

Cameron - Disconnected Letters of the Quran

Exported from Holy-Writings.com on 2026-07-05 — 1 clipping

The Disconnected Letters of the Qur'an
and the Significance of the Number Nineteen

by

Robert T. Cameron

"...everything have we computed
and written down."

-Qur'an 78:29[1]

<p1>

Unlike the Bible which was written by a great number of people, the Qur'an[2] 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'an 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. Because of this fact alone it is a sufficient claim on our attention. It is the most widely-read Book in existence. The Qur'an and its Revealer are the foundation of Islam. 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, poets, etc.).

Westerners often get a first impression of chaotic confusion which 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.

Baha'u'llah says, "...the unfailing testimony of God to both the East and the West is none other than the Qur'an"[3] He summons His followers to, "Hearken unto that which the Merciful hath revealed in the Qur'an..."[4] and calls this Book the "mighty Qur'an".[5] Shoghi Effendi says the Qur'an, apart from the sacred scriptures of the Babi and Baha'i Revelations, constitutes the only Book which can be regarded as an absolutely authenticated Repository of the Word of God."[6]

Baha'u'llah refers to Muhammad as "God's Well-Beloved"[7] and writes, "If ye cherish the desire to slay Muhammad, 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 Baha'is Islam is another succeeding step in progressive revelation,

<p2>

following Christianity. The Baha'is accept without reservation the Divine origin of Islam, the Prophetic function of Muhammad and the legitimacy of the institution of the Imamate. Every follower of Baha'u'llah recognizes

the exalted position the Prophet Muhammad occupies and would readily give their life before denying that faith as they would their faith in Jesus Christ and in Baha'u'llah. This is part of the bedrock of Baha'i belief which its teachers and scholars are proud to proclaim in public meetings, Baha'i schools and in Baha'i literature.

The Qur'an is accepted as authentic by historians and scholars while they do not accept all of the Gospel text. 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 Muhammad.

Regarding the age-long accusations made against Muhammad that He copied Biblical descriptions, Maurice Bucaille, a French surgeon, who meticulously examines the Qur'an 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'an have been completely confirmed by scientific data, there is in any case absolutely no opposition between the data in the Qur'an 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'an 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.

<p3>

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 A.D. to have made statements in the Qur'an 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'an.[10]

These are not vague references to natural phenomenon. The statements in the Qur'an are in agreement with precise scientific concepts which 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 Muhammad 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'an. The water cycle mentioned in the Qur'an did not agree with the concepts current at the time of Muhammad but it does compare with modern data on hydrology. It wasn't 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'an.[11]

Maurice Bucaille translates surih 51, verse 47 of the Qur'an 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 sama' and this is exactly the extra-terrestrial world that is meant."

<p4>

He also states, "'We are expanding it' is the translation of the plural present participle musi'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. Blachere). Others sense the meaning, but are afraid to commit themselves: Hamidullah in his translation of the Qur'an 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 Muntakab, a book of commentaries edited by the Supreme Council for Islamic Affairs, Cairo. It refers to the expansion of the Universe in totally unambiguous terms.[12]

According to Muhammad the substance of the Qur'an 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 Muhammad. It was a period of over twenty years, from age forty to His passing in 632 A.D. that Muhammad revealed the Qur'an. 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'an means "reading". The verses were dictated by Muhammad 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,

<p5>

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 collection of the fragments was made during Muhammad's lifetime. Many of the qurra or reciters of the Qur'an were killed in battle. These "living texts" were not being replaced so the task to "search out the Qur'an and bring it together" was given to Zayd ibn Thabit, the Prophet's chief amanuensis. Zayd completed the entire Qur'an and several copies were made from it. Since it contained no vowels it was found that variations had crept into many copies. The third caliph Uthman 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 those 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. 'Ali was there along with many who knew it by heart. Parts of the Qur'an had been in daily use and it was only two or three years from the passing of Muhammad that Zayd made his first compilation. 'Ali was very knowledgeable on every aspect of the Qur'an besides having a clear and retentive memory. He said, "There is not a verse in the Qur'an 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 Hamidullah describes the situation that existed in writing the Qur'an in his French translation of the Qur'an (1971):

The sources all agree in stating that whenever a fragment of the Qur'an 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 Muhammad 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

<p6>

would recite the whole of the Qur'an (so far revealed) to Gabriel...,that in the Ramadan preceding Muhammad'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'an in addition to the usual prayers expected of them.[15]

The chronological sequence of Revelation was not followed. The 114 surihis were arranged, with some exceptions, according to their decreasing order of length. This order of surihis was that order followed by Muhammad when he recited the Qur'an during Ramadan.

Regarding the question of succession, Muhammad did not leave a written will and testament. The Qur'an does not mention anything regarding who was to succeed Muhammad. This gave rise to some claims where it was said there were verses in the Qur'an which pointed to Ali and that these were suppressed by 'Uthman 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 'Ali, or any other of the Imams, ever contested, by a single word, the authenticity of the text which 'Uthman adopted." [16] Muhammad did unmistakably appoint His successor but it was verbal and not written. It is said that Muhammad, returning home from His last pilgrimage, gathered His followers together and had specifically and emphatically designated 'Ali. With 'Ali 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 Muhammad 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

<p7>

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. 'Ali began to prepare the body of the Prophet and to make arrangements for burial. 'Ali was left alone to do this while those who were the closest and most stalwart followers of Muhammad were in the mosque to choose a successor. These were the same supporters who heard, with their own ears, the Prophet designate 'Ali as His successor. The extremely critical error is that they did not decide to follow the words of Muhammad 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 Islam, 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]

<p8>

The Disconnected Letters[23] of the Qur'an

What do the disconnected letters which preface many surihs of the Qur'an mean?

Baha'u'llah says, "In the disconnected letters of the Qur'an 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 Muhammad Himself." [25] If anyone knew the meanings of these disconnected letters they would have no doubt or uncertainty about the Divinity of Muhammad 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 Islam these letters prefixed to the surihs 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

<p9>

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 humor here and that humor is expressed in all the worlds of God. Let us examine the following chart [27] of the surihs which have disconnected letters between the first surih and up to and including the thirteenth. Other surihs 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.

Surih Letters	Disconnected Reckoning	Abjad
II. Baqara (The Cow).	A.L.M.	$1 + 30 + 40 = 71$
III. Al-i-'Imran (The Family of 'Imran).	A.L.M.	$1 + 30 + 40 = 71$
VII. A'raf (The Heights).	A.L.M.S.	$1 + 30 + 40 + 90 = 161$

X. Yunus (Jonah).	A.L.R.	$1 + 30 + 200 = 231$
XI. Hud (The Prophet Hud).	A.L.R.	$1 + 30 + 200 = 231$
XII. Yusuf (Joseph).	A.L.R.	$1 + 30 + 200 = 231$
XIII. Ra'd (Thunder).	A.L.M.R.	$1 + 30 + 40 + 200 = 271$

Total 1267

It is recorded in the hadith that the fifth Imam Muhammad-Baqir said that each of these surihs with the disconnected letters means a specific period of time when something will happen to a great, high-ranking, outstanding person in Islam who is descended from Ban-Hashim.[28]

It was exactly 71 years after Muhammad's Divine Summons that the Imam Husayn was brutally killed.[29]

In another 71 years, exactly 142 years after Muhammad's Divine Summons Abu'l-'Abbas 'Abdu'llah as-Saffah became Caliph. This ended forever the yoke of the House of Umayyah who

<p10>

were the persecutors of Muhammad, 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 footnote thirty.

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 Muhammad's "vision" in the year 610 A.D. Husayn was martyred on the 10th day of Muharram (October, 680 A.D.) this year on the Muslim calendar was 61 A.H. It was as-Saffah who shattered the power and brought down the rule of the Umayyads in the year 132 of Hijrah (750 A.D.). He was of the House of 'Abbas, a descendant of Hashim. He condemned the corruption and evil doings of the Umayyads and said the House of Hashim, 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 Muhammad, Husayn, a descendant of Hashim, was killed. In another 71 years the oppression of the House of Umayyah was ended by "a great, outstanding, high ranking descendant of Bani-Hashim."

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 Islam.

Mirza Abu'l-Fadl of Gulpaygan has explained that the disconnected letters from the first to the thirteenth surihs total 1267.[31] In that year 1260 A.H. (1844 A.D.), a Youth from Bani-Hashim,[32] Siyyid 'Ali-Muhammad, the Bab[,] made His momentous declaration. Mirza Abu'l-Fadl indicates that this span of time does not start with the Hijrat but with the declaration of Muhammad seven years before. Note that this span of time does not start with Muhammad's Divine Summons or the first year of the Muslim calendar. The Hijrat is the departure of Muhammad from Mecca to Medina which was

<p11>

established as the first year (622 A.D.) of the Muslim era. It was seven years before the Hijrat that Muhammad made the public declaration of His mission to the Quraysh.[33] First this was to the descendants of Hashim, the House of Hashim, His clan and then at a second gathering to the Meccans at large. Therefore the period of 1267 years was from the public declaration of Muhammad to the public declaration of the Bab.

It has been said the 36th Surih of the Qur'an was called by Muhammad "The Heart of the Qur'an." It concerns the central figure of Islam, His Revelation and the Hereafter. It is named Ya-Sin 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 Muhammad foreshadowed the coming of Baha'u'llah 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 Lawh-i-Ayiy-i-Nur (Tablet of the Verse of Light), also known as Tafsir-i-Hurufat-i-Muqatta'ih (Interpretation of the Isolated Letters), which was revealed in Arabic and has not yet been translated into English.

One of the martyrs, Mirza Aqa'y-i-Rikab-Saz asked Baha'u'llah to reveal the significance, inner meanings and reasons for the isolated, broken or disconnected letters which are found at the beginning of some of the surihs of the Qur'an.

Baha'u'llah's Tablet explains in great detail many mysteries which 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 Baha'u'llah 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'an says that the disconnected letters are ayihs (sometimes spelled

<p12>

ayats) 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 `yihs which make things clear.

A.L.R.

These are the Ayats
Of the Book of Wisdom.
Qur'an 10:1

A.L.R.

These are
The Symbols (or Verses)
Of the Perspicuous Book.
Qur'an 12:1

A.L.M.R. These are

The Ayats of Revelation
Of a Qur'an
That makes things clear.
Qur'an 15:1

A.L.M.R.
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'an 13:1

<p13>

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 ($9 + 10 = 19$) 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 which goes on repeatedly infinitely.

$19 = 1 + 9 = 10 = 1$
 $38 = 3 + 8 = 11 = 2$
 $57 = 5 + 7 = 12 = 3$
 $76 = 7 + 6 = 13 = 4$
 $95 = 9 + 5 = 14 = 5$
 $114 = 1 + 1 + 4 = 6 = 6$
 $133 = 1 + 3 + 3 = 7 = 7$
 $152 = 1 + 5 + 2 = 8 = 8$
 $171 = 1 + 7 + 1 = 9 = 9$
 $190 = 1 + 9 + 0 = 10 = 1$
 $209 = 2 + 0 + 9 = 11 = 2$
 $228 = 2 + 2 + 8 = 12 = 3$
 $247 = 2 + 4 + 7 = 13 = 4$
 $266 = 2 + 6 + 6 = 14 = 5$
 $285 = 2 + 8 + 5 = 15 = 6$
 $304 = 3 + 0 + 4 = 7 = 7$
 $323 = 3 + 2 + 3 = 8 = 8$
 $342 = 3 + 4 + 2 = 9 = 9$
 $361 = 3 + 6 + 1 = 10 = 1$
[and so on infinitely]

<p14>

There is a 19 year lunar cycle. Meton, a Greek astronomer, 433 B.C., 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 B.C., thirty stones were erected in a circle. One of these was smaller than the others which 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 always fall on a Sunday because they felt it should always fall on a sacred day. The dating of Easter became a dispute which 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.

104

19 1982

19

82

76

6

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 April 8. April 8 is the date of the first full moon which follows March 21, the beginning of spring in 1982. April 8 falls on Thursday. Therefore Easter falls on the following Sunday April 11.

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

<p15>

Table of Golden Numbers

Golden Number	Date of the Full Moon
1	April 14
2	April 3
3	March 23
4	April 11
5	March 31
6	April 18
7	April 8
8	March 28

9	April 16
10	April 5
11	March 25
12	April 13
13	April 2
14	March 22
15	April 10
16	March 30
17	April 17
18	April 7
19	March 27
1	April 14
2	April 3
3	March 23

<p16>

Another method which is basically the same is 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).

104

19 : 1983

19

83

76

7

For the year 1982 you add one year which equals 1983. The remainder 7 is the Golden Number.

This method is also used to determine the epact.

There is a perfect correlation between the Julian (solar) and lunar calendars. 235 lunar months is equal to exactly 19 Julian years of 365 1/4 days.

Another unusual phenomenon is the fact 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 which reads, "Aha, its whole, its seventh, it makes 19." It was discovered in an Egyptian papyrus 3,600 years old 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 honor, it is one of the earliest mathematical documents extant--an especially interesting one because of the evidence it contains that men in 1700 B.C. 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 which involves an unknown number. The unknown is expressed by an abstract

<p17>

symbol which 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 hardpressed 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 marvelously timesaving shorthand and rulebook 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. $x + x/7 = 19$ ("one seventh of x" being $x/7$). 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 $x = 133/8$, 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]

$$x + x/7 = 19$$

$$7x + x = 133$$

$$x = 16 \frac{5}{8}$$

<p18>

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 Bab and Baha'u'llah.

Sometimes not enough attention has been paid 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.

<p19>

The Number 19 in the Qur'an

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

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

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

There are 114 surihs in the Qur'an. 114 is 19×6 , a multiple of 19,[44]

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

This heading has been repeated 113 times at the beginning of the surihs plus one extra time in the Surih of Naml or the Ants XXVII 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 Surih of Naml it would not have become a multiple of 19.[46]

From where the heading is missing in surih IX and where it is repeated in surih XXVII there are 19 surihs.[47]

The sacred formula Bismi'llahi'r Rahmani'r-Rahim, which means "In the name of God, Most Gracious, Most Merciful," has words in it which are

repeated each a multiple of 19. Its first word, Ism, which means name, is found 19 times

<p20>

throughout the Qur'an. The second word, Allah, meaning God, is found 2698 times which is 142×19 . The third word, al-Rahman meaning most gracious, appears 57 times which is 19×3 . The fourth word, al-Rahim meaning most merciful, is found 114 times or 6×19 . [48]

The very first surih (XCVI) revealed to Muhammad is called Iqraa or Read! or Proclaim! It is also called 'Alaq or The Clot of Congealed Blood. This first surih has 19 `yihis or verses.

The number of letters in surih XCVI adds up to 285 or 19×15 . [49]

Regarding the statements in the Qur'an where it says that man was created from a clot of congealed blood, Maurice Bucaille, the French surgeon, says this 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'an 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'an 96:1-2.

<p21>

We have fashioned you from...something which clings.
Qur'an 22:5.

We have fashioned the small quantity (of sperm) into
something which clings.
Qur'an 23:14.

(God) fashioned you from a small quantity (of sperm),
from something which clings.
Qur'an 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'an 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'an 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'an 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 what is called the mesenchyma. The bones that are formed are covered in muscle; the word lahm applies to them."[53]

Verses 1 to 5 of Surih XCVI were the first words of revelation to Muhammad. All accounts agree that a long interval followed these words where there was no

<p22>

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 Muhammad'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 'Hanifs,' or 'incliners'...."[54]

When the Angel Gabriel, the vehicle of Revelation, appeared to Muhammad on Mount Hirra" , 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 Muhammad 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 (verses 1 to 5 in surih 96) number 19 which is 19×1 . [56]

The words of the second revelation (the first 9 verses of surih 68) number 38 which is 19×2 . [57]

The words of the third revelation (the first 10 verses of surih 73) number 57 which is 19×3 . [58]

Surih Muddaththir or One Wrapped Up (LXXIV) mentions nineteen appointed angels and says the choosing of the number 19 is to test unbelievers. It is in this surih that several reasons are stated for the use of the number 19.

Among

<p23>

these reasons are: So that the People of the Book (i.e. Jews, Christians, Sabians, Zoroastrians) may know for certain that the Qur'an 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'an (Qur'an 74:30).

The Qur'an explains the meaning for other numbers such a seven, twelve, forty, etc., but the number 19 is not defined.

The last of the surihs, the Surih of Nasr or Help CX, which dates to only a few months before the passing of Muhammad, has a total of 19 words. [59]

Twenty nine surihs in the Qur'an 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 surihs (see Appendix 1 and Appendix 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 possibly have been discovered without the aid of a computer. Now we will examine some very complex proofs. The Qur'an contains 77,974 words. There are 329,156 letters in the Qur'an. 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]

The Surih of Qaf (surih 50) begins with the disconnected letter "Q" or "Qaf" from which the surih is named. The letter Q is found in this surih 57 times or 3×19 . The people who rejected Lut [62] are mentioned twelve times throughout the Qur'an. They are always referred to as "the people of Lut" (eleven times) except in the fiftieth surih where they are called "the brethren of Lut."

<p24>

People 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'an would have been destroyed.[63]

One of the disconnected letters at the beginning of surih 42 is "Q".

There are 57 of these letters in surih 42 which is the same as in surih 50.

Together they total 114 which is a multiple of 19 (19×6). Since there are 114 surihs in the Qur'an, "Q" seems to mean Qur'an.[64]

The Surih of Qalam or the Pen (LXVIII) which begins with the disconnected letter "N", or Nun has 133 "N's" in it. 133 is 7×19 , a

multiple of 19.[65]

The surih of Sad (XXXVIII) begins with the disconnected letter "Sad" or "S" and this letter is found 29 times in this surih. This is not a multiple of 19 but when it is added to the S which is one of the disconnected letters at the beginning of the surih of Maryam (Mary) (XIX) where the total times it is found is 26 (also not a multiple of 19) and add the total of times S appears in the Surih of Araf or the Heights (VII) 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'an.

Separately, in the individual surihs 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. The Surih of Ya. Sin. is the 36th surih of the Qur'an and is named from the disconnected letters which are found at its opening verse (Y and S). Y is found in this surih 237 times and S is found 48 times. Neither 237 or 48 are multiples of 19 but together they add up to 285 which is 19×15 .[67]

Seven surihs 40, 41, 42, 43, 44, 45 and 46 begin with the disconnected

<p25>

letters H.M. The number of times H appears in these seven surihs is 292 and the number of times M appears is 1855. Added together they total 2147 which is 19×113 . 292 and 1855 are not multiples of 19 but added together they become a multiple.[68]

The same is true for the disconnected letters which appear at the beginning of the other surihs.

It is true in all 29 surihs which 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'an is that this revealed Book has a mathematical precision which 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'an, according to the original, was written into a General Electric Time-sharing terminal which was connected to a central computer. It 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'an use the conventional Arabic which 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'an. It would be an error to think that these discoveries are an end in themselves. They seem to be a beginning which will yield explanations to mysteries we are not even aware of at the present time.

<p26>

Why Nineteen?

First and foremost, the reason for the attention Muhammad calls to the number 19 is part of His fulfillment of the covenant He made concerning the Bab, 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. Muhammad left signs and evidences everywhere to make it easier for the sincere seeker to recognize the Bab. In no way has Muhammad 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 Islam. In Islam it appears as a mysterious number which 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'an. Not until the coming of the Babi Faith and the Baha'i Faith has convincing reasons for its use in Islam been brought forward. Its use in the Qur'an is an indisputable proof of the validity of Islam, the Cause of the Bab and the Cause of Baha'u'llah. 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'an is none other than to point the way to the Promised One. The historical and practical use in the Babi Faith and the Baha'i 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.

<p27>

The Number Nineteen Becomes Manifest in the Baha'i Faith

Besides being a number which both the Bab and Baha'u'llah have employed to use 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 Baha'i 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 Bayan (Exposition), the Book of Laws[69] of the Babi Dispensation, consists of nine Vahids (Unities) of nineteen chapters each, except the last which has only ten chapters.[70]

2. Bismi'llahi'r-Rahmani'r-Rahim is the sacred formula placed before every surih of the Qur'an except the ninth.[71] Some translate this "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 Bab has changed this formula to Bismi'llahi'l-Amna'i'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 Bab Himself.[72]

For a period of forty days only Mulla Husayn believed in the Bab. Gradually other Letters were generated from the Primal Point as the Bab Himself describes:

Understand in the same way the beginning of the manifestation of the Bayan: during forty days no one but the letter Sin believed in B. It was only, little by little, that the Bismi'llahu'l-Amna'u'l-Aqdas

<p28>

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 enrollment of the seventeen remaining Letters of the Living commence." [74]

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

The letter Sin is the first letter to follow the B in Bismi'llah (remembering that short vowels are not written). The Bab indicates that, "All that is in the Bayan is synthesized in one of the verses of the Bayan." [75] He explains that this is the first verse [76] Bismi'llahi'l-Amna'i'l-Aqdas and says, "All that is in the Bayan is synthesized in one of the verses, and it is He the B of Bismi'llah and this B is a proof in itself." [77] The Bab is referring to the point which is beneath the B. Without that diacritical mark the letter would not exist. In both Arabic and Persian the B is a straight line with a point under it. The Bab 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'an, is Muhammad,

in the Bayan, the master of the Seven Letters[78] 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]

He also says that, "The Point is like the sun, and the other letters are like mirrors placed before the resplendent star." Each letter is like a mirror, several mirrors or in the case of Quddus, mirrors to the number of eight Vahids revolve." [80] Each mirror reflects the Source of Light and if you look into any of those mirrors you see the Bab Himself. The First Vahid is the Primal Unity. These eighteen lesser luminaries, together with the Bab, are the First Vahid

<p29>

(Unity) of the Dispensation of the Bayan. The Bab is the Primal Point from which have been generated this Primal Unity and, "... from which have been generated all created things." [81] Expanding on this truth He says, "Therefore, as words and letters are only made real through the Nuqtih (Point) also, through Him the realities of human beings will manifest and multiply." [82]

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 Islam. In a well-known tradition, which has been attributed to 'Ali, it is said that the essence of all religious and spiritual truth of all past revealed religions is to be found in the Qur'an and that the Qur'an 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. 'Ali has said, "I am that Point." [83]

3. There are nineteen invocations in a very special and beautiful prayer usually said by Muslims of Shi'ah Islam during the period of fasting in the month of Ramadan. These invoke God through His names. The first of these invocations revolves around Baha which means Glory. The Badi' Calendar, which is the one in use in the Baha'i Faith, uses these names in the same order. The Bab has given them to the nineteen months of His calendar. [84] Each month has nineteen days in it. Baha'u'llah gave formal sanction to this calendar indicating that it should begin in the year of the Bab'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 Islam says that the "Greatest Name of God" is among these nineteen names. The Asma'u'l-Husna or "Most Beautiful Names" of God are phrases found in several places in the Qur'an. [85] In hadith literature there is a statement attributed to Muhammad, "Verily there are 99 names of God, and whoever recites them shall enter Paradise." [86] Some Islamic scholars have made a list of these

<p30>

99 names [87] from extensive research in hadith 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 Mihdi 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 Baha and he even adopted the name Shaykh Baha'i. He was from Lebanon, born in 953 A.H. (1547 A.D.) and went to Persia when he was a young boy. He became the most highly regarded scholar at the court of Shah 'Abbas.[88]

Baha'u'llah confirmed that the "Greatest Name" is Baha. The Bab sent Baha'u'llah a scroll with three hundred and sixty derivatives of the word Baha' written in the form of a pentacle. The various derivatives of the word Baha in Arabic are also regarded as the "Greatest Name." The "Greatest Name" is referred to as Ism-i-A'zam.

4. The Badi' Calendar, which is used by Baha'is throughout the world, consists of 19 months of 19 days each with four additional intercalary days (Ayyam-i-Ha) in ordinary and five in leap years. The Bab described this calendar in the Kitab-i-Asma", revealed in Arabic, and stated that this system was dependent upon the acceptance and good-pleasure of "Him Whom God shall make manifest." [89] It is based on the solar year.

19 months multiplied by 19 days plus Ayyam-i-Ha equals oneness (361 + 5 = 1 year).

The Bab has also divided the years following His Revelation into cycles of nineteen years. Each cycle of nineteen years is called a vahid. He gave each

<p31>

of these a name which 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 vahid is nineteen.

Kull-i-Shay' is an Arabic word whose numerical value is 361 (19 x 19) according to the abjad system of number value (K = 20, l = 30, Sh = 300, a = 1, y = 10). Kull-i-Shay' means "all things". We are living in the eighth vahid of the first kull-i-Shay'.

5. "...it behooveth 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?" [90] The Bab 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." [91]

6. The Bab, 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 Quddus and three

for His Ethiopian servant. He didn't take any of the meat Himself but gave it to the poor and needy of the neighborhood.[92]

7. The Bab said that Quddus, "... is the one round whom revolve eight Vahids...."[93] Shoghi Effendi said Quddus is the one "...whom the Persian Bayan extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahids revolve...."[94] Eight Vahids is 152 (8 x 19) a multiple of nineteen.

8. "The incarceration of Quddus [in Sari]... lasted five and ninety days," (5 x 19).[95]

9. After the first sortie from the fort of Shaykh Tabarsi "...Quddus 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

<p32>

utmost for the completion of the task they had been charged to perform."[96]

10. After the death of Mulla Husayn, Quddus ordered Mirza Muhammad-Baqir 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 Mulla Husayn be no more, God's invincible power still continues to sustain his companions and enable them to triumph over the forces of their enemies."[97]

11. At the command of Quddus, "Mirza Muhammad-Baqir again ordered eighteen of his companions to hurry to their steeds and follow him" (18 + 1 = 19). This was the fifth sortie in the defense of the fort of Shaykh Tabarsi.[98]

12. During the period of some of the heaviest defensive action of the Zanzan conflagration Hujjat gave instructions that the guards of the barricades were "...to carry out the Bab's injunction to His followers and to repeat nineteen times, each night, each of the following invocations: 'Allah-u-Akbar,'[99] 'Allah-u-A'zam,'[100] 'Allah-u-Ajmal,'[101] 'Allah-u-Abha,'[102] and 'Allah-u-Athar.'[103][104]

13. The siege at Zanzan was a long and heroic struggle. After the capture of the fort by the enemy, the soldiers were bent upon the extermination of the Babi 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 'Ya' Sahibu'z-Zaman!'[105] 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."[106] 5 companies times 19 companions equals 95. Note that the number 5 is a reference to the Bab. 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. Hujjat had endured severe pain, caused by a wound, for nineteen days

<p33>

before he suddenly passed away in the act of prayer invoking the name of the Bab.[107]

15. The Bab revealed the Lawh-i-Huru'fat (Tablet of the Letters) which unravelled the mystery of the Mustaghath and alluded "... to the nineteen years which must needs elapse between the Declaration of the Bab and that of Baha'u'llah." [108]

16. The Bab had made the command to His followers that once every nineteen days the eighth Chapter of the sixth Vahid of the Bayan should be read. This was done so they would not fail to recognize "... the revelation of Him Whom God shall make manifest..." [109]

17. "Be attentive," warns the Bab, "from the inception of the Revelation till the number of Vahid (19)." [110] Again and even more precisely He says, "The Lord of the Day of Reckoning will be manifested at the end of Vahid (19)..." [111] These are unmistakable references to the nineteen years that must elapse between the public Declaration of the Bab and the public Declaration of Baha'u'llah. It is a reference to the year nineteen of the Badi Calendar.

18. The time between the Declaration of the Bab and the Declaration of Baha'u'llah 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. Mirza Asadu'llah-i-Nur 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 Bab and the Declaration of Baha'u'llah. [112]

20. The Bab in a warning to Vahid states, "Beware, beware, lest in the days of His Revelation the Vahid of the Bayan (eighteen Letters of the Living and the Bab) shut thee out as by a veil from Him, inasmuch as this Vahid is but a creature in His sight." [113]

21. Regarding the disconnected letters which appear before many of the

<p34>

surihs of the Qur'an Baha'u'llah says, "In the disconnected letters of the Qur'an the mysteries of the divine Essence are enshrined, and within their shells the pearls of His Unity are treasured." [114] Pay close attention to the word unity in this statement for in it is disclosed the number 19. [115] The word vahid means unity in Arabic and Persian and the numerical values of the letters of this word (v = 6, a = 1, h = 8, d = 4) add up to 19 according to the abjad system of reckoning. Baha'u'llah provided the first clue to a mystery that had remained unsolved for over thirteen centuries. The word 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 vahid 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 Baha'i ringstone. Some of these, from the personal view of this writer are:

A. $7 + 7 + 5$ which equal nineteen. Seven being the number of letters in the name 'Ali Muhammad when written in Arabic and Persian and seven being the number of letters in the name Husayn-'Ali. The five is derived from the pentacle formed from three hundred and sixty derivatives of the word "Baha" which the Bab had written in His own handwriting, a fine shikastih script, on a scroll of blue paper and had it delivered to Baha'u'llah in Tihran.[116] The number 5 in this case is the symbol of the Baha'i Faith which may, in time, become the dominant symbol of the Faith.

<p35>

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 state 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 Bab 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." [117] It does seem inappropriate and confusing in our explanation of the Temple but very helpful in understanding other aspects of the Faith.

<p36>

B. The twin stars ($5 + 5$) and the word "Baha," 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 Baha'u'llah, and standing on either side of Him, two towering personalities of unsurpassed beauty: the Bab 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-Baha', the Center 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.[118]

C. The calculation of the word "Bab" is 5 and "Baha" is 9. Add these together with the 5 in the star which is the symbol of the Baha'i Faith and you get 19.

<p37>

D. The "Greatest Name" taken as a whole also has the value of one which stands for unity. Vahid (19) - $1 + 9 = 10 = 1$. One has always symbolized the unity of God.

<p38>

E. 'Abdu'l-Baha comments upon the significance of the inscription on the Baha'i 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 'Ba' and four 'Ha'" [119] and suggests that you refer to the commentary upon "Bismi'llah, Errahman. Errahim" for a detailed explanation of "Ha". His explanations touch upon many subjects which 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." [120]

<p39>

Wearing the Baha'i ring is for ornamentation and for purposes of identifying oneself as a Baha'i. This is the most general and simplest reason for its use but 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 Baha'u'llah has established 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 honor. An announcement that his conduct and deeds are intimately linked to the One he champions as his Liegelord. It is a declaration of the One to Whom he bears allegiance and the One to Whom he swears fealty.

23. The triumph of Baha'u'llah 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. [121]

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'an 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'an 65:12

'Abdu'l-Baha quotes an Islamic source possibly the Qur'an or the Hadith when He writes, "The seven heavens and the seven earths weep over the mighty when he is brought low." [122]

<p40>

Five is the mystic symbol representing man who stands at the center 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 and which represents the combined powers of nature. Five represents man and the symbol used is often the star or pentacle which represents the body of man, with the head, the two arms and the two legs.[123] 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 center, "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 which 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

<p41>

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 corruption 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 which are to be repeated nineteen times.[124]

26. Each believer is to repeat the "Greatest Name" "Allah-u-Abha" ninety-five times a day (19 x 5).[125]

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 x 5).[126]

28. Every nineteen days, usually on the first day of the Baha'i month, the Baha'is 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 Baha'u'llah,[127] is the most sacred of Baha'i institutions and has been described by the Guardian as the foundation of the new World Order." [128] "The Nineteen Day Feast was inaugurated by the Bab and ratified by Baha'u'llah...." [129]

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 x 5).[130]

30. The Baha'i period of engagement must not exceed 95 days (5 x 19).

<p42>

31. The marriage dowry is fixed at 19 mithqals[131] of pure gold for city-dwellers and 19 mithqals of silver for village-dwellers.[132]

You are forbidden to pay more than 95 (5 x 19) mithqals.[133]

Baha'u'llah states that He wants the man to content himself with the payment of 19 mithqals of silver.[134]

32. During a year of patience, which all Baha'is 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 mithqals of gold." [135]

33. "If a person has possessions equal in value to at least 19 mithqals in gold, it is a spiritual obligation for him to pay 19% of the total amount, once only, as Huququ'llah (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 mithqals of gold, he is to pay 19% of this increase, and so on for each further increase." [136]

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.[137]

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)..." [138]

36. The number nineteen is found within the architecture of the Baha'i House of Worship in America along with other numbers significant to the Revelation of Baha'u'llah. "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 Bab himself, because as we remember, Bab is a title meaning a door between heaven and earth." [139]

<p43>

The number eight had a significant part in the building of the Shrine of the Bab 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'an, "...on that day eight shall bear up the throne of thy Lord." [140] Shoghi Effendi, "...always referred to the Shrine as the 'Throne of the Lord,' and to the Casket of the Bab as the 'Throne.' Even the Holy Dust was called by Him by the 'Throne.'" [141] 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,

<p44>

Shoghi Effendi said: "The mosque of Medina has seven minarets, the one of Sultan Ahmad in Constantinople has six, but the Qur'an mentions eight." [142a] Furthermore, the eight slender minaret-like spires symbolize the bearers of the 'throne of God.'" [142b] "Also the Bab is the eighth Manifestation of those religions whose followers still exist." [143] 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 flowerbeds shaped as eight-pointed stars, etc. Might not the "Angels...on its sides" [144] be the ones for whom the doors of the Shrine of the Bab were named?

<p45>

37. Shoghi Effendi selected nineteen from amongst the foremost followers of Baha'u'llah who had passed away and grouped their photographs in an illustration published in *The Baha'i World*, Volume 3. Under the illustration they have been named, "The Apostles of Baha'u'llah" and "Pillars of the Faith". [145]

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 Baha'i World*, Volume 3. Under the illustration they have been named, "The Disciples of 'Abdu'l-Baha and "Heralds of the Covenant". [146]

39. It was 'Abdu'l-Baha who conceived the great plan for the development of Baha'i properties on Mount Carmel. Using the Shrine of the Bab as the axis, "The 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." [147]

<p46>

The 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.

<p47>

The evidence presented here should indicate that every letter of the Qur'an has been preserved exactly as it was revealed and should leave no doubt that the Qur'an 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 confirms that the statements in the Qur'an are in agreement with precise scientific concepts which have only been discovered in recent times. In addition to this, it shows in an unsuspecting and ingenuous way that the Bab and Baha'u'llah were the Ones promised by Muhammad.

<p48>

Appendix 1

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

29 surihs have disconnected letters.

Surih XLII has two sets of disconnected letters and is not counted twice.

14 different letters from the Arabic alphabet have been used prefixed to 29 surihs. 15 letters have not been used.

These 14 letters are:

A., Alif.

A., 'Ain.

H., Ha.

H., H.

L., Lam.

M., Mim.

N., Nun.

Q., Qaf.

R., Ra.

S., Sin.

S., Sad.

T., Ta.

Y., Ya.

These 14 letters have been used in 14 combinations.

The 14 various combinations are:

Three surihs have one letter by itself.

N. Surih 68.

Q. Surih 50.

S. Surih 38.

Ten surihs have two letter combinations.

H.M. Surih 40, 41, 42, 43, 44, 45, 46.

T.H. Surih 20.

T.S. Surih 27.

Y.S. Surih 36.

Thirteen surihs have three letter combinations.

A.L.M. Surih 2, 3, 29, 30, 31, 32.

A.L.M. Surih 10, 11, 12, 14, 15.

T.S.M. Surih 26, 28.

<p49>

Two surihs have four letter combinations.

A.L.M.R. Surih 13.

A.L.M.S. Surih 7.

Two surihs have five letter combinations.

K.H.'A.S. Surih 19.

H.M. and 'A.S.Q. Surih 42

The twenty-nine surihs which have disconnected letters are:

2. A.L.M. Alif. Lam. Mim.
3. A.L.M. Alif. Lam. Mim. Sad.
7. A.L.M.S. Alif. Lam. Mim.
10. A.L.R. Alif. Lam. Ra.
11. A.L.R.. Alif. Lam. Ra.
12. A.L.R. Alif. Lam. Ra.
13. A.L.R Alif. Lam. Mim. Ra.
14. A.L.R. Alif. Lam. Ra.
15. A.L.R. Alif. Lam. Ra.
19. K.H.Y.'A.S. Kaf. Ha. Ya. 'Ain. Sad.
20. T.H. Ta. Ha.
26. T.S.M. Ta. Sin. Mim.
27. T.S. Ta. Sin.
28. T.S.M. Ta. Sin. Mim.
29. A.L.M. Alif. Lam. Mim.
30. A.L.M. Alif. Lam. Mim.
31. A.L.M Alif. Lam. Mim.
32. A.L.M. Alif. Lam. Mim.
36. Y.S. Ya. Sin.
38. S. Sad.
40. H.M. Ha. Mim.
41. H.M. Ha. Mim.
42. H.M. and Ha. Mim. and 'A.S.Q. 'Ain. Sin. Qaf.
43. H.M. Ha. Mim.
44. H.M. Ha. Mim.
45. H.M. Ha. Mim.
46. H.M. Ha. Mim.

50. Q. Qaf.
68. N. Nun.

<p50>

The twenty-nine surihs, their disconnected letters and their numerical values:

2. A.L.M. $1 + 30 + 40$
3. A.L.M. $1 + 30 + 40$
7. A.L.M.S. $1 + 30 + 40 + 90$
10. A.L.R. $1 + 30 + 200$
11. A.L.R. $1 + 30 + 200$
12. A.L.R. $1 + 30 + 200$
13. A.L.M.R. $1 + 30 + 40 + 200$
14. A.L.R. $1 + 30 + 200$
15. A.L.R. $1 + 30 + 200$
19. K.H.Y.'A.S. $20 + 5 + 10 + 70 + 90$
20. T.H. $9 + 5$
26. T.S.M. $9 + 60 + 40$
27. T.S. $9 + 60$
28. T.S.M. $9 + 60 + 40$
29. A.L.M. $1 + 30 + 40$
30. A.L.M. $1 + 30 + 40$
31. A.L.M. $1 + 30 + 40$
32. A.L.M. $1 + 30 + 40$
36. Y.S. $10 + 60$
38. S. 90
40. H.M. $8 + 40$
41. H.M. $8 + 40$
42. H.M. and 'A.S.Q. $8 + 40 + 70 + 60 + 100$
43. H.M. $8 + 40$
44. H.M. $8 + 40$
45. H.M. $8 + 40$
46. H.M. $8 + 40$
50. Q. 100
68. N. 50

Total 3385

The abjad or numerical values of all the disconnected letters in all the twenty-nine surihs where they appear total 3385.

This number [3385] added, using either the abjad system or the literary device called the gematria, equals 1. ($3385 = 19 = 9 + 1 = 10 = 1$). 3385 is also a multiple of five (677×5).

<p51>

Notes

1. Translation taken from Baha'u'llah and 'Abdu'l-Baha, Baha'i Scriptures (New York: Baha'i Publishing Committee, 1923), p. 567. See also Baha'u'llah, The Kitab-i-Iqan: The Book of Certitude (Wilmette, Illinois: Baha'i Publishing Committee, 1931), 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 transliteration established at one of the International Oriental Congresses.
3. Baha'u'llah, The Kitab-i-Iqan: The Book of Certitude, trans. Shoghi Effendi (Wilmette, Ill.: Baha'i Publishing Committee, 1931), p. 210.
4. Baha'u'llah, Epistle to the Son of the Wolf, trans. Shoghi Effendi (Wilmette, Ill.: Baha'i Publishing Committee, 1941), p. 82.
5. Baha'u'llah, EPistle to the Son of the Wolf, p. 112.
6. Shoghi Effendi, The Advent of Divine Justice (Wilmette, Ill.: Baha'i Publishing Trust, 1971), p. 41.
7. Shoghi Effendi, The World Order of Baha'u'llah (Wilmette, Ill.: Baha'i Publishing Trust, 1955), p. 106.
8. Baha'u'llah, Gleanings From the Writings of Baha'u'llah, trans. Shoghi Effendi (Wilmette, Ill.: Baha'i Publishing Trust, 1976), p. 101.
9. Maurice Bucaille' The Bible. The Qur'an and Science: "La Bible, le Coran et la Science", trans. Alastair D. Pannell and the Author (Indianapolis: American Trust Publications, 1978), p. 148. This work has also been translated into Arabic.
10. Bucaille, p. 125.
11. Bucaille, p. 120.
12. Bucaille, p. 167.
13. Edward Gibbon, The Decline and Fall of the Roman Empire (New York: The Modern Library, n.d.), III, 85. This is a most beautiful and poetic story which helps man in his comprehension and is compatible with Baha'i 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 Baha'i faith the Holy Spirit is personified by a Maiden. It is a well known concept in Islam 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'an in the development of man and the creation of a new civilization can best be understood by the words of Baha'u'llah 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

<p52>

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 splendor, 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 (Baha'u'llah quoted in Shoghi Effendi, *The World Order of Baha'u'llah* (Wilmette, Ill.: Baha'i Publishing Trust, 1938

14. Sir William Muir, *Life of Mohammed* (Edinburgh, 1912), p. 24.

15. Professor Hamidullah quoted by Maurice Bucaille, *The Bible, The Qur'an and Science: La Bible. le Coran et la Science*, trans. by Alastair D. Pannell and the Author (Indianapolis, Indiana: American Trust Publications, 1978), pp. 129-30.

16. H. M. Balyuzi, *Muhammad and the Course of Islam* (Oxford: George Ronald, 1976), p. 221.

17. Marzieh Gail, *Six Lessons on Islam* (Wilmette, Illinois: Baha'i Publishing Committee,), p. 29.

18. Gail, *Six Lessons on Islam*, p. 29.

19. Gail, *Six Lessons on Islam*, p. 29.

20. Abu'l-Qasim Faizi, *The Prince of Martyrs: A Brief Account of the Imam Husayn* (Oxford: George Ronald, 1977), p. 10-11.

21. Abu'l-Qasim Faizi, p. 11.

22. Abu'l-Qasim Faizi, p. 11.

23. They are called the disconnected letters of the Qur'an, the letters prefixed to the surihis of the Qur'an, the abbreviated letters, and sometimes just the broken letters. They are often called isolated letters by Baha'i translators.

24. Baha'u'llah, *The Kitab-i-Iqan*, p. 202.

25. Baha'u'llah, *The Kitab-i-Iqan*, p. 203.

26. Baha'u'llah, *The Kitab-i-Iqan*, p. 203.

27. Colonel Anaitullah Sohrab, *Lessons of Teaching*, p. 54. This book contains lessons from the Baha'i Summer School in the year 106 B.E. (1950 A.D.) in Isfahan and was published by the Institute of National Baha'i Prints in 117 B.E. (1961 A.D.). 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 Shoauallah Motamedi.

28. Sohrab, p. 52.

29. Sohrab, p. 52.

<p53>

30. Sohrab, p. 52. 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.

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 622 A.D.

To convert the year 1844 A.D. to its approximate equivalent you compute $(1844-622) \times 1.03069 = 1259.5$ A. H.

To convert the year 680 A.D. 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 beginning of the Muslim calendar (622 A.D.) and the Divine Summons of Muhammad (610 A.D.).

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

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

$$750 - 622 \times 1.03069 = \\ 128 \times 1.03069 = 131.92832$$

To 131.92832 you must add 12 lunar years because this was the span of time between the Divine Summons of Muhammad (610 A.D.) and the beginning of the Muslim calendar (622 A.D.)

$$131.92832 + 12 = 143.92832 \text{ years}$$

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 Muhammad'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 632 A.D. the calendar was roughly luni-solar. When Muhammad adopted a purely lunar calendar the confusion ended. Every date after 10 A.H. 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. Sohrab, p. 52.
32. Sohrab, p. 54.
33. Sohrab, p. 52.
34. Shoghi Effendi, *God Passes By* (Wilmette, Ill.: Baha'i Publishing Trust, 1970), p. 96.
35. Adib Taherzadeh, *The Revelation of Baha'u'llah: Baghdad 1853-63* (Oxford: George Ronald, 1974), 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. Franklyn M. Branley, *The Moon: Earth's Natural Satellite*, revised ed. (New York: Thomas Y. Crowell Company, 1960), p. 108.
38. Richard Cavendish, *Mysteries of the Universe* (New York: Galahad Books, 1981), p. 28.
39. Branley, p. 108.
40. Branley, pp. 88-89.
41. David Bergamini and the Editors of Life, *Mathematics: Life Science Library* (New York: Time Incorporated, 1963), p. 63.

<p54>

42. Jeffrey J. W. Baker and Garland E. Allen, *A Course in Biology* (Reading, Massachusetts: Addison-Wesley Publishing Company, 1979), pp. 95-96. For example the pattern of nine is very common, probably universal, in all cell structure. 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 doesn't separate because the microtubules in the cytoplasm is made of protein which is very tough. Microtubules seem to be part of the structure of many, perhaps most, 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

<p55>

minute cylindrical structures and are made up of longitudinal fibrils. They are more numerous next to the plasma membrane.

The cross section of the Naegleria flagellum of the one-celled protozoan shows a characteristic 9 + 2 pattern of microtubules.

In a cross section of sperm flagellum of the rat we observe the 9 + 2 pattern of microtubules. The dense outer coarse fibers number 7.

Sometimes the microtubules in cross section have this pattern of nine.

<p56>

43. Martin Gardner, "Mathematical Games," Scientific American, September 1980, Volume 243, Number 3, pages 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 Baha'i 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 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.

Dr. Khalifa has since published his translation of the Qur'an called, Quran: The Final Scripture (Tucson, Arizona: Islamic Productions, 1981).

He has also written and published, The Computer Speaks: God's Message to the World (Tucson, Arizona: Renaissance Productions, 1981).

<p57>

44. Rashad Khalifa, The Computer Speaks: God's Message to the World (Tucson, Arizona: Renaissance Productions, 1981), p. 9.

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

46. Rashad Khalifa, The Computer, pp. 94-95.

47. Rashad Khalifa, The Computer, p. 96.

48. Rashad Khalifa, The Computer, pp. 17-18 and pp. 87-90.

49. Rashad Khalifa, The Computer, p. 15.

50. Bucaille, p. 204.

51. Bucaille, p. 204.

52. Bucaille, p. 205.

53. Bucaille, pp. 205-06.

<p58>

54. Stanley Lane-Poole, Speeches and Table-Talks of the Prophet Mohammad (London, 1882), pp. 24-25.

<p59>

55. Rashad Khalifa, The Computer, pp. 14.

56. Rashad Khalifa, *The Computer*, pp. 13.
57. Rashad Khalifa, *The Computer*, p. 97.
58. Rashad Khalifa, *The Computer*, p. 98.
59. Rashad Khalifa, *The Computer*, p. 8.
60. Rashad Khalifa, *The Computer*, pp. 199.
61. Rashad Khalifa, *Let the World Know: Mathematical Miracle of Quran* (Tucson, Arizona: n.p., n.d.), p. 10.

62. Lut is the Lot of the English Bible.

<p60>

63. Rashad Khalifa, *The Computer*, p. 109.
64. Rashad Khalifa, *The Computer*, p. 111.
65. Rashad Khalifa, *The Computer*, p. 115.
66. Rashad Khalifa, *The Computer*, p. 117.
67. Rashad Khalifa, *The Computer*, p. 122.
68. Rashad Khalifa, *The Computer*, p. 125.

<p61>

69. Shoghi Effendi, *God Passes By*, p. 28.
70. Shoghi Effendi, *God Passes By*, 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. Wanden Mathews, *La Farge*, "The Relation of the Bab to the Traditions of Islam," in *The Baha'i World: A Biennial International Record, Volume III, 1928-1930*, comp. National Spiritual Assembly of the Baha'i of the United States and Canada (New York: Baha'i Publishing Committee, 1930), pp. 293-99.

73. The Bab, *Le Bayan Persan*, Vol. 4, p. 119, trans. (into French) A.L.M. Nicolas, quoted in Emily McBride Perigord', *Translation of French Foot-Notes of the Dawn-Breakers* (Wilmette, Ill.: Baha'i Publishing Trust, 1970), p. 8.

<p62>

74. Shoghi Effendi, *God Passes By*, p. 7.

75. The Bab, quoted in *La Farge*, "The Relation of the Bab to the Traditions of Islam," p. 296. *La Farge* translates from A.L.M. Nicolas, *Seyyed 'Ali Mohammed dit le Bab* (1905). Nicolas was a distinguished orientalist and longtime first interpreter of the French legation in Persia. His book is very rare.

76. La Farge, p. 296.

77. The Bab, quoted in La Farge, p. 296.

78. 'Ali Muhammad has seven letters when written in Arabic and Persian.

79. The Bab, quoted in La Farge, p. 297.

80. The Bab, Selections From the Writings of the Bab, trans. Habib Taherzadeh (Haifa: Baha'i World Centre, 1976), p. 90.

81. The Bab, quoted by Shoghi Effendi, God Passes By, pp. 8 and 57.

82. The Bab, quoted by La Farge, p. 296.

83. Adib Taherzadeh, The Revelation of Baha'u'llah: Baghdad 1853-63, 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 Surah, all that is in the first Surah is contained in Bismi'llahi'r-Rahmani'r - Rahim, all that is in Bismi'llahi'r-Rahmani'r - Rahimthe is contained in the B of Bismi'llah, all that is contained in the B of Bismi'llah is contained in the point which is beneath the B -- and I am that Point.'" The Shi'ahs transfer this station to 'Ali after the Prophet's death and to each succeeding Imam.

84. Adib Taherzadeh, The Revelation of Baha'u'llah: Baghdad 1853-63, p. 116.

85. Qur'an 17:110.

86. Marzieh Gail, Baha'i Glossary (Wilmette, Ill.: Baha'i Publishing Trust, 1955), p. 9.

87. In this day Baha'u'llah has said that the names and attributes of God are inexhaustible. Man has now reached the stage where he can comprehend this knowledge far greater 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:

3.3333

3 :10.0000

9

10

9

10

9

10

<p63>

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 Baha'u'llah 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.

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

88. Adib Taherzadeh, *The Revelation of Baha'u'llah: Baghdad 1853-63*, p. 117.

89. Nabil-i-A'zam (Muhammad-i-Zarandi), "Additional Material Gleaned from Nabil's Narrative (Vol. II), Regarding the Baha'i Calendar,' *The Baha'i World: A Biennial International Record, Volume VII, 1936-1938*, comp. The National Spiritual Assembly of the Baha'is of the United States and Canada (Wilmette, Ill.: Baha'i Publishing Trust, 1939), p. 448-51.

90. *The Bab, Selections*, trans. Habib Taherzadeh, p. 89.

91. *The Bab, Selections*, trans. Habib Taherzadeh, p. 89.

92. Nabil-i-A'zam (Muhammad-i-Zarandi), *The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation*, trans. and ed. Shoghi Effendi (New York: Baha'i Publishing Committee, 1932), p. 132.

93. *The Bab, Selections from the Writings of the Bab*, trans. by Habib Taherzadeh, p.90.

94. Shoghi Effendi, *God Passes By*, p. 49.

95. Nabil-i-A'zam, *The Dawn-Breakers*, pp. 350-51.

96. Nabil-i-A'zam, *The Dawn-Breakers*, p. 363.

97. Nabil-i-A'zam, *The Dawn-Breakers*, pp. 386-87.

98. Nabil-i-A'zam, *The Dawn-Breakers*, p.394.

99. "God the Great."

100. "God the Most Great."

101. "God the Most Beauteous."

102. "God the Most Glorious."

103. "God the Most Pure."

104. Nabil-i-A'zam, *The Dawn-Breakers*, p. 552.

105. "Lord of the Age," One of the titles of the promised Qa'im. Qa'im meaning "He who shall arise" is a title designating the Promised One of

Islam.

<p64>

106. Nabil-i-A'zam, *The Dawn-Breakers*, p. 570.
107. Nabil-i-A'zam, *The Dawn-Breakers*, p. 573.
108. Shoghi Effendi, *God Passes By*, p. 27.
109. The Bab quoted by Baha'u'llah, *Epistle to the Son of the Wolf*, p. 158.
110. The Bab quoted by Shoghi Effendi, *God Passes By*, p. 29.
111. The Bab quoted by Shoghi Effendi, *God Passes By*, p. 29.
112. Mirza Asadu'llah-i-Nur, *Sacred Mysteries* (Chicago: Baha'i Supply and Publishing Board, 1902) pp. 16-17.
113. The Bab quoted by Shoghi Effendi, *God Passes By*, p. 29.
114. Baha'u'llah, *The Kitab-i-Iqan*, p. 202.
115. 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 *Baha'i Glossary* (Wilmette, Ill.: Baha' Publishing Trust, 1955), p. 53. See also Baha'u'llah, *Epistle to the Son of the Wolf*, p. 153.
116. Nabil-i-A'zam, *The Dawn-Breakers*, p. 505. See also 'Abdu'l-Baha, *A Traveler's Narrative: Written to Illustrate the Episode of the Bab*, trans. Edward G. Browne, new and corrected edition (Wilmette, Ill.: Baha'i Publishing Trust, 1980), p. 26. Baha'u'llah ordered the most important of His tablets which 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*, revised ed. (Wilmette, Ill.: Baha'i Publishing Trust, 1980), p. 47.
117. Shoghi Effendi, *Directives from the Guardian* (New Delhi: Baha'i Publishing Trust, n.d.), p. 48. The quotation originally appeared in *Baha'i News*, Feb. 1950, p. 4.

<p65>

118. Abu'l-Qasim Faizi, *Explanation of the Symbol of the Greatest Name* (New Delhi: Baha'i Publishing Trust, n.d.), p. 20.
119. 'Abdu'l-Baha, in *Baha'u'llah and 'Abdu'l-Baha, Baha'i Scriptures*, p. 478.
120. 'Abdu'l-Baha, *Baha'i Scriptures*, p. 479.
121. Robert F. Riggs, *The Apocalypse Unsealed* (New York: Philosophical Library, 1981), pp. 14 and 224.
122. *The Secret of Divine Civilization*, trans. Marzieh Gail (Wilmette,

Ill.: Baha'i Publishing Trust, 1957), p. 9.

123. 'Abdu'l-Baha, Baha'i Scriptures, p. 479.

124. Baha'u'llah, Prayers and Meditations by Baha'u'llah, trans. Shoghi Effendi (New York: Baha'i Publishing Committee, 1938), CLXVII, pp. 260-61.

<p66>

125. Baha'u'llah, A Synopsis and Codification of the Laws and Ordinances of the Kitab-i-Aqdas: The Most Holy Book of Baha'u'llah, trans. and outlined in English with notes in Persian by Shoghi Effendi and completed by the Universal House of Justice (Haifa: Baha'i World Centre, 1973), p. 46 and 63.

126. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, pp. 36 and 37.

127. The National Spiritual Assembly of the United States quoted in Baha'i Meetings: The Nineteen Day Feast, comp. The Universal House of Justice (Wilmette, Ill.: Baha'i Publishing Trust, 1976), pp. 23-24.

128. Shoghi Effendi quoted in Baha'i Meetings: The Nineteen Day Feast, p. 24.

129. Abdu'l-Baha quoted in Baha'i Meetings: The Nineteen Day Feast, p. 21.

130. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, pp. 38-9 and p. 57.

131. 3 1/2 grams. A mithqal is a weight which was designated by the Bab.

132. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, p. 40.

133. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, p. 40.

134. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, p. 40.

135. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, p. 42.

136. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, p. 60.

137. Baha'u'llah, Synopsis and Codification Kitab-i-Aqdas, pp. 51 and 65.

138. Shoghi Effendi, God Passes By, p. 333.

139. Mary Hanford Ford quoted in "The Mashriqu'l-Adhkar: 'The Dawning Place of God's Praise'", Baha'i Year Book, Volume I, 1925-1926, comp. National Spiritual Assembly of the Baha'is of the United States and Canada (Wilmette, Ill.: Baha'i Publishing Trust, 1926), p. 62.

140. Surih 69, The Inevitable, verse 17, of Rodwell's translation quoted in Ugo Giachery, Shoghi Effendi: Recollections by Ugo Giachery (Oxford: George Ronald, 1973), p. 83.

141. Ugo Giachery, Shoghi Effendi: Recollections by Ugo Giachery (Oxford: George Ronald, 1973), p. 83.

142a. Ugo Giachery, *Recollections*, p. 96.

142b. Ugo Giachery, *Recollections*, p. 83.

143. Shoghi Effendi quoted in Ugo Giachery, *Recollections*, p. 84.

144. Qur'an 69:17.

— Cameron - Disconnected Letters of the Quran