×14×19×19=31 331 233 43 and ...×19=31 331 2144 43

43:26 و اذ قال ابرهيم لابيه و قومه اننى براءٌ مما تعبدون 43:27 الا الذى فطرنى 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 كلمةً باقيةً فى عَقِبِه لعلهم يَرجِعون
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, and الا الذى فطرنى is like الا الله. So in 43:26, the meaning of اننى براء مما تعبدون, with the gematrical value 928,
is لا اله, with the gematrical value of 67, ...×19=26 67 928 43, and in 43:27 the meaning of الا الذى فطرنى, with the gematrical value 1122, is الا الله, with the gematrical value 98, ...×19=27 98 1122 43. That is, the meaning of the phrase اننى براء مما تعبدون الا الذى فطرنى with the gematrical value 2050, is the same لا اله الا الله with the gematrical value 165, ...×19=2050 165. So, in 43:28, the meaning of كلمةً باقيه, with the gematrical value 213, is the same اننى براء مما تعبدون الا الذى فطرنى, with the gematrical value 2050: ...×19=28 2050 213 43, or in better words, in 43:28, the meaning of كلمةً باقيه, with the gematrical value 213, is the same لا اله الا الله, with the gematrical value 165: ...×19=28 165 213 43.

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: 14×19+1410×165×19=16 206 44, and 14×19=16+206+44 (165 is the gematrical value of لا اله الا الله).

In 44:18, 116)موسى) calls himself as :(101) امين(296) رسول
18 116 296 101 44=19×19×19×64296764+19×1919, and 27×19= 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 دنیا 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 مبارک night or nights, general affairs are sent down and opened.

The gematrical value of قدر is 16×19 (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 :(335)القدر (75)لیلهٔ
335 75=19×3965. The gematrical value of the Qur'anic phrase انا انزلنه فی لیله مبرکه is 33×19.

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 لیله 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)فی(143) انزلنه(52)انا), 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

...×19=**23** 90 143 52+**21** 90 143 52+**19** 90 143 52,

...×19=3 **23** 90 143 52 44+3 **21** 90 143 52 44+3 **19** 90 143 52 44,

...×19=1 **23** 90 143 52 97+1 **21** 90 143 52 97+1 **19** 90 143 52 97, and

...×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 ...×19=**21** 90 143 52,

...×19=3 **21** 90 143 52 44, ...×19=1 **21** 90 143 52 97, and

...×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=19×6981, and 27 23×19=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=19×12×2437, and 19+513×19×19=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×... :قدر, and

19+47×19+47×19×19+2×47×1047×19+630×165×47×1047×19=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 is انا انزلنه فی لیله with the gematrical value of 360 (equal to the straightforward approximation of the days of the year whose affairs are determined in لیلة القدر) and we have ...×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 الف شهر (thousand months). Perhaps الف شهر with the gematrical value of 616 has a prominent feature in 97: 3: 19+2704×19×19=3 616 97, and if we symbolically add the gematrical value of 97: 3 to 1000 (which is the same الف) we will have 154×19=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 الف شهر) and 410 ,ليلة القدر, is equal to the gematrical value of 97:5,سلام هی حتی مطلع الفجر, which itself is equal to 54×19.
44: 3 declares that انا انزلنه فی ليله مبركه انا كنا منذرين. The gematrical value of فی 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 × 1173 × 19 + 111577 × 90 × 19 = 52 143 75 267. (75) Al-Qadr (267), (and also the same two parts) we have:
3×19×19+111577×1173×19+111577×90×19=52 143 75 267

46:30 قالوا يقومنا انا سمعنا كتبا انزل من بعد موسى مصدقا لما بين يديه الى الحق و الى طريق مستقيم
46:31 يقومنا اجيبوا داعى الله و ءامنوا به يغفر لكم من ذنوبكم و يجركم من عذاب اليم
46:32 و من لايجب داعى الله فليس بمعجز فى الارض و ليس من دونه اولياء اولئک فى ضلل 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, داعى 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 داعى الله on the earth was only the duration of the life of the Prophet of Islam, it seems that the meaning of **151**)داعىالله) is the same 423)كتباً) mentioned at 46:30:
23×192×423×19×19+643×47×423×19×19=23×19574237×423×19=32 423 **151** 46

47:13 و كأين من قريه هى اشد قوه من قريتک التى اخرجتک 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 730)قريتک) in this verse (47:13), is 47+730+65+13=19×15×3 :(65)مكه

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

(or according to the Qur'anic script, :((330)منفقين
14 330 47=19×1047×14×1917×80

47:38 ... و ان تتولوا یستبدل قوماً غیرکم ثم لایکونوا امثلکم
And if you turn away, God will replace you with a people other than you, who will not be like you. It is narrated that the Prophet of Islam introduced the people mentioned in this verse as the people of Salman Farsi, that is, the people of Persia (or فارس). In other words, قوما غیرکم with the gematrical value 1417 means فارس with the gematrical value 341:
3×19+2×47×19=38+341+1417+47, and
53×1925×1047×19603×15×262×1047×19=38 341 1417 47 (where 262 = ایران)

48:26 ... فانزل سکینته علی رسوله و علی المؤمنین و الزمهم کلمه اتقوی ...
There are many quotations that 547)التقوی (19×5=95)کلمه) is the same (31)لا (36)اله (32)الا (66)الله:
547 95+66 32 36 31=19×1655727=19×642×642×4+19×642×11+19×9
where 642 is the gematrical value of کلمه‌التقوی, and 165 is the gematrical value of لااله‌الاالله. Also, quoted from Kafi, Imam Sadegh believes that کلمه‌التقوی is the same faith, which is written in the Qur'anic script as لااله‌الاالله): 48+642+101+26=19×43 (and in fact faith in 101)ایمن)

49:12 ... و لایغتب بعضکم بعضا ایحب احدکم ان یأکل لحم اخیه میتا ...
It is stated in several different quotations that this verse was revealed about the backbite done about :(181)سلمان
12 181 49=19×181×181×198×19×181+19×181+19×1919

51:43 و فی ثمود اذ قیل لهم تمتعوا حتی حین
In the interpretation of this verse, it is said that after the people of ثمود killed the female camel which had miraculously come out of the mountain, صالح, the prophet of this people, gave them three days respite to repent, and they did not do so and were subjected to God's torment. It is explicitly stated in the verse that they should be happy and enjoy until «حین», and we know that happiness and enjoyment are in conflict with quick repentance to remove the torment. On the other hand, the word «حین» in the Qur'an is often used, as a time constraint, to refer to the time of resurrection. It seems that this verse also refers to the same year of the Day of Judgment (probably 1709 AH and 2279 AD), and thus this verse and the next two verses indicate that the people of ثمود were asked to obey God while enjoying until the Day of Judgment, but they disobeyed the command of the Lord, and they were tormented.
Thus, probably in 51:43 the meaning of 68)حین)) is 1709 or 2279,
...×19=43 1709 68 51 and ...×19=43 2279 68 51, and the meaning of the

verse is «و فی ثمود اذ قیل لهم تمتعوا حتی حینَ 1709» where its gematrical value is 1913×19×19, or «و فی ثمود اذ قیل لهم تمتعوا حتی حینَ 2279» where its gematrical value is 4×19+4×68×19 (where 68 = حین).

As historical and cultural studies show (see, for example, Tafsir al-Mizan), the meaning of 53)مأجوج(6) و(23)یأجوج) mentioned in the Qur'an in the two verses 18:94 and **21:96** is 1076 53 6 23=19×... :((1076)مغول, and 19+72×19=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 حتی اذا بلغ مطلع الشمس وجدها تَطلُعُ علی قوم لم نجعل من دونها سترا ie Until this time (ذوالقرنین, 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=19×70

Historical research shows that the ذوالقرنینِ mentioned in the Qur'an (or separately in the form (10)ی (50)ن (200)ر (100)ق (30)ل (1)ا (6)و (700)ذ 50)ن)) is the same کورش (Cyrus) who was the savior of the children of Israel (or separately in the form :(((300)ش (200)ر (6)و (20)ک
300 200 6 20 50 10 50 200 100 30 1 6 700=19×.... In the Qur'an, only in Surah 18, 441)القرنین (706)ذو), which means 526)کورش), is mentioned: ...×19=**526** 441 706 18.

18:83 یسءلونک عن ذی القرنین قل سأتلوا علیکم منه ذکرا

They ask you about ذوالقرنین. Tell them, "Soon, I will read about him the Qur'an". If this translation is correct and the meaning of 921)ذکرا) in it is 352)قرءان), which seems to be so, it should be said that God has spoken in this verse as if the Qur'an or ذکر 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 نُنَزلّ من القرءان ما هو شفاء ... it also seems that the Qur'an is something more than what has been chosen in part from it for revelation): 67×19=352+921. As it was said, in 18:83 the meaning of (10)ی (50)ن (200)ر (100)ق (30)ل (1)ا (10)ی (700)ذ 50)ن) is :(300)ش (200)ر (6)و (20)ک
83 **20 6 200 300** 700 10 1 30 100 200 50 10 50 18=19×.... 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 ,کورش, 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 ذوالقرنین. 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**=14×19=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 ,(1600)خضر
266 1600 2773 **18**=19×... and ...×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 مكنا 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). ((553)فأتبع
85 1601 553 18=19×... :(1601)خضرا)

18:86 حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حاميه 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 حاميه rather than حمئه, is 3×19×19+526×19 in which 526 is the gematrical value of كورش.)

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

18:88 و اما من ءامن و عمل صلحا 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. («(1013)ثمأتبع»
89 1601 1013 18=19×... :(1601)خضرا)

18:90 حتى اذا بلغ مطلع الشمس وجدهاتَطلُعُ 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 كذلک و قد احطنا بما لديه خُبرا

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 .((1600)خضر
18+1600+92=19×90))

18:93 حتى اذا بلغ بين السدين وجد من دونهما قوما لايكادون يفقهون قولا
Until he reached the space between the two mountains, at the foot of which he found a people who spoke another language.
18:94 قالوا يذاالقرنين ان يأجوج و مأجوج مفسدون فى الارض فهل نجعل لک خرجا على ان تجعل بيننا و بينهم سدا
They said, O ذوالقرنين, the Mongols are corrupting the earth (of us). Will you build a barrier between us and them if we bear the cost?

The main slogan of Islam is لا اله الا الله with the distinctive gematrical value of 5)ه (30)ل (30)ل (1)ا (1)ا (30)ل (1)ا (5)ه (30)ل (1)ا (1)ا (30)ل), and the number corresponding to the distinctive gematrical value of this expression, ie 5 30 30 1 1 30 1 5 30 1 1 30, is a multiple of 15×19. The monotheistic phrase لا اله الا الله appears in two places in the Qur'an, 37:35 and 47:19. If the two numbers 35 37 and 19 47 represent these two verses containing لا اله الا الله, the sum of them with the number 30 1 1 30 5 1 30 1 1 30 30 5, which represents لا اله الا الله, will be a multiple of 19. And even if, in order to emphasize more that these two verses contain لا اله الا الله, we put the gematrical value of this phrase, 165, between the numerals of the surah and the verse, and add the two obtained numbers 35 165 37 and 19 165 47 with the above number that we said represents لا اله الا الله, with more emphasis, a multiple of 19 will be obtained, because, in fact, a multiple of 12×19×19 will be obtained. And if we subtract the two numbers 35 37 and 19 47, as a sign of pure monotheism and everywhere presence, from the sum of the last two numbers, ie 35 165 37 and 19 165 47, we get a multiple of 15×19 as at the beginning of this paragraph.

37:83 و انّ من شيعته لابرهيم
This verse appears immediately after the collection of verses about نوح and at the beginning of the collection of verses about ابراهيم, and it is associated with the fact that this verse says that ابراهيم was the شيعه of نوح. But according to the argument of Tafsir al-Mizan, in the Qur'an, شيعه means a follower of someone, whether this person is before the follower or after him/her. Therefore, it is probable that God means that ابراهيم was someone in the path of محمد (and was his شيعه), that is, the pronoun 5)ه) goes back to محمد(92), and the meaning of verse is و انّ من شيعه محمد 83 92 5 37=19×... , with the gematrical value of 4×12×19=912 لابرهيم.

37:101 فبشرنه بغلم حليم
There are many quotations that this good news is the birth of 211)اسمعيل) (not اسحق) (and consequently the sacrifice or ذبيحه of ابراهيم was اسماعيل not اسحاق whose good news was given later): 1958479×19=101 211 37

There are many quotations that verse 60: 1 has been revealed about حاطب(20) ابن(53) ابی(13) بلتعه(507): ...×19=60 20 53 13 507 1

It is said that 60: 8 was revealed in response to the request of (اسماء103) from Prophet Mohammad to visit her polytheistic mother: 9×19=8+103+60

59: 2 has been revealed about :(1091)بنی(62) النضیر
1091 62=19×59×2×277+19×2+19, and in it, with the phrase (791)الذین (كفروا(307) من(90) اهل(36) الكتب(453)) is referred to them:
...×19=2+62 1091+791 307 90 36 453+59

There are many quotations that 59:11 was revealed about (52)بن (142)عبدالله (13)ابی) who acted hypocritically in the story of بنی‌النضیر. In this verse, he is referred to by the phrase :(238)نافقوا (791)الذین
59+791 238+142 52 13+11=19×...

58:8 الم تر الی الذین نُهوا عن النجوی ثم یعودون لما نهوا عنه و یتنجَون بالاثم و العدوان و معصیت الرسول و اذا جاءوک حیوک بما لمیحیک به الله و یقولون فی انفسهم لولا یعذبنا الله بما نقول حسبهم جهنم یصلونها فبئس المصیر

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 علیک, they say السام علیک, which means "Death to you" and pretend that they have said السلام علیک) 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 (حیوک(44) بما(43) لمیحیک(118) به(7) الله(66) السام(132) علیک(130)) is the phrase :
58+44 43 118 7 66+132 130+8=19×...

58:14 الم تر الی الذین تولوا قوما غضب الله علیهم ما هم منکم 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 (هُم45) (which has come as an independent word) in the phrase (ما(41) هم(45) منکم(150) و(6)

135)منهم (31)لا), refers to 791)الذين) which refers to the hypocrites:
(1458)×19=791+45 and ...×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 212)جراح) who killed his father in the battle of Badr:
...×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, و كم من ملک فی السموت لاتغنی شفعتهم شیءا الا من بعد ان یأذن الله لمن یشاء و یرضی 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)مَن)) in **53**:**26** to 50)ن (60)س (50)ن (1)ا (30)ل (1)ا) (192)الانسن)) (mentioned in 53:24):
19×19=**26**+192+90+**53** and
1910243940×**26**×19=2×19+5025329×**53**×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 14×19×19=266×19=5054 (which also 14=6+6+2=4+5+0+5)

68:10 و لاتطع کل حلّاف مهین

And don't obey all lowly swearers. In the Tafsir, there are various quotations that **105**)مهین (**119**)حلاف) in verse 68:10 means (52)بن (50)ولید 1255)مغیره), or 610)شریق (52)بن (711)اخنس), or (76)عبد (52)بن (71)اسود 1516)یغوث). But the context of the verse by bringing word کُل 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×...

72:7 و اَنّهم ظنوا کما ظننتم ان لن یبعث الله احدا

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),
19-19×19+19985×19×19=7 92 **14** 72, and **96**)اَنّهُم) in 72:7 returns to 142)الانس (90)مِن (234)رجالٌ) in the verse before this verse,
...×19=7 142 90 234 **96** 72 (985 is the gematrical value of وثیق زاده انصاری).

73:16 فعصى فرعون الرسول فأخذنه اخذا وبيلا

So Pharaoh disobeyed the messenger, so we took a severe revenge on him. It is clear that 327)الرسول) in 73:16 means :(116)موسى
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) وبيلا(49),
73+49+1302+1436+**116**+406+250+16=19×192=19×**116**+19×19×4, or
فعصى فرعون موسى بن عمران فأخذنه اخذا وبيلا which has the gematrical value of 19×1912×19×19.

77:48 و اذا قيل لهم اركعوا لايركعون

It has been said that 77:48 was revealed about the tribe of 690)ثقيف) 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 لثقيف اركعوا
48 2253 77=19×... :(2253=)«لايركعون».

90:1 لا اقسم بهذا البلد 90:2 و انت 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 بحجاز(21) لااقسم(232)
232 21 6 451 38 21=19×... :(21)بحجاز (38)حل (451)انت. The text of the last verse is 40 41 6 41 6=19×19×... :(40)ولد (41)ما (6)و والد(41). The meaning of 41)والد) in 90:3 is 3 258 41 90=19×... :(258)ابرهيم. The meaning of 81=) (40)ولد (41)ما) in 90:3 is 272)عرب) who is the son of :(211)اسمعيل
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 :(67)البلد (708)بهذا (38)حل (92)محمد (6)و
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 اهلكت مالا 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. That is, the meaning of 90:6 is «يقول حارث بن نوفل بن عبد مناف اهلكت مالا لبدا» which has the gematrical value of 1937 and for it we have ...×19=6+1937+90.

92:5 فاَما مَن 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 (6)و (90)اعطى (90)مَن) is ,(231)ابوبكر

5 **231** 511 6 90 90 92=19×19×...+19, or it seems that the theme of 92:5 is 5 231 122 92=19×... ,(231) ابوبکر(122) فاَما.

92:18 الذی(741) یؤتی(426) مالَه(76) یتزکی(447)

The one who gives his property for his cultivation.

...×19=741 426 76 447and ...×19=19+60427×741=426 76 447 (in which also 19=7+2+4+0+6). There are several quotes that this verse was revealed about ابو دحداح. That is, it seems that the meaning of 92:18 is (25)دحداح (9)ابو 18 447 76 426 25 9 92=19×... ,(447) یتزکی(76) ماله(426) یؤتی, and because الذی comes back to the word الاتقی in the verse before this verse, i.e. 92:17, to ensure that 92:18 was revealed about this person, the situation has been arranged such that in the text of verse 92:17 we can put ابو دحداح instead of الاتقی so that the text of the verse becomes «و سیجنبها ابو دحداح» (and Abu Dahdah seeks distance from the fire), which has the gematrical value of 9×19.

95:3 و هذا البلد الامین

It seems that the meaning of 132)الامین(67) البَلَد(706) هذا) in 95:3 is ,(19)حجاز 3 **19** 132 67 706 95=19×..., and apparently the theme of 95:3 is (6)و 3 6 706 50 95=19×... ,(50) الحجاز(706) هذا.

111:4 و امرأته حماله الحطب

In this verse, Abulhab's wife, 83)جمیل (41)ام) (whose name is marked, ...×19=41 83), is condemned by God. Therefore, it seems that 111:4 is saying that ,(50)الحطب (84) حماله(83) جمیل(41) ام(647) امرأته(6)و 111+50+84+83+41+647+6+4=19×... and ...×19=4 6 647 41 83 84 50 111 and ...×19=50 84 83 41 647 6.

Verse 3:3 directly and indirectly refers to the revelation of القرءان and التوره (of course, if the spelling of التوریه is not considered) and الانجیل. The sum of the total gematrical values of these three words is equal to 19×19+66×19, where 66 is the gematrical value of الله.

In the Qur'an, there are several surahs named after different prophets, among them only three are اولوالعزم: نوح, ابراهیم, and محمد. Surah نوح has 28 verses and the gematrical sequential value of نوح is also 28. Surah ابراهیم has 52 verses and the gematrical sequential value of ابراهیم is also 52. Surah محمد has 38(=2×19) verses and the gematrical sequential value of محمد is also 38.

3:7 هو الذی انزل علیک الکتب منه ءایت محکمت هن ام الکتب و اخر متشبهت فاما الذین فی قلوبهم زیغ فیتبعون ما تشبه منه ابتغاء الفتنه و ابتغاء تأویله و مایعلم تأویله الا الله و الرسخون فی العلم یقولون ءامنا به کل من عند ربنا و مایذکر الا اولوا الالبب

He is the one who revealed this book to you, some of which are strong verses which are the basis of the book and the rest are metaphorical. Thus,

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 الذى انزل عليک الكتب منه ءايت محكمت هن ام الكتب و اخر متشبهت فاما الذين فى قلوبهم زيغ فيتبعون ما تشبه منه ابتغاء الفتنه و ابتغاء تأويله و مايعلم تأويله الا الله و **يقولون** الرسخون فى العلم ءامنا به كل من عند ربنا و مايذكر الا اولوا الالبب», while for the phrase «هو(11) الذى(741) انزل(87) عليک(130) الكتب(453) منه(95) ءايت(412) محكمت(508) هن(55) ام(41) الكتب(453) و(6) اخر(801) متشبهت(1147) فاما(122) الذين(791) فى(90) قلوبهم(183) زيغ(1017) فيتبعون(618) ما(41) تشبه(707) منه(95) ابتغاء(1405) الفتنه(566) و(6) ابتغاء(1405) تأويله(452) و(6) مايعلم(191) تأويله(452) الا(32) الله(66) و(6) الرسخون(947) فى(90) العلم(171) **و(6)** يقولون(202) ءامنا(93) به(7) كل(50) من(90) عند(124) ربنا(253) و(6) الالبب(66) اولوا(44) الا(32) مايذكر(971)» in relation to 3:7 we have
...×19=66 44 32 ..... 93 202 **6** 171 90 ..... 741 11 and
...×19=7 66 44 32 ..... 93 202 **6** 171 90 ..... 741 11 3.

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

The meaning of 302)اسرءيل) 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 حلا لبني اسرءيل» having the gematrical value 705, «الا ما حرم اسرءيل 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: 19×19+...×19×19×19=705 928 1412 2610, and when we replace (اسرءيل302) with (يعقوب188) in the second phrase, we have: ...×19=705 814 1412 2610. Also, for word by word of the verse we have: ...×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 اسرءيل with يعقوب in the verse, we have:
19×19+...×19×19×19=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:
...×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 اسرءيل, we have:
...×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) اسرءيل(436) من(166) قبل(211) ان(92) تنزل(604) التوريه(846) الّا(71) ما(80) حرّم(329) يعقوب(337) علي(217) نفسه(329) قل(205) فأتوا(587) بالتوريه(852) فاتلو(649) ها(39) ان(92) كنتم(644) صدقين(415) can also be true (the numbers shown are the total gematrical values):
...×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 و الله وليهما actually is و 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 وليهما و على الله فليتوكل المؤمنون. The total gematrical value of this expression is 321×19. (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

لکن الله ولیهما و علی الله فلیتوکل 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 الذین اذا فعلوا فحشه او ظلموا انفسهم ذکروا الله فاستغفروا لذنوبهم و من یغفر الذنوب الا الله و لم‌یصروا علی ما فعلوا و هم یعلمون

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 الذین to the end of the verse (10198) and 3 and 135 is a multiple of 19, and this shows that الذین is referring to a specific person who is most likely بهلول(73) نباش(353) that the whole verse 3:135 was revealed about him:

...×19=135 353 73 3