

Reincarnation in Koran

There are so many empirical and scientific evidences confirming reincarnation. Also, reincarnation is accepted and used in almost all of religions except the religions of يهود and مسيح and اسلام (and it is even fully accepted by some sects of these religions too). Even in these three religions, reincarnation is not rejected but they have not proceeded to it expressly. It seems that in the Qur'an, God has proceeded to this problem, as to many other problems, in a symbolic and cryptic manner such that although, in the first simple glance, the appearance of the related verses is not confirming the incarnation, after studying them deeply, their content seem to be confirming it strongly, and just this matter has caused some Islamic scientists and sects to believe in that the verses of Koran is in confirmation of reincarnation. These facts have caused that at least belief in reincarnation not to be accepted as a blasphemous belief in Islamic societies. (The reason for rejecting reincarnation in some Islamic narrations attributed to the Imams is this belief that belief in reincarnation requires the rejection of the Day of Judgment, heaven and hell, while the reincarnation that is proven in this article and other articles on this site is to pave the way for the Day of Judgment for human and it is in the direction of proving the resurrection). The investigation presented here shows that seemingly in principle the Qur'an has strong emphases on the existence of reincarnation.

كيف تكفرون بالله و كنتم اموتا فاحيكم ثم يميتكم ثم يحييكم ثم اليه ترجعون 2:28 How do you disbelieve in God, while you were dead, then He made you alive, then He will cause you to die, then He will make you alive, then you will return to Him? The first word of احي (or making alive) in this verse cannot refer to creation or birth or originate from nothingness or something unrelated to man, because explicitly this احي verse is both about human audiences and, more strongly, about dead human audiences. In simpler terms, the verse at the beginning of its main part says "O you who are alive now, you are the same ones who were dead persons before". This means reincarnation. It seems that in the following passages of the main part of this verse there is also emphasis that this verse speaks of reincarnation: then He will cause you to die (which is the same death in this period of life) then He will make you alive (which is the return of the soul into a new body as a new birth). This pattern of successive periods of life and death seems to continue until the soul is sufficiently cultivated and able to return to God, who was the original source of the spirits: then you will return to Him. The gematrical value of this verse is 5070 and the gematrical value of تناسخ is 1111 and it seems 2:28 explicitly proves reincarnation: $19 \times 1941 \times 19 \times 19 \times 19 + 5070 \times 19 \times 19 = 111112 \times 19 = 28 \text{ } 1111 \text{ } 2$

قالوا ربنا امتنا اثنتين و احيينا اثنتين فاعترفنا بذنوبنا فهل الى خروج من سبيل 40:11 This verse, in continuation of the previous verses on the subject of conversations between infidels and divine preachers, expresses the words of infidels who say, "God, you made us dead twice and made us alive twice. Now we confess our sins. Is there a way out?" Probably the meaning of twice in this verse is several times, not necessarily exactly twice, perhaps as when in Persian, for example, we say to a person who repeatedly made a mistake, "Did you do this دوباره (meaning again, while its literal translation is two times)?" while we do not necessarily mean that he did exactly that mistake twice. Also, the confession of sins by infidels probably means the cultivation of the souls of sinners and their ability to get out of the cycle of reincarnation. Thus, it seems that this verse states that the souls of the sinners, after successive cycles of reincarnation and becoming refined, seek a way out of the cycle of reincarnation, that is, as if the concept of the verse is: قالوا ربنا امتنا اثنتين و احيينا اثنتين فاعترفنا بذنوبنا فهل الى خروج من سبيل The gematrical value of this phrase, which seems to be the more explicit concept of 40:11, is 7473: $396 \times 19 = 11 + 7473 + 40$.

It is erroneously thought that the word of the infidels with God as stated in this verse takes place in Hell, while in the verses before this verse in this surah there is no evidence of this (and that in 40: 6 it is said that the infidels are the companions of the Fire cannot be evidence). On the contrary, there is evidence that this conversation will take place in the spirit world before the Day of Judgment, because in 9: 40 the angels, in the continuation of their prayer to the repentant, say to God, " Whoever you protect from evil on that day, of course you have shown mercy to him", while if these conversations were taking place at the time of the Day of Judgment, the time of the Day of Judgment should not have been mentioned in the form of that day (يومئذ).

منها(96)[205] خلقنكم(840)[1055] و(6)[39] فيها(96)[204] نعيد(134)[257] 20:55 كم(60)[130] و(6)[39] منها(96)[205] نخرجكم(913)[1091] تاره(606)[694] 3+6+6+4=19) (3664=) [912](811) (اخرى) We created you from the earth and We will bring you back to the earth and bring you out of the earth once more. The human body, in the process of evolution, actually came into being from the earth. It is also clear that body parts return to earth after death. Also, the birth of every human being occurs during the process of nutrition, respiration, growth, and the like, which are all acquisitions of the earth's material, and therefore birth seems to be bringing out of the earth. These interpretations are related to the material body of man, but God is addressing the soul that, after the conclusion of

the evolution, has settled in this body, as if saying: "Just as we originally created your carrier body from the earth during evolution, and after death, which coincides with your abstraction from the body, we return it to the earth, by creating a new body during a birth, which is as if an exit from the earth, we re-embody you during the process of reincarnation, and it seems that during this process, we take you out of the earth again." So it seems that the intention in 20:55 is (90) منها (96) نخرجكم (913) في (90) 811 606 1142 90 913 96=19×... : (811) اخرى (606) تاره (1142) ..التناسخ Also, the total gematrical value of " منها نخرجكم في [165] التناسخ [1303] تاره اخرى " is a multiple of 19. Or to be more complete, the whole verse (with the gematrical value of 3664) means reincarnation (1111): ...×19=55 1111 3664 20

(If, contrary to the rule, نعيدكم, which is in fact two words, is considered a word with the gematrical value of 194, we will have: (96) خلقنكم (840) منها (96) فيها (96) نعيدكم (194) و (6) منها (96) نخرجكم (913) في (90) التناسخ (1142) و (6) فيها (96) نعيدكم (194) و (6) منها (96) نخرجكم (913) في (90) التناسخ (1142) تاره (606) اخرى (811):
55 96 840 6 96 194 6 96 913 90 1142 606 811 20=19×... and
...×19=55 811 606 1142 90 913 96 6 194 96 6 840 96 20)

79:1 I swear by those who take life hard. و النزع غرقا
79:2 I swear by those who take life with happiness. و النشطت نشطا
79:3 I swear by those who are floating smoothly و السبحت سبحا
79:4 Then, souls that (in getting rid of the cycle of repetition) فالسبقت سبقا
overtake other souls.
79:5 Then, the souls who plan their affairs. فالمديرات امرا
79:6 The day the anxious person becomes anxious. يوم ترجف الراجف
79:7 Subsequently, something synonymous and repetitive happens (which is return to a new body). تتبعها الرادفه
79:8 There are scary hearts on this day. قلوب يومئذ واجفه
79:9 Their eyes are humble. ابصرها خاشعه
79:10 They say: "Do we go back into the world?" يقولون اعنا لمردودون في الحافره
79:11 When we are rotten bones? اءذا كنا عظاما نخره
79:12 They say if this happens, it will be a harmful return or repetition. قالوا تلك اذا كره خاسره
79:13 Then, rightly, that return is (with) a cry. فانما هي زجره وحده
79:14 Then, suddenly they will be on the earth of consciousness. فاذا هم بالساهره

It seems that in these verses, the states of the soul are expressed simultaneously and after the reception of the soul, while the soul is reluctant to return again and engage in the loss-making cycle of reincarnation. The last two verses may refer to the cry that the baby makes at birth. So, in a sense, these verses from Sura 79, whose numbers

add to 105, are about reincarnation (1111): $15 \times 1979 \times 19 = 1111 + 105$. Does 79:4 mean the overtaking of the souls in getting rid of reincarnation or the Arabic phrase (90) من (752) الخلاص (673) سبقت (163) في (90) السبقت (673) and $673 \ 163 \ 90 \ 752 \ 90 \ 1142 = 19 \times \dots$: (1142) التناسخ, and $\dots \times 19 = 1142 \ 90 \ 752 \ 90 \ 163 \ 673$? Does 79: 6 mean the anxiety of dying person on the day of death or the Arabic phrase (683) ترجف (56) يوم (90) في (320) الراجفه (477): $79 + 477 + 56 + 90 + 320 + 683 + 56 + 6 = 19 \times 93$, and $\dots \times 19 = 56 \ 683 \ 320 \ 90 \ 56 \ 477$? If the above verses are really about reincarnation, the most direct reference to reincarnation (1111) in them has been made by 79: 7 with the word رادفه. Whenever we write the gematrical value of the letters of 5) ه (80) ف (4) د (1) ا (200) ر ((رادفه (ر (200) ا (1) د (4) ف (80) ع (5), we will have $1919 \times 1919 \times 19 \times 197 \times 19 \times 19 \times 19 + 1199 \times 19 \times 19 + 7 \times 1199 \times 19 \times 19 \times 19 = 200 \ 1 \ 4 \ 80 \ 5$ in which 7 is the verse number of 79: 7. 1199 is the gematrical value of this verse. تتبعها (878) تناسخ (1111): or تتبعها الرادفه. $79 + 1111 + 7 = 19 \times 63$, and $\dots \times 19 = 7 \ 878 \ 1111$ 79. Verse 79: 8 apparently states that the souls, on the day they want to return or make عود and reincarnate in a new body, are scared, and this is the content of the Arabic phrase: قلوب (138) يوم (56) العود (111) واجفه (95): $\times 999 \times 999 \times 8 \times 8 + 19 \times 999 \times 999 \times 8 + 19 \times 19 \times 999 \times 8 \times 198 \times 19 \times 999 \times 8 + 19 \times 999 \times 198 \times 19 \times 5 \ 95 \ 111 \ 56 \ 138 = 19$ in which 8 is the number of the verse 79: 8, and 999 is the gematrical value of this verse. As mentioned, 79:13 seems to refer to the cry of the child at the moment of birth: the gematrical value of the phrase فانما هي زجره وحده من الطفل is 35×19 and probably 79:13 means: فانما (172) هي (15) زجره (215) وحده (23) من (90) الطفل (150) بالتولد (473): $13 \ 172 \ 15 \ 215 \ 23 \ 90 \ 150 \ 473 \ 79 = 19 \times 19 \dots 19$.

In the Qur'an, in 7 suras and 8 verses, it is spoken of 21) جديد (730) خلق), referring to the new creation of man, and it seems that it means the same rebirth of man in the process of reincarnation (1111):

$$2 \times 7 \times 7 \times 19 = 1111 + (730 + 21)$$

In four verses 13: 5, 32:10, 34: 7, and 50:15 the phrase "خلق (730) جديد (21)" is used. If we add the numbers of the suras and the numbers of the verses of these four separately, we get 129: 37, for which we have: $230 \times 19 \times 19 + 93 \times 21 \ 730 \times 19 = 37 \ 1111 \ 129$.

In two verses 14:19 and 35:16, the phrase "ان يشأ يذهبكم و يأت بخلق جديد" has been repeated. The sum of the gematrical value of this phrase, 2309, and the gematrical value of 1111, تناسخ, is equal to 180×19 . Probably the meaning of this phrase is to bring a new creation during the process of reincarnation, that is (732) بخلق (411) يأت (6) يذهبكم (777) و (51) يشأ (311) ان (21) جديد (21) في (90) تناسخ (1111): $311 \ 777 \ 6 \ 411 \ 732 \ 21 \ 90 \ 1111 = 19 \times 51 \times \dots$: (1111) تناسخ (90) في (21) جديد (21). The

Verse 17:49 says [145](71) كُنا عذا[740](702) [3](1) ا[250](138) قالوا [39](6) و
عظما[1128](1011) و [39](6) رقتا [775](681) [3](1) ا[75] عنا[52](95)
94], and verse 17:98 says
ذلك[750](852) جزاء[17](78) هم[45](113) بانهم[98](211) كفروا[307](442)
بءائتنا[465](577) و [39](6) قالوا [250](138) ا[3](1) عذا[740](702) كُنا [71](145)
عظما[1128](1011) و [39](6) رقتا [775](681) [3](1) ا[75] عنا[52](95)
94]. المبعوثون[704](946) خلقا[731](839) جديدا[22](94)

و(6) قالوا (138) اءذا (703) كنا (71) عظما (1011) و(6) رفا (681) اءنا (53) فى (90)
:تناسخ (1111)

ذلک (750) جزاؤ (17) ہم (45) بانہم (98) کفر و (307) بے ایتنا (465) و (6) قالوا (138) ا (1)
 عذا (702) کنا (71) عظاما (1011) و (6) رفتا (681) ا (1) عنا (52) لمبعوثون (704) خلقا (731)
 جدیدا (22) فی (90) تناسخ (1111):

ذلك [852] جزاؤ [78] هم [113] بانهم [211] كفروا [442] بءايتنا [577] و [39] قالوا [250] ا [3] عذا [740] كنا [145] عظما [1128] و [39] رفقا [775] ا [3] عنا [95] لمبعوثون [946] خلقا [839] جديدا [94] في [165] التناسخ [1303]:

113 211 442 577 39 250 3 740 145 1128 39 775 3 95 946 839 94 165 1303 98=19×...
17 852 78

5

ذلك (750) جزاؤهم (62) بانهم (98) كفروا (307) بءايتنا (465) و (6) قالوا (138) اءذا (703) كنا (71) عظما (1011) و (6) رقتا (681) اءنا (53) فى (90) تناسخ (1111):
1111 90 53 681 6 1011 71 703 138 6 465 307 98 62 750 = 19 × ...

Verse 50:15 states افعيينا بالخلق الاول بل هم فى لبس من خلق جديد, and it probably means:

ا (1) [3] فعيينا (221) [409] بالخلق (763) [910] الاول (68) [175] بل (32) [71] هم (45) [113] فى (90) [165] لبس (92) [158] من (90) [166] خلق (730) [836] جديد (21) [91] فى (90) [165] التناسخ (1142) [1303]:
68 763 221 1 = 19 × ...
1142 90 21 730 90 92 90 45 32

and

50 3 409 910 175 71 113 165 158 166 836 91 165 1303 15 = 19 × ...

It seems that in 50:15, it is emphasized on (90) فى (21) جديد (730) خلق (730) 730 21 90 1111 = 19 × ... and ... × 19 = 15 730 21 90 1111 50.

(If, contrary to the rule, we consider افعيينا not two words but one word, we will have:

افعيينا (222) بالخلق (763) الاول (68) بل (32) هم (45) فى (90) لبس (92) من (90) خلق (730) جديد (21) فى (90) تناسخ (1111):
1111 90 21 730 90 92 90 45 32 68 763 222 = 19 × ...

and

(.15 1111 90 21 730 90 92 90 45 32 68 763 222 50) = 19 × ...

Verse 32:10 says, "و قالوا اءذا ضللنا فى الارض اءنا لى خلق جديد بل هم بلقاء ربهم" كفرون The gematrical value of this verse is 4618 (where 19 = 8 + 1 + 6 + 4). Probably the meaning of 751 = (21) جديد (730) خلق in 32:10 is 10 1111 751 32 = 19 × ... , 10 1111 730 21 32 = 19 × ... :تناسخ (1111), and perhaps this is why if we put the word تناسخ in this verse instead of خلق جديد, the gematrical value of the verse will become equal to 262 × 19 (262 = Iran!).

Verse 13: 5 states و ان تعجب فعجب قولهم اءذا كنا تراباً اءنا لى خلق جديد اوليك الذين كفروا بربهم و اوليك الاغل فى اعناقهم و اوليك اصحب النار هم فيها خلدون. If all this verse is about reincarnation, the content of the verse considers deniers of reincarnation (probably after the truth has been clarified) as infidels and subject to fire. The gematrical value of the whole verse is 7446, and probably all of it is about 5 1111 7446 13 = 19 × 19 × 38073715 :تناسخ (1111). Also if you put from left to right the surah number and then successively the gematrical values of the words from the beginning to the end of the verse with this only change that you should insert two words فى تناسخ after خلق جديد, and then write the verse number, you'll get a multiple of 19.

56:60 نحن قدرنا بينكم الموت و ما نحن بمسبوقين
 55:61 على ان نبدل امثلکم و ننشئکم فى ما لاتعلمون

55:62 و لقد علمتم النشأه الاولى فلو لا تذكرون

We decreed death among you. No one like us can replace you with ones similar to you (ie, with human beings like you (of your own kind)), and bring you back to life in (فی) that (body) you do not know. (Before such a resurrection in another body, for the time being) you know (being and indeed resurrection of) your own first (and present) life, so why do you not notice?

In these verses (ie in verses 60, 61, and 62 of Sura 56 and especially in 56:61), God refers directly to (تَناسُخَ) (1111), that is) the determination of (multiple) death (and lives) among human beings (for their spiritual purification and development) and that man does not know how will recur (عود) in the next life has: ... $\times 19=61$ 1111 56, and ... $\times 19=62$ 1111 56+61 1111 56+60 1111 56. These cycles of reincarnation go on until when man can either save his soul from these cycles and enter the heavenly classes, or the opportunity of reincarnation given to him on earth will come to an end while the person has not yet been able to free himself from these cycles of reincarnation, and faced with that destructive event on Earth, which is the refuge of these souls incapable to ascend. At that time, there will be no more opportunity, and the person, according to what he has saved, will either be able to save himself, or he will suffer the hell that results from that event, and he will probably have to follow the path of evolution and punishment in those torturous and difficult circumstances.

84:19 لترکبن طبقا عن طبق You will definitely ride stage by stage. In this verse, it seems that God says that the soul, which is your origin, in the process of reincarnation (1111) rides stage by stage on new bodies until it perfects itself and finds the way of salvation. The gematrical value of the verse is 1045, and probably the meaning of the verse is لترکبن طبقا عن طبق (في التناسخ=1232): (where 19 1232 1045 84=19×... (في التناسخ=1142) 19+2×19×19+64×1232×195× 1142 90×19=19 1111 84.

The One الذى خلق الموت و الحيوه ليبلوكم ايكم احسن عملا و هو العزيز الغفور 67:2
who created life and death to test you which of you is the most virtuous,
and He is honorable and forgiving.

The above verse seems to refer to the creation of the cycle of life and death or reincarnation, during which the soul has the opportunity to be purified in order to be saved if it is or becomes good. Depending on expressing الموت و الحياه is that تناسخ that chooses احسن (the best) in the process of ابتلاء (affliction), or to say that death and life, which chooses the best in the process of affliction, is reincarnation, the meaning of the verse can be الذی (741) خلق (730) التناسخ (1142) لیلوکم (138) ایکم (71) احسن (119) الغفور (1317) عَمَلًا (141) و (6) هو (11) العزیز (125)

$239 \times 19 = 741 + 730 + 1142 + 138 + 71 + 119 + 141 + 6 + 11 + 125 + 1317$ and
 $\dots \times 19 = \underline{741} \underline{730} \underline{1142} \underline{138} \underline{71} \underline{119} \underline{141} \underline{6} \underline{11} \underline{125} \underline{1317}$, or (741) الذى خلق (730) with the code adaptations
of $\dots \times 19 = \underline{741} \underline{730} \underline{1111} \underline{6} \underline{11} \underline{125} \underline{1317}$ and
 $\dots \times 19 = 2 \underline{1317} \underline{125} \underline{11} \underline{6} \underline{1111} \underline{730} \underline{741} 67$, or, taking advantages of both of
the latter cases, the meaning of 67: 2 is probably الذى خلق تناسخ ليلوكم ايكم
احسن عملا و هو العزيز الغفور with the gematrical value of 4510:
 $241 \times 19 = 2 + 4510 + 67$

The phrase "انكم مبعوثون من بعد الموت" with the gematrical value of 1428,
which probably refers to 1111) تناسخ), is found in 11: 7:
 $\dots \times 19 = 7 \underline{1111} \underline{1428} 11$, $\dots \times 19 = \underline{1428} \underline{1111}$

In verse 42: 9, which the sum of its gematrical value with 42 and 9 equals
 188×19 , we read و هو يحيى الموتى, and it seems that in it 487) الموتى (28) يحيى
refers to 1111) تناسخ),
 $\dots \times 19 = 9 \underline{1111} \underline{28} \underline{487} 42$
and therefore probably it means (28) يحيى (11) هو (1142) التناسخ (90) فى (6) و
الموتى (487): $6 \underline{90} \underline{1142} \underline{11} \underline{28} \underline{487} = 19 \times \dots$

44:8 لا اله الا هو يحيى ويميت ربك رب العالمين 44:8 Gematrical value of the verse
is 1288 the sum of digits of which is 19. This verse consists of 40 letters and it seems
that the spelling of يحيى (with the gematrical value of 2×19) is preferable to يحيى.
Clearly the phrase 460) يميت (6) و (38) يحيى is important, $\dots \times 19 = \underline{460} \underline{6} \underline{38}$, and it
seems that the meaning of يميت و يحيى (gives life and causes death) with the
gematrical value of 504 is the same $504 + 1111 = 19 \times 85$, 1111) تناسخ. Even as
alphabetically separated, this expression, (10) ح (8) ي (10) ي (10) و (6) ي (10)
تناسخ, ت (400) ن (50) ا (1) س (60) خ (600):, is added with (10) ت (400)
 $400 \underline{50} \underline{1} \underline{60} \underline{600} + \underline{10} \underline{40} \underline{10} \underline{400} + 6 + \underline{10} \underline{8} \underline{10} \underline{10} = 19 \times \dots$, and it seems that this
same alphabetically separated form of the words indicates that in 44:8 the meaning of
تناسخ: $8 \underline{600} \underline{60} \underline{1} \underline{50} \underline{400} \underline{400} \underline{10} \underline{40} \underline{10} \underline{6} \underline{10} \underline{10} \underline{8} \underline{10} 44 = 19 \times \dots$ is يحيى و يميت

44:35 ان هى الا موتتنا الاولى و ما نحن بمنشرين (Infidels say:) There is no death but
our first death, and we will not become alive (again). In this verse, it is as if God is
rejecting the belief of those who deny reincarnation, and the word الاولى (the first)
conveys that God is trying to prove successive deaths in reincarnation. In other words,
the infidels' belief that ما نحن بمنشرين is rejected by proving 652) بمنشرين (108) نحن
(in $652 + 108 = 19 \times 40$: تناسخ (1111), and $19 + 16 \times 19 \times 19 \times 19 = 1111 + \underline{652} \underline{108}$.
Also, their belief in denying the truth of the existence of a death other than the first
death, which has been apparently proved by the coding of (897) موتتنا الا (32)
(الاولى) 78) as $53 \times 19 = 32 + 897 + 78$, is rejected seemingly by stating that our death is
not our first death in the form of code proving of (897) موتتنا (31) الا (897) الاولى as
 $\dots \times 19 = \underline{31} \underline{897} \underline{78}$.

Verses 51 to 57 of Sura 44 (دخان) seem to describe the pious who have such a value that before the Day of Judgment and even before engaging in the cycle of reincarnation and only after their first death (or deaths) they ascend directly to the heavenly levels. And this is especially more evident from the contrast in the word "اولى" between verse 44:35, which has been stated as denied by the infidels, and verse 44:56, which has been affirmatively stated by God, and also from that in verse 44: 56 it has been said that God protects them from the torment of Hell, that is, contrary to what has been stated elsewhere in the Qur'an that everyone will enter Hell and good people will be saved, as if here it means that the pious will not enter Hell even in the beginning basically (because basically they will have entered the extraterrestrial paradises before that earthly event). In other words, the context of 44:56, which speaks of the pious, indicates that they will not enter Hell (لا وارد = 242):
 $44+242+56=19 \times 1919$.

45:26 قل الله يحييكم ثم يميتكم ثم يجمعكم الى يوم القيمة لا ريب فيه و لكن اكثر الناس لا يعلمون

God makes you alive, then makes you die, then gathers you up on the Day of Resurrection, in which there is no doubt. God makes us alive while we have been dead, and after the cycles of life and death, or the same reincarnation, on the Day of Judgment, when these cycles will inevitably stop, everyone will gather as soul on the earth that will have become hell. It seems that this verse is exactly about (400)ت
 $26 \ 400 \ 50 \ 1 \ 60 \ 600 \ 45=19 \times \dots$: ن(50) ا(1) س(60) خ(600):

46:33 اولم يروا ان الله الذى خلق السموت و الارض و لم يعى بخلقهن بقدر على ان يحيى الموتى بلى انه على كل شىء قدير

Do they not see that the God who created the heavens and the earth and was not helpless in their creation is able to make the dead alive? Yes, he can do anything. (In some Qur'anic calligraphies, instead of $38=19 \times 2$) (يحيى) in this verse it has been written يحيى that does not seem to be correct.) This verse seems to have a completely direct reference to reincarnation. If so, in fact, the phrase of ان يحيى الموتى refers to اولم يروا ان الله. In other words, the meaning of the three-part verse of 46:33 as «اولم يروا ان الله الذى خلق السموت و الارض و لم يعى بخلقهن بقدر على (4826)» «ان يحيى الموتى (576)» 883 576 4826 46, for which we have $\dots \times 19=33$ 883 576 4826 46, is اولم يروا ان الله الذى خلق السموت و الارض و لم يعى بخلقهن بقدر على (4826)» «ان يحيى الموتى (576)» 883 576 4826 46, for which we have «تتاسخ(1111)» «بلى انه على كل شىء قدير (883)» $\dots \times 19=33$ 883 1111 4826 46.

In Surah 37, the word of God on the Day of Judgment is stated with the deniers of لا انكم لذائقوا العذاب الاليم 37:39 و ما تجزون الا ما كنتم تعملون 37:38 that لا اله الا الله 37:40. Here, the purified servants of God have been exempted from the presence in the hell created on the earth and the examination of past actions (because they have already been raised), and it is implicitly stated in the next verse that their situation is known:

اولئك لهم رزق معلوم 37:42 فوكه و هم مكرمون 37:43 فى جنت نعيم 37:41
 37:44 على سرر متقابلين 37:45 يطاف عليهم بكأس من معين 37:46 بيضاء لذه للشربين

content of this verse (ie 25: 6 قل انزلہ الذی یعلم السر فی السموت و الارض انه كان 6) is very similar to 49:18 ان الله يعلم غيب السموت و الارض و الله بصير (غفوراً رحيماً) and because for this verse too we have the probable confirmation of 1111) تناسخ (but in plural form) of $62 \times 19 = 18 + 1111 + 49$, so probably the meaning of this verse in similarity with the meaning of 25: 6 is (6) ان (51) الله (66) يعلم (150) تناسخ (1111) في (90) السموت (537) و (6) و (6) يعملون (596) (but in plural form), (الارض) (1032) و (6) الله (66) بصير (302) بما (43) تعملون (596), $217 \times 19 = 4123 = 18 + 51 + 66 + 150 + 1111 + 90 + 537 + 6 + 1032 + 6 + 66 + 302 + 43 + 596 + 49$ (in which also $10 = 7 + 1 + 2 = 3 + 2 + 1 + 4$). Apparently at 10:20 and at 52:41 too, by 1043) الغيب (1043) God means 20 1111 1043 $10 = 19 \times \dots$: تناسخ (1111): (1) [3] عند (124) [209] 53:35, as apparently at 53:35 [209] (124) 1111 1043 52, and ... $\times 19 = 41$ 1111 1043 52, for which we have ... $\times 19 = 1$ 124 5 140 1043 91 220, also 1043) الغيب (1043) refers to 53+1043+1111+35=2242=19 $\times$ 118, (where also 10=8+1+1=2+4+2+2), and the verse is saying: اعنده علم تناسخ فهو يرى: 220 91 1111 140 5 124 1=19 $\times$..., and even if contrary to the rule, we consider 130) اعنده (130) as one word, we still have: 220 91 1111 140 130=19 $\times$..., especially that in the verses following and in connection with this verse, the issue of reincarnation is dealt with more explicitly.

53:44 20 احيا) و (6) انه (56) هو (11) امات (442) و (6) احيا) And He makes die and makes alive. The fact that God makes die was not unfamiliar to the minds of the Qur'an's audience. But that He makes alive was unfamiliar, and therefore it was often interpreted as the resurrection of the dead on the Day of Resurrection by God, while it probably refers to reincarnation, and perhaps that is why in code research we can put the gematrical value of 1111) تناسخ (instead of the gematrical value of احيا: 53+1111+6+442+11+56+6+44=1729=19 $\times$ 91 (where also 19=9+2+1+7) and ... $\times 19 = 1111$ 521 in which 521 is the gematrical value of «و انه هو امات» و».

53:40 و ان سعيه سوف يرى This verse comes immediately after the two verses 53:38 and 53:39 which state that no one will bear any other sin and for man will be left nothing but the result of his effort and the translation of 53:40 is that man will soon be faced with the result of his effort and immediately after 53:40 it is said in two verses that then in the distant future he will receive more complete punishment and finally he will reach God. It seems that the meaning and sequence of these verses refer to the existence of the cycle of reincarnation to cultivate the soul and finally to use these cultivations during the resurrection to save and finally join God after the necessary cultivations and purifications. So 53:40 probably means that man 1111) تناسخ (في) (90), that is, in the process of reincarnation,

will see the result of his effort: $\dots \times 19 = 40$ 1111 90 53 and $\dots \times 19 = 40$ 1764 53 in which 1764 is the gematrical value of «و ان سعيه سوف» «يرى في تناسخ».

In the text of the verses that seem to refer to reincarnation, verse 53:47, و (النشأه) ان عليه النشأه الأخرى, refers to another world (النشأه), which rather than referring to resurrection seems to refer to reincarnation (which provides other worlds for the soul), ie as if the meaning of this verse is (6) ان (51) عليه (115) تناسخ (1111): $\dots \times 19 = 40$ 1111 90 53

70:4 تعرج (673) [770] الملكه (136) [347] و (6) [39] الروح (245) [359] اليه (46) [152] في (90) [165] يوم (56) [164] كان (71) [145] مقدار (345) [466] هـ (5) [36] خمسين (760) [932] الف (111) [185] سنه (115) [212]

for which we have:

$\dots \times 19 = 4$ 673 136 6 245 46 90 56 71 345 5 760 111 115 70

In this verse, God seems to be talking about a period of about fifty thousand years, during which during the cycles of reincarnation, the spirits separated from God (and exiled to earth) and consequently the Holy Spirit and the angels working for God (who are in charge of their related affairs), again, at the time of that event, will return and ascend to God. Thus, in this verse with the gematrical value of 2659, although implicitly refers both to the Day of Judgment, probably 2279 AD ($19 + 19 \times 19 + 2279 = 2659$), and to 56) يوم (4) $1111 \times 19 = 21109$ (تناسخ (1111)), ie as if the meaning of the verse is تعرج (673) و (6) الروح (245) اليه (46) في (90) دوره (215) كان (71) مقدار (345) هـ (5) الملكه (136) (115) سنه (111) الف (760) خمسين (760). And since after this 50,000-year period, this ascension probably takes place on the predicted date for the Day of Resurrection, 1709 هجرى قمرى and 2279 AD, the verse probably means 1709 هجرى قمرى with the gematrical value of 243×19 , or 2279 هجرى قمرى with the gematrical value of 273×19 . (Even if, contrary to the rule, 350) مقداره is considered as one word, we will have: $\dots \times 19 \times 19 = 115$ 111 760 350 71 215 90 46 245 6 136 673 and $\dots \times 19 = 673$ 136 6 245 46 90 215 71 350 760 111 115)

75:40 ليس ذلك بقدر على ان يحيى الموتى Is such a God not able to make the dead alive? It seems that by making the dead alive, God means making them alive in the process of reincarnation, that is, it seems that in 75:40 تناسخ (1111): means (ان) (51) يحيى (38) الموتى (487) (= 576) $40 \times 19 = 760$ 1111 51 38 487 75 and $\dots \times 19 = 40$ 1111 576 75 and $\dots \times 19 = 40 + 1111 + 51 \times 38 + 487 + 75$.

86:8 انه على رجعه لقادر Of course, He is able to bring man back after death.
 86:9 502 (السرائر) (442) تبلى (يوم) (56) تناسخ The day the secrets are revealed.
 $\dots \times 19 = 502 \ 442 \ 56$

It seems that in 86: 8 the word (رجعه) 278 refers to the existence of 8 1111 278 $86 = 19 \times \dots 19 \times 19 \times 3$, تناسخ (1111). These reincarnations, for those who can not finally get out of the their cycles, will lead to the Day of Judgment (يوم تبلى السرائر). So it seems that a word «الى» between these two verses or in fact at the beginning of verse 86: 9 is meant although not written, especially noticing that the gematrical value of 86: 8 is 41×19 in which 41 is the gematrical value of الى. It seems that 86: 9 with the gematrical value of 1000 (for يوم تبلى السرائر) has the word الى with the gematrical value of 41, and before that the text of the previous verse (انه على رجعه لقادر) with the gematrical value of 779, before itself although not written: $\dots \times 19 = 9 \ 1000 \ 41 \ 779 \ 86$

23:100 لعلّى اعمل صلحا فيما تركت كلا انها كلمه هو قائلها و من ورائهم برزخ الى يوم يبعثون

In 23:99 and in 23:100, God says that when the death of man reaches, he asks God to return to the world to do righteous deeds and to make amends for what he has not done. The word of God in 23:100 is that these are all words that are said by man at this moment and it is not really known if he will do so, otherwise there will be the cycle of reincarnation until the Day of Judgment that will return him probably many times to the world, but does he remember why he wanted to return to the world and whether he would try to correct himself? It seems that the Qur'an's meaning of برزخ, which is mentioned only in this verse in relation to after death, is the same sustained cycle of reincarnation until that great event that causes the resurrection, ie in 23: 100, the meaning 700 خ (7) ز (200) ر (2) ب (برزخ) is the same, تناسخ (ت) (400) ن (50) ا (1) س (60) خ (600), the same

$\dots \times 19 = 100 \ 600 \ 60 \ 1 \ 50 \ 400 \ 600 \ 7 \ 200 \ 2 \ 23$, and since

يوم يبعثون mentioned in the verse is the same Day of Judgment, which will probably take place in 1658 هجرى شمسى, it seems that verse 23: 100 is saying:

لعلّى (140) اعمل (141) صلحا (129) فيما (131) تركت (1020) كلا (51) انها (57) كلمه (95) هو (11) قائلها (147) و (6) من (90) ورائهم (262) التناسخ (1142) الى (41) **1658**

for which we have

$\dots \times 19 = 100 + 140 + 141 + 129 + 131 + 1020 + 51 + 57 + 95 + 11 + 147 + 6 + 90 + 262 + 1 \ 142 + 41 + 1658 + 23$ and

$\dots \times 19 = 100 \ 140 \ 141 \ 129 \ 131 \ 1020 \ 51 \ 57 \ 95 \ 11 \ 147 \ 6 \ 90 \ 262 \ 1142 \ 41 \ 1658 \ 23$.

3:27 تولج (439) اليل (71) فى (90) النهار (287) و (6) تولج (439) النهار (287) فى (90) اليل (71) و (6) تخرج (1203) الحى (49) من (90) الميت (481) و (6) تخرج (1203)

الميت (481) من (90) الحى (49) و (6) ترزق (807) من (90) تشاء (702) بغير (1212)
حساب (71)

In this verse, God seems to liken the cycle of life and death for the soul in reincarnation to the cycle of day and night. So by 3:27, which has the gematrical value of 8326 ($19=6+2+3+8$) and for which we have

$\dots \times 19 = 71 \ 1212 \ 702 \ 90 \dots \ 90 \ 71 \ 439$, God probably means:

تولج (439) الليل (71) فى (90) النهار (287) و (6) تولج (439) النهار (287) فى (90) الليل (71)
و (6) فى (90) تناسخ (1111) تخرج (1203) الحى (49) من (90) الميت (481) و (6)
تخرج (1203) الميت (481) من (90) الحى (49) و (6) ترزق (807) من (90) تشاء (702)
(بغير (1212) حساب (71)

for which we have

$\dots \times 19 = 71 \ 1212 \ 702 \ 90 \dots \ 49 \ 1203 \ 1111 \ 90 \ 6 \ 71 \ 90 \dots \ 90 \ 71 \ 439$.

Also the sum of the gematrical value of this expression (9527) and the numbers 3 and 27 (from 3:27) is 503×19 . And it seems that in connection with 3:27, the emphasis is on the phrase " فى تناسخ تخرج الحى من الميت و تخرج " with the gematrical value of 4853: $257 \times 19 = 27 + 4853 + 3$.