

The disconnected letters of the Qur’án and the significance of the number nineteen

Robert T. Cameron*

Introduction	1
The disconnected letters of the Qur’án	7
The number nineteen examined as a mathematical entity	11
The number 19 in the Qur’án	15
Why nineteen?	20
The number nineteen becomes manifest in the Bahá’í Faith	21
Appendix	31
Bibliography	33
Notes	35

“... everything have we computed and written down.”¹

Unlike the Bible that was written by a great number of people, the Qur’án² was the work of one man.[†] It stands unchallenged as the most influential Book of one individual person. This is even more remarkable from a man who could neither read nor write. It is the first work of prose literature of Arabia and ranks uncontested as the best.

Reading the Qur’án is done much more than reading from any other book including the Bible since it is used in public worship, in schools, in individual worship, private study and reading. This fact alone is a sufficient for it to claim our attention. It is the most widely read Book in existence. The Qur’án and its Revealer are the foundation of Islám. It is the sacred Book of hundreds of millions of people who regard it as the Word of God spoken through the mouth of His Prophet. It affords many insights into the spiritual development of a most backward people and the creation of religious personalities (i.e. saints, scholars,

* This paper was prepared in the 1970s and early 1980s using a typewriter. Acute marks and underdots were added by hand. Robert Cameron (24 Feb. 1932–16 Nov. 1994—both in Duluth, Minnesota) was presented with an Association of Bahá’í Studies, Ottawa, “John Roberts Award” in 1982 for this paper. Many small corrections have been made to this document, full transcription has been used, Footnotes with additional information were added, a graphic was added in Endnotes 42 (it replaces some text and is similar to images in an earlier version) and 88, and the document was copy-edited using features (some advanced) not available on a typewriter.—M. W. Thomas, 2020.

† Muslims would strongly disagree with the statement that the Qur’án was the “work of one man”. Rather, they would explain it as the voice of God, delivered to Muḥammad through the angel Gabriel.—Jonah Winters, 2012.

poets, etc.). Westerners often get a first impression of chaotic confusion that can only be modified by the application of a critical analysis along with a study of Arabian and Persian tradition. Knowledge of these traditions is unfortunately lacking in western education.

Bahá'u'lláh says, "... *the unfailing testimony of God to both the East and the West is none other than the Qur'án*"³ He summons His followers to "*Hearken unto that which the Merciful hath revealed in the Qur'án ...*"⁴ and calls this Book the "*mighty Qur'án*".⁵ Shoghi Effendi says the Qur'án, "... apart from the sacred scriptures of the Bábí and Bahá'í Revelations, constitutes the only Book which can be regarded as an absolutely authenticated Repository of the Word of God."⁶ Bahá'u'lláh refers to Muḥammad* as "God's Well-Beloved"⁷ and writes, "*If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self.*"⁸ To Bahá'ís Islám is another succeeding step in progressive revelation, following Christianity. The Bahá'ís accept without reservation the Divine origin of Islám, the Prophetic function of Muḥammad and the legitimacy of the institution of the Imamate. Every follower of Bahá'u'lláh recognizes the exalted position that the Prophet Muḥammad occupies and would readily give their life before denying that faith as they would their faith in Jesus Christ and in Bahá'u'lláh. This is part of the bedrock of Bahá'í belief that its teachers and scholars are proud to proclaim in public meetings, Bahá'í schools and in Bahá'í literature.

The Qur'án is accepted as authentic by historians and scholars while they do not accept all of the Gospel texts. It is a Book the text of which they describe as being preserved with unparalleled purity, reverential care and that it is the genuine and unaltered work of Muḥammad.

Regarding the age-long accusations made against Muḥammad that He copied Biblical descriptions, Maurice Bucaille,[†] a French surgeon, who meticulously examined the Qur'án in the light of modern scientific knowledge, says they are completely unfounded. This is very clear when data concerning the Creation is considered. Although not all the questions raised by the descriptions in the Qur'án have been completely confirmed by scientific data, there is absolutely no opposition between the data in the Qur'án on the Creation and modern knowledge on the formation of the Universe—it is very obvious indeed that the present-day text of the Old Testament provides data on the same events that are unacceptable from a scientific point of view. How could a man living fourteen hundred years ago have made corrections to the existing description to such an extent that he eliminated scientifically inaccurate material and, on his own initiative, made statements that science has been able to verify only in the present day?⁹ The scientific accuracy of the Qur'án is a realization of recent times. It is this same accuracy that is one of the leading and major proofs of its authenticity and divine inspiration.

* Muḥammad ibn 'Abdu'lláh (c. 570–8 June 632) was an Arab religious, social, and political leader and the founder of Islam. He was a Rasúl (Messenger of God and a Nabí (Prophet)).

† Maurice Bucaille (19 July 1920–17 February 1998) was a French Professor of the French Academy of medicine, medical doctor and author.

How could a man, from being illiterate, become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject? ... it is inconceivable for a human being living in the Seventh century AD to have made statements in the Qur'án on a great variety of subjects that do not belong to his period and for them to be in keeping with what was to be known only centuries later. For me, there can be no human explanation to the Qur'án.¹⁰

These are not vague references to natural phenomenon. The statements in the Qur'án are in agreement with precise scientific concepts that have only been discovered in recent times. The source of the constituents of milk and the role of blood in bringing nutrition to the mammary glands was not known at the time of Muḥammad but is a part of present-day discoveries in the chemistry and physiology of the digestive system. The discovery of the circulation of blood was centuries after the writing of the Qur'án. The water cycle mentioned in the Qur'án did not agree with the concepts current at the time of Muḥammad but it does compare with modern data on hydrology. It was not until 1570 that Bernard Palissy gave a correct interpretation of the water cycle.

“What initially strikes the reader ... is the sheer abundance of subjects discussed: the Creation, astronomy, the explanation of certain matters concerning the earth, and the animal and vegetable kingdoms, human reproduction. Whereas monumental errors are to be found in the Bible, I could not find a single error in the Qur'án.”¹¹

Maurice Bucaille translates Qur'án 51:47 in this way: “The heaven, We have built it with power. Verily. We are expanding it.” He says that, a ‘Heaven’ is the translation of the word ‘*samá*’ and this is exactly the extra-terrestrial world that is meant.

He also states, “‘We are expanding it’ is the translation of the plural present participle *musí’una* of the verb *ausa’a* meaning ‘to make wider, more spacious, to extend, to expand’.”*

Some translators who were unable to grasp the meaning of the latter provide translations that appear to me to be mistaken, e.g. “we give generously” (R. Blachère).[†] Others sense the meaning, but are afraid to commit themselves: Ḥamídu’lláh[‡] in his translation of the Qur'án talks of the widening of the heavens and space, but he includes a question mark. Finally, there are those who arm themselves with authorized scientific opinion in their commentaries and give the meaning stated here. This is true in the case of the Muntakhab, a

* *Awsa’* is “wider, larger, roomier, more spacious”, and *ja’l awsa’* is to “make wider”. Qur'án 51:47 uses the word *musí’una*.

† Régis Blachère (30 June 1900–7 August 1973) was a French orientalist and translator of the Qur'án.

‡ Dr Muḥammad Ḥamídu’lláh (9 February 1908–17 December 2002) was a Muḥaddith (speaker), Faqih (legist), scholar of Islamic law and a prolific academic author.

book of commentaries edited by the Supreme Council for Islamic Affairs, Cairo.* It refers to the expansion of the Universe in very unambiguous terms.¹²

According to Muḥammad the substance of the Qur’án is “... uncreated and eternal; subsisting in the essence of the Deity, and inscribed with a pen of light on the table of his everlasting decrees. A paper copy, in a volume of silk and gems, was brought down to the lowest heaven by the angel Gabriel, who ... successively revealed the chapters and verses ...”¹³ to Muḥammad. It was a period of over twenty years, from age forty to His passing in CE 632 that Muḥammad revealed the Qur’án. It was a holy and profound experience for anyone and anything present. There were times when the revelation was silent like the ocean when calm and at other times, it was so intense that a vein would swell on His forehead and He would sweat profusely. There was a time when He was mounted on a camel when the overpowering effect of revelation forced the animal to its knees. These were the physical effects of those nearby during revelation. The spiritual effects of love, of might, of awe and astonishment had powerful effects on one’s being. The experience could not be described in words nor could it be forgotten. Qur’án means “reading”. The verses were dictated by Muḥammad and written down at the moment of revelation or soon after. It was written down on palm leaves, parchment, leather, shoulder-blades of sheep, bones, camels’ scapula, wooden tablets, “from date leaves, tablets of white stone, and the breasts of men.” The “breasts of men” means the memories of men. There were well-developed memories and memory skills in a society that loved and recited poetry so extensively.

No written collection of the fragments was made during Muḥammad’s lifetime. Many of the *qurrá’* or reciters of the Qur’án were killed in battle. These “living texts” were not being replaced so the task to “search out the Qur’án and bring it together” was given to Zayd ibn Thábit, the Prophet’s chief amanuensis. Zayd completed the entire Qur’án and several copies were made from it. Since it contained no vowels it was found that variations had crept into many copies. Caliph ‘Uthmán† had Zayd and three Quraysh scholars compare all the versions with Zayd’s original. Copies of this official text were sent to Damascus and other cities and unapproved versions were destroyed. The official text has remained unquestioned for almost fourteen centuries. There was never any question as to the accuracy of Zayd’s original manuscript. ‘Alí‡ was there along with many who knew it by heart. Parts of the Qur’án had been in daily use and it was only two or three years from the passing of Muḥammad that Zayd made his first compilation. ‘Alí was very knowledgeable on every aspect of the Qur’án besides having a clear and retentive memory. He said, “There is not a verse in the

* Committee of the Qur’án and Sunna (Traditions). Al-Muntakhab [The Selectives]. Quranic Commentary. 20th ed. Cairo, Egypt: The High Council of Muslim Affairs, Egyptian Ministry of Religion, 2002.

† ‘Uthmán ibn ‘Affán (CE 576–656) was a companion of Muḥammad and the third caliph.

‡ ‘Alí ibn Abí Ṭálib (CE 601–661) was a cousin and son-in-law of Muḥammad, who ruled as the fourth caliph from 656 to 661. He is one of the central figures in Shí’a Islam and is regarded as the rightful immediate successor to Muḥammad as an Imám by Shí’a Muslims.

Qur'án of which I do not know the matter, the parties to whom it refers, and the place and time of its revelation, whether by night or by day, whether in the plains or upon the mountains.”¹⁴ Professor Ḥamídulláh describes the situation that existed in writing the Qur'án in his French translation of the Qur'án (1971):

The sources all agree in stating that whenever a fragment of the Qur'án was revealed, the Prophet called one of his literate companions and dictated it to him, indicating at the same time the exact position of the new fragment in the fabric of what had already been received Descriptions note that Muḥammad asked the scribe to reread to him what had been dictated so that he could correct any deficiencies Another famous story tells how every year in the month of Ramadan, the Prophet would recite the whole of the Qur'án (so far revealed) to Gabriel ..., that in the Ramadan preceding Muḥammad's death, Gabriel had made him recite it twice It is known how since the Prophet's time, Muslims acquired the habit of keeping vigil during Ramadan, and of reciting the whole of the Qur'án in addition to the usual prayers expected of them.¹⁵

The chronological sequence of Revelation was not followed. The 114 suras* were arranged, with some exceptions, according to their decreasing order of length. This order of suras was that order followed by Muḥammad when he recited the Qur'án each year during Ramaḍán.

Regarding the question of succession, Muḥammad did not leave a written will and testament. The Qur'án does not mention anything regarding who was to succeed Muḥammad. This gave rise to some claims where it was said there were verses in the Qur'án that pointed to 'Alí and that these were suppressed by 'Uṭhmán when he collected and destroyed those unapproved versions keeping only an official text. “This assertion is manifestly untenable. There is no indication at all that either 'Alí, or any other of the Imams, ever contested, by a single word, the authenticity of the text that 'Uṭhmán adopted.”¹⁶ Muḥammad did unmistakably appoint His successor but it was verbal and not written. It is said that Muḥammad, returning home from His last pilgrimage, gathered His followers together and had specifically and emphatically designated 'Alí. With 'Alí at His side He said, “Whoever hath Me as his Master, hath 'Ali as his Master I have been summoned to the gate of God, and I shall soon depart ... to be concealed from you.”¹⁷ He said He would leave two treasures: “The greatest treasure is the Book of God. Hold fast to it and do not lose it and do not change it. The other treasure is the line of My descendants.”¹⁸ When Muḥammad lay dying He asked for pen and paper to dictate something that would keep unity among the believers. 'Umar† said, “Pain is deluding Him, We have God's Book, which is enough.”¹⁹ “These words were to cause a disastrous schism in the religion of God that remained irreparable and continually widened as the years went on.”²⁰

It was at the death of the Prophet that one of the greatest turning points in history took place. 'Alí began to prepare the body of the Prophet and to make arrangements for burial. 'Alí was left alone to do this while those who were the

* Súra, pl. suwar (“a row or series”) is the name given to the “chapters” (in English sura and surah; pl. suras and surahs) of the Qur'án.

† 'Umar ibn al-Kharráb (r. CE 634–644), the second caliph.

closest and most stalwart followers of Muḥammad were in the mosque to choose a successor. These were the same supporters who heard, with their own ears, the Prophet designate 'Alí as His successor. The extremely critical error is that they did not decide to follow the words of Muḥammad but instead followed the rules of the tribes.²¹ "Heedless of this event, which is recorded by almost all the chroniclers of the birth of Islám, many outstanding historians, even those who are Muslims, have disregarded this critical point, creating so many doubts with their own interpretations that the mirror of historical fact has become obscured and darkened."²²

The disconnected letters of the Qur'án²³

What do the disconnected letters that preface many suras of the Qur'án mean?

Bahá'u'lláh says, "*In the disconnected letters of the Qur'án the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured.*"²⁴ He also states, "*Outwardly they signify Muḥammad Himself.*"²⁵ If anyone knew the meanings of these disconnected letters they would have no doubt or uncertainty about the Divinity of Muḥammad or the divine origin of His Book. They are "*... the supreme instrument of guidance for attainment unto the loftiest summits of knowledge.*"²⁶

Down through the centuries opinions have been divided as to the meaning of these letters. There has been extensive controversy and effort made to understand the meaning of these letters but nothing of significance has been forthcoming. The only thing there has been general agreement on is that they are mysteries. Believers have had to satisfy themselves that God will, in His own time, reveal their meaning.

To the believer and to the serious student of Islám these letters prefixed to the suras have profound meanings and he has been certain that in time these meanings will become known. This is the nature of certitude and faith. It is one of the ways the intentions of good or evil in the heart of man come to the surface. To the biased observer they look strange and for him it is an opportunity for malicious criticism. Some would foolishly prejudge the situation and say a person would have to be mad or to be not in his right mind to put letters isolated at the beginning of a chapter with no apparent reason and no explanation.

This has been an interesting test for man where a mystery has remained almost completely unsolved until fourteen centuries have passed. Only then solutions and keys to solutions are discovered. It is confirming to man to have such strong reassurance that every act of a Manifestation of God has specific purposes. In such a process it is also delightful to know that there is humour here and that humour is expressed in all the worlds of God. Let us examine the following table²⁷ of the suras that have disconnected letters between the first sura and up to and including the thirteenth. Other suras have disconnected letters but for the purposes of this explanation we will go only as far at the thirteenth. We will use the numerical value of the letters according to the abjad reckoning.

Súra	Disconnected letters	Abjab reckoning	
2 al-Baqara (The Cow)	Alif Lám Mím	1 + 30 + 40	71
3 Ál 'Imrán (The Family of 'Imran)	Alif Lám Mím	1 + 30 + 40	71
7 al-A'ráf (The Heights)	Alif Lám Mím Šád	1 + 30 + 40 + 90	161
10 al-Yúnus (Jonah)	Alif Lám Rá'	1 + 30 + 200	231
11 Húd (The Prophet Húd)	Alif Lám Rá'	1 + 30 + 200	231
12 Yúsuf (Joseph)	Alif Lám Rá'	1 + 30 + 200	231
13 ar-Ra'd (The Thunder)	Alif Lám Mím Rá'	1 + 30 + 40 + 200	271
		Total	1,267

It is recorded in a ḥadīth that the fifth Imám Muḥammad-Báqir said that each of these suras with the disconnected letters means a specific period of time when something will happen to a great, high-ranking, outstanding person in Islám who is descended from Banú Háshim.²⁸

It was exactly 71 years after Muḥammad's Divine Summons that the Imám Ḥusayn was brutally killed.²⁹

In another 71 years later, exactly 142 years after Muḥammad's Divine Summons that Abu'l-'Abbás 'Abdu'lláh as-Saffáh became caliph. This ended forever the yoke of the House of Umayyah who were the persecutors of Muḥammad, who usurped the inheritance of His family and who ruled with treacherous, unscrupulous and murderous tyranny.³⁰ Note that these are lunar years. See the computations in note 30.

These years would obviously be from the year of the Divine Summons, the first intimations of the Holy Spirit personated by the Angel Gabriel, that moment in time which some historians refer to as Muḥammad's "vision" in the year CE 610. Ḥusayn was martyred on the 10th day of Muḥarram (October, CE 680) in the year AH 61 of the Muslim calendar. It was as-Saffáh who shattered the power and brought down the rule of the Umayyads in the year 132 of Hijrah (CE 750). He was of the House of 'Abbás, a descendant of Háshim. He condemned the corruption and evil doings of the Umayyads and said the House of Háshim, the House of the Prophet, had come to free religion and let its light shine and that the earth would be covered with justice. So 71 years from a most significant happening to Muḥammad, Ḥusayn, a descendant of Háshim, was killed. In another 71 years the oppression of the House of Umayyah was ended by "a great, outstanding, high ranking descendant of Baní-Háshim."

Perhaps the most astonishing prophecy hidden in these disconnected letters is that they reveal the exact year of the appearance of the Promised One of Islám.

Mírzá Abu'l-Faḍl of Gulpáygán* has explained that the disconnected letters from the first to the thirteenth suras total 1,267.³¹ In that year AH 1260 (CE 1844), a Youth from Baní-Háshim,³² Siyyid 'Alí-Muḥammad, the Báḅ, made His momentous declaration. Mírzá Abu'l-Faḍl indicates that this span of time does not start with the Hijrah but with the declaration of Muḥammad seven years before. Note that this span of time does not start with Muḥammad's Divine Summons or the first year of the Muslim calendar.

The Hijrah is the departure of Muḥammad from Mecca to Medina that was established as the first year (CE 622) of the Muslim era. It was seven years before the Hijrah that Muḥammad made the public declaration of His mission to the Quraysh.³³ This was first to the descendants of Háshim, the House of Háshim, His clan and then at a second gathering to the Meccans at large. Therefore, the period of 1,267 years was from the public declaration of Muḥammad to the public declaration of the Báḅ.

It has been said Súra 36 Yá' Sín of the Qur'án was called by Muḥammad "The Heart of the Qur'án". It concerns the central figure of Islám, His Revelation and the Hereafter. It is named Yá'-Sín from the disconnected letters at its opening (Y and S). Since it makes reference to the Hereafter it is recited to the dying, read in solemn ceremonies after death and at the tombs of saints. Here Muḥammad foreshadowed the coming of Bahá'u'lláh as "that of the 'third' Messenger, sent down to 'strengthen' the two who preceded Him."³⁴

Among the Sacred Writings of the Faith there is the Lawḥ-i-Áyiy-i-Núr (Tablet of the Verse of Light), also known as Tafsír-i-Hurúfát-i-Muqaṭṭa'ih (Interpretation of the Isolated Letters), that was revealed in Arabic and has not yet been translated into English.

One of the martyrs, Mírzá Áqáy-i-Rikáb-Sáz asked Bahá'u'lláh to reveal the significance, inner meanings and reasons for the isolated, broken or disconnected letters that are found at the beginning of some of the suras of the Qur'án.

Bahá'u'lláh's Tablet explains in great detail many mysteries that had remained hidden for thirteen centuries. The only important interpretation down through the ages was that of the fifth Imam which has been explained earlier. The light that Bahá'u'lláh puts on this subject and the depth to which he examines these letters has prompted Adib Taherzadeh to say: "His explanations are so profound as to overwhelm the imagination."³⁵

The Qur'án says that the disconnected letters are áyáh, which is an Arabic word for any revealed verse, sign, symbol or miracle of the Prophet of God. It says these disconnected letters are the áyáh that make things clear.

* Abu'l-Faḍl-i-Gulpáygání, Mírzá (1844-1914), was the foremost Bahá'í scholar who helped spread the Bahá'í Faith in Egypt, Turkmenistan and the United States. He is one of the few Apostles of Bahá'u'lláh who never met Bahá'u'lláh. His given name was Muḥammad, and he chose the alias Abu'l-Faḍl (progenitor of virtue) for himself, but 'Abdu'l-Bahá frequently addressed him as Abu'l-Faḍá'il (progenitor of virtues).

Alif Lám Rá' These are the áyát
Of the Book of Wisdom. (Qur'án 10:1)

Alif Lám Rá' These are
The symbols (or verses)
Of the Perspicuous Book. (Qur'án 12:1)

Alif Lám Rá' These are
The áyát of revelation
Of a Qur'án
That makes things clear. (Qur'án 15:1)

Alif Lám Mím Rá' These are the signs (or verses)
Of the Book: that which
Hath been revealed unto thee
From thy Lord is the truth;
But most men believe not. (Qur'án 13:1)

The number nineteen examined as a mathematical entity

Nineteen is a prime number,³⁶ which is very unusual and interesting. On one hand it is the sum of the first powers of 9 and 10 ($9^1 + 10^1 = 19$) and the difference between the second powers of 9 and 10 ($10^2 - 9^2 = 100 - 81 = 19$).

When you use the multiples of 19 and add their elements to get the numerical values the result is an interesting pattern from 1 to 9 that goes on repeatedly infinitely.

Multiple	Add digits	Sum	Value
19	1 + 9	10	1
38	3 + 8	11	2
57	5 + 7	12	3
76	7 + 6	13	4
95	9 + 5	14	5
114	1 + 1 + 4	6	6
133	1 + 3 + 3	7	7
152	1 + 5 + 2	8	8
171	1 + 7 + 1	9	9
190	1 + 9 + 0	10	1
209	2 + 0 + 9	11	2
228	2 + 2 + 8	12	3
247	2 + 4 + 7	13	4
266	2 + 6 + 6	14	5
285	2 + 8 + 5	15	6
304	3 + 0 + 4	7	7
323	3 + 2 + 3	8	8
342	3 + 4 + 2	9	9

There is a 19-year lunar cycle. Meton, a Greek astronomer, 433 BCE, discovered that the phases of the moon recur after nineteen years on the same day of the month. This 19-year cycle is known as the Metonic Cycle.³⁷ There seems to be some possibility that the 19-year cycle of the moon was known centuries before Meton. At Stonehenge, during the third major phase of construction about 2000 BCE, thirty stones were erected in a circle. One of these was smaller than the others that may have meant that the ring of stones stood for the twenty-nine and a half days of the lunar month. "Inside the circle, nineteen bluestones were later arranged in a horseshoe, possibly standing for the nineteen-year cycle of the moon, after which the moon's phases start to recur on the same days of the month."³⁸

The early Christians wanted Easter to fall always on a Sunday because they felt it should always fall on a sacred day. The dating of Easter became a dispute that lasted until the fourth century when the Golden Number Rule was accepted as the official procedure. The basis for it was the work of Meton. The date of

Easter is determined by dividing the year by the number 19, discarding the quotient and adding 1 to the remainder.³⁹ In the ancient Roman and Alexandrian calendars, the Golden Number was marked in gold. It is from that gold mark that the term Golden Number originated.

Example for the year 1982:

$$\begin{array}{rcl}
 1982 \sqrt{19} & = & 104.3158 \\
 104 \times 19 & = & 1976 \\
 1982 - 1976 & = & 6
 \end{array}$$

1 is added to 6 making 7, which is the Golden Number. Then you turn to the table of Golden Numbers and discover that the number 7 gives you 8 April. 8 April is the date of the first full moon that follows 21 March, the beginning of spring in 1982. 8 April falls on Thursday. Therefore Easter falls on the following Sunday 11 April.

Easter falls on the first Sunday after the first full moon after the vernal equinox.

Golden No.	Full moon date	Golden No.	Full moon date
1	14 April	12	13 April
2	3 April	13	2 April
3	23 March	14	22 March
4	11 April	15	10 April
5	31 March	16	30 March
6	18 April	17	17 April
7	8 April	18	7 April
8	28 March	19	27 March
9	16 April	1	14 April
10	5 April	2	3 April
11	25 March	3	23 March

Another similar method is that found in the Book of Common Prayer:

Add one to the Year of our Lord and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number. (Book of Common Prayer: Table to find Easter Day).

Example for the year 1982:

$$\begin{array}{rcl}
 (1982 + 1) \sqrt{19} & = & 104.3684 \\
 104 \times 19 & = & 1976 \\
 1983 - 1976 & = & 7
 \end{array}$$

For the year 1982 you add one year to obtain 1983. The remainder, 7, is the Golden Number. This method is also used to determine the epact (the age of the moon at the beginning of the year).

There is a perfect correlation between the Julian (solar) and lunar calendars. 235 lunar months is equal to exactly 19 Julian years of 365.25 days.

Another unusual phenomenon is that “The tide-raising force of the moon is about 1/9,000,000 that of the earth’s gravity, and the tide-raising force of the sun is only 1/19,000,000 that of earth’s gravity”⁴⁰

In one of the earliest mathematical documents known there is an algebra problem that reads, “Aha, its whole, its seventh, it makes 19.” It was discovered in a 3,600 years old Egyptian papyrus and is one of the first known to have been solved by man. “Aha” means “a heap” or “quantity”. We use the expression today “Let x equal”:

The papyrus of “Aha” came to the notice of Western scholars a century ago. Henry Rhind, a tuberculosis-ridden Scottish antiquary, bought it in 1858 in a shop in the Nile village of Luxor, where he was wintering for his health. Called the Rhind Papyrus in his honour, it is one of the earliest extant mathematical documents—an especially interesting one because of the evidence it contains that men in 1700 BCE were already looking beyond arithmetic into the vistas of algebra. From the days of the pharaohs on down, the basic purpose of algebra has remained the same: to permit the solution of a mathematical problem that involves an unknown number. The unknown is expressed by an abstract symbol that is manipulated until its numerical value can be established. In order to pin the problem down and hold it securely while it is being turned around and simplified, the relationship between known and unknown numbers is set down in an equation—a statement of what equals what.

The venerable Egyptian problem of “Aha, its whole, its seventh, it makes 19” can readily be transmuted into 20th Century terms. A hard pressed taxpayer faces the prospect of filing a declaration of estimated income tax. He knows that his actual tax will be \$1,900. But he decides that if he slightly underestimates it at the beginning of the year-so that the balance he will have to make up at the end of the year does not exceed one seventh of what he has estimated—the Internal Revenue Service will not make a federal case out of it. Using the marvellously timesaving shorthand and rule book logic of modern algebra, he says to himself: “Let x equal the number of hundreds of dollars I will declare as my tax. Then the problem is to find x so that x plus one seventh of it will equal 19.” He expresses the entire problem as an equation. $x + x\sqrt{7} = 19$ (“one seventh of x” being $x\sqrt{7}$). Then, almost automatically, he follows the axiom that equals multiplied by equals remain equal, and he multiplies both sides of the equation by 7 to arrive at a new equation, $7x + x = 133$. This in turn gives him $8x = 133$, then $x = 133\sqrt{8}$, and, finally, $x = 16 \frac{5}{8}$, or, in another form, $16 \frac{5}{8}$ hundreds of dollars—an estimated tax of \$1,662.50. The ancient Egyptians also reached the answer of $16 \frac{5}{8}$, although without the symbolic sort of equation we use today.⁴¹

$$\begin{array}{rcl} x + x\sqrt{7} & = & 19 \\ 7x + x & = & 133 \\ x & = & 16 \frac{5}{8} \end{array}$$

We are primarily interested in the number 19, however, many numbers have several unusual qualities about them.⁴²

Some scholars have avoided number symbology because of baseless claims made by certain numerologists, only to discover that it (used properly) is a valuable tool of learning. As such, it takes its place alongside paradox, symbol, metaphor and other analogical devices, etc. As a teaching device, “number” was employed both by the Báb and Bahá’u’lláh.

Sometimes not enough attention has given to certain “numbers”. Occasionally such an investigation reveals significant meanings. Even then, it may lead nowhere but oftentimes solutions to long-standing perplexing problems are discovered.

The number 19 in the Qur'án

One of the most convincing proofs demonstrating striking evidence of the divine inspiration of the Qur'án is also the most recent.

Using a computer Dr Rashid Khalifa presents evidence that demonstrates that the number 19 occurs too frequently in the Qur'án to be there by chance. A simple application of the laws of probability is sufficient to interest and astonish even the most reserved sceptic.

Dr Khalifa* received a doctorate in biochemistry in the United States and taught there for a while. He privately published a 60 page booklet in English in the United States in 1972 that was called *Number 19: A Numerical Miracle in the Koran*.⁴³ In the 13 January 1980 and 20 January 1980 issues of the weekly *Gulf Times*, published in Doha the capital city of Qatar, articles appeared describing this extraordinary marvel.

There are 114 suras in the Qur'án. 114 is 19×6 , a multiple of 19.⁴⁴

The formula, "In the name of God, Most Gracious, Most Merciful" is found over every sura of the Qur'án except the ninth. In this formula, there are 19 Arabic letters.⁴⁵

This heading has been repeated 113 times at the beginning of the suras plus one extra time in the Súra 27 Naml (or the Ants), which adds up to 114 times. 114 is a multiple of 19 (6×19). If this heading had not been repeated one extra time in the Súra 27 Naml it would not have become a multiple of 19.⁴⁶

From where the heading is missing in Súra 9 and where it is repeated in Súra 27 there are 19 suras.⁴⁷

The sacred formula Bismi'lláhi'r-Raḥmání'r-Raḥím, which means "In the name of God, Most Gracious, Most Merciful", has words in it that are repeated each a multiple of 19. Its first word, *Is*m, which means name, is found 19 times throughout the Qur'án. The second word, Alláh, meaning God, is found 2,698 times, which is 142×19 . The third word, *al-Raḥmán* meaning most gracious, appears 57 times, which is 19×3 . The fourth word, *al-Raḥím* meaning most merciful, is found 114 times or 6×19 .⁴⁸

The very first sura revealed to Muḥammad, is Súra 96 al-'Alaq (The Clot of Congealed Blood, also called al-Iqra' or Read! or Proclaim!) This first sura has 19 áyáh or verses.

The number of letters in Súra 96 al-'Alaq adds up to 285 or 19×15 .⁴⁹ Regarding the statements in the Qur'án where it says that man was created from a clot of congealed blood, Maurice Bucaille, the French surgeon, says this

* Dr Rashid Khalifa (Rashíd Khalífa), 19 November 1935–31 January 1990, was an Egyptian-American biochemist.

has always been mistranslated. Man has never passed through a stage of being a blood clot. Maurice Bucaille tells us:

“Something which clings” is the translation of the word ‘alaq. It is the original meaning of the word. A meaning derived from it, “blood clot”, often figures in translation; it is a mistake against which one should guard: man has never passed through the stage of being a “blood clot”. The same is true for another translation of this term, “adhesion” which is equally inappropriate. The original sense of “something which clings” corresponds exactly to today’s firmly established reality.⁵⁰

When the egg is implanted in the uterus the development of villousities result. These, like roots, draw nourishment from within the wall of the uterus. “These formations make the egg literally cling to the uterus. This is a discovery of modern times.”⁵¹

Five times the Qur’án describes the act of clinging. This is the way Bucaille translates the following verses:

Read in the name of thy Lord Who fashioned,
Who fashioned man from something which clings. (Qur’án 96:1-2)

We have fashioned you from ... something which clings. (Qur’án 22:5)

We have fashioned the small quantity [of sperm] into something which clings.
(Qur’án 23:14)

[God] fashioned you from a small quantity [of sperm], from something which clings. (Qur’án 40:67)

Was [man] not a small quantity of sperm which has been poured out?
After that he was something which clings; then God fashioned him in due proportion. (Qur’án 75:37-38)

The last four of the above five verses describe progressive changes from the small quantity of sperm to his development as an adult. The description of these stages is in complete harmony with what we now know about it and doesn’t have a single statement that is not in agreement with science.

There is a statement in the Qur’án that tells us “that the embryo passes through the stage of ‘chewed flesh’, then osseous tissue appears and is clad in flesh (defined by a different word from the preceding which signifies ‘intact flesh’).”⁵²

We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh. (Qur’án 23:14)

Maurice Bucaille explains, “‘Chewed flesh’ is the translation of the word *mudga*; ‘intact flesh’ is *lahm*.* This distinction needs to be stressed. The embryo is initially a small mass. At a certain stage in its development, it looks to the naked eye like chewed flesh. The bone structure develops inside this mass in

* *Mudgha*, pl. *mudagh*, “something to be chewed”. *Lahm*, pl. *luhúm*, *lihám*, “flesh; meat”.

what is called the mesenchyma. The bones that are formed are covered in muscle; the word lahm applies to them.”⁵³

Verses 96:1-5 were the first words of revelation to Muḥammad. All accounts agree that a long interval followed these words where there was no further revelation. How long this interval was is a matter of speculation. Some say it was as long as three years while others put it as low as ten days. The first three years of Muḥammad’s ministry is very obscure. There was no public declaration of His mission during this time and only a handful of followers. The people of Mecca were unaware that God had chosen someone amongst them to be His Prophet and that He was well known to them. There was a general feeling of expectancy. “... a prophet was expected, and women were anxiously hoping for male children, so they might mother the Apostle of God; and the more thoughtful minds, tinged with traditions of Judaism, were seeking for what they called the ‘religion of Abraham’. These men were Ḥānif, or ‘incliners’”⁵⁴

When the Angel Gabriel, the vehicle of Revelation, appeared to Muḥammad on Mount Ḥirá’* three times the Angel held up a Tablet and told Him to read. Each time He pleaded He could not read. When the words of revelation came upon Him He was so overcome He thought He was going mad. At that moment, a clear voice rang out again in the quiet of the mountainside saying to tell Muḥammad that God had chosen Him to be His Messenger to mankind. He was aware and terrified of the awesome mission to proclaim that God is One. The first words of the revelation, “Read, in the name of your Lord” are known to every Muslim. These first words of revelation contain 76 letters or 19×4 .⁵⁵

The words of the first revelation (Súra 96:1-5) number 19 which is 19×1 .⁵⁶
The words of the second revelation (Qur’án 68:1-9) number 38, which is 19×2 .⁵⁷
The words of the third revelation (Qur’án 73:1-10) number 57 which is 19×3 .⁵⁸

Súra 74 Muddaththir (One Wrapped Up) mentions nineteen appointed angels (Qur’án 74:30-1) and says the choosing of the number 19 is to test the unbelievers. It is in this sura (74:31) that several reasons are stated for the use of the number 19. Among these reasons are: so that the People of the Book (i.e. Jews, Christians, Sabeans, Zoroastrians) may know for certain that the Qur’án is a divinely inspired Book, that the believers increase in faith, to remove doubts and to show that faith is a gift from God which God puts into the heart of whomsoever He pleaseth and will “leave to stray whom He pleaseth”.[†] Nineteen as a number by itself is mentioned only once in the Qur’án (74:30). The Qur’án explains the meaning for other numbers such a seven, twelve, forty, etc., but the number 19 is not defined.

The last of the suras revealed, Súra 110 Naṣr (Help), which dates to only a few months before the passing of Muḥammad, has a total of 19 words.⁵⁹

* Ghár Ḥirá’ (the Cave of Hira) is located at the western end (6.3 km from the centre of Mecca) of Jabal Ḥirá’ (Mount Hira). The “mountain” was renamed Jabal al-Núr (Mount of Light) after Muḥammad’s revelation in the cave.

† Qur’án 16:93.

Twenty-nine suras in the Qur'án begin with the mysterious disconnected letters. 14 different letters from the alphabet are used and there are 14 various combinations of these disconnected letters in the beginning of the suras (see Appendices 1 and 2). All these numbers add up to 57 ($29 + 14 + 14 = 57$). 57 is 3×19 , a multiple of 19.⁶⁰

Up to this point, the proofs advanced could have been discovered without the aid of a computer. Now we will examine some very complex proofs. The Qur'án contains 77,974 words and 329,156 letters. There has been no change since it was revealed fourteen centuries ago. Not one letter has been added to the original and not one letter has been taken away. It has been kept in a state of purity obviously by divine forces. 329,156 is a multiple of 19 ($17,324 \times 19$).⁶¹

Súra 50 Qáf begins with the disconnected letter "Q" or "Qáf" from which the sura is named. The letter Q is found in this sura 57 times or 3×19 . The people who rejected Lút⁶² are mentioned twelve times throughout the Qur'án. They are always referred to as "the people of Lút" (eleven times) except in Súra 50 Qáf where they are called "the brethren of Lút". People (*qawm*) is an Arabic word that has a Q in it. If this change had not been made Q would have occurred 58 times and the mathematical basis of the Qur'án would have been destroyed.⁶³

One of the disconnected letters at the beginning of Sura 42 al-Shúrá is "Q". There are 57 of these letters in Súra 42, which is the same as in Súra 50 Qáf. Together they total 114 which is a multiple of 19 (19×6). Since there are 114 suras in the Qur'án, "Q" seems to mean Qur'án.⁶⁴

Súra 68 al-Qalam (the Pen) begins with the disconnected letter "N", or Nún, has 133 "N's" in it. 133 is 7×19 , a multiple of 19.⁶⁵

Súra 38 Şád begins with the disconnected letter "Şád" or "Ş" and this letter is found 29 times in this sura. This is not a multiple of 19 but when it is added to the Ş which is one of the disconnected letters at the beginning of the Súra 19 Maryam (Mary) where the total times it is found there is 26 (also not a multiple of 19) and add the total of times Ş appears in Súra 7 al-A'ráf (the Heights) where the total is 97 (also not a multiple of 19) you get a total of 152 ($29 + 26 + 97 = 152$, which is a multiple of 19 or 19×8). There are only three times where this letter is used as a disconnected letter in the Qur'án. Separately, in the individual suras where they appear, the letters do not total a multiple of 19. It is only when they are taken together that a multiple of 19 is formed.⁶⁶

There are several other cases of this complex phenomenon. Súra 36 Yá' Sín is named from the disconnected letters that are found in its opening verse (Y and S). Y is found in this sura 237 times and S is found 48 times. Neither 237 nor 48 are multiples of 19 but together they add up to 285 which is 19×15 .⁶⁷

Seven suras (40, 41, 42, 43, 44, 45 and 46) begin with the disconnected letters H. M. The number of times H appears in these seven suras is 292 and the number of times M appears is 1,855. Added together they total 2,147, which is 19×113 . The numbers 292 and 1,855 are not multiples of 19 but added together they become a multiple.⁶⁸

The same is true for the disconnected letters that appear at the beginning of the other 29 suras that begin with the mysterious disconnected letters. All of these letters fit precisely this mathematical pattern. Unknown to millions who have spent endless hours reading, memorizing and studying the Qur'án is that this revealed Book has a mathematical precision that has remained unpenetrated for a full millennium and that this exactitude has not been corrupted by time. In view of the changes everything experiences, especially language, even over the space of a few years, it is obvious that this sacred writing has been divinely protected.

Dr Khalifa tells us that the Qur'án was written into a General Electric Time-sharing terminal that was connected to a central computer. The computer was programmed to count the frequency of occurrence of each letter in each chapter. Each Arabic letter was given an English equivalent. An important point to keep in mind is that the original Qur'anic Arabic was strictly adhered to. Some printings of the Qur'án use the conventional Arabic that is not identical.

This is one of the most unusual and important discoveries of this century. We have been given a key that will unlock the door to the understanding of the mysteries hidden in the Qur'án. It would be an error to think that these discoveries are an end in themselves. They seem to be a beginning that will yield explanations to mysteries we are not even aware of at the present time.

Why nineteen?

The main reason for the attention Muḥammad calls to the number 19 is part of His fulfilment of the covenant He made concerning the Báb, the Promised One who would appear after Him. Every Prophet has made a covenant with His people that they accept and follow the next Manifestation who would be the reappearance of His own reality. Muḥammad left signs and evidences everywhere to make it easier for the sincere seeker to recognize the Báb. In no way has Muḥammad fallen short of His duty but the people have been found to have closed hearts and blind eyes.

There is no evidence that the number 19 has ever been used or figured prominently or even significantly in any religious system or social order until the coming of Islám. In Islám it appears as a mysterious number that has been a source of wonderment to scholars and a cause of speculation to the mystics. All have failed to come up with convincing arguments for its appearance in the Qur'án. Not until the coming of the Bábí Faith and the Bahá'í Faith has convincing reasons for its use in Islám been brought forward. Its use in the Qur'án is an indisputable proof of the validity of Islám, the Cause of the Báb and the Cause of Bahá'u'lláh. Such a powerful proof should remove doubts from any true seeker and bring greater heights of certitude to the confirmed soul. Its use in the Qur'án is none other than to point the way to the Promised One. The historical and practical use in the Bábí Faith and the Bahá'í Faith and its application as one of the basic mathematical components for the structure of the coming world civilization is dazzling as one contemplates the far-reaching transformation that this usage alone will have on human society. This is true even though we feel its effects only slightly at the present time.

The number nineteen becomes manifest in the Bahá'í Faith

Besides being a number that both the Báb and Bahá'u'lláh employed for practical reasons, the number has been used to help searchers and believers alike to recognize the Messenger of God for this day. It has been used in prophecy. It has been used in many ways to conceal meanings and to reveal extended meanings in certain words and phrases. The use of the number nineteen in the Bahá'í Faith is so extensive and obvious as to leave the investigator in awe and astonishment, yet the mysteries contained within that number are inexhaustible. Some of the ways in which this number has been and is now in common practical usage in the Faith are:

1. The Bayán (Exposition), the Book of Laws⁶⁹ of the Bábí Dispensation, consists of nine Wuḥdán (Unities) of nineteen chapters each, except the last which has only ten chapters.⁷⁰
2. Bismi'lláhi'r-Raḥmání'r-Raḥím is the sacred formula placed before every Sura of the Qur'án except the ninth.⁷¹ Some translate this as: "In the Name of God, Most Gracious, Most Merciful" while others translate it: "In the Name of God, the Compassionate, the Merciful". There are nineteen Arabic letters in this formula.

The Báb has changed this formula to Bismi'lláhi'l-Amna'u'l-Aqdas, which when translated is: "In the Name of God, the Inaccessible, the Sanctified", however the number of letters has remained unchanged. These are symbolic of the nineteen Letters of the Living—eighteen disciples surrounding the nineteenth, the Báb Himself.⁷² For a period of forty days only Mullá Ḥusayn believed in the Báb. Gradually other Letters were generated from the Primal Point as the Báb Himself describes:

Understand in the same way the beginning of the manifestation of the Bayán: during forty days no one but the letter Sín believed in B. It was only, little by little, that the Bismi'lláhi'l-Amna'u'l-Aqdas clothed themselves with the garment of faith until finally the Primal Unity was completed. Witness then how it has increased until our day.⁷³

Shoghi Effendi confirms this when he writes, "Not until forty days had elapsed, however, did the enrolment of the seventeen remaining Letters of the Living commence."⁷⁴

Note that the word for unity in both Arabic and Persian is wáḥid* and that the numerical values of the letters of this word add up to 19.

The letter Sín (S) is the first letter to follow the B in Bismi'lláh (remembering that short vowels are not written). The Báb indicates that, "*All that is in the Bayán is synthesized in one of the verses of the Bayán.*"⁷⁵ He explains that this is the first verse,⁷⁶ Bismi'lláhi'l-Amna'u'l-Aqdas, and says, "*All that is in the Bayán*

* Wáḥid (Persian also spelt váḥid), pl. wuḥdán: unity, a unit, one numerical; someone.

is synthesized in one of the verses, and it is He the B of Bismi'lláh and this B is a proof in itself."⁷⁷ The Báb is referring to the point that is beneath the B. Without that diacritical mark the letter would not exist. In both Arabic and Persian the B (ب) is a line with a point under it. The Báb reminds us of some interesting mathematical facts when He states: *"All material letters exist and flow from a point—a line is nothing but a succession of points;—therefore, the reality of the letters does not exist nor develop except through the point of Truth. This Point, in the Qur'án, is Muḥammad, in the Bayán, the master of the Seven Letters⁷⁸ and in the manifestation of 'Him whom God Shall Make Manifest,' it is Divine Truth, the Divine being ... it is the sun of truth."⁷⁹*

The Báb also says that: *"The Point is like the sun, and the other letters are like mirrors placed before the resplendent star."⁸⁰ Each letter is like a mirror, several mirrors or in the case of Quddús, "mirrors to the number of eight Wáḥids revolve."⁸¹ Each mirror reflects the Source of Light and if you look into any of those mirrors you see the Báb Himself. The First Wáḥid is the Primal Unity. These eighteen lesser luminaries, together with the Báb, are the First Wáḥid (Unity) of the Dispensation of the Bayán. The Báb is the Primal Point from which have been generated this Primal Unity, and *"from which have been generated all created things."⁸² Expanding on this truth He says: *"Therefore, as words and letters are only made real through the Nuqṭih (Point) also, through Him the realities of human beings will manifest and multiply."⁸³***

This is not the first time that this truth has been revealed to man. It has been known among some of the mystics, the wise and the learned of Islám. In a well-known tradition, which has been attributed to 'Alí, it is said that the essence of all religious and spiritual truth of all past revealed religions is to be found in the Qur'án and that the Qur'án itself is contained in the first chapter, that this chapter is contained in the first verse, that this verse is contained in its first letter (B) and that all that is contained in the B is contained in the point beneath the B. 'Alí has said, "I am that Point."⁸⁴

3. There are nineteen invocations in a very special and beautiful prayer usually said by Muslims of Shí'ah Islám during the period of fasting in the month of Ramadan. These invoke God through His names. The first of these invocations revolves around Bahá which means Glory. The Badí' Calendar, which is the one in use in the Bahá'í Faith, uses these names in the same order. The Báb has given them to the nineteen months of His calendar.⁸⁵ Each month has nineteen days in it. Bahá'u'lláh gave formal sanction to this calendar indicating that it should begin in the year of the Báb's Declaration and since the position of the intercalary days were not specified He stated where they were to be. One of the traditions of Islám says that the "Greatest Name of God" is among these nineteen names.

The Asmá'u'l-Ḥusná ("Most Beauteous Names" of God) is a phrase found in several places in the Qur'án.⁸⁶ In ḥadīth literature there is a statement attributed to Muḥammad: "Verily there are 99 names of God, and whoever recites them shall enter Paradise."⁸⁷ Some Islamic scholars have made a list of these 99 names⁸⁸ from extensive research in ḥadīth literature. These traditions also say that God has a hundredth name, the "Most Great Name", and whoever

calls on God by that Name shall obtain all his desires. Many of the mystics, the wise and the learned have tried and failed to unravel this mystery. Some have even claimed to possess the Greatest Name but lacking authority they failed to give the certainty required for such a claim. Only a Manifestation of God could speak with such authority and solve such an issue as this. It becomes obvious that this Name could only truly be known when the Mihdí was made manifest.

One of the most interesting stories is that of a perceptive and widely known scholar who claimed that the “Most Great Name” was Bahá’ and he even adopted the name Shaykh Bahá’í.* He was born in AH 953 (CE 1547) in Lebanon, and went to Persia when he was a young boy. He became the most highly regarded scholar at the court of Sháh ‘Abbás.⁸⁹

Bahá’u’lláh confirmed that the “Greatest Name” is Bahá’. The Báb sent Bahá’u’lláh a scroll with three hundred and sixty derivatives of the word Bahá’ written in the form of a pentacle. The various derivatives of the word Bahá’ in Arabic are also regarded as the “Greatest Name”. The “Greatest Name” is referred to as al-Ism al-A’zam.

4. The Badí’ Calendar, which is used by Bahá’ís throughout the world, consists of 19 months of 19 days each with four additional intercalary days (Ayyám-i-Há) in ordinary and five in leap years. The Báb described this calendar in the Kitáb-i-Asmá’, revealed in Arabic, and stated that this system was dependent upon the acceptance and good-pleasure of “Him Whom God shall make manifest.”⁹⁰ It is based on the solar year.

19 months multiplied by 19 days plus Ayyám-i-Há equals oneness ($361 + 4 = 1$ year).

The Báb has also divided the years following His Revelation into cycles of nineteen years. Each cycle of nineteen years is called a wáḥid. He gave each of these a name that is different from the names He gave to the months. Nineteen cycles make 361 years which is called a Kull-i-Shay’. As mentioned before the numerical value of the word wáḥid is nineteen.

Kullu-Shay’ is an Arabic word whose numerical value is 361 (19×19) according to the abjad system of number value (K = 20, 1 = 30, Sh = 300, a = 1, y = 10). Kullu-Shay’ means “all things”. We are living in the eighth wáḥid of the first Kullu-Shay’.

5. *“... it behoveth man, upon reaching the age of nineteen, to render thanksgiving for the day of his conception as an embryo. For had the embryo not existed, how could he have reached his present state?”⁹¹* The Báb teaches man to be grateful for this gift from God while also, in the text of the same paragraph, He teaches man to be grateful for former Revelations. For, *“...had the religion taught by Adam not existed, this Faith would not have attained its present state.”⁹²*

* Bahá’ ad-Dín Muḥammad ibn Ḥusayn al-‘Ámilí (also known as Shaykh Bahá’í) (1547–1621) was an Arab Iranian Shí’a Islamic scholar, philosopher, architect, mathematician, astronomer.

6. The Báb, on pilgrimage to Mecca, purchased and sacrificed nineteen lambs of the choicest breed. He performed this according to ancient custom. Nine of these were in His own name, seven in the name of Quddús and three for His Ethiopian servant. He did not take any of the meat Himself but gave it to the poor and needy of the neighbourhood.⁹³
7. The Báb said that Quddús, "... is the one round whom revolve eight Wuḥdán"⁹⁴ Shoghi Effendi said Quddús is the one "... whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight vâhids revolve"⁹⁵ Eight Wuḥdán is 152 (8 × 19) a multiple of nineteen.
8. "The incarceration of Quddús [in Sárí] ... lasted five and ninety days". (5 × 19).⁹⁶
9. After the first sortie from the fort of Shaykh Ṭabarsí, "Quddús bade his companions dig a moat around the fort as a safeguard against a renewed attack. Nineteen days elapsed during which they exerted themselves to the utmost for the completion of the task they had been charged to perform."⁹⁷
10. After the death of Mullá Ḥusayn, Quddús ordered Mírzá Muḥammad-Báqir to lead the fourth sortie: "Sally out and, with the aid of eighteen men marching at your side, administer a befitting chastisement upon the aggressor and his host. Let him realize that though Mullá Ḥusayn be no more, God's invincible power still continues to sustain his companions and enable them to triumph over the forces of their enemies."⁹⁸
11. At the command of Quddús, "Mírzá Muḥammad-Báqir again ordered eighteen of his companions to hurry to their steeds and follow him" (18 + 1 = 19). This was the fifth sortie in the defence of the fort of Shaykh Ṭabarsí.⁹⁹
12. During the period of some of the heaviest defensive action of the Zanján conflagration, Ḥujjat gave instructions that the guards of the barricades were "... to carry out the Báb's injunction to His followers and to repeat nineteen times, each night, each of the following invocations: 'Alláh-u-Akbar',¹⁰⁰ 'Alláh-u-A'zam',¹⁰¹ 'Alláh-u-Ajmal',¹⁰² 'Alláh-u-Abhá',¹⁰³ and 'Alláh-u-Aṭhar'.^{104 104 105}
13. The siege at Zanján was a long and heroic struggle. After the capture by deceit of the fort by the enemy, the soldiers were bent upon the extermination of the Bábí defenders. The rest of the companions continued their defensive actions from houses. "They were divided into five companies, each consisting of nineteen times nineteen companions. From each of these companies, nineteen would rush forth together and, raising with one voice the cry of 'Yá Şáḥibu'z-Zamán!'¹⁰⁶ would fling themselves into the midst of the enemy and would succeed in scattering its forces. The uplifted voices of these ninety-five companions would alone prove sufficient to paralyse the efforts, and crush the spirit, of their assailants."¹⁰⁷ 5 companies times 19 companions equals 95. Note that the number 5 is a reference to the Báb. The numerical values of the letters in His name is equivalent to 5 in the abjad system of reckoning (b = 2, a = 1, b = 2).
14. Ḥujjat had endured severe pain, caused by a wound, for nineteen days before he suddenly passed away in the act of prayer invoking the name of the Báb.¹⁰⁸
15. The Báb revealed the Lawḥ-i-Ḥurúfát (Tablet of the Letters) that unravelled the mystery of the Mustagháth and alluded "... to the nineteen years which

must needs elapse between the Declaration of the Báb and that of Bahá'u'lláh."¹⁰⁹

16. The Báb had made the command to His followers that once every nineteen days the eighth Chapter of the sixth Wáhid of the Bayán should be read. This was done so they would not fail to recognize *“the revelation of Him Whom God shall make manifest”*¹¹⁰
17. *“Be attentive,”* warns the Báb, *“from the inception of the Revelation till the number of Wáhid (19).”*¹¹¹ Again and even more precisely He says: *“The Lord of the Day of Reckoning will be manifested at the end of Wáhid (19)”*¹¹² These are unmistakable references to the nineteen years that must elapse between the public Declaration of the Báb and the public Declaration of Bahá'u'lláh. It is a reference to the year nineteen of the Badí' Calendar.
18. The time between the Declaration of the Báb and the Declaration of Bahá'u'lláh was nineteen years.
19. The “hour” mentioned several times by the Author of the Apocalypse is nineteen years. There are many meanings to this word. Mírzá Asadu'lláh-i-Núr explains that it means the Manifestation Himself, the Declaration of His Mission, the “time of the end”, and the amount of time between the Declaration of the Báb and the Declaration of Bahá'u'lláh.¹¹³
20. The Báb in a warning to Vahíd* states: *“Beware, beware, lest in the days of His Revelation the Váhid of the Bayán (eighteen Letters of the Living and the Báb) shut thee out as by a veil from Him, inasmuch as this Váhid is but a creature in His sight.”*¹¹⁴
21. Regarding the disconnected letters that appear before many of the suras of the Qur'án Bahá'u'lláh says: *“In the disconnected letters of the Qur'án the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured.”*¹¹⁵ Pay close attention to the word unity in this statement for in it is disclosed the number 19.¹¹⁶ The word wáhid means unity in Arabic and Persian and the numerical values of the letters of this word (w = 6, a = 1, h = 8, d = 4) add up to 19 according to the abjad system of reckoning. Bahá'u'lláh provided the first clue to a mystery that had remained unsolved for over thirteen centuries.

The word wáhid itself signifies unity and symbolizes the unity of God. It is the name of the number one. When an Arabic speaking person counts he starts out with wáhid which means one.

22. The “Greatest Name” has within it all of the numbers with mystical significance. Taken as a whole it symbolizes the Glory of God and the Unity of God. Of the many mysteries surrounding the “Greatest Name” the number nineteen appears among them, especially with the twin stars as it is used on the Bahá'í ringstone. Some of these, from the personal view of this writer are:
 - A. $7 + 7 + 5$ equals nineteen. Seven being the number of letters in the name 'Alí Muḥammad when written in Arabic and Persian and seven being the number of letters in the name Ḥusayn-'Alí. The five is derived from the

* Sayyid Yaḥyá Dárábí (1811-1850), a Bábí leader usually known as Vahíd Akbar (Peerless One), a title given to him by the Báb.

pentacle formed from three hundred and sixty derivatives of the word “Bahá’” that the Báb had written in His own handwriting, a fine shikastih script, on a scroll of blue paper and had it delivered to Bahá’u’lláh in Tehran.¹¹⁷ The number 5 in this case is the symbol of the Bahá’í Faith that may, in time, become the dominant symbol of the Faith. That it will become dominant is, of course, the personal opinion of this writer. The five pointed star is the symbol of our Faith as stated in a letter dated 28 October 1949 written on behalf of Shoghi Effendi to an individual believer: “Strictly speaking the 5-pointed star is the symbol of our Faith as used by the Báb and explained by Him. But the Guardian does not feel it is wise or necessary to complicate our explanations of the Temple by adding this.”¹¹⁸ It does seem inappropriate and confusing in our explanation of the Temple but very helpful in understanding other aspects of the Faith.

- B. The twin stars (5 + 5) and the word “Bahá’”, the numerical values of which add up to 9, equal 19. This would fit a personal explanation given by Hand of the Cause of God Abu’l-Qasim Faizi who asks:

... may I venture to suggest another approach to the meaning of the two stars. This approach is merely a personal one, therefore not authoritative. Could we not visualize God as manifested in His most resplendent glory in the majestic figure of Bahá’u’lláh, and standing on either side of Him, two towering personalities of unsurpassed beauty: the Báb the Herald, the incarnation of sacrifice and of self effacement and the highest expression of true love ever possible in this contingent life; and ‘Abdu’l-Bahá’, the Centre of the Covenant, the true Exemplar of the teachings and the highest embodiment of servitude. These two exemplify the mysteries of sacrifice and servitude, calling on all men to hasten and offer their potentialities as humble gifts for the establishment of God’s redeeming Order, the very reflection of His Kingdom on earth.¹¹⁹

- C. The calculation of the word “Báb” is 5 and “Bahá’” is 9. Add these together with the 5 in the star that is the symbol of the Bahá’í Faith and you get 19.
- D. The “Greatest Name” taken as a whole also has the value of one that stands for unity. $Wáḥid (19) = 1 + 9 = 10 = 1$. One has always symbolized the unity of God.
- E. ‘Abdu’l-Bahá comments upon the significance of the inscription on the Bahá’í ring. He sheds much light upon the meanings of the Greatest Name but some are very profound. He says: *“The inscription is composed of two ‘Bá’ and four ‘Há’”*¹²⁰ and suggests that you refer to the commentary upon “Bismi’llah, Errahman, Errahin”^{*} for a detailed explanation of “Há’”. His explanations touch upon many subjects that will require much study and research and should be richly rewarding. After overwhelming your imagination, He says: *“Briefly, such are the least of the mysteries of the composition of the Greatest Name upon the stone of the Divine ring.”*¹²¹

Wearing the Bahá’í ring is for ornamentation and for purposes of identifying oneself as a Bahá’í. This is the most general and simplest reason for its use but

* Bismi’lláhi’r-Raḥmání’r-Raḥím

there are many other reasons for its use. Wearing of the “Greatest Name”, usually on a pendant or a ringstone, or placing it upon the wall of where one has his home is an outward sign of one’s firm bond with the covenant Bahá’u’lláh has become an established custom with the believers. It is a pledge of one’s loyalty.

It is a sign of from whence he draws his strength. It is a reminder, a source of protection, a source of spirituality, a visible badge of one’s honour. An announcement that his conduct and deeds are intimately linked to the One he champions as his Liege lord. It is a declaration of the One to Whom he bears allegiance and the One to Whom he swears fealty.

23. The triumph of Bahá’u’lláh over the beast and the false prophet begins in the 19th chapter of the Apocalypse. There are 22 chapters in the Apocalypse which is also the number of letters in the Hebrew alphabet. That a book had 22 chapters was a Hebrew practice meaning a book is complete.¹²²
24. Seven has always been looked upon as a mystic number and symbol. It is made up of many but yet forms an indivisible integer. It is the highest indivisible integer of one digit. Seven is used in the Qur’án to some extent. There are seven heavens, seven gates of hell, and so on:

God is He Who
Created seven Firmaments
And of the earth
A similar number. (Qur’án 65:12)

‘Abdu’l-Bahá quotes an Islamic source, possibly the Qur’án or the Hādīth, when He writes: *“The seven heavens and the seven earths weep over the mighty when he is brought low.”*¹²³

Five is the mystic symbol representing man who stands at the centre of the four elements, the four directions and the four seasons of the year, which characterize the earthly state. Five, the pentad is the sum of 2 and 3, the first even and odd compound. One is the Creator. One is unity, God alone without creation. Two is diversity, and three, the sum of 1 and 2, is the bringing together of unity and diversity which are the two principles in operation in the universe that represents the combined powers of nature. Five represents man and the symbol used is often the star or pentacle that represents the body of man, with the head, the two arms and the two legs.¹²⁴ Five also represents the five senses through which man perceives existence. As there are seven heavens and seven earths, man’s external world has fourteen planes. Since he relates to these levels with five senses the number of stages governing his development and controlling his conduct may be said to be nineteen.

Man can acquire the “seven virtues” of faith, hope, charity, justice, fortitude, prudence and temperance or he can fall into the grip of the “seven deadly” or “capital sins” of pride, wrath, envy, lust, gluttony, avarice and sloth. We are aware that the virtues and sins are endless, without number, but there is a profound reason why they have been termed seven in number. Seven signifies rest or repose in the divine centre, “And God blessed the seventh day, and sanctified it, because that in it He had rested from all his work.” In one sense it is the symbol of attainment. Seven is the stamp of the divine seal upon things of

the earth. Six, among other things, is the symbol of man in that state on the sixth day when he was created. Beyond six (seven) is that from which all existence comes from and to which it returns. Man in the process of acquiring virtues follows the spiritual path that the manifestation for the day in which he is living points out to him. Man must learn to desire, even yearn, for this love. He opens his heart and receives the gift of love and faith. There are risks taken on the path and he could break laws and fall prey to all manner of sin. Some say it is better not to set out at all than to awaken the soul, go a certain distance and then abandon the path because the greater the virtue the greater the danger in becoming the very embodiment of one or more of the deadly sins. Man in this state can be described as *corruptio optimi pessima* or the best when corrupted becomes the worst. This is reminiscent of Alexander Pope's statement: "The worst of madmen is a saint run mad."

25. There are six verses in the Prayer for the Dead that are to be repeated nineteen times.¹²⁵
26. Each believer is to repeat the "Greatest Name" ("Allah-u-Abha") ninety-five times a day (19 × 5).¹²⁶
27. There is an exemption from offering the Obligatory Prayers granted to women in their courses provided they perform their ablutions and repeat "Glorified be God, the Lord of Splendour and Beauty" 95 times a day (19 × 5).¹²⁷
28. Every nineteen days, usually on the first day of the Bahá'í month, the Bahá'ís gather for prayers, consultation and fellowship. These meetings are called Nineteen Day Feasts because they are held once every nineteen days. The Nineteen Day Feast, established by Bahá'u'lláh,¹²⁸ is the most sacred of Bahá'í institutions and has been described by the Guardian as the foundation of the new World Order.¹²⁹ "The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh"¹³⁰
29. The period of fasting is for 19 days. There is an exemption from fasting granted to travellers who break their journey for less than 19 days. If a traveller breaks his journey at a place where they will stay 19 days, he is exempt from fasting only for the first three days. There is an exemption for women in their courses if they perform their ablutions and repeat the verse "Glorified be God, the Lord of Splendour and Beauty" 95 times a day (19 × 5).¹³¹
30. The Bahá'í period of engagement must not exceed 95 days (5 × 19).
31. The marriage dowry is fixed at 19 mithqáls¹³² of pure gold for city-dwellers and 19 mithqáls of silver for village-dwellers.¹³³

You are forbidden to pay more than 95 (5 × 19) mithqáls.¹³⁴ Bahá'u'lláh states that He wants the man to content himself with the payment of 19 mithqáls of silver.¹³⁵

32. During a year of patience, which all Bahá'ís must observe if they wish to divorce, sexual intercourse with one's mate voids the period of waiting. Intercourse with anyone else is forbidden and "whoever breaks this law must repent and pay the House of Justice 19 mithqáls of gold."¹³⁶

33. "If a person has possessions equal in value to at least 19 mithqáls in gold, it is a spiritual obligation for him to pay 19% of the total amount, once only, as Ḥuququ'lláh (The Right of God). Thereafter, whenever his income, after all expenses have been paid, increases the value of his possessions by the amount of at least 19 mithqáls of gold, he is to pay 19% of this increase, and so on for each further increase."¹³⁷
34. If one is able to do so there is a law requiring the renewal of the furnishing of one's house after nineteen years.¹³⁸
35. The National Assemblies are elected "... annually by delegates whose number has been fixed, according to national requirements, at 9, 19, 95, or 171 (9 times 19)"¹³⁹
36. The number nineteen is found within the architecture of the Bahá'í House of Worship in America along with other numbers significant to the Revelation of Bahá'u'lláh. "There are 18 steps at each of the nine entrances of the Temple, which with the completing doorway make 19—and each door (a 19) becomes a recurring symbol of the Báb himself, because as we remember, Báb is a title meaning a door between heaven and earth."¹⁴⁰

The number eight had a significant part in the building of the Shrine of the Báb on Mt. Carmel in the Holy Land. In explaining the meaning for the use of eight in the architecture of the Shrine. Shoghi Effendi recited a verse of the Qur'án: "... on that day eight shall bear up the throne of thy Lord."¹⁴¹ Shoghi Effendi "... always referred to the Shrine as the 'Throne of the Lord', and to the Casket of the Báb as the 'Throne'. Even the Holy Dust was called by Him by the 'Throne'."¹⁴² Ugo Giachery, Hand of the Cause of God says: "The eight pinnacles, one at each corner of the octagon ... are indeed original in conception."

Speaking one evening of the importance of the minarets in Islamic architecture, Shoghi Effendi said: "The mosque of Medina has seven minarets, the one of Sulṭán Aḥmad in Constantinople has six, but the Qur'án mentions eight."¹⁴³ Furthermore, the eight slender minaret-like spires symbolize the bearers of the 'throne of God.'¹⁴⁴ "Also the Báb is the eighth Manifestation of those religions whose followers still exist."¹⁴⁵ The use of the number eight is evident in many other details of the Shrine and in the grounds around it such as the eight doors, the flower beds shaped as eight-pointed stars, etc. Might not the "Angels ... on its sides"¹⁴⁶ be the ones for whom the doors of the Shrine of the Báb were named?

37. Shoghi Effendi selected nineteen from amongst the foremost **followers** of Bahá'u'lláh who had passed away and grouped their photographs in an illustration published in *The Bahá'í World*, volume III. Under the illustration they have been named, "The Apostles of Bahá'u'lláh" and "Pillars of the Faith".¹⁴⁷
38. Shoghi Effendi selected nineteen from amongst the foremost **servants** of the Faith who had passed away and grouped their photographs in an illustration published in *The Bahá'í World*, volume III. Under the illustration they have been named, "The Disciples of 'Abdu'l-Bahá and "Heralds of the Covenant".¹⁴⁸
39. It was 'Abdu'l-Bahá who conceived the great plan for the development of Bahá'í properties on Mount Carmel. Using the Shrine of the Báb as the axis,

David Ruhe states that “(t)he plan called for nine terraces with stairways from the foot of the mountain to the Shrine, and nine above the Shrine to the mountain-top, with the Shrine area constituting the nineteenth terrace.”¹⁴⁹

The above list is not exhaustive. It would be more proper to say the list is inexhaustible.

Time, prayer and effort will obviously reveal a wider knowledge and understanding of the total pattern of all numerical significances and deeper penetration into the concealed meanings that are yet to astonish the mind of man.

The evidence presented here should indicate that every letter of the Qur’án has been preserved exactly as it was revealed and should leave no doubt that the Qur’án is a divinely inspired Book which, in turn, should increase the faith of every believer and enable him to look upon that Book with a new reverential awareness. It also confirm that the statements in the Qur’án are in agreement with precise scientific concepts that have only been discovered in recent times. In addition to this, it shows in an unsuspecting and ingenuous way that the Báb and Bahá’u’lláh were the Ones promised by Muḥammad.

Appendix

29 letters are found in the Arabic alphabet (hamza and alif are counted as two letters).

29 suras have disconnected letters.

Súra 27 al-Naml has two sets of disconnected letters and is not counted twice.

14 different letters from the Arabic alphabet have been used prefixed to 29 suras (15 letters have not been used). The 14 letters used are:

A	Alif	L	Lám	S	Sín
'A	'Ayn	M	Mím	Ş	Şád
Ḥ	Ḥá'	N	Nún	T	Tá'
H	Há'	Q	Qáf	Y	Yá'
K	Káf	R	Rá'		

These 14 letters have been used in 14 combinations:

Letter(s)	Sura(s)	Letters	Suras
Şád	38	Alif Lám Mím	2, 3, 29, 30, 31, 32
Qáf	50	Alif Lám Rá'	10, 11, 12, 14, 15
Nún	68	Tá' Sín Mím	26, 28
Ṭá' Há'	20	Alif Lám Mím Şád	7
Ṭá' Sín	27	Alif Lám Mím Rá'	13
Yá' Sín	36	Káf Há' Yá' 'Ayn Şád	19
Ḥá' Mím	40, 41, 42, 43, 44, 45, 46	Ḥá' Mím 'Ayn Sín Qáf	42

Sura	Arabic letter(s)	Abjab value	Sum
2	Alif Lám Mím	1 + 30 + 40	71
3	Alif Lám Mím	1 + 30 + 40	71
7	Alif Lám Mím Şád	1 + 30 + 40 + 90	161
10	Alif Lám Rá'	1 + 30 + 200	231
11	Alif Lám Rá'	1 + 30 + 200	231
12	Alif Lám Rá'	1 + 30 + 200	231
13	Alif Lám Mím Rá'	1 + 30 + 40 + 200	271
14	Alif Lám Rá'	1 + 30 + 200	231
15	Alif Lám Rá'	1 + 30 + 200	231
19	Kaf Ha Ya 'Ayn Şád	20 + 5 + 90 + 10 + 90	195
20	Ṭá' Há'	9 + 5	14
26	Ṭá' Sín Mím	9 + 60 + 40	109
27	Ṭá' Sín	9 + 60	69
28	Ṭá' Sín Mím	9 + 60 + 40	109
29	Alif Lám Mím	1 + 30 + 40	71
30	Alif Lám Mím	1 + 30 + 40	71
31	Alif Lám Mím	1 + 30 + 40	71
32	Alif Lám Mím	1 + 30 + 40	71
36	Yá' Sín	10 + 60	70
38	Şád	90	90
40	Ḥá' Mím	8 + 40	48
41	Ḥá' Mím	8 + 40	48
42	Ḥá' Mím 'Ayn Sín Qáf	8 + 40 + 70 + 60 + 100	278
43	Ḥá' Mím	8 + 40	48
44	Ḥá' Mím	8 + 40	48
45	Ḥá' Mím	8 + 40	48
46	Ḥá' Mím	8 + 40	48
50	Káf	100	100
68	Nún	50	50
Total			3,385

The abjad or numerical values of all the disconnected letters in all the twenty-nine suras, where they appear, total 3,385. Adding the individual numbers, using either the abjad system or the literary device called the gematria, is 1. i.e. $3,385 = 19 + 9 + 1 = 10 = 1$.

3,385 is also a multiple of five (677×5).

Bibliography

- 'Abdu'l-Bahá. *The Secret of Divine Civilization*. Tr. Marzieh Gail. Bahá'í Publishing Trust, Wilmette, Ill. 1957.
- _____. *A Traveller's Narrative: Written to Illustrate the Episode of the Báb*. Tr. Edward G. Browne. Bahá'í Publishing Trust, Wilmette, Ill. 1980.
- Asadu'lláh-i-Núr, Mírzá. *Sacred Mysteries*. Baha'i Supply and Publishing Board, Chicago. 1902.
- Báb, The. *Selections From the Writings of the Báb*. Tr. Habib Taherzadeh. Bahá'í World Centre, Haifa. 1976.
- "Bahá'í calendar, festivals and dates of historical significance", *The Bahá'í World*, vol. XVIII, 1979–1983. Bahá'í Publishing Trust, Wilmette, Ill. 1939, pp. 598–608.
- Bahá'í Meetings: The Nineteen Day Feast*. Comp. The Universal House of Justice. Bahá'í Publishing Trust, Wilmette, Ill. 1976.
- Bahá'í Year Book*. Vol. I, 1925–1926, comp. National Spiritual Assembly of the Bahá'ís of the United States and Canada. Bahá'í Publishing Trust, (Wilmette, Ill. 1926.
- Bahá'u'lláh and 'Abdu'l-Bahá. *Bahá'í Scriptures*. ed. Horace Holley. Baha'i Publishing Committee, New York. 1923.
- Bahá'u'lláh. *Epistle to the Son of the Wolf*. tr. Shoghi Effendi. Bahá'í Publishing Trust, Wilmette, Illinois. 1941.
- _____. *Gleanings from the Writings of Bahá'u'lláh*, tr. Shoghi Effendi. Bahá'í Publishing Trust, Wilmette, Ill. 1976.
- _____. *The Kitáb-i-Aqdas: The Most Holy Book of Bahá'u'lláh*. Bahá'í World Centre, Haifa. 1992.
- _____. *The Kitáb-i-Íqán: The Book of Certitude*. Tr. Shoghi Effendi. Bahá'í Publishing Trust, Wilmette, Illinois. 1931.
- _____. *Prayers and Meditations*. Tr. Shoghi Effendi. Bahá'í Publishing Committee, New York. 1938.
- Baker, Jeffrey J. W. and Allen, Garland E. *A Course in Biology*. Addison-Wesley, Reading, Massachusetts. 1979.
- Balyuzi, Hasan M. *Muhammad and the Course of Islám*. George Ronald, Oxford. 1976.
- Bergamini, David and the Editors of Life. *Mathematics* (Life Science Library). Time Inc., New York. 1963.
- Branley, Franklyn M. *The Moon: Earth's Natural Satellite*, rev. ed. Thomas Y. Crowell, New York. 1960.
- Bucaille, Maurice. *The Bible, The Qur'an and Science: La Bible, le Coran et la Science*. tr. Alastair D. Pannell and the author. American Trust Publications, Indianapolis. 1978. Also translated into Arabic.
- Cavendish, Richard. *Mysteries of the Universe*. Galahad Books, New York. 1981.
- Faizi, Abu'l-Qasim. *Explanation of the Symbol of the Greatest Name*. Bahá'í Publishing Trust, New Delhi. n.d.
- _____. *The Prince of Martyrs: A Brief Account of the Imám Husayn*. George Ronald, Oxford. 1977.
- Gail, Marzieh. *Bahá'í Glossary*. Bahá'í Publishing Trust, Wilmette, Ill. 1955.
- _____. *Six Lessons on Islám*. Bahá'í Publishing Trust, Wilmette, Illinois. 1953.
- Gardner, Martin. "Mathematical Games", *Scientific American*, Sep. 1980, vol. 243, no. 3. Springer Nature.
- Giachery, Ugo. *Shoghi Effendi: Recollections*. George Ronald, Oxford. 1973.
- Gibbon, Edward. *History of the Decline and Fall of the Roman Empire*. The Modern Library, (New York, 1845. III

- Khalifa, Dr Rashid. *The Computer Speaks: God's Message to the World*. Renaissance Productions, Tucson, Arizona. 1981.
- _____. *Quran: The Final Scripture*. Islamic Productions, Tucson, Arizona. 1981.
- _____. *Let the World Know: Mathematical Miracle of Quran*. Tucson, Arizona, n.p., n.d.
- The Koran*. Tr. J. M. Rodwell. Everyman's Library, J. M. Dent & Sons, London. 1978.
- LaFarge, Wanden Mathews. "The Relation of the Báb to the Traditions of Islám", in *The Bahá'í World: A Biennial International Record*, Vol. III, 1928–1930, comp. Bahá'í Publishing Committee, New York, 1930.
- Lane-Poole, Stanley. *Speeches and Table-Talks of the Prophet Muhammad*. MacMillan, London. 1882.
- Muir, Sir William. *The Life of Mahomet and History of Islam*. Vol. I. Smith, Elder, Cornwall, 1857.
- Nabíl-i-A'zam (Muḥammad-i-Zarandí). *The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahá'í Revelation*. Tr. & ed. Shoghi Effendi. Bahá'í Publishing Committee, New York. 1932.
- Perigord, Emily McBride. *Translation of French Foot-Notes of the Dawn-Breakers*. Bahá'í Publishing Trust, Wilmette, Ill. 1970.
- Riggs, Robert F. *The Apocalypse Unsealed*. Philosophical Library, New York. 1981.
- Ruhe, David S. *Door of Hope: The Bahá'í Faith in the Holy Land*. George Ronald, Oxford. 2015
- Shoghi Effendi. *The Advent of Divine Justice*. Bahá'í Publishing Trust, Wilmette, Ill. 1971.
- _____. *Directives from the Guardian*. Bahá'í Publishing Trust, New Delhi. 1973.
- _____. *God Passes By*. Bahá'í Publishing Trust, Wilmette, Ill. 1970.
- _____. *The Promised Day is Come*. Bahá'í Publishing Trust, Wilmette, Ill. 1980.
- _____. *The World Order of Bahá'u'lláh*. Bahá'í Publishing Trust, Wilmette, Ill. 1955.
- Taherzadeh, Adib. *The Revelation of Bahá'u'lláh: Baghdád 1853–63*. vol. 1. George Ronald, Oxford. 1974.

Notes

- 1 Qur'án 78:29. Translation taken from *Bahá'í Scriptures*, p. 567. See also Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 140, where the translation is: "We noted all things and wrote them down."
- 2 The spelling of the Oriental words and proper names used in this article is according to the system of transcription chosen by Shoghi Effendi, which was based on one of the International Oriental Congresses.
- 3 Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 210.
- 4 Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 82.
- 5 *ibid.*, p. 112.
- 6 Shoghi Effendi, *The Advent of Divine Justice*, p. 41.
- 7 Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 106.
- 8 Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 101.
- 9 Bucaille, *The Bible, The Qur'an and Science*, p. 148.
- 10 *ibid.*, p. 125.
- 11 *ibid.*, p. 120.
- 12 *ibid.*, p. 167.
- 13 Edward Gibbon, *History of the Decline and Fall of the Roman Empire*, vol. III, part IV, 85. This is a most beautiful and poetic story that helps man in his comprehension and is compatible with Bahá'í teaching. We are aware that paper, silk or anything that decomposes and is perishable does not exist in worlds beyond the material world and that the angel Gabriel is the personification of the Holy Spirit. In Christianity it is symbolized by a dove and in the Bahá'í faith the Holy Spirit is personified by a Maiden. It is a well-known concept in Islám that God speaks through the mouth of His Prophet. It should be a well-known concept in Christianity on the basis of such clear statements of Christ such as: 'For I spake not from myself but the Father that hath sent me, He hath given me a commandment, what I should say, and what I should speak" (John 12:49). The power of the Qur'án in the development of man and the creation of a new civilization can best be understood by the words of Bahá'u'lláh in what He says about a single letter from God: "Every single letter proceeding from Our mouth is endowed with such regenerative power as to enable it to bring into existence a new creation—a creation the magnitude of which is inscrutable to all save God. He verily hath knowledge of all things. It is in Our power, should We wish it, to enable a speck of floating dust to generate, in less than the twinkling of an eye, suns of infinite, of unimaginable splendour, to cause a dewdrop to develop into vast and numberless oceans, to infuse into every letter such a force as to empower it to unfold all the knowledge of past and future ages." Bahá'u'lláh quoted in *The World Order of Bahá'u'lláh*, p. 107.
- 14 Muir, *Life of Mohammed*, p. xix.
- 15 Professor Hamidullah in *The Bible, The Qur'an and Science*, pp. 129–30.
- 16 Balyuzi, *Muhammad and the Course of Islám*, p. 221.
- 17 Gail, *Six Lessons on Islám*, p. 29.
- 18 *ibid.*
- 19 *ibid.*
- 20 Faizi, *The Prince of Martyrs*, p. 10–11.
- 21 *ibid.*, p. 11.
- 22 *ibid.*
- 23 They are called the disconnected letters of the Qur'án, the letters prefixed to the Súras of the Qur'án, the abbreviated letters, and sometimes just the broken letters. They are often called isolated letters by Bahá'í translators.

24 Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 202.

25 *ibid.*, p. 203.

26 *ibid.*

27 Colonel Anaitullah ('Ináyatu'lláh) Sohrab, *Lessons of Teaching*, p. 54. This book contains lessons from the Bahá'í Summer School in the year BE 106 (CE 1950) in Isfahan and was published by the Institute of National Bahá'í Prints in BE 117 (CE 1961). This book was given to this writer by Parviz Mohebali. It is written in Persian and was translated into English with the help of Parviz Mohebali and Shoallah Motamedi.

28 *ibid.*, p. 52.

29 *ibid.*

30 *ibid.* Each lunar year is approximately eleven days shorter than a solar year. About every 33 years you lose almost a full year. To be specific one solar year is 365.242 days while one lunar year is 354.367 days. One solar year is 1.03069 lunar years. Hence, to convert a date in the Christian solar calendar to the Muslim lunar equivalent you multiply by 1.03069. Remember the beginning of the Muslim calendar was in CE 622.

To convert the year CE 1844 to its approximate equivalent you compute:

$$(1844 - 622) \times 1.03069 = \text{AH } 1259.5$$

To convert the year CE 680 in the Christian solar calendar to its approximate Muslim lunar equivalent you compute:

$$(680 - 622) \times 1.03069 = 58 \times 1.03069 = 59.78002$$

To 59.78002 you must add 12 lunar years because this was the span of time between the between the Divine Summons of Muḥammad (CE 610) and the beginning of the Muslim calendar (622).

$$59.78002 + 12 = 71.78002 \text{ years}$$

To convert the year CE 750 in the Christian solar calendar to its approximate Muslim lunar equivalent you compute:

$$[(750 - 622) \times 1.03069] + 12 = [128 \times 1.03069] + 12 = 143.92832 \text{ years}$$

Considering the subtraction of the months in the beginning year and those of the ending year of each event, the loss of days in 12 lunar years (about 132 days) and the fact that the exact month and day of Muḥammad's Divine Summons is not known and cannot be stated with certainty, the computation is likely to equal 142 years.

Also it is not possible to get exact equivalent dates for the earliest years of the Muslim calendar with the Christian calendar because there seems to have been some discrepancy between the calendar that was in use in Medina and the one in Mecca, and because up to CE 632 the calendar was roughly luni-solar. When Muḥammad adopted a purely lunar calendar the confusion ended. Every date after AH 10 can be converted to a corresponding date in any other accurate calendar. Before that time there are problems to consider and caution is necessary.

31 *ibid.*

32 *ibid.*, p. 54.

33 *ibid.*, p. 52.

34 Shoghi Effendi, *God Passes By*, p. 96.

35 Taherzadeh, *The Revelation of Bahá'u'lláh*, vol. 1, pp. 125–26.

36 A prime number is a number that is not divisible, without remainder, by any number except itself and unity (the number one).

37 Branley, *The Moon: Earth's Natural Satellite*, p. 108.

38 Cavendish, *Mysteries of the Universe*, p. 28.

39 Branley, p. 108.

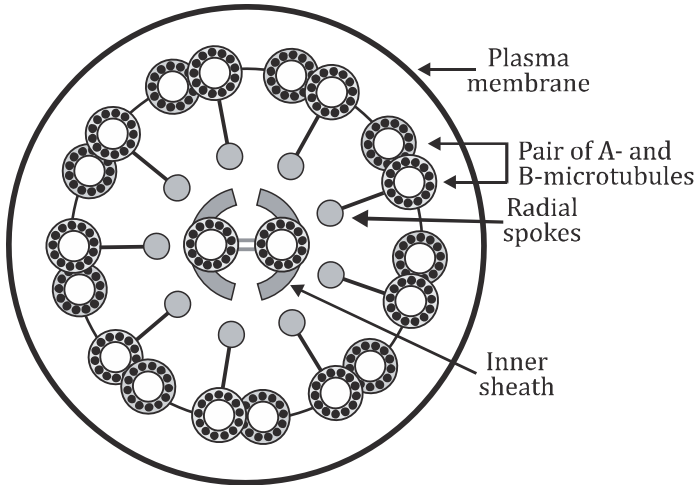
40 *ibid.*, pp. 88–89.

41 Bergamini, *Mathematics*, p. 63.

42 Baker and Allen, *A Course in Biology*, pp. 95–96. For example, the pattern of nine is very common, probably universal, in all cell structures. This was discovered in the 1960's when detailed electron microscope investigations confirmed the existence of microtubules in the cytoplasm of cells.

The cytoplasm surrounding the nuclear membrane of a cell is like oil floating on water. It does not separate because the microtubules in the cytoplasm are made of protein that is very tough. Microtubules seem to be part of the structure of many cells. They are like a building frame-work of structural girders. They are found in simple and complex cell life from one-celled protozoan to human brain cells. Microtubules are long, straight minute cylindrical structures and are made up of longitudinal fibrils. They are more numerous next to the plasma membrane.

This structure of microtubules, which runs in the interior of eukaryotic cilia, e.g. in cilia and sperm flagella, can be seen below in cross-section, where 9 outer pairs surround two single central microtubules in a characteristic "9 x 2 + 2" structure).



43 Martin Gardner, "Mathematical Games", *Scientific American*, Sep. 1980, vol. 243, no. 3, pp. 22 and 24. This biographical information has been taken from this magazine along with some of the computer information. The first time the computer discoveries were brought to the attention of the writer of this article, was when he was shown a brief feature in the Persian section of the *French Bahá'í Journal* when he was in Holland. Later, when casually mentioning this to Dr Gerald Hanks of Winnipeg, Dr Hanks called attention to this article in the *Scientific American*. From correspondence with Martin Gardner regarding some mathematical problems, the writer was able to get Dr Khalifa's address and eventually his books so the computer findings could be reviewed and examined.

44 Khalifa, *The Computer Speaks*, p. 9.

45 The Báb calls attention to this in His Persian Bayán. The Báb changed this sacred formula but did not change the number of letters it contains. This change will be discussed later.

46 Khalifa, *The Computer*, pp. 94–95.

47 *ibid.*, p. 96.

48 *ibid.*, pp. 17–18 and pp. 87–90.

49 *ibid.*, p. 15.

50 Bucaille, p. 204.

51 *ibid.*

52 *ibid.*, p. 205.

- 53 *ibid.*, pp. 205–6.
- 54 Lane-Poole, *Speeches and Table-Talks of the Prophet Muhammad*, pp. 24–25.
- 55 Khalifa, *The Computer*, pp. 14.
- 56 *ibid.*, pp. 13.
- 57 *ibid.*, p. 97.
- 58 *ibid.*, p. 98.
- 59 *ibid.*, p. 8.
- 60 *ibid.*, pp. 199.
- 61 Khalifa, *Let the World Know*, p. 10.
- 62 Luṭ is the Lot of the English Bible.
- 63 Khalifa, *The Computer*, p. 109.
- 64 *ibid.*, p. 111.
- 65 *ibid.*, p. 115.
- 66 *ibid.*, p. 117.
- 67 *ibid.*, p. 122.
- 68 *ibid.*, p. 125.
- 69 Shoghi Effendi, *God Passes By*, p. 28.
- 70 *ibid.*, p. 25.
- 71 It is also used by Muslims at the beginning of many acts such as at the beginning of meals, undertaking a journey, putting on new garments.
- 72 LaFarge, “The Relation of the Báb to the Traditions of Islám”, pp. 293–99.
- 73 The Báb, *Le Bayán Persan*, vol. 4, p. 119, tr. (into French) A. L. M. Nicolas, quoted in Perigord, *Translation of French Foot-Notes of the Dawn-Breakers*, p. 8.
- 74 Shoghi Effendi, *God Passes By*, p. 7.
- 75 The Báb in LaFarge, p. 296. LaFarge translates from A. L. M. Nicolas, *Seyyed Ali Mohammed dit le Bab* (1905). Nicolas was a distinguished orientalist and long-time first interpreter of the French legation in Persia. His book is very rare.
- 76 LaFarge, p. 296.
- 77 The Báb in LaFarge, p. 296.
- 78 ‘Alí Muḥammad has seven different letters (consonants) when written in Arabic and Persian.
- 79 The Báb, quoted in LaFarge, p. 297.
- 80 In the Twelfth Wáhid of the Bayán, LaFarge, p. 297.
- 81 Shoghi Effendi, *God Passes By*, p. 49.
- 82 The Báb in Shoghi Effendi, *God Passes By*, pp. 8 and 57.
- 83 The Báb, quoted by La Farge, p. 296.
- 84 Taherzadeh, *The Revelation of Bahá’u’lláh*, vol. 1, p. 34. See also La Farge, p. 296. The quotation from Nicolas is as follows: “Ali said: ‘All that is in the Qur’an is contained in the first Sura, all that is in the first Súra is contained in Bismi’lláhi’r-Rahmání’r-Rahím, all that is in Bismi’lláhi’r-Rahmání’r-Rahím is contained in the B of Bismi’lláh, all that is contained in the B of Bismi’lláh is contained in the point that is beneath the B—and I am that Point.’” The Shí’ahs transfer this station to ‘Alí after the Prophet’s death and to each succeeding Imám.
- 85 *ibid.*, p. 116.
- 86 Qur’án 17:110
- 87 Gail, *Bahá’í Glossary*, p. 9.
- 88 In this day Bahá’u’lláh has said that the names and attributes of God are inexhaustible. Man has now reached the stage where he can comprehend this knowledge to a far greater degree than at any time in the past. It is a time when large masses of humanity are familiar with elementary mathematical concepts such as infinity in such problems as:

$$\begin{array}{r}
 3.333 \dots \\
 \hline
 3\sqrt{10.0000} \\
 \begin{array}{l}
 -9 \\
 \hline
 10 \\
 -9 \\
 \hline
 10 \\
 -9 \\
 \hline
 10
 \end{array}
 \end{array}$$

Some people find it difficult to imagine anything that does not have limits, while others find it difficult to think of anything in terms of limitations. The reality of inexhaustible names and attributes is an example of an agreement between science and religion. This knowledge is one of the most important safeguards Bahá'u'lláh has given to humanity. No longer will man have to live in fear of his life because he has a different degree of understanding from another.

Bahá'u'lláh has promised to remove from religion anything that has been or will be a source of disunity. This will bring to an end the fearsome injustices of the past.

- 89 Taherzadeh, *The Revelation of Bahá'u'lláh*, vol. 1, p. 117.
- 90 "Bahá'í calendar ...", *The Bahá'í World*, vol. XVIII, part 4, pp. 599–601.
- 91 The Báb, *Selections From the Writings of the Báb*, p. 89.
- 92 *ibid.*, p. 89.
- 93 Nabíl-i-A'zam, *The Dawn-Breakers*, p. 132.
- 94 Báb, *Selections from the Writings of the Báb*, p. 90.
- 95 Shoghi Effendi, *God Passes By*, p. 49.
- 96 Nabíl-i-A'zam, *The Dawn-Breakers*, pp. 350–51.
- 97 *ibid.*, p. 363.
- 98 *ibid.*, pp. 386–87.
- 99 *ibid.*, p. 394.
- 100 "God the Great"
- 101 "God the Most Great"
- 102 "God the Most Beauteous"
- 103 "God the Most Glorious"
- 104 "God the Most Pure"
- 105 Nabíl-i-A'zam, *The Dawn-Breakers*, p. 552.
- 106 "Lord of the Age", one of the titles of the promised Qá'im. Qá'im meaning "He who shall arise" is a title designating the Promised One of Islám.
- 107 Nabíl-i-A'zam, *The Dawn-Breakers*, p. 570.
- 108 *ibid.*, p. 573.
- 109 Shoghi Effendi, *God Passes By*, p. 27.
- 110 The Báb in *Epistle to the Son of the Wolf*, p. 158.
- 111 The Báb in *God Passes By*, p. 29.
- 112 *ibid.*, p. 29.
- 113 Mírzá Asadu'lláh-i-Núr, *Sacred Mysteries*, pp. 16–17.
- 114 The Báb in *God Passes By*, p. 29.
- 115 Bahá'u'lláh, *The Kitáb-i-Íqán*, p. 202.
- 116 Shoghi Effendi indicates that the numerical values of this word total 19 in *God Passes By*, pp. 25 and 29. Marzieh Gail mentions this in *Bahá'í Glossary*, p. 53. See also Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 153.
- 117 Nabíl-i-A'zam, *The Dawn-Breakers*, p. 505. See also 'Abdu'l-Bahá, *A Traveller's Narrative*, p. 26. Bahá'u'lláh ordered the most important of His tablets that were addressed to individual sovereigns to be written in the form of a pentacle. This symbolized the temple of man. See Shoghi Effendi, *The Promised Day is Come*, p. 47.
- 118 Shoghi Effendi, *Directives from the Guardian*, p. 48. The quotation originally appeared in *Bahá'í News*, Feb. 1950, p. 4.

- 119 Faizi, *Explanation of the Symbol of the Greatest Name*, p. 20.
- 120 ‘Abdu’l-Bahá, in *Bahá’í Scriptures*, p. 478.
- 121 ‘Abdu’l-Bahá, *Bahá’í Scriptures*, p. 479.
- 122 Riggs, *The Apocalypse Unsealed*, pp. 14 and 224.
- 123 ‘Abdu’l-Bahá, *The Secret of Divine Civilization*, p. 9.
- 124 ‘Abdu’l-Bahá, *Bahá’í Scriptures*, p. 479.
- 125 Bahá’u’lláh, *Prayers and Meditations*, CLXVII, pp. 260–61.
- 126 Bahá’u’lláh, *Kitáb-i-Aqdas*, p. 26.
- 127 *ibid.*, pp. 23–4 and Notes, p. 173.
- 128 The National Spiritual Assembly of the United States in *Bahá’í Meetings*, pp. 23–24.
- 129 Shoghi Effendi in *Bahá’í Meetings: The Nineteen Day Feast*, p. 24.
- 130 ‘Abdu’l-Bahá in *Bahá’í Meetings: The Nineteen Day Feast*, p. 21.
- 131 Bahá’u’lláh, *Kitáb-i-Aqdas*, Questions and Answers, p. 114.
- 132 3,5 grams. A mīḥqál is a weight that was designated by the Báb.
- 133 Bahá’u’lláh, *Kitáb-i-Aqdas*, p. 42.
- 134 *ibid.*, Other Sections, p. 150.
- 135 *ibid.*, p. 42.
- 136 *ibid.*, Questions and Answers, p. 110.
- 137 *ibid.*, Questions and Answers, pp. 108–9.
- 138 *ibid.*, p. 74.
- 139 Shoghi Effendi, *God Passes By*, p. 333.
- 140 Mary Hanford Ford in “The Mashriqu’l-Adhkár: “The Dawning Place of God’s Praise””, *Bahá’í Year Book*, vol. I, 1925–1926, p. 62.
- 141 Qur’án 69:17 (tr. Rodwell)
- 142 Ugo Giachery, *Shoghi Effendi: Recollections*, p. 83.
- 143 *ibid.*, p. 96.
- 144 *ibid.*, p. 83.
- 145 Shoghi Effendi in Ugo Giachery, *Recollections*, p. 84.
- 146 Qur’án 69:17
- 147 *The Bahá’í World*, vol. 3, 1928–1930, comp. (Wilmette, Ill.: Bahá’í Publishing Trust, 1930), p. 80.
- 148 *ibid.*, p. 84.
- 149 Ruhe, *Door of Hope*, p. 150.