

The image features a large, intricate circular gold geometric pattern, resembling a complex Islamic geometric design, set against a black background. In the center of this pattern is a solid gold circle. Inside this central circle, the title and author's name are written in a serif font. The title is arranged in three lines: "THE MYSTERIOUS LETTERS OF" in a smaller font, "THE QUR'AN" in a larger, bold font, and "A COMPLETE SOLUTION" in a smaller font. Below the title, the author's name "SAM GERRANS" is written in a medium-sized serif font.

THE MYSTERIOUS LETTERS OF  
**THE QUR'AN**  
A COMPLETE SOLUTION

SAM GERRANS

THE MYSTERIOUS LETTERS OF  
**THE QUR'AN**  
A COMPLETE SOLUTION

SAM GERRANS is an English writer and independent thinker with backgrounds in languages, media, strategic communications, and technologies. He is driven by commitment to ultimate meaning and focused on authentic approaches to revelation and *Realpolitik*.

His first and major work *The Qur'an: A Complete Revelation* was completed in order to provide a legitimate formal basis for his principal objective which is described in full in his book *The God Protocol*. That work identifies the mechanism the Qur'an contains by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today.

*The Mysterious Letters of the Qur'an: A Complete Solution* presents a convincing, cohesive, and logical description of the purposes and operations of those letters of a non-lexical character in the Qur'an which are called in Arabic *al ḥurūf al muqatta'āt* (or *the cut or disjointed letters*), and called more generally in English *the mysterious letters*. Understanding of these letters has eluded Muslims for over 1,400 years, their default position being that any attempt to decode them is either futile or blasphemous.

Sam Gerrans submits his solution to this longstanding enigma in support of — and by way of authentication of — his broader project as summarised in *The God Protocol*.

THE MYSTERIOUS LETTERS OF  
**THE QUR'AN**  
A COMPLETE SOLUTION

SAM GERRANS

The Mysterious Letters of the Qur'an: A Complete Solution

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Dedicated to all those who supported my work, 2016-2022.

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## ACKNOWLEDGEMENTS

My first debt of gratitude is to God, the Subtle, the Aware: for His guidance; for this task and everything necessary for its fulfilment, and for my inability to be truly satisfied with anything other than its completion.

My next debt of gratitude is to my wife, Karina Gerrans. Her faith, kindness, and belief in this mission have never wavered for a moment, and her reflections, observations and questions have helped greatly.

Our daughter Edith also saw much less of Daddy in her early years than she should have due to my commitment to this project. I tell myself that one day she will understand why this was important, and that we can make up for lost time.

I gratefully acknowledge all those who made financial contributions to this project. They were seeking the pleasure of God, and I understand that, but the fact is that their donations and personal messages of support (all of which I read) helped sustain me during this project. The result is the new edition of *The Qur'an: A Complete Revelation*, publication of *The God Protocol*, and a substantially improved solution to *the mysterious letters*. None of this would have been possible without their support.

I wish to acknowledge Hakim Sahin for his kind assistance expunging minor errors from the final manuscripts.

And I wish particularly to thank Said Mirza. His generous support on all fronts as well as his personal friendship made a difficult path easier to walk.

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To those who might think that the presentation here presupposes certain qualities, I can only say that the quality of my work has been tediously geared to the amount of time and effort put in. Perhaps if I were brighter it would not all have taken so long. I claim nothing for myself beyond that I am a man who was determined to do his own due diligence on the Qur'an, a man who can read a book for himself and with his brain fully engaged, and who has been endowed with a capacity for persistence. God has blessed my affair. I have been enabled to complete my work. For that, I am deeply grateful.

I am indebted to Said Mirza and Vasily Gerrans for reading the torturous first draft of *Solution to the Mysterious Letters of the Qur'an* and for their feedback on it.

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## PREFACE

In this book I present a solution to the 1,400 year-old enigma embedded within the sacred scripture given by God to Prophet Muḥammad as a message for all mankind. That phenomenon is known in Arabic as *al ḥurūf al muqaṭṭa'āt* (*the cut or disjointed letters*), and in English as *the mysterious letters*.

This book contains two analyses. The first is *Framework for Qur'anic Methods of Exegesis* and the second is *Solution to the Mysterious Letters of the Qur'an*. Together they present the same solution to *the mysterious letters* from different angles.

I reached a full understanding of the operations and mechanics of *the mysterious letters* at the close of 2020 but felt pressured, given world events at that time, to concentrate my forces on completion of *The God Protocol*. As a result, I was not able then to give *the mysterious letters* the attention they deserved prior to the 2021 release of *The Qur'an: A Complete Revelation* and *The God Protocol*.

I have now revised (both amplified and refined) some portions of my work on *the mysterious letters* (here: *Solution to the Mysterious Letters of the Qur'an*). There is no change to the logic, it is simply that, having spent some time away from this subject, I have returned to it better able to explain my findings to people who do not happen to be me.

*Framework for Qur'anic Methods of Exegesis* has its genesis in periods of fasting towards the end of 2021.

While these two presentations may be read in either order, *Framework for Qur'anic Methods of Exegesis* is presented first since it has a lower entry point and provides a gentler introduction to my broader method. Its contents will, it is hoped, pique the curiosity of the reader sufficiently for him to want to apply himself to *Solution to the Mysterious Letters of the Qur'an*.

The analyses which follow are, of necessity, not only written in a manner which is formulaic and highly structured (bound as I am to use terminology consistently), they are also studded with bullet points and punctuated by summaries. While the result is, perhaps, a victory of martial order over literary style, the approach taken here is the one best suited to the task in hand.

S.G.

## PUBLICATIONS OVERVIEW

Books treating of the Qur'an published to date comprise the following:

- *The Qur'an: A Complete Revelation*
- *The Mysterious Letters of the Qur'an: A Complete Solution*
- *The God Protocol*

These books may be downloaded in pdf free or hardback editions purchased at quranite.com.

### ***The Qur'an: A Complete Revelation***

This comprises:

- *Background*
- *Translation* (parallel text)
- *Notes & Commentary*

### ***The Mysterious Letters of the Qur'an: A Complete Solution***

This comprises:

- *Framework for Qur'anic Methods of Exegesis*
- *Solution to the Mysterious Letters of the Qur'an* (marked *Article MLQ* in *Notes & Commentary*)

### ***The God Protocol***

This book forms the point and purpose of the works above.

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### ***Addenda to The Qur'an: A Complete Revelation***

This publication comprises:

- *Notepads*
- *Al Ṣalāt and Al Zakāt Considered* (marked *Article SZC* in *Notes & Commentary*)
- *Shayṭān, Jinn, and Related Terms Considered* (marked *Article SJC* in *Notes & Commentary*)

This document may be downloaded in pdf free at quranite.com.

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The *Translation* (parallel text) and *Notes & Commentary* are found also at reader.quranite.com.

Quranite Reader provides fast navigation across the body of the work, text-based searches, root searches, lexical information, and much besides. It was kindly contributed by Said Mirza.

## GENERAL INTRODUCTION

This book serves to pull together the main threads of my creative output in the area of Qur'anic investigation and analysis over the course of almost a decade.

Not only does it supply a comprehensive solution to the longstanding enigma presented by *the mysterious letters* of the Qur'an, it provides a broad and clear framework in which optimal processes of exegesis<sup>1</sup> upon the Qur'an using tools such as those which have informed my own engagement with the text may be undertaken — the ability to make interpretative determinations on a basis which comports with the Qur'an's internal architecture being understood here as the *sine qua non* of any community wishing to place that scripture at the centre of its social and legal systems.

The tools I refer to are those methods of hermeneutics<sup>2</sup> which underpin my books *The Qur'an: A Complete Revelation* and *The God Protocol*.<sup>3</sup> These tools provide intellectual independence from — and spiritual insulation against — assumed values for key terms the values for which have, historically, been extraneously derived and then imposed upon the reader of the Qur'an in a manner which presupposes rather than demonstrates those values.

Both *Framework for Qur'anic Methods of Exegesis* and *Solution to the Mysterious Letters of the Qur'an* utilise some of the same methods, the result providing a showcase for those methods in a format which is less soporific than would result from extensive demonstrations and explanations without a motivating context.<sup>4</sup>

Those who have followed my work over time will be aware that at the close of 2020 I published an analysis and demonstration of that phenomenon found in the Qur'an known in Arabic as *al ḥurūf al muqaṭṭa'āt* (*the cut or disjointed letters*), and in English as *the mysterious letters*.<sup>5</sup>

That analysis is presented here as *Solution to the Mysterious Letters of the Qur'an*, with some amplification and clarification of certain points.

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1 By *exegesis* I mean here critical explanation and / or interpretation of the Qur'an.

2 By *hermeneutics* I mean a theory or method of scriptural interpretation. By *methods of hermeneutics* I mean here procedures I have developed such as *pan-textual analysis* (by which all instances of particular words or roots are compared to see if definitions currently applied to them — especially where points of dogma Traditionalist Islam insists upon hinge thereon — are sustained in every case and, where they are not, consistent definitions derived) and *Qur'anic definitions*, by which term I mean cases where the Qur'an is shown to provide its own definitions for certain words, acting as its own dictionary.

3 Both may be accessed in their entirety free at quranite.com. The Arabic original, English translation, and all notes to *The Qur'an: A Complete Revelation* are available online also at reader.quranite.com thanks to the efforts of Said Mirza.

4 However, here, as in *The God Protocol*, the outcome is not dependent on those cases where key terms are demonstrated in *The Qur'an: A Complete Revelation* to be in tension with those Traditionalist Islam ascribes to them, and insists upon where the religion requires them.

5 Published initially in December 2020 as a seven-hour video on my YouTube channel and subsequently in hard copy as part of the appendix to the books listed in the footnote above. A first attempt was included in my work of 2017, and certain features from that analysis remain in the final presentation here.

I was, as I stated when I wrote my conclusions to *Solution to the Mysterious Letters of the Qur'an*, then ignorant of their application; that is, I was not able to show there what *the mysterious letters* are for.

This deficiency, understandably, impacts the motivation of readers.

And despite my best efforts in the direction of rendering that presentation in as accessible a form as possible, it makes certain demands upon the reader. Yet without a clear demonstration of an *application*, how far is it reasonable to expect even the serious-minded student of the Qur'an at whom my work is, in part, directed to exert himself in order to follow that analysis? Attention spans are dwindling appreciably, while distractions are both constant and alluring. And I sympathise: if one were never to have the opportunity to drive a car, how many of us would be interested in the details of auto mechanics?

*Framework for Qur'anic Methods of Exegesis* shows what *the mysterious letters* are for; that is, it demonstrates their application.

The conclusions of *Solution to the Mysterious Letters of the Qur'an* form the foundation upon which *Framework for Qur'anic Methods of Exegesis* builds. I do not in *Framework for Qur'anic Methods of Exegesis* demonstrate the conclusions which form that foundation.

These works may be read in either order, but *Framework for Qur'anic Methods of Exegesis* is less complex than the analysis which forms *Solution to the Mysterious Letters of the Qur'an*. Thus, in addition to the identification of a clear framework within which processes of intrinsically Qur'anic exegesis may be conducted, it is hoped that two further corresponding benefits might accrue to the reader of *Framework for Qur'anic Methods of Exegesis*: firstly, that of gaining the opportunity to see aspects of my hermeneutic toolkit where they are applied to a single and definable end and, secondly, that of gaining a reason to invest the time and mental resources required for a proper study of *Solution to the Mysterious Letters of the Qur'an*.

Finally, I should state why the first part of this book is entitled *Framework for Qur'anic Methods of Exegesis* rather than *Framework for Methods of Qur'anic Exegesis*. The object there is something other than solely to provide a framework for methods of exegesis upon the text of the Qur'an; it is to provide a framework for methods of exegesis upon the text of the Qur'an wherein the methods of exegesis themselves derive from the text of the Qur'an and not elsewhere.

*Framework for Qur'anic Methods of Exegesis*

And when the Qur'an is recited: heed it and listen attentively,  
that you might obtain mercy.

(7:204)

106 And as a recitation We divided, that thou recite it to  
men in stages; and We have sent it down as a successive  
revelation.

(17:106)

And they will say: "Had we listened, or used reason, we  
would not be among the companions of the Inferno."

(67:10)

*The Qur'an: A Complete Revelation*

# Introduction

## Foreword

*Framework for Qur'anic Methods of Exegesis* supports a key conclusion of *Solution to the Mysterious Letters of the Qur'an* which is that the Qur'an is possessed of an intrinsic architecture in subordination to which its constituent sūrahs form a number of groups or sets.

But it expands also upon that conclusion, establishing that each set has its own focus and discernible audiences,<sup>1</sup> and that understanding of these features provides a framework which may facilitate processes of exegesis (i.e. of methodical, critical explanation) upon the Qur'an free of a number of problems.

For his part, the Traditionalist Muslim<sup>2</sup> understands the contents of the Qur'an in terms of what he calls Meccan and Medinan sūrahs,<sup>3</sup> and he tailors his exegesis to varying degrees on that basis.

He also assume the conclusions of his own religion, and excludes on that basis anyone who does not agree with him from access to the Qur'an.

His impositions upon the text inflict a range of problems on attempts at exegesis which first derive from, and then are exacerbated by, the practice of basing both definitions for key terms, and then for final interpretations, on the extraneous, extra-Qur'anic writings of later periods. That body of later writings is called the *ḥadīth* literature.

Such approaches acquired dominance in those societies which inherited, or acquired by other means, the Qur'anic revelation as their accepted scripture in the centuries subsequent to the lifetime of the Prophet.

At the root of much of the tension which resulted from this exegetical philosophy is the problem of what the Qur'an's imperatives to 'obey the Messenger' mean in a context in which the Messenger himself is no longer living, given a scripture which claims to be from God, complete, preserved, susceptible to reason, and sufficient for guidance.

---

1 In this presentation we use the term *baseline addressees*. By this we mean that to some degree the sūrahs of the Qur'an have intended audiences: while most are intended for all, some are intended, at least primarily, for men of piety, for example. These distinctions are explained later.

2 By this term I have in view those who take the Sunni, *ḥadīth*-based approach in general, but also those whose religion is conceived of in terms of historical and civilisational allegiances and predilections rather than by direct engagement with the contents of the Qur'an.

3 The word *sūrah* is used to mean a single chapter of the Qur'an. The Traditionalist Muslim divides the corpus of sūrahs into two along a fault line he discerns based on the location in which a sūrah is supposed (according to his extra-Qur'anic material) to have been revealed, namely, Mecca or Medina. Accordingly, one will find that indices to Arabic Qur'ans typically mark all sūrahs *Meccan* or *Medinan*.

In the absence of a sensible and acceptable resolution of this problem, much factionalism, enmity, distrust, intellectual torpidity, and obvious foolishness resulted, features which are lamentable, and widely acknowledged as such both within and without the church of Traditionalist Islam.

The Traditionalist's methods, even where intelligently applied, should be understood as capable of yielding only uneven, incomplete, or malformed results, compromised as they are by processes of derivative analogy originating in non-Qur'anic sources — which outcome is problematic in the context of a scripture which, again, claims to be from God, complete, preserved, susceptible to reason, and sufficient for guidance.

We take an uncompromisingly Qur'an-alone position<sup>4</sup> for reasons explained elsewhere.<sup>5</sup> However, people of a Qur'an-alone persuasion — i.e. those who, like me, reject Traditionalist's method — usually do no better than the scholars of the religion they seek to distance themselves from. Having, typically, been enabled by recent engagement with Western civilisation, itself in the throes of intellectual and moral atrophy, to shake off the rule-by-diktat of the mullahs, those who reject the Traditionalist's methods as specious adopt an eclectic, arbitrary, solipsistic approach to scripture, mirroring thereby many of the worst outcomes of the Protestant Reformation in response to the worst outcomes of the Catholic Church. Taken to its logical conclusion, such an approach leads to the complete fracture of societal norms, the atomisation of doctrine into personal — and personalised — preferences, and a general and debilitating spiritual incoherence.

The Traditionalist Muslim is against such an outcome, and I stand with him on that score. But simply sticking to his guns does not change the fact that, at least in my view, he is aiming at the wrong target.

I support the premises of the *Traditional world*, by which term I mean the premises of that world in which human rank is a function and a correlative of metaphysical reality. I have no antipathy towards religion in the true sense of that word. I just think that where wrong turns have been taken, that fact should be recognised and corrected. Without such measures, the further one continues, the more lost one ultimately is.

My own view is that God guides, or does not guide, a particular man. And I have no interest in compromise for its own sake. Thus, what follows is not an attempt to build bridges between factions. Factions will do what factions like doing. Rather, it is a framework upon which men of good will, fear of God, and sufficient rank — should such exist at this late stage in the present age — who choose to do so, may direct the development of methods of exegesis which are predicated entirely upon that about which all Muslims agree: the veracity and authenticity of the Qur'an.

<sup>4</sup> Namely, that the Qur'an is from God, complete, preserved, susceptible to reason, and sufficient for guidance. See *The Qur'an: A Complete Revelation* for a full presentation of the original text on this basis, as well as for information on the methodologies which informed that work.

<sup>5</sup> Namely, in my books *The Qur'an: A Complete Revelation* and *The God Protocol*, as well as on my YouTube channel. All my written work is available in electronic formats free at quranite.com.

## The Hebrew scriptures: parallels

We will begin by first considering the Hebrew scriptures as a case — although not an identical one — from which useful parallels may be drawn with respect to the Qur'an.

It is clear to all who read them, whether religious Jews or Christians, those who operate within the largely secular church of modern academic scholarship, or merely non-specialist but attentive readers, that the books which together comprise the present canons of Hebrew scriptures fall into a number of natural groupings. These groupings are based upon clear aggregates of thematic, textual, and stylistic features on the one hand, and purposes (or applications) on the other.

An immediate and obvious expression of what we mean is the word *Tanakh* itself.<sup>6</sup>

The term *Tanakh* is accepted parlance among Jews and some others for the Hebrew scriptures, being a vocalised acronym comprising the first Hebrew letter of each of the Masoretic Text's three traditional divisions: *Torah* (literally Instruction or Law), *Nevi'im* (Prophets), and *Ketuvim* (Writings) — hence T-N-K: *Tanakh*.

Clearly, one may drill down further. If we take the Writings (*ketuvim*), for example, we find that these divide into further categories:

- The Poetic Books (Psalms, Proverbs, and Job);
- The Five Megillot (Song of Songs, Book of Ruth, the Book of Lamentations, Ecclesiastes, and the Book of Esther);
- The Book of Daniel, Ezra–Nehemiah and the Books of Chronicles.

The Law (*Torah*) and the Prophets (*Nevi'im*) are likewise susceptible to further division and categorisation, the details of which need not detain us.

No one who engages with the Hebrew scriptures, no matter what his ideological orientation or scholarly background, would disregard the distinctions of genre, theme and focus which pertain to their parts. And if we limit our purview to pious readers of the texts, we may be certain that — while we will assume them to embrace all portions of the text as inspired scripture — they would never confuse the exegetical application of, say, Psalms, with that of the Book of Leviticus. While the books which comprise the various portions of the *Tanakh* may remain both intimately and transcendently connected in their minds (and correctly so, given the overlapping and interrelated themes and motifs which pervade the several genres), at the level of analysis and real-world application they are clearly of flavours so distinct as to make a full conflation between them unthinkable.

We assert that something similar, though not identical, applies in the case of the Qur'an.

<sup>6</sup> The Hebrew Bible or *Tanakh* (/tɑːˈnɑːx/; Hebrew: תנ"ך, pronounced [tɑˈnɑx] or [təˈnɑx]).

And it is for the inevitable *impasse* resulting from a conflation of precisely this type that *Framework for Qur'anic Methods of Exegesis* is intended to help resolve.

## Summary

The object here is to identify those groupings by sūrah around dominant, distinguishing purposes and narrative flavour which are intrinsic to the Qur'an, the necessity for which is clear by analogy with the Hebrew scriptures.

As indicated, the Traditionalist Muslim admits a measure of the same rationale in his engagement with the Qur'an to the extent that he distinguishes sūrahs he claims were revealed prior to an event he calls the *hijrah* from those he claims were revealed subsequent to that event. In this — as in his treatment of the Qur'an in general — historical context and lexical definitions are either imported wholesale from, or highly coloured by, a later literature, the inherent problems of which method we have already touched upon.

The presentation which follows leads to the conclusion that all sūrahs of the Qur'an subsequent to sūrah 1 (*al-fātiḥah*) belong to at least one of a total of five sets (i.e. groupings) of sūrahs. Moreover, the identification of sūrahs on this basis is shown to be an implicit function of the Qur'an's own structure and contents. As a result, the way is cleared, for those who so wish, to engage in processes of Qur'anic exegesis wherein — to return briefly for analogy to the Hebrew scriptures — there is no danger of treating Psalms on the same basis as the Book of Leviticus.

Since that previous research presented in this book as *Solution to the Mysterious Letters of the Qur'an* forms the basis from which what follows here proceeds, it is to the topic of *the mysterious letters* that we now turn.

## The mysterious letters

### Introduction

As we said in the Preface, the Qur'an includes within it a phenomenon which in Arabic is called *al ḥurūf al muqaṭṭa'āt* (which means *the cut or disjointed letters*) and which in English tends to be called *the mysterious letters*.

This phenomenon comprises thirty instances of between one and five letters with no lexical value which together preface twenty-nine of the Qur'an's one-hundred-and-fourteen chapters.

The standard Traditionalist position is that the meaning of *the mysterious letters* is known to God alone and that any attempt to discern their import is, at best, condemned to failure and, at worst, an act of blasphemy.

Despite that dominant view many theories have been advanced on this subject, but none are impressive. And the sole case which claims a coherent model resorts to an *ad hoc* manipulation of the letters themselves in order to wring required outcomes from them.<sup>7</sup>

I have been privileged to be able to present a cogent solution to *the mysterious letters* which is demonstrably consistent with the contents of the Qur'an and free of any imposition upon the letters themselves.

That work requires separate, diligent study. And while it is not possible here to explain in full or justify those findings I present below in summary, I hope to provide readers with an introduction in this presentation to the analysis contained in *Solution to the Mysterious Letters of the Qur'an* which underpins it.

In the remainder of this section, I summarise the findings of that work as they pertain to this one.

### Solution to the Mysterious Letters of the Qur'an

*Solution to the Mysterious Letters of the Qur'an* reveals all instances of *the mysterious letters* to be *symbols* of various types; that is: each instance of *the mysterious letters* is symbolic of something else.

In algebra, the symbol  $x$  may have a certain value (for example, of a particular number). Something similar applies in the case of *the mysterious letters*. Instances of *the mysterious letters* have values, and these values are, in each case, some discrete portion of the text of the Qur'an.

All instances of *the mysterious letters* prior to sūrah 50 fall into one of two sets of different types which we term the Writ Set and the Remembrance Set.

Sūrahs prior to sūrah 50 without an instance of *the mysterious letters* fall into neither set.

<sup>7</sup> I am referring here to Rashad Khalifa's model predicated on the number nineteen. In order to extract what he needs from the available options he changes حون to نون.

The instances of *the mysterious letters* at sūrah 50 and beyond comprise a further type and occupy a further set which we term the Qur'an Set. This set contains all sūrahs from sūrah 50 to the end of the Qur'an — including all those without an instance of *the mysterious letters*.

We will now provide a brief summary of each set.

## The Writ Set

The value of those instances of *the mysterious letters* which comprise the Writ Set is in all cases *al fātiḥah* (i.e. sūrah 1). No matter what formulation of letters makes up any individual instance of the Writ Set, the value of the symbol *as a whole* is sūrah 1; that is: it is not that any of the individual letters which comprise that instance of *the mysterious letters* are each equal to some portion of sūrah 1.<sup>8</sup>

## The Remembrance Set

The value of those instances of *the mysterious letters* which comprise the Remembrance Set in all cases comprises one of more of five narrative blocks which follow the opening context of sūrah 19. Unlike in the Writ Set, each individual letter in the Remembrance Set is bears a value (or values).

## The Qur'an Set

The value of *the mysterious letters* governing the Qur'an Set (i.e. all sūrahs from 50 to the end of the Qur'an) results from the “fusion” of the value of the Writ Set with those of the Remembrance Set.

## Summary

- Prior to sūrah 50, *the mysterious letters* comprise two sets of distinct types, each with its own values and logic: the Writ Set and the Remembrance Set;
- The values which pertain to sūrahs in the Writ Set and the Remembrance Set affect those sūrahs only; sūrahs prior to sūrah 50 without *mysterious letters* fall into neither set;

8 With some measure of qualification, the details of which are in *Solution to the Mysterious Letters of the Qur'an*.

- The values of the Writ Set and the Remembrance Set “fuse” into a further type in *qāf* at sūrah 50 which point marks the beginning of the Qur'an Set;
- The Qur'an Set comprises all sūrahs (including those with no *mysterious letters*) from sūrah 50 through to the end of the Qur'an.

All instances of *the mysterious letters* and the sets to which they pertain are listed below:<sup>9</sup>

sūrah 2	<i>alif lām mīm</i>	Writ Set
sūrah 3	<i>alif lām mīm</i>	Writ Set
sūrah 7	<i>alif lām mīm ṣād</i>	Writ Set
sūrah 10	<i>alif lām rā</i>	Writ Set
sūrah 11	<i>alif lām rā</i>	Writ Set
sūrah 12	<i>alif lām mīm rā</i>	Writ Set
sūrah 13	<i>alif lām rā</i>	Writ Set
sūrah 14	<i>alif lām rā</i>	Writ Set
sūrah 15	<i>alif lām rā</i>	Writ Set
sūrah 19	<i>kāf hā yā 'ayn ṣād</i>	Remembrance Set
sūrah 20	<i>ṭā hā</i>	Remembrance Set
sūrah 26	<i>ṭā sīn mīm</i>	Remembrance Set
sūrah 27	<i>ṭā sīn</i>	Remembrance Set
sūrah 28	<i>ṭā sīn mīm</i>	Remembrance Set
sūrah 29	<i>alif lām mīm</i>	Writ Set
sūrah 30	<i>alif lām mīm</i>	Writ Set
sūrah 31	<i>alif lām mīm</i>	Writ Set
sūrah 32	<i>alif lām mīm</i>	Writ Set
sūrah 36	<i>yā sīn</i>	Remembrance Set
sūrah 38	<i>ṣād</i>	Remembrance Set
sūrah 40	<i>ḥā mīm</i>	Writ Set
sūrah 41	<i>ḥā mīm</i>	Writ Set
sūrah 42	<i>ḥā mīm</i>	Writ Set
	<i>'ayn sīn qāf</i> <sup>10</sup>	
sūrah 43	<i>ḥā mīm</i>	Writ Set
sūrah 44	<i>ḥā mīm</i>	Writ Set
sūrah 45	<i>ḥā mīm</i>	Writ Set
sūrah 46	<i>ḥā mīm</i>	Writ Set
sūrah 50	<i>qāf</i>	Qur'an Set
sūrah 68	<i>nūn</i>	Qur'an Set

A final synthesis and simplification follows:

9 Additionally, there are two “implicit” phenomena which augment *the mysterious letters* (at sūrah 55 and sūrah 73), which we term *implicit instances*, the details of which are outside the purview of this analysis.

10 The instance of *the mysterious letters* in *'ayn sīn qāf* is parenthetical to the broader sequence. All operations and mechanics in this regard are described and demonstrated in the second part of this book.

- Prior to sūrah 50 every sūrah beyond *al fātiḥah* (sūrah 1) belongs to one of the following:
  - The Writ Set;
  - The Remembrance Set;
  - No set.
- From sūrah 50 to the end of the Qur'an every sūrah belongs to the Qur'an Set.

We now summarise the values for each set, after which we will progress to the main portion of the present analysis.

### The value of the Writ Set

Sūrah 1 (*al fātiḥah*) is the value for all instances in the Writ Set, and applies to the instances which comprise the set irrespective of their order in the sequence.<sup>11</sup>

- 1 In the name of God, the Almighty, the Merciful.
  - 2 Praise belongs to God, the Lord of All Creation,
  - 3 The Almighty, the Merciful,
  - 4 Master of the Day of Judgment.
  - 5 Thee alone do we serve, and from Thee alone do we seek help.
  - 6 Guide Thou us on the straight path,
  - 7 The path of those whom Thou hast favoured; not of those who incur wrath, nor of those who go astray.
- (1:1-7)

### The values of the Remembrance Set

The first instance of the Remembrance Set is at sūrah 19 and comprises there the five letters *kāfhāyā'ayn šād*. The values which attach to these letters comprise those blocks of text within sūrah 19 which treat of Jesus, Abraham, Moses, Ishmael and Idrīs respectively:<sup>12</sup>

- Jesus: 19:16-33;
- Abraham: 19:41-50;
- Moses: 19:51-53;
- Ishmael: 19:54-55;
- Idrīs: 19:56-57.

<sup>11</sup> Accordingly, one must regard a deep appreciation of *al fātiḥah* to be of great importance. One will note that the sūrah presents a treaty between a plurality of believers on the one hand, and God on the other.

<sup>12</sup> These segments run concurrently, admitting a single portion of intervening text between that treating of Jesus at 19:16-33 and that treating of Abraham at 19:41-50.

Unlike the Writ Set, where the value of *al fātiḥah* attaches to the symbol as a whole in every case,<sup>13</sup> each individual letter in the Remembrance Set bears a textual value — or values — discretely, and a single letter holds either single or multiple values which descend through the set according to operations and mechanics specific to that set.

### The value of the Qur'an Set

The Qur'an Set comprises all sūrahs from sūrah 50 to the end of the Qur'an, and its value results from a "fusion" of the value of the Writ Set with those of the Remembrance Set.

•

This concludes our summary of *Solution to the Mysterious Letters of the Qur'an* for the purposes of following the present analysis.

## Further developments

### Introduction

This section summarises developments subsequent to the bulk of that analysis which informs that presentation entitled here *Solution to the Mysterious Letters of the Qur'an* and which comprises the second portion of this book.

In that work I anticipate the possibility of future applications for the findings I present there while declaring my own ignorance of what those applications might be.

The present analysis not only supplies a textual, technical confirmation of those findings summarised in the previous section, it both expands upon those findings and provides access to an application for them.

These later developments establish all sūrahs of the Qur'an beyond sūrah 1 (*al fātiḥah*) as members of definable sets with their own discernible baseline addressees<sup>14</sup> and thematic focus, which result has the effect of allowing future exegetical engagements with the Qur'an to make appropriate distinctions between Psalms and Leviticus, as it were.

<sup>13</sup> With some measure of qualification, the details of which are in *Solution to the Mysterious Letters of the Qur'an*.

<sup>14</sup> This term is defined shortly.

I have long since recognised that I am incapable of explaining in a linear, rational manner why I follow particular paths in my creative process, but this is not surprising given that my creative process is neither linear nor rational.<sup>15</sup> Therefore, I will simply walk the reader through the product of my *intellectual intuition*<sup>16</sup> without attempting to convince either the reader or myself that it is the function of a process that either of us might *understand* in the modern Western sense of that word.<sup>17</sup>

## New insights

The first key development was the realisation, now rather obvious, that sūrah 50 which participate in neither the Writ Set nor the Remembrance Set themselves comprise a set.

Since the first sūrah in this newly-recognised entity is sūrah 4, which sūrah opens with the words 'O mankind', I term this grouping of sūrahs the *Mankind Set*.

I then read the Qur'an through on the basis of the four groupings thus identified:

- The Mankind Set (sūrahs 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49);
- The Qur'an Set (sūrahs 50 through to 114);
- The Writ Set (sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46);
- The Remembrance Set (sūrahs 19, 20, 26, 27, 28, 36 and 38).

Certain features which have struck me repeatedly over my longstanding engagement with the Qur'anic text impacted me again, but more forcibly, distinctly and pointedly than before due to reading the entire corpus on the basis of these four sets.

While we are speaking here of relative emphasis rather than of characteristics exclusive to each set, the following points were apparent:

- The Mankind Set:
  - Applies to all mankind;
  - Provides a general matrix for improvement;
  - Contains:
    - The significant majority of verses which treat of legal matters and which

<sup>15</sup> I expand somewhat on this point in the introduction to *Solution to the Mysterious Letters of the Qur'an*.

<sup>16</sup> Which term and definition I borrow here from René Guénon.

<sup>17</sup> This is not to suggest that the findings themselves defy analysis or understanding in our currently accepted sense; quite the contrary: they invite them. But I cannot explain how the insights which spawned them were arrived at in terms of those faculties by which they are to be understood. In short, art may be susceptible to understanding by means of reason; but art is not *born* of reason. This is the distinction I wish to draw.

permit of inclusion as the basis for a legal system;

- Most major portions which treat unambiguously of events within the lifetime of the Prophet (i.e. narrative current events now become history — and clearly intended to be treated subsequent to the fact as historical);
- Most direct, vocative appeals by God to Muḥammad in 'O Prophet' (8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59),<sup>18</sup> both in 'O Messenger' (5:41 and 5:67), and all but one of the direct imperatives to 'obey the Messenger' (4:49, 5:92, 24:54, 24:56 and 47:33).<sup>19</sup>

### ■ The Qur'an Set:

- I knew as a result of my work on *the mysterious letters* that the Qur'an Set applies to all mankind since it comprises a series of ten possible readings<sup>20</sup> which together have at least three applications:
  - As a nightly vigil intended to fortify believers;
  - As a witness intended both to make converts and identify rejecters;
  - As a warning to communities under what I term *the God protocol*.<sup>21</sup>
- What was new that emerged from this reading was recognition of a contiguous block of ten sūrahs (namely, sūrah 57 through to sūrah 66) the narrative flavour and focus of which are consonant with those of the Mankind Set.

### ■ The Writ Set:

- Applies principally to the plurality of men of piety;
- Serves to provide guidance to the above category.

### ■ The Remembrance Set:

- Applies principally to the individual man called by God for a particular mission;
- Serves to fortify the above category in those conflicts which arise in consequence of his mission.<sup>22</sup>

What follows treats of what we term *baseline addressees*. By baseline addressees we mean that segment of mankind which meets the minimum standard required by a given set.

My full reading of the Qur'an informed by recognition of the sets identified to this point resulted in the conclusions which follow:

- The baseline addressees of the Mankind Set are all mankind;
- The baseline addressees of the Qur'an Set are all mankind;
- The baseline addressees of the Writ Set are a subset of all mankind: namely, the plurality of those of piety or 'prudent fear';<sup>23</sup>

<sup>18</sup> The remaining verses which contain 'O Prophet' are 60:12, 65:1, 66:1 and 66:9 and are in the Hidden Set, a set with direct thematic connections with the Mankind Set, the features of which are discussed shortly.

<sup>19</sup> The remaining verse which contains a direct imperative to 'obey the Messenger' is 64:1, again in the Hidden Set, a set with direct thematic connections with the Mankind Set the features of which are discussed shortly.

<sup>20</sup> Presented in outline later in this work and demonstrated in full in *Solution to the Mysterious Letters of the Qur'an*.

<sup>21</sup> See *The God Protocol*, available free in pdf at quranite.com.

<sup>22</sup> I.e. between him and the broader society (family, society, political structures, etc.).

<sup>23</sup> This is how I render the Arabic term *taqwā* in my translation.

- The baseline addressees of the Remembrance Set are a subset of the plurality of those of piety: namely, individual men called by God for particular missions.<sup>24</sup>

We observe the graded filtration that results from three widths of gauge: while the first gauge admits all mankind, the second gauge admits only a subset of all mankind, while the third gauge admits only a subset of those admitted by the second gauge.

I also noted that:

- The Mankind Set, the Writ Set, the Remembrance Set and the Qur'an Set each have their own dominant flavour and focus;
- The Qur'an Set contains a subset of ten sūrahs the flavour and focus of which are also those of the Mankind Set. We term this subset the *Hidden Set*.

A further, seemingly unrelated — but pivotal — insight, one which both informs what follows and confirms what precedes, attaches to the features of verse endings across the Qur'an, and it is to this subject that we now turn.

## Verse endings in the Qur'an

### Introduction

Extended periods of both reading and listening to the Qur'an in Arabic, combined with both reflection and fasting, led me to recognition of the fact that certain distinct rhythmic *patterns* mark the final syllables of almost all verses in the Qur'an.

The development to completion of this insight forms the substance of the analysis which follows.

There are three distinct patterns. We render these *pattern A*, *pattern B* and *pattern C* in our notation, and refer to these three patterns collectively as the *general model*.<sup>25</sup>

24 It is a (currently unpopular) fact that all principal actors in the Qur'anic narrative are male. It is true that Mary (Maryam) features in the Qur'an; however, her primary quality beyond her faith and dedication to God is her *chastity*. While both men and women have comparable value and may earn equivalent rewards with God, the notion that men and women are in any sense interchangeable finds no purchase in the Qur'an. While I certainly favour women aspiring to those degrees of faith which make the Remembrance Set applicable to them, their defining model there is provided by Mary.

25 We should add here that in few cases verse markers (i.e. those visual markers by which verses are delineated in both Arabic and non-Arabic Qur'ans) split a single sentence in two. One example is at 2:219-220. The segment which crosses the verse marker there reads: *[...]Thus does God make plain to you the proofs, that you might reflect / Upon the world and the Hereafter[...]*. Clearly, these phrases comprise a single thought. In almost all such cases the visual markers have no material bearing on the findings of this analysis since the component ending on both sides of the verse division is the same, and our thesis stands on the occurrence

The vast majority of verse endings in the Qur'an conform to pattern A with 5,256 verses, fewer to pattern B with 850, and fewer still to pattern C with 95.

At a certain point the distinctions which produce patterns A, B and C break down, for reasons we will understand shortly. This breakdown of distinctions results in two further categories of verse endings, which we term *components*, and which we render in our notation D<sup>1</sup> and D<sup>2</sup>.

There is a total of thirty-four components in either D<sup>1</sup> or D<sup>2</sup>.

We use the term *component endings* to refer to patterns A, B and C and components D<sup>1</sup> and D<sup>2</sup> collectively.

Thus, a total of five possible component endings conclude all verses in the Qur'an.

It happens that the five possible component endings occur in unique<sup>26</sup> combinations in that text which comprises each of the five sets now identified.

We term the exact, unique combination of the occurrence of component endings in the case of each set the *signature*.

In addition to the unique correlation between signatures and sets, one of each of those five component endings which comprise signatures (i.e. patterns A, B and C and components D<sup>1</sup> and D<sup>2</sup>) bears an exclusive correlation with one of the five sets. We term that component ending in each case the set's *distinguishing feature*.

Those verses in each set which end in the component ending of that set's distinguishing feature will be seen shortly to provide narrative evidence by which the features for each set which we arrived at on the basis of a reflective reading may be considered. We will see that the broader findings here not only confirm the underlying analysis of *Solution to the Mysterious Letters of the Qur'an* in that they support the groupings of sūrahs we identify there as sets, they confirm — and provide a technical basis for — the insights which follow from that analysis as summarised in the previous section.

In four of the total of five sets, verses with component endings in the distinguishing feature comprise a subset of the total verses of that set.

or not of particular component endings in a given set. The verses at 47:20-21 present a further case: *[...]But better for them are / Obedience and fitting speech[...]*. Again, this is a single thought and neither part forms a sentence without the other. The same text is translated by both Muhammad Asad and Saheeh International, for example, as a single thought, and various qaris (experts in a highly stylised reading of the Qur'an in Arabic) also ignore the verse marker in their reading here, giving precedence to the sense of the text over the visual marker which disrupts it in this case (such is the practice of one of my personal favourite practitioners of this genre, Mohamed Rachad Al Sharif). No matter how one parses the first part of that thought which strides two verses (i.e. as it stands at the end of the first verse, or by joining the 'hanging' phrase with its mate in the subsequent verse) the outcome is the same: a component ending in D<sup>2</sup>. Thus, this point has no impact upon our analysis, either.

26 I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind*, meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting or compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

The Writ Set consists entirely of verse endings in pattern A. However, it is directly prefaced by *al fātiḥah* (itself also entirely in pattern A), which provides the distinguishing feature for this set, for reasons we will later be able to appreciate.

The occurrence of those component endings which form the signature for each set is below. The distinguishing feature in each case is in bold.

Writ Set:	<b>A</b>
Hidden Set:	A   <b>B</b>
Mankind Set:	A   B   C   <b>D<sup>1</sup></b>   D <sup>2</sup>
Qur'an Set:	A   B   <b>C</b>   D <sup>2</sup>
Remembrance Set:	A   B   D <sup>1</sup>   <b>D<sup>2</sup></b>

In what follows we will consider the five component endings, signatures, and distinguishing features more closely, and see on what basis distinguishing features are identified.

## Terms, concepts, and system of notation

The component endings with which we will be dealing are simple. But since they exist by virtue of their particular distinctions, we need a way to discuss those distinctions distinctly. The purpose of this segment is to provide the terms, concepts, and system of notation we need to do that, none of which requires pre-existing specialist knowledge to understand.<sup>27</sup>

We begin with general concepts.

A component ending for our purposes is a **closed packet of sound**: a packet of sound which begins and ends in *consonants* and between which *vowels* may or may not occur.

In English, consonant sounds include those commonly associated with the letters b, c, d, f, g, h, j, l, m, n, p, q, r, s, t, v, w, z.<sup>28</sup> All consonant sounds are represented by • in our notation.

In English, vowel sounds include those commonly associated with the letters a, e, i, o, u. Vowel sounds can be short (the *a* in *cat*; the *i* in *bit*), or long (the *a* in *father*; the *ee* in *seems*). In our notation - represents any short vowel sound while — represents any long vowel sound. Thus, ••- is both *butter* and *wicker*, while •—•- is both *father* and *barter*.<sup>29</sup>

<sup>27</sup> Specialists in linguistics and metre may be scandalised at my cavalier treatment of their areas of expertise. The object here is to provide a tool equal to the task, nothing more.

<sup>28</sup> One assumes in what follows educated British English (Received Pronunciation).

<sup>29</sup> We note that identical sound patterns may happen to rhyme but do not have to. The words *bidly*, *wicker*, and *butter* have the same sound pattern (i.e. ••-), but they do not rhyme.

The next concept we need is the *syllable*. There are two syllables in *water*, three in *absolute*, and four in *undercover*. In our system of notation *water* is shown as •—•-, *absolute* as -•••—•, and *undercover* as -••••-•-. As mentioned above, the syllables of all five components endings in our analysis are **closed**, both beginning and ending in a consonant.

The final concept we need is the *diphthong*. A diphthong is a sound formed by the combination of two vowels. In a diphthong the sound begins as one vowel sound and moves towards another. Common diphthongs in English correspond with the letter combinations *oy/oi*, as in *boy* or *coin*, and *ou/ow*, as in *cloud* or *cow*.

The interesting thing about diphthongs for our purposes is that they are neither short vowels nor long vowels but something in-between. We indicate diphthongs by means of /. Thus *boycott* (where the *oy* sound is a diphthong) is •/•••.

Single consonants in the Arabic text are marked by • in our notation and possess no features requiring further comment.

Arabic uses three long vowels: *ā*, *ū*, *ī*. While there are factors affecting the precise pronunciation, these sounds correspond roughly to *ah*, *oo*, and *ee* respectively in English. These sounds are represented by the long-vowel symbol — in our notation.

Arabic uses three short vowels: *a*, *u*, *i*. Again, while there exist further nuances in real-world pronunciation, these sounds correspond roughly to the *a* in *bat*, the *u* in *bush*, and the *i* in *bin* respectively in English. These sounds are represented by the short-vowel symbol - in our notation.

Arabic also features diphthongs, and these are represented by / in our notation.

Finally, Arabic allows for a feature absent in English: the doubled consonant. Where these occur in Arabic the doubling of the consonant is heard in pronunciation.<sup>30</sup> In our notation such cases are indistinguishable from other consecutive consonants.

The remaining items we will use in our notation are:

- \* which denotes a wildcard (namely, case ending or other elided items);<sup>31</sup>
- (-) which indicates that a short vowel is optional.

<sup>30</sup> That is, it results in a marked elongation of the consonant sound. While English features doubled consonants in writing (e.g. *hugging*), there is no change in the length of the consonant sound in such cases.

<sup>31</sup> Classical Arabic features endings which express the grammatical function of words in a sentence. English speakers who care about the particulars of their language will find that the difference between *who* and *whom* provides a measure of orientation in this regard. Details which pertain to other elided items are found in an extended footnote which attaches to the end of the introduction to pattern C.

We will look now at the patterns themselves. What follows naturally pertains to the Arabic text of the Qur'an, but no knowledge of Arabic is needed to understand it.<sup>32</sup>

The component endings for all verses in the Qur'an are listed in tabulated form in the addenda section to this part of this book.

## Pattern A

Pattern A is •—•\*

Pattern A is, as we have said, by far the most frequent in the Qur'an, and all five sets are predominantly comprised of it.

And, again, the Writ Set is unique among sets in that it is comprised exclusively of endings in pattern A.

We will now unpack the component symbols which make up the notation for pattern A before considering examples from the text.

The first • indicates any consonant, the — indicates any long vowel, the second • indicates any consonant, while the wildcard symbol \* indicates any feature which occurs subsequent to the pattern, namely: case ending or other elided items.

Thus, this pattern consists of a long vowel bordered by a consonant on other side.

Our convention will be to present the component ending in notation, then sūrah and verse number, then the verse ending in transliterated English in which the features which match the notation are in bold. Following this, we will unpack all parts of the component ending.

•—•\*

1:1 *ar-rahīm*

Consonant [here *h*], long vowel [here *ī*], consonant [here *m*], followed by nothing [i.e. no wildcard].

•—•\*

2:4 *yūqinūna*

Consonant [here *n*], long vowel [here *ū*], consonant [here *n*], followed by *a* [i.e. wildcard].

•—•\*

2:20 *qadīrun*

Consonant [here *d*], long vowel [here *ī*], consonant [here *r*], followed by *un* [i.e. wildcard].

•—•\*

2:176 *ba'īdin*

Consonant [here *ʔ*], long vowel [here *ī*], consonant [here *d*], followed by *in* [i.e. wildcard].

•—•\*

2:206 *al-mihādu*

Consonant [here *h*], long vowel [here *ā*], consonant [here *d*], followed by *u* [i.e. wildcard].

The A pattern is highly regular; however, the following examples are worthy of note:

•—•\*

4:3 *ta'ūlū*

Consonant [here *ʔ*], long vowel [here *ū*], consonant [here *l*], followed by *ū* [i.e. wildcard].

•—•\*

79:33 *li'an'āmikum*

Consonant [here *ʔ*], long vowel [here *ā*], consonant [here *m*], followed by *ikum* [wildcard]. The wildcard in this case is a possessive pronoun object.<sup>33</sup>

This accounts for all points of interest in pattern A.

## Pattern B

Pattern B is •(-)•\*

The first • indicates any consonant, the (-) indicates any optional short vowel, the second • indicates any consonant, while the wildcard symbol \* indicates any feature which occurs subsequent to the pattern; namely, case ending or other elided items.

Thus, this pattern consists of two consonants and the absence of a long vowel.

•(-)•\*

38:1 *adh-dhikri*

Consonant [here *k*], short vowel omitted, consonant [here *r*], wildcard ending in *i*.

<sup>32</sup> Since we are writing in English, we will be indicating the features of component endings from left to right, the direction we read and write in English, while Arabic, of course, is written from right to left.

<sup>33</sup> Again, details which pertain to such elided items are found in an extended footnote which attaches to the end of the introduction to pattern C.

•(-)•\*

51:1 *dharwan*

Consonant [here *r*], short vowel omitted, consonant [here *w*], wildcard ending in *an*.

•(-)•\*

51:2 *wiqran*

Consonant [here *q*], short vowel omitted, consonant [here *r*], wildcard ending in *an*.

•(-)•\*

52:13 *da'an*

Consonant [here ], short vowel omitted, consonant [here ], wildcard ending in *an*.<sup>34</sup>

•(-)•\*

51:9 *ufika*

Consonant [here *f*], short vowel [here *i*], consonant [here *k*], wildcard ending in *a*.

•(-)•\*

53:1 *hawā*

Consonant [here *h*], short vowel [here *a*], consonant [here *w*], wildcard ending in *ā*.

This accounts for all points of interest in pattern B.

## Pattern C

Pattern C is •—••\*

The first • indicates any consonant, the — indicates any long vowel, the second • indicates any consonant, the - indicates any short vowel, the third • indicates any consonant, while the wildcard symbol \* indicates any feature which occurs subsequent to the pattern; namely, case ending or other elided items.

Thus, this pattern consists of three consonants, a first syllable in a long vowel, and a second syllable in a short vowel.

•—••\*

37:5 *al-mashāriqi*

Consonant [here *sh*], long vowel [here *ā*], consonant [here *r*], short vowel [here *i*], consonant [here *q*], followed by *i* [i.e. wildcard].

<sup>34</sup> Here the 'ayn radical is doubled (as indicated by *shadda* in the Arabic).

•—••\*

112:3 *yūlad*

Consonant [here *y*], long vowel [here *ū*], consonant [here *l*], short vowel [here *a*], consonant [here *d*], followed by nothing [i.e. no wildcard].

•—••\*

79:13 *wāhidatun*

Consonant [here *w*], long vowel [here *ā*], consonant [here *h*], short vowel [here *i*], consonant [here *d*], followed by *atun* [elided item and wildcard].<sup>35</sup>

This accounts for all points of interest in pattern C.

## Recognising patterns

Before we consider diphthongs in detail, we will provide a context and basis for the main component endings we identify in this analysis. Since recognition of these is a function to some degree of their relative incidence in the text as a whole we will use an analogy of a journey by road for this purpose.<sup>36</sup>

All verses from 1:1 through to 17:106 are entirely in pattern A. This accounts for a stretch of some 2,128 verses — around a third of the entire corpus of the Qur'an. It is natural

<sup>35</sup> In what we have seen above case endings, which are a feature of the grammar of Classical Arabic, when elided from verse endings reveal the three patterns we have identified to be fixed and firm in all cases, and we elide case endings on that basis when considering all verse endings. But a further key question remains to be decided: on what basis one should assess other non-core items which feature in verse endings. This question affects the parsing of syllables, which in turn impacts the identification of component endings in a number of cases. In terms of typical features, we have in view personal pronoun objects (e.g. *me, you, him, etc.*), any prepositions which may attach to them (e.g. *to me, to you, to him, etc.*), and possessive pronoun adjectives (e.g. *mine, yours, his, etc.*) including those which attach to verbs in Arabic. This question then extends to endings in *tā marbūta* and the Qur'an's atypical inclusion of certain features, particularly towards the end of the textual corpus. Do these items form part of the verse-ending pattern or not? The answer is not only that they do not, the text itself provides contexts by which the matters just summarised are made clear. The first of such contexts is sūrah 47 — which itself precedes all but two of those cases where the question it resolves are found. Every one of the 38 verses in sūrah 47 ends in a pronoun object or a pronoun object qualified by a preposition. Meanwhile, the noun or verb prior to these items is resoundingly in one of the three patterns which comprise the general model. The totality of sūrah 47, therefore, establishes the principle that the non-core items which attach to the end of each of its verses do not comprise part of patterns, and thus we elide all such items on that basis. A comparable case attaches to sūrah 56. Verses 56:1-3 end in *tā marbūta* — a fact which might potentially create ambiguity in certain circumstances. But since verses 51:6, 52:7, 70:1 and 77:7 end in precisely the same word as that which concludes each of the three verses at 56:1-3 — minus the "additional" *tā marbūta* — and are unambiguously in pattern C, the case is clear: the *tā marbūta* is a non-core item which does not comprise part of patterns, and thus we elide the *tā marbūta* on that basis. The above facts are then confirmed in all cases, first at 69:1-29, then at 69:30-32, and again at 70:11-14. Together, they provide clarity at 20:78, 21:66, 56:15, 74:38, 74:50-56, 75:1-6, 75:14-25, 79:6-14, 79:27-33, 79:42-46, 80:11-24, 80:32-42, 82:7-8, 84:6-7, 84:10, 88:1-5, 88:8-16, 88:25-26, 89:15-16, 89:24, 89:27-30, 90:11-20, 91:1-15, 94:1-4, 96:15-18, 98:1-8, 99:1-8, 101:1-3, 101:6-11, 104:1-9 and 109:4. A further case attaches to 77:8-12. There all words are clearly in pattern B, but have an "extra" *tā* as required by the verb conjugation. This establishes the "extra" *tā* as an elided feature, which fact both sets up and clarifies 81:1-14, 82:1-6 and 88:17-20. Additionally, at verse 99:3 the noun in pattern A (*al-insān*) establishes that both parts of what follows are elided. This fact then serves to preclude any possibility of ambiguity at 79:35 (and shows it to be in pattern B rather than two words together forming pattern C). Several points covered above apply in combination at 101:10, together allowing us to know that this verse is in pattern B (and that the following three pronouns of various types and the further additional atypical ending are elided since all are accounted for within the principles we describe here). A final related question pertains to how one regards that instance of *the mysterious letters* in *tā hā* at verse 20:1. These letters are usually written in transliteration, as here with long vowels. However, they are not signalled as long in the Arabic text and the vowels are read short. Depending on how one treats the vowels, the result is either pattern A or pattern B. In the event, I have opted for pattern B and marked it as such in the appendix to this presentation. But it should be noted that it makes no difference to the constitution of sound components in the sūrah since sūrah 20 contains both pattern A and pattern B elsewhere within it.

<sup>36</sup> My inability to discuss in linear fashion the actual process by which various insights were arrived at having been touched on above I am here summarising the product of a number of processes which integrated reflection with analysis.

to regard the first change in verse ending in the order of the text as a significant event. Indeed, the effect is jolting, as though intended to wake one up — like applying the brakes after many miles of uninterrupted freeway driving.

The point at which we hit this first bump in the road is presented below together with the two verses in pattern A which precede it. The verse in pattern B itself is in italics.

105 And with the truth have We sent it down, and with the truth has it come down — and We sent thee only as a bearer of glad tidings and a warner —  
 106 And as a recitation We divided, that thou recite it to men in stages; and We have sent it down as a successive revelation.  
 107 *Say thou: "Believe in it, or believe not"; those given knowledge before it, when it is recited to them, they fall on their faces in submission,*<sup>37</sup>  
 (17:105-107)

The reader may care to consider these verses in the context of the broader analysis; we must push on with our journey.

Sūrah 17 itself shortly concludes, after four further verses in pattern A.

Sūrah 18 then opens in a contiguous sequence of 102 verses *entirely* in pattern B, broken only by 18:93. Verse 18:93 is the first case of a diphthong ending to this point in our journey, which component ending will be understood to be in D<sup>1</sup> when the distinction between diphthongs is discussed. Thus, verse 18:93 marks the first feature to be distinct thus far from both pattern A (which comprises the freeway of the bulk of our journey) and pattern B (on which minor road we have travelled sufficiently long to become accustomed to its rhythm). It is also the only new feature in sūrah 18.<sup>38</sup>

To summarise: interruption to the plain drive from 1:1 to 17:106 entirely in pattern A is signalled at 17:107 by a single verse in pattern B, which feature is followed shortly by sizable block entirely in pattern B within which block a further key feature is introduced: the diphthong.

To continue on our journey then, the stretch from 18:94 to 20:8 is again in the new pattern B, intersected only by the following:

- Verses 18:103, 19:1 and 19:34-40 in pattern A;
- Verses 19:9, 19:42, 19:60 and 19:67.

These interruptions in the new pattern have the following effects:

<sup>37</sup> The word which we translate as *submission* here is, as we have said, in what we now call pattern B. It would be indicated in the appropriate segment above *sujjadan*.

<sup>38</sup> It is also the only component ending of its type in the Mankind Set, and plays a role the significance of which we consider shortly.

- Verses 18:103 and 19:1 provide snippets which remind us of the long freeway from which we turned off, while verses 19:34-40 mark the sole interlude within that block of five contiguous narratives treating of five prophets which extends otherwise from 19:16 to 19:57;
- Verses 19:9, 19:42, 19:60 and 19:67 are not only all in a diphthong, they are all in the same word (Arabic: *shay'an*). This word punctuates the road, repeatedly emphasising the presence of a new textual phenomenon, which component ending will be understood below as the second diphthong: D<sup>2</sup>.

From this point onwards we are back on a highway (though not the open freeway of verses 1:1 through to 17:106) in which the component endings we have recognised to this point all feature and in which pattern A remains the stock component.

This new expanse of road continues for 1,470 verses, at which point we reach a further point of audial distinction: sūrah 37.

The first three verses of sūrah 37 are in pattern B, which we recognise. Following these, verses 37:4-11 beat with a cadence which is both distinct and new, comprising what we know as pattern C.

While this new pattern rhythm could be reduced ultimately to that form of pattern B in which the short vowel is firm, the clear audial and contextual signposts which attach to the first appearance of this cadence confirm it as a separate pattern.

The full context described above is presented below, with verses in pattern C in italics:

1 By those lined up in rows,  
 2 And those driving with force,  
 3 And the reciters of a remembrance!  
 4 *Your God is One:*  
 5 *Lord of the Heavens and the Earth and what is between them, and the Lord of the Easts.*  
 6 *We have adorned the lower heaven with the adornment of the stars*  
 7 *And as protection against every refractory satan.*  
 8 *They listen not to the exalted assembly, and they are pelted from every side,*  
 9 *Repelled — and they have a constant punishment —*  
 10 *Save he who snatches a fragment; and a piercing flame follows him.*  
 11 *So ask thou them: are they harder to create, or those We have created? We created them of clinging clay.*  
 (37:1-11)

The reader may care to consider these verses in the context of the broader analysis;<sup>39</sup> we must push on to complete what remains of our journey.

<sup>39</sup> And, perhaps, particularly the first verse in pattern C at 37:4 in the light of verses 37:1-3

Travelling from the segment above at 37:1-11 through to sūrah 47, we encounter a further stretch of highway consisting of 746 verses entirely in pattern A intersected by a single verse in pattern B. The effect of this range is settling after the changes encountered above.

From the beginning of sūrah 47 onwards, all components now identified occur in combinations of greater or lesser degrees of complexity, interspersed by further stretches of road in more-or-less uniform patterns until the end of the text.

•

We have concentrated above on the features of those patterns which comprise the general model. The thirty-four verses which end in diphthongs are discussed now in some detail.

## Diphthongs

As we have said, the final closed syllable in the case of thirty-four verses is a diphthong. And we have noted where and how the two types of diphthong identified in this analysis are signalled within the framework of our journey through the text of the Qur'an above.

While the reason may not immediately be clear, we do not overstate the case when we say that the occurrence of diphthong verse endings creates a problem with existential significance for the general model.

We will first discuss how the diphthong ending causes the general model to break down, and then what the implications of that breakdown are. We will then describe the resolution to the resulting *impasse*, following which we present samples of component endings in the two types of diphthong which are identified in process of resolving that *impasse*.

We understand that diphthongs are neither short nor long vowels. But to see why their occurrence results in an *impasse* with existential implications for the general model we should consider more deeply the nature of those patterns which make up the general model.

Patterns A, B and C are small sound packets in which consonants contain a short vowel, a long vowel, or no vowel. These distinctions give them existence, and without these distinctions they cease to be what they are.

We begin by comparing "pattern A" and "pattern B" with the "inclusion" of a diphthong:

- "Pattern A" with a diphthong: •/•\*
- "Pattern B" with a diphthong: •/•\*

What we see above is not a matter of conflation, or of merging, between pattern A and pattern B. A diphthong in the final syllable of verse endings means that pattern A and pattern B simply do not exist in those particular verses.

We will now consider the following:

- "Pattern C" with a diphthong: •—•/•\*

With a last syllable in a diphthong, the fact that such a syllable is predicated by a syllable in a long vowel is now irrelevant: pattern C does not exist in such cases.

In short: a diphthong in the final closed syllable of a verse ending removes all three patterns from existence at those places where it occurs.

It may seem reasonable, then, to treat all final diphthong syllables equally:

- Diphthong ending: •/•\*

The problem here has a philosophical component: while the diphthong ending is itself distinct from patterns A, B and C, it possesses an implicit relationship simultaneously with patterns A and B and (on occasion) with pattern C because, given anything other than a diphthong between these two consonants — whether a short vowel, a long vowel or no vowel — the result would be one of the three patterns which make up the general model.

If each ending in a diphthong cannot be reduced to clear identification with one of the three parts of the general model — and it cannot — it leaves patterns A, B and C themselves in existential limbo.

I will describe the same problem another way.

Let us say we have three secondary colours: yellow, blue and pink (representing the three patterns of the general model). These colours are each predicated upon the existence of the three primary colours: green, blue and red (representing the factors which give the general model existence). Now let us say that it is known that inclusion of what we shall call factor *x* in every case renders yellow, blue and pink a uniform white. While we would be unable to tell from the resultant white which secondary colour would have existed were it not for the inclusion of factor *x*, we would know that this colour would have been either yellow, or blue, or pink.

We will further say that white itself has no colour distinction within itself. If we then say that the fact that white itself has no colour distinction within itself divests us of distinction between colours (as in a case where white only exists) we remove the premise upon which yellow, blue, and pink depend for their existence, which is distinction between colours.

But we must go further. Just as both primary and secondary colours require a distinction between black and white to exist — while they cannot themselves provide for that distinction — so the general model needs a distinction to exist between types of diphthong, but cannot itself provide for one.

Without a distinction between types of diphthong originating outside the general model, the result is a world in which a white without a black renders the three primary colours — and everything that follows from them — incapable of existence.

In other words: if final diphthong syllables do not obtain distinction outside the general model, the premises upon which patterns A, B and C are predicated are invalidated since the loss of those distinctions by which the general model exists results.

And without those distinctions what remains is, well, indistinct.

We are between a rock and a hard place, and to emerge from between the two requires distinctions between diphthongs provided for outside the general model.

•

We will now consider the incidence of diphthong syllables and in which sets they occur.

There are two types of diphthong syllable, marked  $D^1$  and  $D^2$  in our notation, the basis for which distinction we discuss shortly. Those verses in  $D^1$  are marked in bold below:

#### Mankind Set

**18:93**, 47:11, 47:20, 47:21.

#### Remembrance Set

19:9, 19:42, 19:60, 19:67, **20:28**, 20:39, **20:94**, 20:104, **20:109**.

#### Qur'an Set

52:9, 52:10, 53:10, 53:28, 53:41, 55:17, 70:18, 75:34, 75:35, 75:40, 86:15, 86:16, 86:17, 90:8, 90:9, 90:10, 99:5, 106:1, 106:2, 106:3, 106:4.

In the totality of those verses which end in diphthong syllables in the context of those sets which contain them, only one unambiguous point of distinction exists: that the Mankind Set contains one verse in  $D^1$ .

And that one verse is also the first diphthong syllable in the order of the text noted within the framework of that journey described in the previous segment.

Thus, we look to that verse for a point of distinction:

When he had reached between the two barriers, and found besides them a people scarcely understanding speech,  
(18:93)

The diphthong in which verse 18:93 ends is in Arabic *qawl* (meaning *speech* or *word*).

The sole point of distinction, then, between diphthong syllables is this: those verses which end in *qawl* belong to one category; those which do not belong to another.

Examples of verse endings in diphthong syllables follow:

- 18:93 *qawlan*
- 19:9 *shay'an*
- 20:39 *'aynī*
- 55:17 *al-maghrabayni*
- 86:15 *kaydan*
- 86:17 *ruwaydan*
- 106:3 *al-bayti*

### Signatures and distinguishing features

We present all set signatures and their respective distinguishing features again for ease of reference:

Writ Set:	<b>A</b>
Hidden Set:	A   <b>B</b>
Mankind Set:	A   B   C   <b>D<sup>1</sup></b>   D <sup>2</sup>
Qur'an Set:	A   B   <b>C</b>   D <sup>2</sup>
Remembrance Set:	A   B   D <sup>1</sup>   <b>D<sup>2</sup></b>

Not only is the signature unique in every case, we can identify the distinguishing feature for each set (marked above in bold) on the basis of an exclusive correlation:

- A is the only option available to the Writ Set, therefore A is the distinguishing feature for that set;
- Given that A is the distinguishing feature for the Writ Set, B must be the distinguishing feature for the Hidden Set since B is the only remaining option available to it.

The remaining signatures do not permit of an extension of the same logic; but while we change tools, our principle remains that of exclusive correlation. Since diphthong endings obtain the required characteristic of distinction by means of the single occurrence of that

ending in the Mankind Set, an exclusive correlation exists between the Mankind Set and D<sup>1</sup> which identifies D<sup>1</sup> as the distinguishing feature for this set.

From that it follows that C is the distinguishing feature for the Qur'an Set and D<sup>2</sup> the distinguishing feature for the Remembrance Set.

## Interim summary

We have to this point:

- Considered in brief summary the need for a framework for processes of exegesis upon the Qur'an by analogy with those distinctions understood and assumed in approaches to the Hebrew scriptures, and noted certain deficiencies in the Traditionalist Muslim's method as well as the general lack of one in Qur'an-alone circles;
- Presented in brief summary certain conclusions from *Solution to the Mysterious Letters of the Qur'an*, introduced the concept of sets, and listed the sūrah's which pertain to each within that analysis;
- Listed insights based upon a further reading of the Qur'an strictly on the basis of set, including:
  - Recognition of those sūrah's with no preceding *mysterious letters* prior to sūrah 50 as a distinct set (which we now term the Mankind Set);
  - Recognition of a subset of ten contiguous sūrah's "hidden" within the Qur'an Set (which we now term the Hidden Set) with thematic features which associate it with the Mankind Set.
- Introduced the features of the three verse-ending patterns we term pattern A, pattern B and pattern C (and which together we term the general model);
- Presented the occurrence of each pattern within the context of a journey through the corpus of the Qur'an in which we also encountered diphthongs;
- Noted that the general model breaks down at the point at which diphthongs feature in the final syllables of verse endings and the reasons why that breakdown occurs;
- Understood that the general model requires a distinction between the final syllables of verse endings which feature diphthongs for its own survival and that such a distinction is impossible on the basis of the framework the general model provides;
- Understood that a resolution of the *impasse* described above must be based on an objective distinction provided for outside the framework of the general model;
- Identified an objective distinction between verse endings which feature diphthongs outside the framework of the general model.

To summarise our analysis of component endings and related conclusions in the context of the five sets now identified:

- Five component endings together comprise all verse endings in the Qur'an;
- The combination in which the component endings occur in each of the five sets now identified is different in each case, which distinct combinations we term signatures;
- An exclusive correlation exists between one of the component endings which feature in signatures and each of the sets, which component endings we term distinguishing features.

The remainder of the presentation here turns upon the following:

- The exclusive correlation between each set and one distinguishing feature;
- That the verses in the distinguishing feature for each set form a subset, the verses of which produce textual narrative evidence sufficient to support our identification of:
  - The baseline addressees of each set;
  - The narrative focus of each set.

We note that the fact that the Writ Set is in pattern A throughout means that the signature and the distinguishing feature in that set are the same. In this case, *al fātiḥah* (which directly precedes the first instance of the Writ Set and is in the same pattern) provides the narrative evidence in this case, for reasons we supply shortly.

In what follows we present the narrative evidence for each set produced by those verses in the component ending of the distinguishing feature for that set or, in the case of the Writ Set, by *al fātiḥah*.

## The Mankind Set

My initial response to reading all sūrah's which comprise this set as a group<sup>40</sup> was that:

- It applies to all humankind;<sup>41</sup>
- It provides a general matrix for improvement;
- It contains the significant majority of verses which permit of inclusion as the basis for a legal system.

I noted also that:

<sup>40</sup> I.e. sūrah's 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49.

<sup>41</sup> Which category naturally includes the baseline addressees of both the Writ Set and the Remembrance Set.

- It contains most major portions which treat unambiguously of events within the lifetime of the Prophet (i.e. narrative current events now become history — and clearly intended to be treated subsequent to the fact as historical);
- It contains most direct, vocative appeals by God to Muḥammad in 'O Prophet' (8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59),<sup>42</sup> both in 'O Messenger' (5:41 and 5:67), and all but one of the direct imperatives to 'obey the Messenger' (4:49, 5:92, 24:54, 24:56 and 47:33).<sup>43</sup>

We established the distinguishing feature of the Mankind Set as component D<sup>1</sup>.

Verse 18:93 is, as we have seen, the sole instance of component D<sup>1</sup> in the Mankind Set, so it is to the verse in this component ending in that set that we look for narrative evidence.

Verse 18:93 is presented below and our observations follow:

When he had reached between the two barriers, and found besides them a people scarcely understanding speech,  
(18:93)

The subject is Dhūl-Qarnayn, a military and political leader, and the broader context treats of ignorant and limited peoples.

At the point at which verse 18:93 intersects the story we find a people imploring Dhūl-Qarnayn to help them resolve their pressing political concerns, which he does by supplying wise commands and leadership.

This broader context is presented below:

83 And they ask thee about Dhūl-Qarnayn. Say thou: "I will recite to you a remembrance of him: —"  
84 We established him in the earth, and gave him to everything a way;  
85 So he went his way.  
86 When he had reached the setting of the sun, and found it setting in a murky spring, and found a people nearby, We said: "O Dhūl-Qarnayn: thou shalt either punish, or take concerning them good."  
87 He said: "As for him who does wrong: we will punish him; then will he be brought back to his Lord, and He will punish him with a terrible punishment.  
88 "And as for him who believes and works righteousness: for him is the best reward; and we will speak lightly to him from our command."  
89 Then he went his way.

<sup>42</sup> The remaining verses which contain 'O Prophet' are 60:12, 65:1, 66:1 and 66:9 and are in the Hidden Set, a set with a direct connection with the Mankind Set and with the same baseline addressees.

<sup>43</sup> The remaining verse which contains a direct imperative to 'obey the Messenger' is 64:1, again in the Hidden Set, a set with a direct thematic connection with the Mankind Set and with the same baseline addressees.

90 When he had reached the rising of the sun, he found it rising upon a people for whom We had not appointed besides it any cover.

91 Thus! — and We have encompassed what is with it in knowledge —

92 Then he went his way.

**93 When he had reached between the two barriers, and found besides them a people scarcely understanding speech,**

94 They said: "O Dhūl-Qarnayn: Ya'jūj and Ma'jūj are workers of corruption in the land; so may we appoint for thee payment, that thou make between us and them a barrier?"

95 He said: "That wherein my Lord has established me is better; but assist me with strength: I will make between you and them a dam.

96 "Give me sheets of iron." When he had made level between the two openings, he said: "Blow." When he had made it a fire, he said: "Bring me to pour thereon molten brass."

97 And they could not pass over it, and they could not pierce it.

98 He said: "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level; and the promise of my Lord is true."  
(18:83-98)

We now summarise key features from the broader context apropos our opening thoughts:

- The story of Dhūl-Qarnayn treats of abject and ignorant peoples with practical, temporal concerns;
- Dhūl-Qarnayn supplies clear commands, fulfilment of which result in general improvement for the people who submit to them, while requiring initiative and application on their part;
- Dhūl-Qarnayn places that process he directs within a framework of fear of God. While a leader, he is neither haughty nor does he abuse his position (a point underscored by the fact that he both refuses payment and cites his own dependence upon God in the same breath);
- The story of Dhūl-Qarnayn is presented as narrative fact, but the events of which it treats are patently historical and clearly intended to be treated as such;<sup>44</sup>
- Dhūl-Qarnayn is addressed by God in the vocative, and in terms which emphasise his right to rule.

The larger story of Dhūl-Qarnayn above, then, not only comports with the general themes we discerned but provides the ideal model for both ruler and legal system: clear commands combined with a firm hand, incorruptibility, fear of God, and the linking of practical affairs and concerns with higher considerations.

The immediate context of verse 18:93 in isolation, then, treats of a man whose very name means 'he of two horns' (and which itself ends in a diphthong) at the intersection

<sup>44</sup> A point with which even the most dogmatic adherent to the outcomes required by Traditionalist Islam would not — and could not — disagree.

between two immovable objects engaged by people for whom the distinctions required by intelligible speech have all but collapsed — a scenario which aptly mirrors the *impasse* which the introduction of final diphthong syllables in verse endings creates and which verse 18:93 itself resolves.

We turn now to the Qur'an Set.

## The Qur'an Set

I was aware as a result of the analysis presented in the second part of this book as *Solution to the Mysterious Letters of the Qur'an* that the Qur'an Set applies to all mankind since it comprises a series of ten possible readings which together have at least three applications:<sup>45</sup>

- As a nightly vigil intended to fortify existing believers;
- As a witness intended both to make converts and identify rejecters;
- As a warning to communities under what I term *the God protocol*.

We established the distinguishing feature of the Qur'an Set as pattern C, so it is to the verses in this pattern in that set that we look for narrative evidence.

The following verses in the Qur'an Set are in pattern C: 51:5-6, 52:7-8, 53:57-58, 56:1-3, 69:4-29, 70:1-3, 74:53, 75:20-25, 77:7, 79:6-10, 79:12-14, 86:1-4, 86:6-10, 88:1-5, 88:8-12, 96:15-18, 101:1-3, 101:7, 101:9, 101:11, 102:1-2 and 112:3.

It will be seen that these segments permit presentation in an order which all but forms a single narrative — which result we have attempted below — following which we list our observations.

He neither begets, nor is He begotten.  
(112:3)

57 The Drawing Near has drawn near.  
58 There is none, besides God, to remove it.  
(53:57-58)

1 By the sky and the night-comer!  
2 And what will convey to thee what the night-comer is?  
3 The piercing star!  
4 There is no soul but has over it a custodian.  
(86:1-4)

6 He was created from a gushing water,  
7 Issuing forth from between the loins and the breast-bones.  
8 He is able to return him.  
9 The day the secrets are tried,  
10 Then will he have neither power nor helper.  
(86:6-10)

7 The punishment of thy Lord will befall;  
8 There is none to avert it.  
(52:7-8)

1 A petitioner asked about a punishment to come  
2 To the false claimers of guidance — there is none to avert it —  
3 From God, Owner of the Means of Ascent.  
(70:1-3)

1 Has there come to thee the narrative of the Enveloping?  
2 Faces, that day, will be humbled:  
3 Toiling, exhausted,  
4 Burning in a scorching Fire,  
5 Watered from a boiling spring.  
(88:1-5)

11 A scorching Fire.  
(101:11)

8 Faces, that day, will be joyous:  
9 With their striving well-pleased,  
10 In a high garden.  
11 They hear therein no vain speech;  
12 Therein — a flowing spring.  
(88:8-12)

7 He is in a pleasing life.  
(101:7)

1 The competition for increase diverts you  
2 Until you visit the graves.  
(102:1-2)

No, indeed! The truth is, they fear not the Hereafter.  
(74:53)

<sup>45</sup> Expanded upon below, and dealt with in full in the second part of this book.

5 What you are promised is true,

6 And the Judgment will befall.

(51:5-6)

1 When the Event befalls,

2 — There is no denying its befalling —

3 Abasing, exalting!

(56:1-3)

6 On the day the convulsion convulses

7 There will follow it the second.

8 Hearts, that day, will tremble,

9 Their eyes humbled.

10 They say: "Are we to be returned to our former state?"

(79:6-10)

12 "Even when we are decayed bones?"

13 And there will be but one cry

14 And then will they be awakened.

(79:12-14)

What you are promised — it will befall.

(77:7)

20 No, indeed! The truth is, you love this fleeting life

21 And leave the Hereafter.

22 (Faces, that day, will be radiant,

23 Looking upon their Lord.

24 And faces, that day, will be scowling,

25 Thinking that a crushing calamity is upon them.)

(75:20-25)

1 The Calamity!

2 What is the Calamity?

3 And what will convey to thee what the Calamity is?

(101:1-3)

4 Thamūd and 'Ād denied the Calamity.

5 Then as for Thamūd: they were destroyed by the overpowering blast.

6 And as for 'Ād: they were destroyed by a howling, raging wind

7 Which He compelled against them seven nights and eight days without let; and thou mightest see the people therein lying prostrate like stumps of hollow date-palms.

8 Then seest thou of them any remnant?

9 And there came Pharaoh — and those before him, and the cities thrown down — with offence,

10 And they opposed the messenger of their Lord, but He seized them with a surpassing grip.

11 When the water had burst all bounds, We bore you in the ship

12 That We might make it a reminder for you, and that a conscious ear might be conscious of it.

13 Then when the Trumpet is blown with a single blast,

14 And the earth and the mountains are lifted up and levelled with a single blow,

15 Then, that day, the Event will befall,

16 And the sky be split asunder for it, that day, is frail,

17 And the angels on its sides; and there will bear the Throne of thy Lord above them, that day, eight.

18 That day, you will be presented; no secret among you will be concealed.

19 And as for him who is given his writ in his right hand, he will say: "Here, read my writ!

20 "I knew that I should meet my reckoning."

21 Then is he in a pleasing life,

22 In a high garden

23 The fruits whereof are near.

24 "Eat and drink with satisfaction for what you sent ahead in days past."

25 And as for him who is given his writ in his left hand, he will say: "Would that I had not been given my writ

26 "And had not known what is my reckoning!

27 "Would that it had been the end!

28 "My wealth has not availed me.

29 "Gone from me is my authority."

(69:4-29)

15 No, indeed! If he cease not, We will drag him by the forelock,

16 The lying, offending forelock.

17 Then let him call his council.

18 We will call the guards of Hell.

(96:15-18)

9 His embrace is an abyss.

(101:9)

We now summarise key features from the narrative above apropos our opening thoughts:

- Consistent emphasis on the Event (i.e. the Hour), the inevitability of the meeting with God, Judgment, and reference to Man's origins and his typical preoccupations — which subjects comprise all mankind within their purview;

- The division of men on the basis of faith and works, with eternal pleasures for those who do right and eternal damnation for those who do otherwise;
- The inclusion of summaries of examples of that protocol of warning intrinsic to the Qur'an,<sup>46</sup> and a clear connection between the resultant temporal destruction and the eventual final Event: the Trumpet which event marks the End of the Age;<sup>47</sup>
- An emphasis on *night*,<sup>48</sup> which fact tends to support both our identification of a night vigil and the purposes we ascribe to it.

To conclude: the whole serves to put existing believers in mind of Eternity, to call others to faith, and to put rejecters on notice of what awaits them — and does so while specifying *night*. The aggregate, then, of these features confirms our initial thoughts in general terms.

## The Hidden Set

I became aware of the Hidden Set as a distinct entity only after recognising those sūrahs I now collectively term the Mankind Set as a set in their own right.

Having read all sūrahs which comprise the Mankind Set through together, I reflected that in terms of subject matter and narrative flavour they have much in common with a sequence of ten contiguous sūrahs located within the Qur'an Set. That area of the Qur'an Set had long struck a dissonant chord with me given the themes which dominate in the Qur'an Set more broadly such as the warning, cataclysm, the Garden, Hell, Judgment, Resurrection and other memento mori such as we reviewed above. It became clear to me that certain thematics in that sequence of ten contiguous sūrahs correlates more readily with the Mankind Set, such as actions and incidents within the lifetime of the Prophet, verses which contribute to the Qur'an's body of law, and vocative statements addressed to the Prophet.

In consequence, I tested that discrete sequence of sūrahs I now term the Hidden Set (i.e. sūrah 57 through to sūrah 66) and found not only that it produced a further, unique signature, but that it also rendered the remaining possible distinguishing feature.<sup>49</sup>

We established the distinguishing feature of the Hidden Set as pattern B, so it is to the verses in this pattern in that set that we look for narrative evidence.

The verses at 65:1-12 comprise all those in pattern B in this set — and together form the whole of sūrah 65. We present sūrah 65 and initial comments below following which we provide our thoughts on the segment more fully:

<sup>46</sup> At 64:4-12.

<sup>47</sup> Both topics are developed to completion in *The God Protocol*.

<sup>48</sup> At 86:1-3.

<sup>49</sup> To be more precise: it made the final distribution of the five distinguishing features among the five signatures possible.

1 O Prophet: when you divorce women, divorce them after their waiting period; and count the waiting period, and be in prudent fear of God, your Lord. Turn them not out of their houses, nor let them go forth save if they commit manifest sexual immorality. And those are the limits of God; and whoso transgresses the limits of God has wronged his soul. Thou knowest not, that God might, after that, bring about a new matter.

2 And when they have reached their term, retain them according to what is fitting, or release them according to what is fitting. And call to witness two just men from among you; and uphold the witness for God. By that is admonished he who believes in God and the Last Day; and whoso is in prudent fear of God — He will make for him a way out,

3 And He will provide for him from where he reckoned not. And whoso places his trust in God, He is sufficient for him. God achieves His purpose; God has appointed a measure for all things.

4 And for such of your women as despair of menstruation, if you doubt, their waiting period is three months, as well as for those who have not menstruated. And for those who are bearing, their waiting period is until they lay down their burden. And whoso is in prudent fear of God — He will make for him, of His command, ease.

5 That is the command of God that He sent down to you; and whoso is in prudent fear of God — He will remove from him his evil deeds and make great for him his reward.

6 Let them dwell in what manner you dwell, out of your means, and harm them not so as to straiten them. And if they be bearing, then spend on them until they lay down their burden. Then if they suckle for you, then give them their reward, and take counsel among you according to what is fitting. And if there be difficulties between you, another shall suckle for him.

7 Let him who has abundance spend out of his abundance, and whose provision is measured — let him spend out of what God has given him. God charges not a soul save with what He has given it. God will make, after hardship, ease.

8 And how many a city scorned the command of its Lord and His messengers so We called it to a stern account and punished it with a terrible punishment!

9 So it tasted the evil consequences of its affair, and the final outcome of its affair was loss.

10 God prepared for them a severe punishment. So be in prudent fear of God, O you men of understanding who heed warning. God has sent down to you, as a remembrance,

11 A messenger reciting to you the manifest proofs of God, that He might bring forth those who heed warning and do righteous deeds out of darkness into the light. And whoso believes in God and works righteousness — He will make him enter gardens beneath which rivers flow, they abiding eternally therein forever. God has made good for him his provision.

12 God is He who created seven heavens — and of the earth their like — the command descending between them, that you might know that God is over all things powerful, and that God has encompassed all things in knowledge.  
(65:1-12)

Verses 65:1-7, which treat exclusively of matters concerning women, permit of broader legal application. This emphasis on legal principles provides a thematic connection with the Mankind Set.

We look now at the closing verses of the sūrah, interweaving our comments below:

8 And how many a city scorned the command of its Lord and His messengers  
so We called it to a stern account and punished it with a terrible punishment!  
9 So it tasted the evil consequences of its affair, and the final outcome of its affair  
was loss.  
10 God prepared for them a severe punishment.[...]

The portion above opens with a warning typical of the type found in the Qur'an as a whole and, in more condensed forms, across the broader range of the Qur'an Set of which the Hidden Set is a subset, wherein a messenger's mission of warning to a community is scorned and thus results in punishment in an act of God.

10 [...]So be in prudent fear of God, O you men of understanding who heed warning. God has sent down to you, as a remembrance,  
11 A messenger reciting to you the manifest proofs of God, that He might bring forth those who heed warning and do righteous deeds out of darkness into the light. And whoso believes in God and works righteousness — He will make him enter gardens beneath which rivers flow, they abiding eternally therein forever. God has made good for him his provision.

Verse 65:10 appeals to 'men of understanding' to 'be in prudent fear of God'. The additional qualification is that they are those 'who heed warning' (which is how I render the Arabic *alladhīna āmanū* which strictly means — and is commonly translated as — *those who believe*).<sup>50</sup> Thus, the exhortation here is to men who (already) believe to demonstrate *taqwā*; that is, it urges believing men who possess intelligence and insight to practice *prudent fear of God*, or *piety*.

The resultant distinction here between *believers* on the one hand, and *those of prudent fear* on the other, reflects a key difference between the baseline addressees of the Mankind Set and those of the Writ Set. While the Mankind Set is intended for all mankind (which category naturally includes *believers* within its scope), the Writ Set is 'a guidance for

<sup>50</sup> My rendering emphasises the fact that belief is a response to warning; all notes pursuant to this decision in my process of translation are found in the notes to *The Qur'an: A Complete Revelation* available free in pdf from quranite.com or online at reader.quranite.com.

those of *prudent fear*.<sup>51</sup> Thus, firstly, verse 65:10 both indicates that its range of baseline addressees does not include 'those of prudent fear' (which fact brings the Hidden Set into alignment with the Mankind Set) and, secondly, appeals to those who do believe to acquire that very quality — i.e. of *taqwā* or *prudent fear of God* — the possession of which admits the hearers to the baseline addressees of those for whom the Writ Set is intended.

To summarise: this appeal calls qualified hearers to advance through, or beyond, the degree pertaining to the baseline addressees of the set.

Verse 65:11 unambiguously refers to a time in which Muḥammad was living. As we have noted, a key emphasis within the Mankind Set (which set we link thematically with the Hidden Set) is also upon events in the narrative present, though history for us now. The verse also summarises principles by which faith and works lead to an eternity of blessed abundance, and which apply in the first instance to baseline addressees of all mankind rather than to those of prudent fear.

12 God is He who created seven heavens — and of the earth their like — the command descending between them, that you might know that God is over all things powerful, and that God has encompassed all things in knowledge.

Verse 65:12 cites God as the omnipotent, omniscient creator — a principle which must be accounted among the basics of faith — and closes the sūrah on that note. The formulation at verse 65:12 correlates thematically with the opening contexts of precisely half of those sūrahs which comprise the Hidden Set, the opening phrase of which is identical in every case and which opens no other sūrah in the Qur'an.

We list all five opening contexts below:

1 What is in the heavens and the earth gives glory to God; and He is the Exalted in Might, the Wise.

2 To Him belongs the dominion of the heavens and the earth; He gives life, and He gives death, and He is over all things powerful.

3 He is the First and the Last, and the Outer and the Inner; and He knows all things.

(57:1-3)

What is in the heavens and what is in the earth gives glory to God; and He is the Exalted in Might, the Wise.

(59:1)

What is in the heavens and what is in the earth gives glory to God; and He is the Exalted in Might, the Wise.

(61:1)

<sup>51</sup> Arabic: *hudan lilmuttaqin*. See *Solution to the Mysterious Letters of the Qur'an*.

1 What is in the heavens and what is in the earth gives glory to God, the King, the Holy, the Exalted in Might, the Wise.

2 He it is that raised up among the unschooled a messenger from among them, reciting to them His proofs, and increasing them in purity, and teaching them the Writ and wisdom — though they were before in manifest error —

3 And others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

4 That is the bounty of God; — He gives it to whom He wills — and God is possessor of tremendous bounty.

(62:1-4)

1 What is in the heavens and what is in the earth gives glory to God. To Him belongs the dominion, and to Him belongs the praise; and He is over all things powerful.

2 He it is that created you; and among you is a false claimer of guidance, and among you is a believer; and God sees what you do.

3 He created the heavens and the earth in truth, and He formed you and made good your forms; and to Him is the journey's end.

4 He knows what is in the heavens and the earth, and He knows what you conceal and what you make known; and God knows that which is in the breasts.

(64:1-4)

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There is a further point of interest we wish briefly to present before we list our broader conclusions to this section treating of the Hidden Set.

## A 'hidden writ'

*Solution to the Mysterious Letters of the Qur'an* demonstrates that the textual real estate which makes up the Qur'an Set (i.e. from sūrah 50 to the end of the Qur'an) is intersected at three places by what we term there *nodes*.

These nodes are at sūrah 55, sūrah 68 (the last instance of *the mysterious letters*), and sūrah 73, the result of which is that the Qur'an Set is divided into four segments.<sup>52</sup>

Treating these segments as 1, 2, 3 and 4 respectively, it is apparent that there are ten possible ways of reading the Qur'an Set by whole, contiguous segments.<sup>53</sup>

<sup>52</sup> The reasons for the inclusion of sūrah 55 and sūrah 73 are beyond the purview of the present analysis.

<sup>53</sup> The resulting segments are intended, in my view, to form the litany for nightly vigils with the purposes summarised in the section treating of the Qur'an Set above.

1. 1	6. 2 3
2. 1 2	7. 2 3 4
3. 1 2 3	8. 3
4. 1 2 3 4	9. 3 4
5. 2	10. 4

The Hidden Set (sūrahs 57 through 66) has a single "insulating" sūrah at either end, neither of which is itself a node (namely, sūrahs 56 and 67).

It follows that, within that framework of segmentation we identify across the Qur'an Set, any of the readings listed above which includes within it the Hidden Set must both begin and end in the Qur'an Set proper.

With these facts in view, we wish to offer the suggestion that the broader Qur'an Set itself may be understood at 56:78 to imply the presence within it of what we term the Hidden Set by means of mention of 'a hidden Writ':

75 Then I swear by the setting of the stars:

76 — And it is a tremendous oath, if you but knew —

77 It is a noble recitation

78 **In a hidden Writ,**

79 — None will touch it save those purified—

80 A revelation from the Lord of All Creation!

(56:75-80)

We do not suggest this to be the only or even the primary sense of the verse; rather, we indicate it as a possible subtext, and present this observation only in passing and for general interest.

## The Hidden Set: conclusions

While the Hidden Set is a distinct set on the basis of its individual set signature, we regard it also (and primarily) as a subset of the Qur'an Set, and maintain that it should be understood in that way.

The thematics in the narrative evidence derived from the verses in the distinguishing feature of the Hidden Set form a natural counterpart with the Mankind Set, with the first two-thirds of sūrah 65 dealing with matters of law treating of women. That thematic corresponds most obviously with sūrah 4 — the first sūrah in the Mankind Set — and which is traditionally called *al nisā'* (The Women).<sup>54</sup>

<sup>54</sup> In sūrah 4, verses 4:1-35 treat widely of legal matters relating to women and directly-related issues (children; inheritance; sexual impropriety — and conditions for related punishments — categories of women who may or may not be married; men's

The narrative evidence generated by verses in the distinguishing feature for the Hidden Set opens in 'O Prophet', and the broader Hidden Set contains three further equivalent vocative addresses.<sup>55</sup> All others occur in the Mankind Set.<sup>56</sup> Meanwhile, the two vocative addresses in 'O Messenger' in the Qur'an are both in the Mankind Set.<sup>57</sup> No vocative of either type is found in the Writ Set or the Remembrance Set, and none is found in the Qur'an Set outside those ten sūrahs which comprise the Hidden Set. Additionally, the sole statement in the Qur'an which names Muḥammad as the messenger of God is in the Mankind Set.<sup>58</sup>

Of note also is the fact that the Hidden Set contains a single imperative to 'obey the Messenger'.<sup>59</sup> The remaining cases in which a separate imperative *to obey* attaches to the Messenger occur exclusively in the Mankind Set.<sup>60</sup> None is found in either the Writ Set or the Remembrance Set, and none is found in the Qur'an Set outside the Hidden Set.

Meanwhile, the Qur'an contains just two imperatives to 'obey God *and* the Messenger' and both occur in the Writ Set.<sup>61</sup>

The significance of the points above for matters of exegesis upon the Qur'an will be plain to anyone who has engaged with its contents for any length of time or is familiar with debates which centre around the application of these imperatives in the present.

We have explained that the Qur'an Set consists of ten possible readings by units comprising the four segments we have identified. All details pursuant to this point are found in *Solution to the Mysterious Letters of the Qur'an*. The Hidden Set may be read within that framework only as a subordinate or nested grouping of sūrahs, being within that framework buffered both fore and aft by a single sūrah in the Qur'an Set proper, which fact ensures that a thematic focus which pertains to the broader Qur'an Set is operative at whatever point is chosen to begin or end any reading by segment, which fact tends also to support our identification of the Hidden Set as 'a hidden writ'.

We note again the fact that the narrative evidence derived from the verses in the Hidden Set's distinguishing feature provides thematic references to the opening portions of five other sūrahs within the same set,<sup>62</sup> and that no other sūrah in the Qur'an opens in the same expression.

responsibilities and rights over women and *vice versa*), before proceeding to cover a range of cases, events and principles effective upon the community over which the Prophet was head. The sūrah returns to matters concerning women at 4:127-130 and closes at 4:176 with a final ruling pertaining to inheritance which specifically safeguards women's interests.

55 At 60:12, 66:1 and 66:9.

56 At 8:64, 8:65, 8:70, 9:73, 33:1, 33:28, 33:45, 33:50 and 33:59.

57 At 5:41 and 5:67.

58 At 48:29.

59 At 64:12.

60 At 4:59, 5:92, 24:54, 24:56 and 47:33; see also 33:66.

61 At 3:32 and 3:132.

62 I.e. at 57:1, 59:1, 61:1, 62:1 and 64:1.

The question remains: what purpose is served by the "insinuation" (as one might term it) of the Hidden Set with its distinctly Mankind-Set focus into the Qur'an Set, which set is possessed of its own distinct dominant focus and concerns?

I can offer the following thought: the "insinuation" of the Hidden Set block (with its partially this-worldly concerns and inclusion of legal issues intended as principles for jurisprudence) into the Qur'an Set (with, as mentioned, its frequent references to warning and cataclysms, as well as memento mori) places a counterbalance with Mankind-Set features (i.e. practical, this-worldly concerns largely rooted in the lifetime of the Prophet) within the apocalyptic and eternal concerns of the overarching Qur'an Set, thus signalling the interplay between actions in this life and consequences in the next and forcing those temperamentally inclined to this life and those temperamentally inclined to the next to engage with aspects of both as part of that practice of regular nightly litany we have identified (i.e. the ten readings discussed above) which the Qur'an Set provides for.

We will recall that the Mankind Set has baseline addressees of all mankind, whereas the Writ Set and the Remembrance Set have certain qualifications placed upon their baseline audiences. The Qur'an Set, meanwhile, is as an address and warning to all. Thus, while the Writ Set and the Remembrance Set attach to baseline addressees which are a subset of all mankind, the Mankind Set (with which the Hidden Set itself correlates thematically) is the sole legitimate associate of the Qur'an Set (which also contains the Hidden Set) since both attach to baseline addressees of all mankind.

We turn now to the Writ Set.

## The Writ Set

My initial response to reading all sūrahs which comprise this set as a group<sup>63</sup> was that:

- It applies principally to the plurality of men of piety;
- It serves to provide guidance to the above category.

We established the distinguishing feature of the Writ Set as pattern A. But, as previously mentioned, since the Writ Set features just one pattern — being entirely composed of endings in pattern A — the set signature and the distinguishing feature are necessarily the same.

Identification of a discrete subset of the text from which to derive key narrative information is therefore, by definition, impossible.

63 I.e. sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46.

The only sūrah not to feature in the any of the five sets we have identified is *al fātiḥah* (sūrah 1) which sūrah prefaces the entire Qur'an.

Sūrah 1, naturally, borders sūrah 2, and sūrah 2 is the first sūrah in the Writ Set — and like the Writ Set, the verses which make up sūrah 1 are all in pattern A.<sup>64</sup>

On this basis we treat sūrah 1 as the distinguishing feature of the Writ Set, so it is to sūrah 1 that we look for narrative evidence.

Sūrah 1 reads:

1 In the name of God, the Almighty, the Merciful.  
 2 Praise belongs to God, the Lord of All Creation,  
 3 The Almighty, the Merciful,  
 4 Master of the Day of Judgment.  
 5 Thee alone do we serve, and from Thee alone do we seek help.  
 6 Guide Thou us on the straight path,  
 7 The path of those whom Thou hast favoured; not of those who incur wrath,  
 nor of those who go astray.  
 (1:1-7)

Those who observe the religion of Islam as intoned by its mullahs and scholars repeat this sūrah in every unit of their daily ritual. Within that religion, seventeen such units are regarded as obligatory each day. If every one of the 1.8 billion people alive today who are said to subscribe to that religion abide by this obligation, then *al fātiḥah* is recited over 11 trillion times a year, making it a contender for the most oft-repeated text of all time.<sup>65</sup>

This sūrah has much in common with a suzerainty treaty, an agreement by which a lord and vassals come to terms. Such treaties open with acknowledgement of the supremacy of the lord, before stating the obligations binding upon both parties. Verse 1:5 above comprises the part the vassals in this case take upon themselves, while verses 1:6-7 are those parts of the treaty which become binding upon God given fulfilment of the assurances supplied by the supplicants.

As regards the two points we listed at the opening of this section, we note that:

- Verse 1:5 comprises the supplicants' part of the treaty;
- A *plurality* of speakers is implicit in the grammar of verse 1:5;
- The substance of verse 1:5 is the *sine qua non* of *piety*;<sup>66</sup>
- Verse 1:6 identifies the requirement *to guide* as God's part of the treaty.

<sup>64</sup> Again, this fact corroborates the findings of *Solution to the Mysterious Letters of the Qur'an* wherein *al fātiḥah* is identified as the value of all instances of the Writ Set.

<sup>65</sup> The only text which comes to mind that could conceivably match or exceed it in terms of the number of times it has passed human lips is the Rosary.

<sup>66</sup> That is, without serving God alone and seeking help from Him alone, one is not truly dedicated to Him.

To summarise: the narrative evidence derived from the verses in the set's distinguishing feature serves to confirm our initial thoughts in general terms.

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We provide what follows here for additional interest only: if we are correct in identifying sūrah 1 as the distinguishing feature of the Writ Set, and one views the order of the Qur'anic text as both intended and fixed by God and the *bismillahs* beyond 1:1 as visual *accoutrements* serving as sūrah divisions only,<sup>67</sup> then the opening of sūrah 2 — which is the point at which the Writ Set begins — must be regarded as a narrative continuation of what precedes it.

Sūrah 2 opens:

1 *alif lām mīm*  
 2 That is the Writ about which there is no doubt, a guidance to those of prudent fear:  
 3 Those who believe in the Unseen, and uphold the duty, and of what We have provided them they spend;  
 4 And those who believe in what was sent down to thee, and what was sent down before thee, and of the Hereafter they are certain:  
 5 Those are upon guidance from their Lord; and it is they who are the successful.  
 (2:1-5)

Verse 2:2 cites 'a guidance to those of prudent fear' (i.e. to those possessed of piety) the qualities of which category are expanded upon at verse 2:3 and seen at verse 2:4 to apply to believers in the present revelation (the Qur'an) and what came before it. Such persons are then identified at verse 2:5 as those who 'are upon guidance from their Lord'.

Thus, this segment expands upon, qualifies and corroborates verses 1:6-7 which precede it.

And while we do not hang our hat upon this hook, it is a fact that copies of the Qur'an have for centuries been laid out in a manner congruent with this understanding: with sūrah 1 and the opening verses of sūrah 2 in illuminated script on facing pages.

We turn now to the Remembrance Set.

<sup>67</sup> It is a fact that all *bismillahs* subsequent to that which opens the Qur'an at verse 1:1 tend not to be numbered in Arabic texts or regarded as part of the revelation.

## The Remembrance Set

My initial response to reading all sūrah's which comprise this set as a group<sup>68</sup> was that:

- It applies principally to the individual man called by God for a particular mission;
- It serves to fortify the above category in those conflicts which arise in consequence of his mission.<sup>69</sup>

We established the distinguishing feature of the Remembrance Set as component D<sup>2</sup>, so it is to the verses in that set in this component that we look for narrative evidence.

The following verses in the Remembrance Set are in pattern D<sup>2</sup>: 19:9, 19:42, 19:60, 19:67, 20:39 and 20:104.

These verses are treated in order below:

Said he: "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast nothing.'"  
(19:9)

The broader context is at verses 19:1-15. There, Zachariah petitions God for a righteous son to serve God after him. The immediate context is Zachariah's hesitancy to believe in the promise of fulfilment of his request when that promise was delivered to him.

Zachariah was alone, with no point of support or source of help but God. And, despite his initial hesitancy, his faith was justified and he was granted a son (identified as John in the Christian tradition).

As *Solution to the Mysterious Letters of the Qur'an* demonstrates, verses 19:1-15 are intrinsically connected with each in a series of five narrative blocks which together treat of five prophets of God: Jesus, Abraham, Moses, Ishmael and Idrīs. The next portion in this series of narrative evidence comprises part of that narrative block which treats of Abraham:

When he said to his father: "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"  
(19:42)

The broader context is that of Abraham's schism with both his father and the wider community, in which he disavows false gods, declares his allegiance to God, calls his father to follow him in faith, has that call rejected, and then withdraws from his community

<sup>68</sup> I.e. sūrah's 19, 20, 26, 27, 28, 36 and 38.

<sup>69</sup> I.e. between him and the broader society (family, society, political structures, etc.).

entirely. He is ultimately rewarded with Isaac and Jacob. This broader narrative is found at 19:41-50.

The next verse in this series of narrative evidence immediately follows that sequence of five narrative blocks treating of Jesus, Abraham, Moses, Ishmael and Idrīs mentioned above. We place the verse under consideration below in bold within its broader context:

58 Those are they whom God favoured among the prophets of the progeny of Adam, and of those We bore with Noah, and of the progeny of Abraham and Israel, and of those We guided and chose. When the proofs of the Almighty were recited to them, they fell down in submission weeping.

59 But there succeeded them successors who caused the duty to be lost, and followed lusts; they will meet with error

**60 Save he who repents and believes and works righteousness, for those will enter the Garden, and they will not be wronged in anything:**

61 (Gardens of perpetual abode that the Almighty has promised His servants in the Unseen — His promise is to come to pass.

62 They will hear therein no vain speech; only: "Peace!" And they will have therein provision morning and evening.)

63 That is the Garden which We cause those to inherit among Our servants who are in prudent fear.

(19:58-63)

The extended context preceding the segment above treats specifically of individual men of God chosen for specific missions. The conclusion to that extended context begins at verse 19:58 which restates the case in summary and then, at verse 19:59, laments that those who came after abandoned faith — which parallels the first segment treating of Zachariah — while supplying the provision which comprises the verse in view in this case. The people of which it treats are then identified as 'Our servants who are in prudent fear' at 19:63.

Thus, a clear distinction is drawn between individual, appointed men of God (whom we identify as the baseline addressees of the Remembrance Set) on the one hand, and the broader category of those of prudent fear (whom we identify as the baseline addressees of the Writ Set) on the other.

We place the next verse in this series of narrative evidence below in bold within its broader context:

66 And man says: "When I am dead, am I then to be brought forth alive?"

**67 Does not man remember that We created him before, when he was nothing?**

68 Then, by thy Lord, will We gather them and the satans! Then will We bring them to be present round about Gehenna on bended knee;

69 Then will We extract from every sect those of them most severe towards the Almighty in disdain;

70 Then will We best know those most worthy to be burned therein.

71 And there is not one of you save will arrive at it; that is upon thy Lord an inevitability decreed.

72 Then will We deliver those who were in prudent fear, and leave the wrongdoers therein on bended knee.

(19:66-72)

The immediate context of the verse under review echoes and supports the first verse in this part of our presentation which, again, reads:

Said he: "Thus said thy Lord: 'It is easy for Me; and I created thee before when thou wast nothing.'"

(19:9)

Taken more broadly, it emphasises that those exceptional men of God of whom the sequence at 19:9-67 as a whole treats — Adam, Noah, Idrīs, Abraham, Ishmael, Isaac, Jacob, Moses, Aaron, Zachariah, John and Jesus — were nevertheless no more than men created by God.

The broader segment at 19:66-72 above closes with a clear distinction between 'those who were in prudent fear' on the one hand (which motif echoes our points above treating of 19:58-63), and 'the wrongdoers' on the other, and contrasts the outcome for each.

The overall implications are twofold: firstly, that no prophet or righteous man is more than a man (we note in this regard that the narrative block which features Jesus at 19:15-37 both treats of his birth and emphasises his birth as a function of God's will) and, secondly, that men are of different orders — among whom those individual men listed above are of the first rank.

We look now at the next verse in this series of narrative evidence:

"Hurl thou him into the chest, and hurl thou it into the water; the water will cast him upon the shore. An enemy to Me and an enemy to him will take him.' And I cast upon thee love from Me, and that thou be wrought under My eye

(20:39)

The overall context is at verses 20:9-97 which segment forms the greater part of sūrah 20 and comprises all key parts of the mission of Moses: his call by God; the appointment of his brother Aaron; his mission to Pharaoh; his delivery of the children of Israel out of the hand of Pharaoh; his people's subsequent denial in the wilderness.

The broader context in which verse 20:39 occurs is Moses' initial encounter with God. There God reveals to Moses that his life had been entirely under a veil of love from God and that he himself was "wrought under My eye". That interview concludes:

41 "And I chose thee for Myself;

42 "Go thou and thy brother with My proofs — and flag not in My remembrance

—

43 "Go to Pharaoh. He has transgressed.

44 "And speak to him a gentle word, that he might take heed, or fear."

45 They said: "Our Lord: we fear lest he hasten against us, or that he will transgress."

46 He said: "Fear not; I am with you, hearing and seeing.

47 "So go to him, and say: 'We are the messengers of thy Lord, so send thou the children of Israel with us, and punish thou them not. We have come to thee with a proof from thy Lord; and peace be upon him who follows the guidance!

48 "It has been revealed to us that the punishment is upon him who denies and turns away."

(20:41-48)

Here, then, Moses is tasked with a mission from God: to go to Pharaoh in order to deliver the children of Israel out of his hand, and to warn Pharaoh of impending punishment if he fails to follow the guidance with which he was sent.

We note that Moses was sent together with his brother Aaron. Certainly, both were prophets and men of God, men to whom, within our system of taxonomy, the Remembrance Set applies. While the fact that they were sent *together* may seem a fly in the ointment of our broader scheme (since the emphasis we intuit is on the individual man called for a particular mission), we find the point clarified at the end of the broader segment. There Moses rebukes Aaron for allowing the children of Israel to turn to idol worship in his absence:

92 He said: "O Aaron: what prevented thee, when thou sawest them going astray,

93 "From following me? Didst thou then disobey my command?"

94 Said he: "O son of my mother: seize thou me not by my beard, nor by my head! I feared lest thou say: 'Thou hast caused division among the children of Israel, and hast not observed my word.'"

(20:92-94)

Thus, despite Moses having Aaron to assist him in his mission, he stands, in the final analysis, alone.

We turn now to the last verse in this series of narrative evidence, which is below in bold within its broader context:

99 Thus do We relate to thee from reports of what has gone before, and have given thee a remembrance from Us.

100 Whoso turns away from it, he will bear a burden on the Day of Resurrection,  
101 They abiding eternally therein; and evil is it for them on the Day of Resurrection as a load,

102 The day the Trumpet is blown. And We will assemble the lawbreakers, that day, white-eyed,

103 Whispering among themselves: "You tarried only ten."

104 **We best know what they will say, when their exemplars in the path will say: "You tarried only a day."**

(20:99-104)

While we translate the Arabic in our principal verse at 20:104 as literally as possible as *their exemplars in the path*, the expression is rendered more freely by other translators, consideration of examples of which provides a broader handle on the sense in this case.

I list for purposes of comparison the renderings of the same expression (Arabic: *أَمْثَلُهُمْ* (طَرِيقَهُ)) by a number of translators from various parts of that spectrum which ranges from secular readers of the text at one end to highly dogmatic adherents to the outcomes required by Traditionalist Islam at the other:

- A. J. Arberry: *the justest of them in the way*;
- N. J. Dawood: *the most upright among them*;
- Muhammad Asad: *the most perceptive of them*;
- Abdul Yusuf Ali: *their leader most eminent in conduct*;
- Saheeh International: *the best of them in manner*;
- Hilali & Khan: *the best among them in knowledge and wisdom*.

What is beyond question, then, is that *their exemplars in the path* indicates a distinct subset among mankind, one characterised by righteousness and leadership.

That concludes our examination of the narrative evidence which attaches to the Remembrance Set on the basis of its distinguishing feature.

•

Despite their various points of intersection with the text, the verses above attach to contexts which emphasise the individual man chosen by God or leaders in righteousness more generally.

They provide not only histories but paradigms, serving also to fortify those men in any generation who are called individually to particular missions in those conflicts with the broader society which inevitably result.

On this basis, the narrative evidence both confirms the baseline addressees for the Remembrance Set as men of God who have taken a dynamic and uncompromising position for Him, who trust in Him, and who have a clearly defined mission. It thus confirms out initial thoughts in general terms.

We turn now to consider the topic of baseline addressees in more detail and, as a related matter, narrative structure.

## Baseline addressees and narrative structure

### Baseline addressees

The term baseline addressees has been employed here for the reason that it includes also all degrees above the baseline.

As a corollary in this regard we note that the Qur'an expresses the notion of *degree* in multiple places,<sup>70</sup> the last of which in the order of the text reads:

O you who heed warning: when it is said to you: "Make room in the assemblies," then make room; God will make room for you. And when it is said: "Arise," then arise. God will raise those who heed warning and those given knowledge among you in degree. And God is aware of what you do.  
(58:11)

The point we wish to make here is this: the spiritual force of the Qur'an is always *upwards*: calling rejecters to believe, believers to have prudent fear, while those of prudent fear are then challenged further by the examples of individual men called by God for particular missions.

We note that textual real estate with baseline addressees of all mankind forms the clear majority of the total with 3,583 verses, while that with baseline addressees of those of prudent fear is about that with 1,834 verses. Meanwhile, that with baseline addressees of a man called by God for a particular mission is by far the smallest portion among the three designations with 811 verses.

These proportions comport generally with what one might expect.

<sup>70</sup> Arabic: *daraja*, pl. *darajāt*. See 2:228, 2:253, 3:163, 4:95, 4:96, 6:83, 6:132, 6:165, 8:4, 9:20, 12:76, 17:21, 20:75, 43:32, 46:19, 57:10 and 58:11.

## Narrative structure

We will expand now on the exegetical significance of baseline addressees as it pertains to our concerns via an excursion into the topic of narrative structure.

We will leverage for our purposes aspects of both literature and scripture, taking *Hero of Our Time* by Mikhail Lermontov and *The Gospel According to St. Luke* as our points of departure.

By narrative structure we mean here: that literary mechanism by which the narrative (the story and how it is told) reaches the reader.

In the Russian classic *Hero of Our Time*, naturally, there is the author himself — in this case, Lermontov. He (the author) relates a story about Pechorin, the central character of the story. But much of what reaches us about Pechorin is presented via what one might term the *prism* of a further character (a traveller-narrator). But the traveller-narrator himself receives his information from yet another source (a mountain guide named Maxim Maximych) and, later in the story, from a cache of diaries the reader is required to believe the traveller-narrator chanced upon.

Clearly, the story is directed to us, the readers. But the means by which the story reaches us is heavily layered — and to disregard that fact is to miss the foundation upon which the whole stands. And while a superficial reading *Hero of Our Time* is certainly possible without consideration of such matters, a critical analysis of the work which fails to include them within its purview is guilty of significant error, and capable only of misshapen, incomplete conclusions.

A simpler example is found in *The Gospel According to St. Luke*. This account of the life of Jesus opens with an unnamed narrator and (self-proclaimed) expert eye-witness who asserts that he will correctly relate to the 'most excellent Theophilus' the events about which he writes:

- 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

(*The Gospel According to St. Luke*, 1:1-4, King James Version)

Views of Theophilus' identity vary wildly. Some assert *Theophilus* to be a generic or honorary title (meaning 'friend of God', 'beloved of God', or 'loving God' in the original Greek); some (among Coptic Christians particularly) hold that Theophilus was a Jew of

Alexandria; others that Theophilus was a Roman official; others that Theophilus was Paul's lawyer during his trial in Rome; yet others point to Theophilus ben Ananus, the Sadducee High Priest of the Temple in Jerusalem from 37 to 41 CE.

One may, naturally, profitably engage with *The Gospel According to St. Luke* without either a clear view on the identity of Theophilus or retaining foremost in one's mind the fact that what follows was directed in the first instance to him (whoever he was). But any exegetical analysis of *The Gospel According to St. Luke*, even on the basis of *sola scriptura*, which fails to place its assessment within the framework of Luke 1:1-4 will always lack a vital context which should inform the whole.

What, then, is the application of all of this for the Qur'an?

It is this: when the sūrah's which comprise the two sets with baseline addressees narrower than that of all mankind (i.e. the Writ Set and the Remembrance Set) are regarded as pertaining, in the first instance, to their respective baseline addressees, this creates a narrative framework within which the contents of each set (and thus of the Qur'an as a whole) may be better understood. This is the result because provision is made for exegesis in which one is cognisant of each 'Theophilus' in each case.

It is true that particular categories of men are addressed directly in the vocative mood within all sets (e.g. 'O mankind' and 'O children of Israel'). Vocative addresses are an important tool in our processes of both hermeneutics and exegesis upon the Qur'an. But the fact of their occurrence within the Writ Set and Remembrance Set does not negate our broader point — rather, it strengthens it. We may use *The Gospel According to St. Luke* to illustrate what we mean. There, Jesus addresses multiple audiences directly (e.g. "O generation of vipers, who hath warned to you flee from the wrath to come?" at Luke 3:7, and "O Jerusalem, Jerusalem, which killest the prophets[...]" at Luke 13:34). A given assessment of Theophilus' identity will play an important role in any proper analysis of these statements. They exude entirely different flavours when understood as communicated in the first instance to a generic 'friend of God'; to a Jew of Alexandria; to a Roman official; to a lawyer at Paul's trial in Rome; to a Sadducee High Priest in Jerusalem.

And we have the advantage over the reader of *The Gospel According to St. Luke* in that we are able to identify our 'Theophilus' in all cases from the scripture itself.

To summarise: based on the analysis here, proper exegesis is possible only when the baseline addressees for each set are recognised. Failure to understand the Writ Set *primarily* as a 'guide' intended for 'those of prudent fear' and the Remembrance Set as intended *primarily* for the man called by God for a particular mission is to miss the meta-context which sits atop everything else.

We turn now to the last section in this work where we present a summary, conclusions and some final thoughts.

## Summary, conclusions and final thoughts

### Summary

We have demonstrated here a method of segmenting the sūrahs of the Qur'an by set which not only confirms the findings of *Solution to the Mysterious Letters of the Qur'an* which comprises the second part of this book, but which builds upon and provides an application for the same.

We summarise below in tabular form what we now know about each set:

<b>Set</b>	<b>Baseline addressees</b>	<b>Focus</b>
<b>Mankind Set</b> (sūrahs 4, 5, 6, 8, 9, 16, 17, 18, 21, 22, 23, 24, 25, 33, 34, 35, 37, 39, 47, 48 and 49).	All mankind	<ul style="list-style-type: none"> <li>■ Matrix for improvement;</li> <li>■ Historical import;</li> <li>■ Legal principles.</li> </ul>
<b>Qur'an Set</b> (sūrahs 50 through to 114).	All mankind	<ul style="list-style-type: none"> <li>■ To fortify believers;</li> <li>■ To call to faith;</li> <li>■ To warn.</li> </ul>
<b>Hidden Set</b> (sūrahs 57, 58, 59, 60, 61, 62, 63, 64, 65 and 66).	All mankind	<ul style="list-style-type: none"> <li>■ Matrix for improvement;</li> <li>■ Historical import;</li> <li>■ Legal principles.</li> </ul>
<b>Writ Set</b> (sūrahs 2, 3, 7, 10, 11, 12, 13, 14, 15, 29, 30, 31, 32, 40, 41, 42, 43, 44, 45 and 46).	Those of prudent fear	<ul style="list-style-type: none"> <li>■ To provide guidance.</li> </ul>
<b>Remembrance Set</b> (sūrahs 19, 20, 26, 27, 28, 36 and 38).	The man called by God for a particular mission	<ul style="list-style-type: none"> <li>■ To fortify lone leaders in conflict with the broader society.</li> </ul>

### Conclusions

We state in the General Introduction that the object of *Framework for Qur'anic Methods of Exegesis* is something other than merely to provide a framework for methods of exegesis upon the text of the Qur'an: it is to provide a framework for methods of exegesis upon the text of the Qur'an wherein the methods of exegesis themselves originate in the text of the Qur'an and not elsewhere.

The question now is: are we any closer to that goal?<sup>71</sup>

I believe that we are and that, moreover, the resultant framework will be capable of accommodating changing human conditions while adhering to fixed principles, for such is the requirement for any system in which the blessing — and burden — of revelation is applied to the myriad conditions of men. And, importantly, if developed by capable legal minds, it may then provide a credible alternative to those systems of jurisprudence which are called Islamic but which are, lamentably, far removed from both the spirit and the letter of the Qur'an.

What it will not do is provide for a system of micromanagement over, and intrusion into, the minutia of people's lives, for such is not the purpose of the Qur'an.

Methods of exegesis upon the Qur'anic text which account for the Qur'an's internal segmentation by set may serve to preclude confusion of the type we considered earlier, such as would arise from disregarding distinctions between Psalms and the Book of Leviticus.

The correct application of such methods would, it is anticipated, be able successfully to navigate the Qur'an's segmentation by individual sūrah, its clear points of demarcation between historical narrative and general application, and the fact that the whole was evidently revealed on two sides of a critical event.<sup>72</sup>

Finally, it is hoped that such methods might provide a framework in which problems created by the Traditionalist's doctrine of abrogation may be resolved,<sup>73</sup> in which the extraneously-derived division into what he calls Meccan and Medinan sūrahs might be either relinquished or modified on a basis intrinsic to the Qur'an, and in which imperatives to 'obey the Messenger' might be better understood in a context in which the Messenger himself is no longer living. They may also provide the Qur'an-alone movement with a framework in which principles, rather than eclectic theories, guide thinking.

<sup>71</sup> Given, of course, that our underlying analysis of *the mysterious letters* of the Qur'an is materially correct.

<sup>72</sup> The Traditionalist calls this the *hijrah*, which he takes to be an emigration from Mecca to Medina. The Qur'anic evidence points, rather, to a cataclysmic event, however. We discuss this more fully in *The God Protocol*.

<sup>73</sup> Clearly, certain things *are* abrogated. I am thinking here of the import of verse 9:28 (for which see the translation and notes at reader.quranite.com). But these can be understood within the framework of the Qur'an, and should not be attached piecemeal from another literature.

## Final thoughts

In closing, I would like to add the following: two personal thoughts, a caveat, and a note of caution.

Firstly, I consider that the comprehensive and, I hope, comprehensible system of categorisation within which we may place our broader reading of the Qur'an provides a meta-structure within which other Qur'an-based hermeneutic tools may be used to advantage.<sup>74</sup>

I would add to this point that an attentive reading of the Qur'an reveals that the opening context of all sūrahs longer than a few verses typically presents the dominant theme for what follows. To miss that signpost is to enter a room of a major museum ignorant of the period of which it treats and, inevitably, leads to unbalanced exegetical outcomes.

One should also be aware where specific audiences are addressed (cf. O mankind, etc.); to miss these signposts is also to miss a natural point of collation both within the set divisions we have identified here and across the Qur'an as a whole.

Secondly, I am by no means suggesting that the Qur'an is not of a single piece. But if I might turn one last time to our well-worn example of the Hebrew scriptures: just as the parts which comprise the Hebrew scriptures have identifiable ranges of tone, genre, preoccupation and context — and are handled accordingly by the pious student — the parts which make up the whole of the Qur'an require consideration on a comparable basis in order for correct and consistent conclusions to be drawn.

This, then, is the light in which I regard the right application of the findings in this presentation.

I will include the caveat that future extensions of what is covered here may prove possible. However, I anticipate that any genuine extension of these results will be consistent with them.

Lastly, a note of caution: while it has been gratifying personally to see the findings of *Solution to the Mysterious Letters of the Qur'an* confirmed by entirely different means, enlarged upon, and imbued with a clear application, I am concerned — knowing what I do about human nature — that my output may be used by others to create a politically- and humanly-motivated hierarchy which will then be leveraged to nefarious ends.

While men of ill will are frequently ingenious at finding grist for the mills they wish to feed, I will state here that this is not how I understand my own work. It is God who raises men in degree, and it is God who guides. And men who have not genuinely internalised these truths identify themselves thereby as men who are still at the beginning of their journey.

Those who wish to verify the component endings which form the basis of the conclusions of this presentation will find all data pursuant to that requirement in the addenda section which follows.

<sup>74</sup> For example, those I have been privileged to develop such as pan-textual analysis and Qur'anic definitions.

*Addenda to*  
*Framework for Qur'anic Methods of*  
*Exegesis*

















•—*	16:80	MAN.	•—*	17:18	MAN.
•—*	16:81	MAN.	•—*	17:19	MAN.
•—*	16:82	MAN.	•—*	17:20	MAN.
•—*	16:83	MAN.	•—*	17:21	MAN.
•—*	16:84	MAN.	•—*	17:22	MAN.
•—*	16:85	MAN.	•—*	17:23	MAN.
•—*	16:86	MAN.	•—*	17:24	MAN.
•—*	16:87	MAN.	•—*	17:25	MAN.
•—*	16:88	MAN.	•—*	17:26	MAN.
•—*	16:89	MAN.	•—*	17:27	MAN.
•—*	16:90	MAN.	•—*	17:28	MAN.
•—*	16:91	MAN.	•—*	17:29	MAN.
•—*	16:92	MAN.	•—*	17:30	MAN.
•—*	16:93	MAN.	•—*	17:31	MAN.
•—*	16:94	MAN.	•—*	17:32	MAN.
•—*	16:95	MAN.	•—*	17:33	MAN.
•—*	16:96	MAN.	•—*	17:34	MAN.
•—*	16:97	MAN.	•—*	17:35	MAN.
•—*	16:98	MAN.	•—*	17:36	MAN.
•—*	16:99	MAN.	•—*	17:37	MAN.
•—*	16:100	MAN.	•—*	17:38	MAN.
•—*	16:101	MAN.	•—*	17:39	MAN.
•—*	16:102	MAN.	•—*	17:40	MAN.
•—*	16:103	MAN.	•—*	17:41	MAN.
•—*	16:104	MAN.	•—*	17:42	MAN.
•—*	16:105	MAN.	•—*	17:43	MAN.
•—*	16:106	MAN.	•—*	17:44	MAN.
•—*	16:107	MAN.	•—*	17:45	MAN.
•—*	16:108	MAN.	•—*	17:46	MAN.
•—*	16:109	MAN.	•—*	17:47	MAN.
•—*	16:110	MAN.	•—*	17:48	MAN.
•—*	16:111	MAN.	•—*	17:49	MAN.
•—*	16:112	MAN.	•—*	17:50	MAN.
•—*	16:113	MAN.	•—*	17:51	MAN.
•—*	16:114	MAN.	•—*	17:52	MAN.
•—*	16:115	MAN.	•—*	17:53	MAN.
•—*	16:116	MAN.	•—*	17:54	MAN.
•—*	16:117	MAN.	•—*	17:55	MAN.
•—*	16:118	MAN.	•—*	17:56	MAN.
•—*	16:119	MAN.	•—*	17:57	MAN.
•—*	16:120	MAN.	•—*	17:58	MAN.
•—*	16:121	MAN.	•—*	17:59	MAN.
•—*	16:122	MAN.	•—*	17:60	MAN.
•—*	16:123	MAN.	•—*	17:61	MAN.
•—*	16:124	MAN.	•—*	17:62	MAN.
•—*	16:125	MAN.	•—*	17:63	MAN.
•—*	16:126	MAN.	•—*	17:64	MAN.
•—*	16:127	MAN.	•—*	17:65	MAN.
•—*	16:128	MAN.	•—*	17:66	MAN.
•—*	17:1	MAN.	•—*	17:67	MAN.
•—*	17:2	MAN.	•—*	17:68	MAN.
•—*	17:3	MAN.	•—*	17:69	MAN.
•—*	17:4	MAN.	•—*	17:70	MAN.
•—*	17:5	MAN.	•—*	17:71	MAN.
•—*	17:6	MAN.	•—*	17:72	MAN.
•—*	17:7	MAN.	•—*	17:73	MAN.
•—*	17:8	MAN.	•—*	17:74	MAN.
•—*	17:9	MAN.	•—*	17:75	MAN.
•—*	17:10	MAN.	•—*	17:76	MAN.
•—*	17:11	MAN.	•—*	17:77	MAN.
•—*	17:12	MAN.	•—*	17:78	MAN.
•—*	17:13	MAN.	•—*	17:79	MAN.
•—*	17:14	MAN.	•—*	17:80	MAN.
•—*	17:15	MAN.	•—*	17:81	MAN.
•—*	17:16	MAN.	•—*	17:82	MAN.
•—*	17:17	MAN.	•—*	17:83	MAN.

•—*	17:84	MAN.	•(-)*	18:39	MAN.
•—*	17:85	MAN.	•(-)*	18:40	MAN.
•—*	17:86	MAN.	•(-)*	18:41	MAN.
•—*	17:87	MAN.	•(-)*	18:42	MAN.
•—*	17:88	MAN.	•(-)*	18:43	MAN.
•—*	17:89	MAN.	•(-)*	18:44	MAN.
•—*	17:90	MAN.	•(-)*	18:45	MAN.
•—*	17:91	MAN.	•(-)*	18:46	MAN.
•—*	17:92	MAN.	•(-)*	18:47	MAN.
•—*	17:93	MAN.	•(-)*	18:48	MAN.
•—*	17:94	MAN.	•(-)*	18:49	MAN.
•—*	17:95	MAN.	•(-)*	18:50	MAN.
•—*	17:96	MAN.	•(-)*	18:51	MAN.
•—*	17:97	MAN.	•(-)*	18:52	MAN.
•—*	17:98	MAN.	•(-)*	18:53	MAN.
•—*	17:99	MAN.	•(-)*	18:54	MAN.
•—*	17:100	MAN.	•(-)*	18:55	MAN.
•—*	17:101	MAN.	•(-)*	18:56	MAN.
•—*	17:102	MAN.	•(-)*	18:57	MAN.
•—*	17:103	MAN.	•(-)*	18:58	MAN.
•—*	17:104	MAN.	•(-)*	18:59	MAN.
•—*	17:105	MAN.	•(-)*	18:60	MAN.
•—*	17:106	MAN.	•(-)*	18:61	MAN.
•(-)*	17:107	MAN.	•(-)*	18:62	MAN.
•—*	17:108	MAN.	•(-)*	18:63	MAN.
•—*	17:109	MAN.	•(-)*	18:64	MAN.
•—*	17:110	MAN.	•(-)*	18:65	MAN.
•—*	17:111	MAN.	•(-)*	18:66	MAN.
•(-)*	18:1	MAN.	•(-)*	18:67	MAN.
•(-)*	18:2	MAN.	•(-)*	18:68	MAN.
•(-)*	18:3	MAN.	•(-)*	18:69	MAN.
•(-)*	18:4	MAN.	•(-)*	18:70	MAN.
•(-)*	18:5	MAN.	•(-)*	18:71	MAN.
•(-)*	18:6	MAN.	•(-)*	18:72	MAN.
•(-)*	18:7	MAN.	•(-)*	18:73	MAN.
•(-)*	18:8	MAN.	•(-)*	18:74	MAN.
•(-)*	18:9	MAN.	•(-)*	18:75	MAN.
•(-)*	18:10	MAN.	•(-)*	18:76	MAN.
•(-)*	18:11	MAN.	•(-)*	18:77	MAN.
•(-)*	18:12	MAN.	•(-)*	18:78	MAN.
•(-)*	18:13	MAN.	•(-)*	18:79	MAN.
•(-)*	18:14	MAN.	•(-)*	18:80	MAN.
•(-)*	18:15	MAN.	•(-)*	18:81	MAN.
•(-)*	18:16	MAN.	•(-)*	18:82	MAN.
•(-)*	18:17	MAN.	•(-)*	18:83	MAN.
•(-)*	18:18	MAN.	•(-)*	18:84	MAN.
•(-)*	18:19	MAN.	•(-)*	18:85	MAN.
•(-)*	18:20	MAN.	•(-)*	18:86	MAN.
•(-)*	18:21	MAN.	•(-)*	18:87	MAN.
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•(-)*	18:34	MAN.	•(-)*	18:100	MAN.
•(-)*	18:35	MAN.	•(-)*	18:101	MAN.
•(-)*	18:36	MAN.	•(-)*	18:102	MAN.
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•—*	21:27	MAN.	•—*	21:93	MAN.
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•—*	35:38	MAN.	•—*	36:59	REM.
•—*	35:39	MAN.	•—*	36:60	REM.
•—*	35:40	MAN.	•—*	36:61	REM.
•—*	35:41	MAN.	•—*	36:62	REM.
•—*	35:42	MAN.	•—*	36:63	REM.
•—*	35:43	MAN.	•—*	36:64	REM.
•—*	35:44	MAN.	•—*	36:65	REM.
•—*	35:45	MAN.	•—*	36:66	REM.
•—*	36:1	REM.	•—*	36:67	REM.
•—*	36:2	REM.	•—*	36:68	REM.
•—*	36:3	REM.	•—*	36:69	REM.
•—*	36:4	REM.	•—*	36:70	REM.
•—*	36:5	REM.	•—*	36:71	REM.
•—*	36:6	REM.	•—*	36:72	REM.
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•—*	36:16	REM.	•—*	36:82	REM.
•—*	36:17	REM.	•—*	36:83	REM.
•—*	36:18	REM.	•(-)*	37:1	MAN.
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•—*	37:174	MAN.	•—*	38:58	šād	REM.
•—*	37:175	MAN.	•—*	38:59	šād	REM.
•—*	37:176	MAN.	•—*	38:60	šād	REM.
•—*	37:177	MAN.	•—*	38:61	šād	REM.
•—*	37:178	MAN.	•—*	38:62	šād	REM.
•—*	37:179	MAN.	•—*	38:63	šād	REM.
•—*	37:180	MAN.	•—*	38:64	šād	REM.
•—*	37:181	MAN.	•—*	38:65	šād	REM.
•—*	37:182	MAN.	•—*	38:66	šād	REM.
•(-)*	38:1	šād	•—*	38:67	šād	REM.
•—*	38:2	šād	•—*	38:68	šād	REM.
•—*	38:3	šād	•—*	38:69	šād	REM.
•—*	38:4	šād	•—*	38:70	šād	REM.
•—*	38:5	šād	•—*	38:71	šād	REM.
•—*	38:6	šād	•—*	38:72	šād	REM.
•—*	38:7	šād	•—*	38:73	šād	REM.
•—*	38:8	šād	•—*	38:74	šād	REM.
•—*	38:9	šād	•—*	38:75	šād	REM.
•—*	38:10	šād	•—*	38:76	šād	REM.
•—*	38:11	šād	•—*	38:77	šād	REM.
•—*	38:12	šād	•—*	38:78	šād	REM.
•—*	38:13	šād	•—*	38:79	šād	REM.
•—*	38:14	šād	•—*	38:80	šād	REM.
•—*	38:15	šād	•—*	38:81	šād	REM.
•—*	38:16	šād	•—*	38:82	šād	REM.
•—*	38:17	šād	•—*	38:83	šād	REM.
•—*	38:18	šād	•—*	38:84	šād	REM.
•—*	38:19	šād	•—*	38:85	šād	REM.
•—*	38:20	šād	•—*	38:86	šād	REM.
•—*	38:21	šād	•—*	38:87	šād	REM.
•—*	38:22	šād	•—*	38:88	šād	REM.
•—*	38:23	šād	•—*	39:1		MAN.
•—*	38:24	šād	•—*	39:2		MAN.
•—*	38:25	šād	•—*	39:3		MAN.
•—*	38:26	šād	•—*	39:4		MAN.
•—*	38:27	šād	•—*	39:5		MAN.
•—*	38:28	šād	•—*	39:6		MAN.
•—*	38:29	šād	•—*	39:7		MAN.
•—*	38:30	šād	•—*	39:8		MAN.
•—*	38:31	šād	•—*	39:9		MAN.
•—*	38:32	šād	•—*	39:10		MAN.
•—*	38:33	šād	•—*	39:11		MAN.
•—*	38:34	šād	•—*	39:12		MAN.
•—*	38:35	šād	•—*	39:13		MAN.
•—*	38:36	šād	•—*	39:14		MAN.
•—*	38:37	šād	•—*	39:15		MAN.
•—*	38:38	šād	•—*	39:16		MAN.
•—*	38:39	šād	•—*	39:17		MAN.
•—*	38:40	šād	•—*	39:18		MAN.
•—*	38:41	šād	•—*	39:19		MAN.
•—*	38:42	šād	•—*	39:20		MAN.
•—*	38:43	šād	•—*	39:21		MAN.
•—*	38:44	šād	•—*	39:22		MAN.
•—*	38:45	šād	•—*	39:23		MAN.
•—*	38:46	šād	•—*	39:24		MAN.
•—*	38:47	šād	•—*	39:25		MAN.
•—*	38:48	šād	•—*	39:26		MAN.
•—*	38:49	šād	•—*	39:27		MAN.
•—*	38:50	šād	•—*	39:28		MAN.
•—*	38:51	šād	•—*	39:29		MAN.
•—*	38:52	šād	•—*	39:30		MAN.
•—*	38:53	šād	•—*	39:31		MAN.
•—*	38:54	šād	•—*	39:32		MAN.
•—*	38:55	šād	•—*	39:33		MAN.
•—*	38:56	šād	•—*	39:34		MAN.
•—*	38:57	šād	•—*	39:35		MAN.









•—*	59:24	(HIDDEN) QUR.	•—*	64:17	(HIDDEN) QUR.
•—*	60:1	(HIDDEN) QUR.	•—*	64:18	(HIDDEN) QUR.
•—*	60:2	(HIDDEN) QUR.	•(-)*	65:1	(HIDDEN) QUR.
•—*	60:3	(HIDDEN) QUR.	•(-)*	65:2	(HIDDEN) QUR.
•—*	60:4	(HIDDEN) QUR.	•(-)*	65:3	(HIDDEN) QUR.
•—*	60:5	(HIDDEN) QUR.	•(-)*	65:4	(HIDDEN) QUR.
•—*	60:6	(HIDDEN) QUR.	•(-)*	65:5	(HIDDEN) QUR.
•—*	60:7	(HIDDEN) QUR.	•(-)*	65:6	(HIDDEN) QUR.
•—*	60:8	(HIDDEN) QUR.	•(-)*	65:7	(HIDDEN) QUR.
•—*	60:9	(HIDDEN) QUR.	•(-)*	65:8	(HIDDEN) QUR.
•—*	60:10	(HIDDEN) QUR.	•(-)*	65:9	(HIDDEN) QUR.
•—*	60:11	(HIDDEN) QUR.	•(-)*	65:10	(HIDDEN) QUR.
•—*	60:12	(HIDDEN) QUR.	•(-)*	65:11	(HIDDEN) QUR.
•—*	60:13	(HIDDEN) QUR.	•(-)*	65:12	(HIDDEN) QUR.
•—*	61:1	(HIDDEN) QUR.	•—*	66:1	(HIDDEN) QUR.
•—*	61:2	(HIDDEN) QUR.	•—*	66:2	(HIDDEN) QUR.
•—*	61:3	(HIDDEN) QUR.	•—*	66:3	(HIDDEN) QUR.
•—*	61:4	(HIDDEN) QUR.	•—*	66:4	(HIDDEN) QUR.
•—*	61:5	(HIDDEN) QUR.	•—*	66:5	(HIDDEN) QUR.
•—*	61:6	(HIDDEN) QUR.	•—*	66:6	(HIDDEN) QUR.
•—*	61:7	(HIDDEN) QUR.	•—*	66:7	(HIDDEN) QUR.
•—*	61:8	(HIDDEN) QUR.	•—*	66:8	(HIDDEN) QUR.
•—*	61:9	(HIDDEN) QUR.	•—*	66:9	(HIDDEN) QUR.
•—*	61:10	(HIDDEN) QUR.	•—*	66:10	(HIDDEN) QUR.
•—*	61:11	(HIDDEN) QUR.	•—*	66:11	(HIDDEN) QUR.
•—*	61:12	(HIDDEN) QUR.	•—*	66:12	(HIDDEN) QUR.
•—*	61:13	(HIDDEN) QUR.	•—*	67:1	QUR.
•—*	61:14	(HIDDEN) QUR.	•—*	67:2	QUR.
•—*	62:1	(HIDDEN) QUR.	•—*	67:3	QUR.
•—*	62:2	(HIDDEN) QUR.	•—*	67:4	QUR.
•—*	62:3	(HIDDEN) QUR.	•—*	67:5	QUR.
•—*	62:4	(HIDDEN) QUR.	•—*	67:6	QUR.
•—*	62:5	(HIDDEN) QUR.	•—*	67:7	QUR.
•—*	62:6	(HIDDEN) QUR.	•—*	67:8	QUR.
•—*	62:7	(HIDDEN) QUR.	•—*	67:9	QUR.
•—*	62:8	(HIDDEN) QUR.	•—*	67:10	QUR.
•—*	62:9	(HIDDEN) QUR.	•—*	67:11	QUR.
•—*	62:10	(HIDDEN) QUR.	•—*	67:12	QUR.
•—*	62:11	(HIDDEN) QUR.	•—*	67:13	QUR.
•—*	63:1	(HIDDEN) QUR.	•—*	67:14	QUR.
•—*	63:2	(HIDDEN) QUR.	•—*	67:15	QUR.
•—*	63:3	(HIDDEN) QUR.	•—*	67:16	QUR.
•—*	63:4	(HIDDEN) QUR.	•—*	67:17	QUR.
•—*	63:5	(HIDDEN) QUR.	•—*	67:18	QUR.
•—*	63:6	(HIDDEN) QUR.	•—*	67:19	QUR.
•—*	63:7	(HIDDEN) QUR.	•—*	67:20	QUR.
•—*	63:8	(HIDDEN) QUR.	•—*	67:21	QUR.
•—*	63:9	(HIDDEN) QUR.	•—*	67:22	QUR.
•—*	63:10	(HIDDEN) QUR.	•—*	67:23	QUR.
•—*	63:11	(HIDDEN) QUR.	•—*	67:24	QUR.
•—*	64:1	(HIDDEN) QUR.	•—*	67:25	QUR.
•—*	64:2	(HIDDEN) QUR.	•—*	67:26	QUR.
•—*	64:3	(HIDDEN) QUR.	•—*	67:27	QUR.
•—*	64:4	(HIDDEN) QUR.	•—*	67:28	QUR.
•—*	64:5	(HIDDEN) QUR.	•—*	67:29	QUR.
•—*	64:6	(HIDDEN) QUR.	•—*	67:30	QUR.
•—*	64:7	(HIDDEN) QUR.	•—*	68:1	nūn
•—*	64:8	(HIDDEN) QUR.	•—*	68:2	nūn
•—*	64:9	(HIDDEN) QUR.	•—*	68:3	nūn
•—*	64:10	(HIDDEN) QUR.	•—*	68:4	nūn
•—*	64:11	(HIDDEN) QUR.	•—*	68:5	nūn
•—*	64:12	(HIDDEN) QUR.	•—*	68:6	nūn
•—*	64:13	(HIDDEN) QUR.	•—*	68:7	nūn
•—*	64:14	(HIDDEN) QUR.	•—*	68:8	nūn
•—*	64:15	(HIDDEN) QUR.	•—*	68:9	nūn
•—*	64:16	(HIDDEN) QUR.	•—*	68:10	nūn

•—*	68:11	nūn	QUR.	•—••*	69:25	QUR.
•—*	68:12	nūn	QUR.	•—••*	69:26	QUR.
•—*	68:13	nūn	QUR.	•—••*	69:27	QUR.
•—*	68:14	nūn	QUR.	•—••*	69:28	QUR.
•—*	68:15	nūn	QUR.	•—••*	69:29	QUR.
•—*	68:16	nūn	QUR.	•(-)*	69:30	QUR.
•—*	68:17	nūn	QUR.	•(-)*	69:31	QUR.
•—*	68:18	nūn	QUR.	•(-)*	69:32	QUR.
•—*	68:19	nūn	QUR.	•—*	69:33	QUR.
•—*	68:20	nūn	QUR.	•—*	69:34	QUR.
•—*	68:21	nūn	QUR.	•—*	69:35	QUR.
•—*	68:22	nūn	QUR.	•—*	69:36	QUR.
•—*	68:23	nūn	QUR.	•—*	69:37	QUR.
•—*	68:24	nūn	QUR.	•—*	69:38	QUR.
•—*	68:25	nūn	QUR.	•—*	69:39	QUR.
•—*	68:26	nūn	QUR.	•—*	69:40	QUR.
•—*	68:27	nūn	QUR.	•—*	69:41	QUR.
•—*	68:28	nūn	QUR.	•—*	69:42	QUR.
•—*	68:29	nūn	QUR.	•—*	69:43	QUR.
•—*	68:30	nūn	QUR.	•—*	69:44	QUR.
•—*	68:31	nūn	QUR.	•—*	69:45	QUR.
•—*	68:32	nūn	QUR.	•—*	69:46	QUR.
•—*	68:33	nūn	QUR.	•—*	69:47	QUR.
•—*	68:34	nūn	QUR.	•—*	69:48	QUR.
•—*	68:35	nūn	QUR.	•—*	69:49	QUR.
•—*	68:36	nūn	QUR.	•—*	69:50	QUR.
•—*	68:37	nūn	QUR.	•—*	69:51	QUR.
•—*	68:38	nūn	QUR.	•—*	69:52	QUR.
•—*	68:39	nūn	QUR.	•—••*	70:1	QUR.
•—*	68:40	nūn	QUR.	•—••*	70:2	QUR.
•—*	68:41	nūn	QUR.	•—••*	70:3	QUR.
•—*	68:42	nūn	QUR.	•(-)*	70:4	QUR.
•—*	68:43	nūn	QUR.	•—*	70:5	QUR.
•—*	68:44	nūn	QUR.	•—*	70:6	QUR.
•—*	68:45	nūn	QUR.	•—*	70:7	QUR.
•—*	68:46	nūn	QUR.	•(-)*	70:8	QUR.
•—*	68:47	nūn	QUR.	•(-)*	70:9	QUR.
•—*	68:48	nūn	QUR.	•—*	70:10	QUR.
•—*	68:49	nūn	QUR.	•(-)*	70:11	QUR.
•—*	68:50	nūn	QUR.	•(-)*	70:12	QUR.
•—*	68:51	nūn	QUR.	•(-)*	70:13	QUR.
•—*	68:52	nūn	QUR.	•(-)*	70:14	QUR.
•(-)*	69:1		QUR.	•(-)*	70:15	QUR.
•(-)*	69:2		QUR.	•(-)*	70:16	QUR.
•(-)*	69:3		QUR.	•(-)*	70:17	QUR.
•—••*	69:4		QUR.	•/•*	70:18	QUR.
•—••*	69:5		QUR.	•—*	70:19	QUR.
•—••*	69:6		QUR.	•—*	70:20	QUR.
•—••*	69:7		QUR.	•—*	70:21	QUR.
•—••*	69:8		QUR.	•—*	70:22	QUR.
•—••*	69:9		QUR.	•—*	70:23	QUR.
•—••*	69:10		QUR.	•—*	70:24	QUR.
•—••*	69:11		QUR.	•—*	70:25	QUR.
•—••*	69:12		QUR.	•—*	70:26	QUR.
•—••*	69:13		QUR.	•—*	70:27	QUR.
•—••*	69:14		QUR.	•—*	70:28	QUR.
•—••*	69:15		QUR.	•—*	70:29	QUR.
•—••*	69:16		QUR.	•—*	70:30	QUR.
•—••*	69:17		QUR.	•—*	70:31	QUR.
•—••*	69:18		QUR.	•—*	70:32	QUR.
•—••*	69:19		QUR.	•—*	70:33	QUR.
•—••*	69:20		QUR.	•—*	70:34	QUR.
•—••*	69:21		QUR.	•—*	70:35	QUR.
•—••*	69:22		QUR.	•—*	70:36	QUR.
•—••*	69:23		QUR.	•—*	70:37	QUR.
•—••*	69:24		QUR.	•—*	70:38	QUR.

•—•*	70:39		QUR.	•—•*	73:5	[§]	QUR.
•—•*	70:40		QUR.	•—•*	73:6	[§]	QUR.
•—•*	70:41		QUR.	•—•*	73:7	[§]	QUR.
•—•*	70:42		QUR.	•—•*	73:8	[§]	QUR.
•—•*	70:43		QUR.	•—•*	73:9	[§]	QUR.
•—•*	70:44		QUR.	•—•*	73:10	[§]	QUR.
•—•*	71:1		QUR.	•—•*	73:11	[§]	QUR.
•—•*	71:2		QUR.	•—•*	73:12	[§]	QUR.
•—•*	71:3		QUR.	•—•*	73:13	[§]	QUR.
•—•*	71:4		QUR.	•—•*	73:14	[§]	QUR.
•—•*	71:5		QUR.	•—•*	73:15	[§]	QUR.
•—•*	71:6		QUR.	•—•*	73:16	[§]	QUR.
•—•*	71:7		QUR.	•—•*	73:17	[§]	QUR.
•—•*	71:8		QUR.	•—•*	73:18	[§]	QUR.
•—•*	71:9		QUR.	•—•*	73:19	[§]	QUR.
•—•*	71:10		QUR.	•—•*	73:20	[§]	QUR.
•—•*	71:11		QUR.	•(-)•*	74:1		QUR.
•—•*	71:12		QUR.	•(-)•*	74:2		QUR.
•—•*	71:13		QUR.	•(-)•*	74:3		QUR.
•—•*	71:14		QUR.	•(-)•*	74:4		QUR.
•—•*	71:15		QUR.	•(-)•*	74:5		QUR.
•—•*	71:16		QUR.	•(-)•*	74:6		QUR.
•—•*	71:17		QUR.	•(-)•*	74:7		QUR.
•—•*	71:18		QUR.	•—•*	74:8		QUR.
•—•*	71:19		QUR.	•—•*	74:9		QUR.
•—•*	71:20		QUR.	•—•*	74:10		QUR.
•—•*	71:21		QUR.	•—•*	74:11		QUR.
•—•*	71:22		QUR.	•—•*	74:12		QUR.
•(-)•*	71:23		QUR.	•—•*	74:13		QUR.
•—•*	71:24		QUR.	•—•*	74:14		QUR.
•—•*	71:25		QUR.	•—•*	74:15		QUR.
•—•*	71:26		QUR.	•—•*	74:16		QUR.
•—•*	71:27		QUR.	•—•*	74:17		QUR.
•—•*	71:28		QUR.	•(-)•*	74:18		QUR.
•(-)•*	72:1		QUR.	•(-)•*	74:19		QUR.
•(-)•*	72:2		QUR.	•(-)•*	74:20		QUR.
•(-)•*	72:3		QUR.	•(-)•*	74:21		QUR.
•(-)•*	72:4		QUR.	•(-)•*	74:22	[§]	QUR.
•(-)•*	72:5		QUR.	•(-)•*	74:23		QUR.
•(-)•*	72:6		QUR.	•(-)•*	74:24		QUR.
•(-)•*	72:7		QUR.	•(-)•*	74:25		QUR.
•(-)•*	72:8		QUR.	•(-)•*	74:26		QUR.
•(-)•*	72:9		QUR.	•(-)•*	74:27		QUR.
•(-)•*	72:10		QUR.	•(-)•*	74:28		QUR.
•(-)•*	72:11		QUR.	•(-)•*	74:29		QUR.
•(-)•*	72:12		QUR.	•(-)•*	74:30		QUR.
•(-)•*	72:13		QUR.	•(-)•*	74:31		QUR.
•(-)•*	72:14		QUR.	•(-)•*	74:32		QUR.
•(-)•*	72:15		QUR.	•(-)•*	74:33		QUR.
•(-)•*	72:16		QUR.	•(-)•*	74:34		QUR.
•(-)•*	72:17		QUR.	•(-)•*	74:35		QUR.
•(-)•*	72:18		QUR.	•(-)•*	74:36		QUR.
•(-)•*	72:19		QUR.	•(-)•*	74:37		QUR.
•(-)•*	72:20		QUR.	•—•*	74:38		QUR.
•(-)•*	72:21		QUR.	•—•*	74:39		QUR.
•(-)•*	72:22		QUR.	•—•*	74:40		QUR.
•(-)•*	72:23		QUR.	•—•*	74:41		QUR.
•(-)•*	72:24		QUR.	•(-)•*	74:42		QUR.
•(-)•*	72:25		QUR.	•—•*	74:43		QUR.
•(-)•*	72:26		QUR.	•—•*	74:44		QUR.
•(-)•*	72:27		QUR.	•—•*	74:45		QUR.
•(-)•*	72:28		QUR.	•—•*	74:46		QUR.
•(-)•*	73:1	[§]	QUR.	•—•*	74:47		QUR.
•—•*	73:2	[§]	QUR.	•—•*	74:48		QUR.
•—•*	73:3	[§]	QUR.	•—•*	74:49		QUR.
•—•*	73:4	[§]	QUR.	•(-)•*	74:50		QUR.

QUR.	•(-)•*	74:51	QUR.	•—•*	76:21	QUR.
QUR.	•(-)•*	74:52	QUR.	•—•*	76:22	QUR.
QUR.	•—•*	74:53	QUR.	•—•*	76:23	QUR.
QUR.	•(-)•*	74:54	QUR.	•—•*	76:24	QUR.
QUR.	•(-)•*	74:55	QUR.	•—•*	76:25	QUR.
QUR.	•(-)•*	74:56	QUR.	•—•*	76:26	QUR.
QUR.	•—•*	75:1	QUR.	•—•*	76:27	QUR.
QUR.	•—•*	75:2	QUR.	•—•*	76:28	QUR.
QUR.	•—•*	75:3	QUR.	•—•*	76:29	QUR.
QUR.	•—•*	75:4	QUR.	•—•*	76:30	QUR.
QUR.	•—•*	75:5	QUR.	•—•*	76:31	QUR.
QUR.	•—•*	75:6	QUR.	•(-)•*	77:1	QUR.
QUR.	•(-)•*	75:7	QUR.	•(-)•*	77:2	QUR.
QUR.	•(-)•*	75:8	QUR.	•(-)•*	77:3	QUR.
QUR.	•(-)•*	75:9	QUR.	•(-)•*	77:4	QUR.
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QUR.	•(-)•*	75:13	QUR.	•(-)•*	77:8	QUR.
QUR.	•—•*	75:14	QUR.	•(-)•*	77:9	QUR.
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QUR.	•—•*	75:17	QUR.	•(-)•*	77:12	QUR.
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QUR.	•—•*	75:19	QUR.	•(-)•*	77:14	QUR.
QUR.	•—•*	75:20	QUR.	•—•*	77:15	QUR.
QUR.	•—•*	75:21	QUR.	•—•*	77:16	QUR.
QUR.	•—•*	75:22	QUR.	•—•*	77:17	QUR.
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QUR.	•—•*	75:24	QUR.	•—•*	77:19	QUR.
QUR.	•—•*	75:25	QUR.	•—•*	77:20	QUR.
QUR.	•—•*	75:26	QUR.	•—•*	77:21	QUR.
QUR.	•—•*	75:27	QUR.	•—•*	77:22	QUR.
QUR.	•—•*	75:28	QUR.	•—•*	77:23	QUR.
QUR.	•—•*	75:29	QUR.	•—•*	77:24	QUR.
QUR.	•—•*	75:30	QUR.	•—•*	77:25	QUR.
QUR.	•(-)•*	75:31	QUR.	•—•*	77:26	QUR.
QUR.	•(-)•*	75:32	QUR.	•—•*	77:27	QUR.
QUR.	•(-)•*	75:33	QUR.	•—•*	77:28	QUR.
QUR.	•/•* <sup>2</sup>	75:34	QUR.	•—•*	77:29	QUR.
QUR.	•/•* <sup>2</sup>	75:35	QUR.	•(-)•*	77:30	QUR.
QUR.	•(-)•*	75:36	QUR.	•(-)•*	77:31	QUR.
QUR.	•(-)•*	75:37	QUR.	•(-)•*	77:32	QUR.
QUR.	•(-)•*	75:38	QUR.	•(-)•*	77:33	QUR.
QUR.	•(-)•*	75:39	QUR.	•—•*	77:34	QUR.
QUR.	•/•* <sup>2</sup>	75:40	QUR.	•—•*	77:35	QUR.
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QUR.	•—•*	76:2	QUR.	•—•*	77:37	QUR.
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QUR.	•—•*	76:19	QUR.	•—•*	78:4	QUR.
QUR.	•—•*	76:20	QUR.	•—•*	78:5	QUR.

•—•*	78:6	QUR.	•(-)•*	79:32	QUR.
•—•*	78:7	QUR.	•—•*	79:33	QUR.
•—•*	78:8	QUR.	•(-)•*	79:34	QUR.
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•(-)•*	79:5	QUR.	•(-)•*	80:25	QUR.
•—••*	79:6	QUR.	•(-)•*	80:26	QUR.
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•—••*	79:8	QUR.	•(-)•*	80:28	QUR.
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•—•*	79:23	QUR.	•(-)•*	81:1	QUR.
•(-)•*	79:24	QUR.	•(-)•*	81:2	QUR.
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•(-)•*	81:14	QUR.	•—•*	83:32	QUR.
•(-)•*	81:15	QUR.	•—•*	83:33	QUR.
•(-)•*	81:16	QUR.	•—•*	83:34	QUR.
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•—•*	81:19	QUR.	•(-)•*	84:1	QUR.
•—•*	81:20	QUR.	•(-)•*	84:2	QUR.
•—•*	81:21	QUR.	•(-)•*	84:3	QUR.
•—•*	81:22	QUR.	•(-)•*	84:4	QUR.
•—•*	81:23	QUR.	•(-)•*	84:5	QUR.
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•—•*	81:28	QUR.	•(-)•*	84:10	QUR.
•—•*	81:29	QUR.	•—•*	84:11	QUR.
•(-)•*	82:1	QUR.	•—•*	84:12	QUR.
•(-)•*	82:2	QUR.	•—•*	84:13	QUR.
•(-)•*	82:3	QUR.	•—•*	84:14	QUR.
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•(-)•*	82:5	QUR.	•(-)•*	84:16	QUR.
•—•*	82:6	QUR.	•(-)•*	84:17	QUR.
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•—•*	82:9	QUR.	•—•*	84:20	QUR.
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•—•*	82:11	QUR.	•—•*	84:22	QUR.
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•—•*	82:13	QUR.	•—•*	84:24	QUR.
•—•*	82:14	QUR.	•—•*	84:25	QUR.
•—•*	82:15	QUR.	•—•*	85:1	QUR.
•—•*	82:16	QUR.	•—•*	85:2	QUR.
•—•*	82:17	QUR.	•—•*	85:3	QUR.
•—•*	82:18	QUR.	•—•*	85:4	QUR.
•—•*	82:19	QUR.	•—•*	85:5	QUR.
•—•*	83:1	QUR.	•—•*	85:6	QUR.
•—•*	83:2	QUR.	•—•*	85:7	QUR.
•—•*	83:3	QUR.	•—•*	85:8	QUR.
•—•*	83:4	QUR.	•—•*	85:9	QUR.
•—•*	83:5	QUR.	•—•*	85:10	QUR.
•—•*	83:6	QUR.	•—•*	85:11	QUR.
•—•*	83:7	QUR.	•—•*	85:12	QUR.
•—•*	83:8	QUR.	•—•*	85:13	QUR.
•—•*	83:9	QUR.	•—•*	85:14	QUR.
•—•*	83:10	QUR.	•—•*	85:15	QUR.
•—•*	83:11	QUR.	•—•*	85:16	QUR.
•—•*	83:12	QUR.	•—•*	85:17	QUR.
•—•*	83:13	QUR.	•—•*	85:18	QUR.
•—•*	83:14	QUR.	•—•*	85:19	QUR.
•—•*	83:15	QUR.	•—•*	85:20	QUR.
•—•*	83:16	QUR.	•—•*	85:21	QUR.
•—•*	83:17	QUR.	•—•*	85:22	QUR.
•—•*	83:18	QUR.	•—••*	86:1	QUR.
•—•*	83:19	QUR.	•—••*	86:2	QUR.
•—•*	83:20	QUR.	•—••*	86:3	QUR.
•—•*	83:21	QUR.	•—••*	86:4	QUR.
•—•*	83:22	QUR.	•(-)•*	86:5	QUR.
•—•*	83:23	QUR.	•—••*	86:6	QUR.
•—•*	83:24	QUR.	•—••*	86:7	QUR.
•—•*	83:25	QUR.	•—••*	86:8	QUR.
•—•*	83:26	QUR.	•—••*	86:9	QUR.
•—•*	83:27	QUR.	•—••*	86:10	QUR.

•(-)•*	86:11	QUR.	•(-)•*	89:15	QUR.
•(-)•*	86:12	QUR.	•—•*	89:16	QUR.
•(-)•*	86:13	QUR.	•—•*	89:17	QUR.
•(-)•*	86:14	QUR.	•—•*	89:18	QUR.
•/•* <sup>2</sup>	86:15	QUR.	•(-)•*	89:19	QUR.
•/•* <sup>2</sup>	86:16	QUR.	•(-)•*	89:20	QUR.
•/•* <sup>2</sup>	86:17	QUR.	•(-)•*	89:21	QUR.
•(-)•*	87:1	QUR.	•(-)•*	89:22	QUR.
•(-)•*	87:2	QUR.	•(-)•*	89:23	QUR.
•(-)•*	87:3	QUR.	•—•*	89:24	QUR.
•(-)•*	87:4	QUR.	•(-)•*	89:25	QUR.
•(-)•*	87:5	QUR.	•(-)•*	89:26	QUR.
•(-)•*	87:6	QUR.	•(-)•*	89:27	QUR.
•(-)•*	87:7	QUR.	•(-)•*	89:28	QUR.
•(-)•*	87:8	QUR.	•—•*	89:29	QUR.
•(-)•*	87:9	QUR.	•(-)•*	89:30	QUR.
•(-)•*	87:10	QUR.	•(-)•*	90:1	QUR.
•(-)•*	87:11	QUR.	•(-)•*	90:2	QUR.
•(-)•*	87:12	QUR.	•(-)•*	90:3	QUR.
•(-)•*	87:13	QUR.	•(-)•*	90:4	QUR.
•(-)•*	87:14	QUR.	•(-)•*	90:5	QUR.
•(-)•*	87:15	QUR.	•(-)•*	90:6	QUR.
•(-)•*	87:16	QUR.	•(-)•*	90:7	QUR.
•(-)•*	87:17	QUR.	•/•* <sup>2</sup>	90:8	QUR.
•—•*	87:18	QUR.	•/•* <sup>2</sup>	90:9	QUR.
•—•*	87:19	QUR.	•/•* <sup>2</sup>	90:10	QUR.
•—••*	88:1	QUR.	•(-)•*	90:11	QUR.
•—••*	88:2	QUR.	•(-)•*	90:12	QUR.
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•—••*	88:4	QUR.	•(-)•*	90:14	QUR.
•—••*	88:5	QUR.	•(-)•*	90:15	QUR.
•—•*	88:6	QUR.	•(-)•*	90:16	QUR.
•—•*	88:7	QUR.	•(-)•*	90:17	QUR.
•—••*	88:8	QUR.	•(-)•*	90:18	QUR.
•—••*	88:9	QUR.	•(-)•*	90:19	QUR.
•—••*	88:10	QUR.	•(-)•*	90:20	QUR.
•—••*	88:11	QUR.	•(-)•*	91:1	QUR.
•—••*	88:12	QUR.	•(-)•*	91:2	QUR.
•—•*	88:13	QUR.	•(-)•*	91:3	QUR.
•—•*	88:14	QUR.	•(-)•*	91:4	QUR.
•—•*	88:15	QUR.	•(-)•*	91:5	QUR.
•—•*	88:16	QUR.	•(-)•*	91:6	QUR.
•(-)•*	88:17	QUR.	•(-)•*	91:7	QUR.
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•(-)•*	88:19	QUR.	•(-)•*	91:9	QUR.
•(-)•*	88:20	QUR.	•(-)•*	91:10	QUR.
•(-)•*	88:21	QUR.	•(-)•*	91:11	QUR.
•(-)•*	88:22	QUR.	•(-)•*	91:12	QUR.
•(-)•*	88:23	QUR.	•(-)•*	91:13	QUR.
•(-)•*	88:24	QUR.	•(-)•*	91:14	QUR.
•—•*	88:25	QUR.	•(-)•*	91:15	QUR.
•—•*	88:26	QUR.	•(-)•*	92:1	QUR.
•(-)•*	89:1	QUR.	•(-)•*	92:2	QUR.
•(-)•*	89:2	QUR.	•(-)•*	92:3	QUR.
•(-)•*	89:3	QUR.	•(-)•*	92:4	QUR.
•(-)•*	89:4	QUR.	•(-)•*	92:5	QUR.
•(-)•*	89:5	QUR.	•(-)•*	92:6	QUR.
•—•*	89:6	QUR.	•(-)•*	92:7	QUR.
•—•*	89:7	QUR.	•(-)•*	92:8	QUR.
•—•*	89:8	QUR.	•(-)•*	92:9	QUR.
•—•*	89:9	QUR.	•(-)•*	92:10	QUR.
•—•*	89:10	QUR.	•(-)•*	92:11	QUR.
•—•*	89:11	QUR.	•(-)•*	92:12	QUR.
•—•*	89:12	QUR.	•—•*	92:13	QUR.
•—•*	89:13	QUR.	•(-)•*	92:14	QUR.
•—•*	89:14	QUR.	•(-)•*	92:15	QUR.

•(-)•*	92:16	QUR.	•—•*	99:2	QUR.
•(-)•*	92:17	QUR.	•—•*	99:3	QUR.
•(-)•*	92:18	QUR.	•—•*	99:4	QUR.
•(-)•*	92:19	QUR.	•/•* <sup>2</sup>	99:5	QUR.
•(-)•*	92:20	QUR.	•—•*	99:6	QUR.
•(-)•*	92:21	QUR.	•(-)•*	99:7	QUR.
•(-)•*	93:1	QUR.	•(-)•*	99:8	QUR.
•(-)•*	93:2	QUR.	•(-)•*	100:1	QUR.
•(-)•*	93:3	QUR.	•(-)•*	100:2	QUR.
•—•*	93:4	QUR.	•(-)•*	100:3	QUR.
•(-)•*	93:5	QUR.	•(-)•*	100:4	QUR.
•—•*	93:6	QUR.	•(-)•*	100:5	QUR.
•(-)•*	93:7	QUR.	•—•*	100:6	QUR.
•(-)•*	93:8	QUR.	•—•*	100:7	QUR.
•(-)•*	93:9	QUR.	•—•*	100:8	QUR.
•(-)•*	93:10	QUR.	•—•*	100:9	QUR.
•(-)•*	93:11	QUR.	•—•*	100:10	QUR.
•(-)•*	94:1	QUR.	•—•*	100:11	QUR.
•(-)•*	94:2	QUR.	•—••*	101:1	QUR.
•(-)•*	94:3	QUR.	•—••*	101:2	QUR.
•(-)•*	94:4	QUR.	•—••*	101:3	QUR.
•(-)•*	94:5	QUR.	•—•*	101:4	QUR.
•(-)•*	94:6	QUR.	•—•*	101:5	QUR.
•(-)•*	94:7	QUR.	•—•*	101:6	QUR.
•(-)•*	94:8	QUR.	•—••*	101:7	QUR.
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•—•*	95:2	QUR.	•—••*	101:9	QUR.
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•—•*	95:4	QUR.	•—••*	101:11	QUR.
•—•*	95:5	QUR.	•—••*	102:1	QUR.
•—•*	95:6	QUR.	•—••*	102:2	QUR.
•—•*	95:7	QUR.	•—•*	102:3	QUR.
•—•*	95:8	QUR.	•—•*	102:4	QUR.
•(-)•*	96:1	QUR.	•—•*	102:5	QUR.
•(-)•*	96:2	QUR.	•—•*	102:6	QUR.
•(-)•*	96:3	QUR.	•—•*	102:7	QUR.
•(-)•*	96:4	QUR.	•—•*	102:8	QUR.
•(-)•*	96:5	QUR.	•(-)•*	103:1	QUR.
•(-)•*	96:6	QUR.	•(-)•*	103:2	QUR.
•(-)•*	96:7	QUR.	•(-)•*	103:3	QUR.
•(-)•*	96:8	QUR.	•(-)•*	104:1	QUR.
•(-)•*	96:9	QUR.	•(-)•*	104:2	QUR.
•(-)•*	96:10	QUR.	•(-)•*	104:3	QUR.
•(-)•*	96:11	QUR.	•(-)•*	104:4	QUR.
•(-)•*	96:12	QUR.	•(-)•*	104:5	QUR.
•(-)•*	96:13	QUR.	•(-)•*	104:6	QUR.
•(-)•*	96:14	QUR.	•(-)•*	104:7	QUR.
•—••*	96:15	QUR.	•(-)•*	104:8	QUR.
•—••*	96:16	QUR.	•(-)•*	104:9	QUR.
•—••*	96:17	QUR.	•—•*	105:1	QUR.
•—••*	96:18	QUR.	•—•*	105:2	QUR.
•(-)•*	96:19	QUR.	•—•*	105:3	QUR.
•(-)•*	97:1	QUR.	•—•*	105:4	QUR.
•(-)•*	97:2	QUR.	•—•*	105:5	QUR.
•(-)•*	97:3	QUR.	•/•* <sup>2</sup>	106:1	QUR.
•(-)•*	97:4	QUR.	•/•* <sup>2</sup>	106:2	QUR.
•(-)•*	97:5	QUR.	•/•* <sup>2</sup>	106:3	QUR.
•(-)•*	98:1	QUR.	•/•* <sup>2</sup>	106:4	QUR.
•(-)•*	98:2	QUR.	•—•*	107:1	QUR.
•(-)•*	98:3	QUR.	•—•*	107:2	QUR.
•(-)•*	98:4	QUR.	•—•*	107:3	QUR.
•(-)•*	98:5	QUR.	•—•*	107:4	QUR.
•(-)•*	98:6	QUR.	•—•*	107:5	QUR.
•(-)•*	98:7	QUR.	•—•*	107:6	QUR.
•(-)•*	98:8	QUR.	•—•*	107:7	QUR.
•—•*	99:1	QUR.	•(-)•*	108:1	QUR.

•(-)*	108:2	QUR.
•(-)*	108:3	QUR.
•-*	109:1	QUR.
•-*	109:2	QUR.
•(-)*	109:3	QUR.
•(-)*	109:4	QUR.
•(-)*	109:5	QUR.
•-*	109:6	QUR.
•(-)*	110:1	QUR.
•-*	110:2	QUR.
•-*	110:3	QUR.
•(-)*	111:1	QUR.
•(-)*	111:2	QUR.
•(-)*	111:3	QUR.
•(-)*	111:4	QUR.
•(-)*	111:5	QUR.
•(-)*	112:1	QUR.
•(-)*	112:2	QUR.
•-••*	112:3	QUR.
•(-)*	112:4	QUR.
•(-)*	113:1	QUR.
•(-)*	113:2	QUR.
•(-)*	113:3	QUR.
•(-)*	113:4	QUR.
•(-)*	113:5	QUR.
•-*	114:1	QUR.
•-*	114:2	QUR.
•-*	114:3	QUR.
•-*	114:4	QUR.
•-*	114:5	QUR.
•-*	114:6	QUR.

*Solution to the  
Mysterious Letters of the Qur'an*

And this Qur'an is not such as could be invented by other than God; but it is a confirmation of what is before it, and an exposition of the Writ about which there is no doubt, from the Lord of All Creation.

(10:37)

*The Qur'an: A Complete Revelation*

# Background to the Solution

## Introduction

Twenty-nine chapters of the Qur'an begin with certain letters the meanings of which have eluded Muslims for over 1,400 years. They are referred to in Arabic by the term *al ḥurūf al muqatta'āt* (*the cut or disjointed letters*), and tend to be referred to as *the mysterious letters* in English. I use the terms *al ḥurūf al muqatta'āt* and *the mysterious letters* interchangeably in my presentation of this subject.

I offer in the Solution which follows a cogent, consistent and compelling explanation both of the meanings of these letters and of their operation in the Qur'an.

Before we go further, I should say something about the word Solution. This presentation comprises the application of an organic, pan-textual hermeneutic, one which first identifies and then leverages the incidence of textual phenomena in order to demonstrate the architecture of *the mysterious letters* beyond a reasonable doubt. That is not what one means by the solution to a problem of arithmetic, of course, where one applies agreed patterns and principles in order to produce an answer which can then be assessed on the basis of established conventions. So while Solution may be an imperfect term in the present context, I use it as shorthand for what I mean by it.

If a solution to *the mysterious letters* were susceptible to the type of facile summary people today expect every topic worth knowing to submit to, this enigma would have been resolved long ago. But it isn't. It is difficult. It has eluded men for so long precisely because it is difficult. And while I will consider any completed examples of how this Solution may be explained more simply than I have done, what follows is the best of which I am capable at this time, and that is all we have.

Thus, while very effort has been made to present this Solution in as simple a form as the material will allow, it does require both attention to follow, and, should one choose to, effort and some basic knowledge to verify.<sup>1</sup> But it does not require specialist knowledge, and apprehension of its contents is within the capabilities of anyone prepared to apply himself to them.

A full treatment of this subject requires inclusion of an overview of those theories on *al ḥurūf al muqatta'āt* which pre-date this Solution. Such is provided in the addenda section to this presentation. However, the short version is, as alluded to above, that the Traditionalist Muslim does not know what *the mysterious letters* mean. In general, his dogma is that

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<sup>1</sup> At the very least, the ability to run text-string searches on the Qur'an in the Arabic language.

God alone knows what they mean, and any attempt to understand them is impossible, presumptuous, or blasphemous — or some combination of all three.

I am temperamentally disinclined to believe that a message from God — one which itself challenges the reader to reason<sup>2</sup> — would frustrate all attempts to understand certain portions of itself, which is why I have presumed to risk the accusation of blasphemy and attempt the impossible: to understand *al ḥurūf al muqatta'āt*.

## A summary of my works

This Solution is presented in support of my existing publications. Those works, when taken together with this Solution, provide the basis for my principal project, and I supply a summary below for those encountering my output for the first time.

*The Qur'an: A Complete Revelation* is a full translation of the Qur'an, one which operates without reliance upon extraneous sources and those subsequent cultures regarded as Islamic. While not its primary goal, one result of this work is to illustrate where and how the religion which claims the Qur'an as its foundational scripture is at unambiguous odds with that scripture. This work comprises a full translation of the Arabic into English supported by a large body of related analysis. Quotes from the Qur'an in translation below are from *The Qur'an: A Complete Revelation*, but the Solution is in no way dependent upon the particulars of that translation.

*The God Protocol* identifies that mechanism in the Qur'an by which miscreant ruling elites of the past were made accountable before God and applies the same principle to the worldwide ruling elite of today. The application of that mechanism is the object to which all other ends have been bent, including the work which underpins *The Qur'an: A Complete Revelation* and this Solution.

## This project: a short history

This segment presents something of my personal history as relates to this project. It may be of interest to some, although it is not required for what follows.

I entered university only after spending seven years after leaving school at sixteen in a smorgasbord of manual and service jobs. My academic background includes a degree in Russian Language and Literature. My professional life began in language teaching, but I

<sup>2</sup> I offer the following verses as a sample in this regard: 2:44, 2:73, 2:76, 2:164, 2:170, 2:171, 2:242, 3:65, 3:118, 5:58, 5:103, 6:32, 6:151, 7:169, 8:22, 10:16, 10:42, 10:100, 11:51, 12:2, 12:109, 13:4, 16:12, 16:67, 21:10, 21:67, 22:46, 23:80, 24:61, 25:44, 26:28, 28:60, 29:35, 29:63, 30:24, 30:28, 36:62, 36:68, 37:138, 39:43, 40:67, 43:3, 45:5, 49:4, 52:32, 57:17, 59:14, 67:10.

quickly moved into translation, and from translation into technical and financial marketing, copywriting, media training, and then into print and radio journalism. At the peak of this trajectory, I was a director in the largest Russian strategic communications company and personally responsible for the international public relations of the president of a Russian company which, at that time, employed over a million people. I managed seven-figure dollar budgets annually. And I travelled internationally several times a month as a function of that role, only ever flying business-class and staying at the best hotels.

But I felt strongly that there was something else I should be doing — not a job, but a mission. And that feeling would not be quieted by the blandishments of a good salary and high-status profession.

The result is the project introduced above.

I took the decision to detach myself from the demands of the career I had created, at least for a few years, and attend instead to the demands of that feeling that would not let me go.

Western universities are all but discredited in my view. Rather than being places of learning and committed to an unfettered quest for truth, they are become debt-creation centres committed to the universalisation of the current orthodoxy of delusion, perversion, mediocrity and conformity. And as such, they would not be conducive to the paradigm-challenging research I envisaged.

I therefore spent more than two years on a punishing schedule to produce the first draft of my work *The Qur'an: A Complete Revelation*, funded out of personal savings, and with only modest additional income originating in a role as an occasional freelance op-ed contributor to Russia Today.

Over time, I became cognisant that publication of my work, when it came, would be tantamount to career suicide; that is: there would be no way back to the comfy leather seats of expenses-paid business-class flights and the smiles of well-groomed air hostesses for me. All companies which intend to invest in a key hire routinely conduct background checks. If one has published a work which challenges the world's 1.8 billion Muslims' understanding of the book they claim as their foundational scripture, Human Resources will become aware of that fact early on in any hiring process. Corporations care about their image, and they tend to view candidates with a zero chance of attracting death threats or mysterious packages to their offices more favourably than the alternative.

Thus, as a result of publication of my early output, I became definitively and irredeemably unemployable, at least by Western corporations — a situation which is not now as regrettable as it once seemed.

I had been working to that point in a bubble, albeit one of my own choosing. The object now was to soft-release my work (to use an IT term) — to use it "to poke life" as Steve Jobs

once put it — and thereby provoke responses that would challenge, test and refine my thinking, since I had no other crucible.

The first release was an e-book edition of *The Qur'an: A Complete Revelation* early in 2016.<sup>3</sup>

In that edition I stated frankly that I did not know what *the mysterious letters* mean. Having tried and failed to decipher them on more than one occasion, I had made peace with the fact that I would have to proceed without an answer to this enduring enigma.

Certainly, publication drew some attention of the undesirable type I had anticipated, but it also garnered some genuine support, including financial. This came in the form of donations from private individuals; these grew over time to pick up the slack of my own savings which, by that time, were gone.

As I was approaching the end of the process of correcting the text prior to the first “rough” hard-copy release of *The Qur'an: A Complete Revelation* in mid-2017, I was privileged to gain the beginnings of a cohesive understanding of the meaning of *the mysterious letters* in response to prayer, and I published my first attempt at a solution at that time.<sup>4</sup>

Over the intervening period, I have — again, thanks in large part to those individuals who have backed me on the basis of the early releases of *The Qur'an: A Complete Revelation* — been privileged to be able to complete the equally demanding task of bringing that work to its present form.<sup>5</sup> My guiding objective since I embarked on this journey has been, as indicated, to identify and summarise the method the Qur'an contains by which tyranny is overthrown, to the end of applying the same principle in the present context. That method is outlined in *The God Protocol*, and I regard this Solution as an authentication of the premises underpinning that work.

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Corrected editions of *The Qur'an: A Complete Revelation* and *The God Protocol* were released in mid-2022 in tandem with release of the present book: *The Mysterious Letters of the Qur'an: A Complete Solution*.

The present book comprises the totality of my efforts in the direction of a solution to *the mysterious letters* now developed to completion, improved by better editing and layout, and prefaced by *Framework for Qur'anic Methods of Exegesis*.

<sup>3</sup> While I intended to produce physical books downstream, I was primarily interested in making my work as widely available as possible, and early on decided that all my output connected with this project would be made available in an electronic format of some kind at no charge — a policy which holds to this day.

<sup>4</sup> While my original analysis of *al hurūf al muqatta'āt* is confirmed here to be correct in several key parts, it was wrong in others, and it entirely missed more than one crucial dimension. It is possible that those with a historical interest in my process will compare that version with this in order to see where I was wrong there and what breakthroughs followed.

<sup>5</sup> *Solution to the Mysterious Letters of the Qur'an* replaces those iterations of the same Solution which appeared as Article II in the appendix of previous editions of *The Qur'an: A Complete Revelation* and the first edition of *The God Protocol*.

With these works now brought to the best condition of which I am capable, and having executed on the substance of *the God protocol*, I consider the project I began eight years ago to be complete.

## The Solution to the mysterious letters

The Solution which follows is cohesive, consistent and intellectually rewarding. But it is not something one can summarise in a few words.

Attainment of a satisfactory explanation of *the mysterious letters* defeated the best minds of the Islamic world over the course of fourteen centuries; it is hoped that one will allow that it might require concentration and application to follow their explanation now that we have one. However, these factors being present, a full understanding of *the mysterious letters* may be gained in a few hours by the diligent student; and once gained, that student's engagement with, and appreciation of, the Qur'an will be greatly enhanced.

I allow that what follows might be explained using a system of terminology and a logical progression simpler and superior to what I have used here. I can only say that I have tried several, and this is the least complicated of the options I was able to devise.

I do not imagine that this Solution cannot be expanded upon and improved. However, I believe that the core pieces are in place — the framework, as it were — upon which new layers of detail and nuance may be added.<sup>6</sup>

## Notes on process

My translation of the Qur'an, *The Qur'an: A Complete Revelation*, is largely the function of a hermeneutic system I developed, and then refined, which regards the text of the Qur'an as complete, and which disregards the Traditionalist's voluminous extra-Qur'anic literature entirely. This undertaking engendered an iterative process of textual engagement, and that habit has become ingrained in me to the point of reflex.

By *iterative process of textual engagement* I mean that when investigating any topic — be it the meaning of a particular word, or of particular usage — I am accustomed to make a number of passes across the entire text, checking every instance of a word, expression or root to draw in data and build up a picture on that basis.

<sup>6</sup> This Solution was materially complete and published before I gained the insights which grew into the presentation now entitled *Framework for Qur'anic Methods of Exegesis*.

This process may be likened to that of a deep-sea trawler when compared to that of a man with a spear trying to catch fish from the shore. The spear-fisher has one spear and may bag one fish at a time: if he hits something and it sticks to his spear he has made a catch. My hermeneutic process is fundamentally different: my nets suck into them and retain everything in their path greater than the gauge of the nets I have cast; when I have hauled the nets onto the deck of my vessel, I sort through the result according to set criteria, and it is only when that process is to some degree complete that I can think in terms of a catch.

At that point, having amassed my source material, I then sort through it and assess it further according to refined criteria.

I have performed this process countless thousands of times researching and developing the contents which underpin *The Qur'an: A Complete Revelation* and *The God Protocol*.

I term this process *pan-textual analysis*. And it was natural for me to employ something of the same process in my engagement with *the mysterious letters*, since habits acquired over countless repetitions in one context seek to express themselves in others.

Thus, the hermeneutic tool of pan-textual analysis served as a method by which it was possible to verify and shape the thinking which informs this Solution.

But the thinking which informs this Solution did not originate in that method.

I appreciate that some highly analytical people will not find what I am about to say satisfactory to them, but the fact is that I cannot provide them with a linear, step-by-step description of that process of thinking which informs this analysis. I simply spent days on end considering the symbols which comprise *the mysterious letters* both in their immediate contexts and as found across the text as a whole, until the pieces of the Solution which follows formed, bit by bit, somewhere within the tangle of my mind.

Though underpinned by a combination of data-collation and analysis, my process was driven by what is essentially a waking dream-state. This is me in a sailing dinghy catching the winds of intuition upon the sea of what facts are known in the hope of reaching the next port of call, while remaining generally unsure of the specifics of that destination. By catching those winds I eventually reach an inlet where I can weigh anchor. At that point I update my maps on the basis of the last completed leg of the journey, and recalibrate what I think I know about what the final destination might be. And then, after some rest and a good long walk, I embark on the next stage of the voyage.

I do not myself understand the mechanics which drive this process. But if you have ever seen an image in a Magic Eye picture reveal itself to you then you can understand how certain shifts in perspective make all the difference. In any case, what I have described is what I am referring to when I say that I am thinking deeply about something. I know that it works, but why and how it works is not something I can explain.

Since I arrived at this Solution largely by a mechanism I myself do not understand, I hope the reader will excuse the fact that I cannot walk him through my process as a logical series of plot points. What I do here is present my findings — the output of my total process.

I describe in this work the patterns I have observed that *the mysterious letters* conform to within the mechanics of the Qur'an as a whole, and show how they fit together into a cogent and compelling structure.

## Notes on logic

Most of us are not professional logicians. But we all use logic of different types to some degree; we could not operate otherwise.

I, too, am not a professional logician. But my work with *the mysterious letters* has required me to think a little more deeply about logic than would otherwise have been the case. By briefly summarising some of the basic concepts I have myself had to learn, I hope better to prepare the reader to engage with the presentation which follows.

As I said above: we all use logic. But what we mean by the term typically depends to some extent on who we are and what our background is. A mathematician working from first principles to final conclusions will have one understanding of the term. A computer programmer working with nested loops in a stream of code will have another. And a psychologist picking apart the emotions of a disaffected teenager will have yet another.

In each case, logic is employed to describe and define processes and to assess the correctness or otherwise of conclusions. But the nature of that logic will not be the same in each case.

Typically, when a logician speaks about logic, he tends to have in view a particular strain of logic known as *deductive reasoning*. This type of logic consists of an argument comprising premises and a conclusion.

The classic example of an argument using deductive reasoning which leads to a correct conclusion is:

- All men are mortal [first premise];
- Socrates is a man [second premise];
- Therefore, Socrates is mortal [conclusion].

An example of an argument using deductive reasoning leading to an erroneous conclusion would be:

- Nothing is better than love [first premise];
- A bowl of pea soup is better than nothing [second premise];
- Therefore, pea soup is better than love [conclusion].

Accordingly, deductive arguments are evaluated in terms of their validity and soundness, the details of which need not detain us here.

However, there is a second general type of reasoning. This can, broadly speaking, be termed *inductive reasoning*.

We can characterise inductive reasoning as a method of reasoning in which we work backwards from what is evident to make suppositions with varying degrees of confidence about what is happening, has happened, or will happen.

This type of structured inference is the area of reason to which I appeal in this presentation.

It is true that this type of reasoning does not produce neat syllogisms susceptible to logical certainty in particular circumstances as in the deductive method. But it is the type of reasoning we use in real life: it forms a cornerstone of the modern scientific method; we used it when we first learned to speak; we use it when assessing evidence on jury service; we use it when making a judgment on whether the sun will come up in the morning.

## Notes on approach

My eventual arrival at an understanding of *the mysterious letters* which was — further processes of refinement notwithstanding — *correct* (in the sense that I use that term), created two new problems for me. These problems were both unexpected and, in the event, as challenging as the one I knew I had solved.

They were, firstly, *how to explain what I now understood to other people* and, — given that I was able to solve that problem — secondly, *how to provide a reason for other people to follow that explanation*.

The solution to the second problem is found as *Framework for Qur'anic Methods of Exegesis*.

The first problem can be compared to a requirement to demonstrate that a seemingly random set of strips made up of black and white squares, in fact, forms a three-dimensional crossword which fits together by means of interlocking parts, like a Chinese puzzle. What one has to do is to assemble that puzzle, methodically and by stages, to the point where a perfect cube comprising black-and-white crossword schematics on all six sides results, then, both to infer the questions for that three-dimensional crossword and provide the answers to those questions while demonstrating convincingly both that what one is doing

is correct and that the mechanism of the Chinese puzzle works as one says it does — and to present all this to someone who has never seen a crossword or a Chinese puzzle before.

Moreover, this must be achieved in a way which does not send the reader to sleep.

This problem being what it is, portions of my analysis defy two-dimensional sequential description, and I have done my best to help the reader trace connected and interlocking parts of the whole by supplying references to segments of the presentation where related portions of the puzzle are laid out.

I also state certain points more than once in the course of the analysis. While I recognise that some will instantly pick up and remember every concept as we proceed (and will therefore find my occasional reinforcing of particular concepts redundant), I believe such people will be in the minority, and I have attempted to make these findings accessible to as broad a swathe of readers as possible, even at the risk of irritating a few.

Finally, I will repeat here what is stated in the Preface: the analyses which follow are, of necessity, not only written in a manner which is formulaic and highly structured (bound as I am to use terminology consistently), they are also studded with bullet points and punctuated by summaries. While the result is, perhaps, a victory of martial order over literary style, the approach taken here is the one best suited to the task in hand.

## Falsifiability

It is common among academics and others who pride themselves on intellectual achievements, real or imagined, to belittle the work of those they fear may have surpassed them, either by damning them with faint praise or by dismissing their work as “unfalsifiable”.

One can do little about the tactic of faint praise other than to ask oneself if those who thus damn one are right in their lack of enthusiasm for one's results. If they are, then one should improve the quality of one's work or modify or abandon one's claim. And if they are wrong, then one must put their response down to the usual human factors.

The charge of “unfalsifiability” is different.

This is essentially the idea that what is asserted is not valid because there is no way to prove it wrong. It is something like an accusation of circular reasoning or assumed conclusions: all one has done (it is claimed) is to create a theory which is right because it is right. If there exists no circumstance in which it could be shown to be wrong then it cannot be claimed to be right.

While used also as a stock put-down, the principle itself is a useful guard both against wrong thinking and against dogma disguised as right thinking.

Here I make the following claims:

1. **This Solution is consistent with the broader text.** By this, I mean that the phenomena I identify in the text and which provide the leverage points by which this Solution demonstrates the operation of *the mysterious letters* occur in the text only in those places identified within this Solution.
2. **This Solution is consistent with the local text.** There is no adjustment either to what we term the opening contexts cited in this Solution or to the components of *the mysterious letters* themselves as found on the page.<sup>7</sup>
3. **This Solution is comprehensive.** On the basis of the incidence of the leverage points identified here, this Solution shows every instance of *the mysterious letters* to participate in a single integrated, interlocking structure.
4. **This Solution meets the standard of reasonable proof.** In a court of law, a jury must decide whether the evidence presented to it bears the interpretation put upon that evidence beyond a reasonable doubt; given the incidence of the textual phenomena presented as evidence here, I claim that the interpretation put upon that evidence — whatever imperfections may attach to my presentation of that evidence — is the only reasonable one.

I will regard this Solution as “falsified”, surpassed or discredited if:

- A materially different solution is presented which both conforms to those statements presented in bold at points 1 through to 4 above and is convincing beyond a reasonable doubt to an extent superior to that attained here; or if
- The leverage points identified in this Solution are shown to have been misused (i.e. if the results are shown to depend upon a lack of transparency in either the incidence or type of textual phenomena which this Solution leverages).

I will not regard this Solution as “falsified”, surpassed or discredited on the basis of subjective opinions or personal judgments upon it which do not meet either point above.

I consider that uninformed or incoherent addenda to this Solution by others neither imply a refutation nor necessarily warrant a response.

One is forced to add, given the generalised tendency towards solipsism, delusion, entitlement and sloth, that failure or refusal to apply oneself to this presentation does not imply a refutation of any kind.

I accept that this Solution may be added to, developed, or systematised further by others.

I also think it would benefit from analysis by a statistician to assess mathematically what level of probability attaches to its conclusions. Data of that kind would, I think, provide some interesting numbers to consider.

## Assessing the Solution

In considering what follows one should ask himself whether this Solution, whatever my deficiencies in conveying it may be, is correct beyond a reasonable doubt. If it is, then certain things follow, some of which are touched upon in the Conclusion.

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My own assessment is that what follows is correct beyond a reasonable doubt. And on that basis, I regard it as the solution to that 1,400 year-old enigma embedded within the sacred scripture given by God to Prophet Muḥammad as a message for all mankind.

Though my feeling for what I have uncovered runs deep, sentiment has no place here. I can serve best by presenting what follows without subjecting the reader to my personal enthusiasms, and by allowing the results to speak for themselves.

<sup>7</sup> I allude here to Rashad Khalifa's model predicated on the number nineteen. In order to extract what he needs from the available options he changes ن to نو.

## Overview of the Solution

This section is intended to provide initial acquaintance with the concepts the Solution contains and to be a resource for later reference. The concepts themselves will become clear with the application of concrete examples.

This presentation aims to use terminology consistently. Certain key terms are emphasised in the text by means of bold or italics, while certain important or recurring features in the argument may be in italics or underlined. These conventions are used from this point forward. And while a full list of all Arabic letters in all forms with English transliteration is found in the addenda section, no knowledge of Arabic letters is needed to follow this presentation.

We use indented notes to supply some items of related interest within the main presentation, while footnotes supply the rest.

### 1. The mysterious letters as symbols

Fourteen Arabic letters participate in *the mysterious letters*. In my initial process of investigation, I thought it might be possible — having noted the correspondences between Arabic and Hebrew letters — to discern meaningful relationships between those letters and certain esoteric traditions.

Ultimately, this line of enquiry proved fruitless. But it yielded one interesting outcome: it led me to consider *the mysterious letters* not as letters *per se*, but as **symbols** — i.e. as visual entities representative of some other data.

A requisite characteristic of a **symbol** is that it be recognisable. And for a **symbol** to be recognisable as such, it must be visually distinct (i.e. distinguishable) from any other **symbol**.

If one sets out the constituent letters of Arabic in the alphabetical order favoured today, even one with no knowledge of Arabic will see that certain basic shapes repeat, and are to some degree grouped together:

ا	ب	ت	ث	ج	ح	خ
د	ذ	ر	ز	س	ش	ص
ك	ل	م	ن	ه	و	ي
ض	ط	ظ	ع	غ	ف	ق

If we set out the same alphabet as below, even one with no understanding of the Arabic alphabet will appreciate that letters have been grouped according to visually similar characteristics where such exist and left singly where they do not.<sup>1</sup>

ا	ك					
ب	ل	ن	ت	ث	ب	
	م	ح	خ	ج		
	س	ش	ه			
	ص	ض	ر	ز	ذ	د
	ع	غ	ط	ظ		
	ي	ق	ف	و		

I invite the reader now to consider the following in the light of what precedes:

<sup>1</sup> We address the cases of *kāf* / ك and *lām* / ل below.

ا	ك
ن	ل
ح	م
ه	س
ر	ص
ط	ع
ق	ي

The list above, then, comprises the fourteen letters which feature in *al ḥurūf al muqatta'āt*.

In no case is any letter which contributes to *the mysterious letters* found more than once in any single visually-connected group. Moreover, a single representative from each visually-distinct group is present.

This observation indicated to me that visual distinction is implicit in *the mysterious letters*, from which fact it follows that *the mysterious letters* must, as we have touched upon above, be **symbols**; that is: they must indicate **values** beyond those which attach to them as letters.

**Note:** those with knowledge of Arabic letters may discern a discrepancy in the cases of *kāf* / ك and *lām* / ل and feel that since these two letters are materially the same when written separately, they should therefore be grouped together. The reasons why this is not the case follow:

Firstly, the internal qualities of these two letters are inherently different since *kāf* / ك and *lām* / ل behave differently to each other in initial and medial positions; secondly, neither occurs singly or in final position (i.e. in those positions in which they do look similar) in *the mysterious letters*. Thus — within the context of *the mysterious letters* — they are correctly regarded as members of different visual groups.

A further point may be raised with regard to و / wāw: since this letter behaves in initial and medial positions unlike either ف / fā or ق / qāf (since و / wāw does not merge with the letter which follows whereas both ف / fā and ق / qāf do), why is it not listed separately from ف / fā and ق / qāf despite the three letters' visual similarities when written separately?

The answer in this case is the inverse of the one previous: the visual element in this group which occurs in the mysterious letters is ق / qāf — and that letter occurs only singly or in final position (i.e. in positions in which — were و / wāw to be found within *the mysterious letters* — it would operate identically visually). Thus — within the framework of *the mysterious letters* — و / wāw, ف / fā and ق / qāf are correctly regarded as members of the same visual group.<sup>2</sup>

A **symbol**, then, represents or stands for something else. And this, as we shall see, is what *the mysterious letters* do.

## 2. Core concepts

We have considered the letters which comprise *al ḥurūf al muqatta'āt* as **symbols**; that is, as representative of some **value** other than that which pertains to them normally as letters.

The next key point — which we describe in short here and in full over the course of this presentation — is that *al ḥurūf al muqatta'āt* comprise a *sequence* of **instances**: a single architecture which overlays the Qur'an from beginning to end.

The term **instance** refers to one of those thirty cases in which *the mysterious letters* feature in the Qur'an. Together, all **instances** comprise three **sets**. I term these the **Writ Set**, the **Remembrance Set** and the **Qur'an Set**.

The **Writ Set** and the **Remembrance Set** comprise **instances** which attach to **values** of different **types**<sup>3</sup> and operate according to discrete sets of principles.

The **value** of the **Writ Set** and those of the **Remembrance Set** “fuse” into a single **value** at **instance #29** in sūrah 50, which point marks the beginning of the **Qur'an Set**.

The **Qur'an Set** comprises all sūrahs from that point forward to the end of the Qur'an.<sup>4</sup>

<sup>2</sup> This can be confirmed by non-readers of Arabic by reviewing the Summary of Arabic Letters in the addenda section to this analysis. That lists each letter in all visual forms: isolated, initial, medial, and final.

<sup>3</sup> **Type** is explained shortly.

<sup>4</sup> The main principles which inform *Solution to the Mysterious Letters of the Qur'an* were made public before the thinking which underpins *Framework for Qur'anic Methods of Exegesis* was begun, in process of which I became aware of the existence of the Mankind Set and Hidden Set.

We will now review the three **sets** in more detail.

## The Writ Set

The **Writ Set** operates independently of the order in which the individual **instances** which comprise it occur in the text.

The **value** of each **instance** in the **Writ Set** is both fixed and uniform. It is the same for every **instance** of the **Writ Set**, occurring without variation or modification throughout.

The **value** of the **Writ Set** is first established at 2:1-2 as *al fātiḥah* (sūrah 1) by means of an exclusive **statement**,<sup>5</sup> and every **instance** in the **Writ Set** bears the same **value**.

In all **instances** in the **Writ Set** the **value** pertains to the **symbol** as a whole (not to the aggregate of the letters which comprise it). While this point will become more nuanced later, it is important to think past the idea that each letter in an **instance** of the **Writ Set** corresponds individually with a discrete **value**. Thinking in terms of the whole **symbol** will provide a better start.

## The Remembrance Set

The operations and mechanics of the **Remembrance Set** are entirely different to those of the **Writ Set**, and the order of the text is intrinsic to those operations and mechanics which attach to it.

Unlike the letters which comprise the **Writ Set**, each letter in the **Remembrance Set** has a discrete **value**. But beyond being discrete, each letter in the **Remembrance Set** is a **variable**:<sup>6</sup> the **values** they hold may change, and do so according to fixed principles. The **values** in the **Remembrance Set** pass downwards within it in accordance with those principles.

The five **values** of the **Remembrance Set** are established at sūrah 19 by means of five identical **statements**. Each **value** comprises one of the stories of the five prophets listed in that sūrah.

<sup>5</sup> **Statements** are explained shortly.

<sup>6</sup> **Variables** are explained shortly.

## The Qur'an Set

The **value** of the **Writ Set** and the **values** of the **Remembrance Set** exist independently of one another throughout, but converge in dramatic fashion at sūrah 50 in the **instance** of *the mysterious letters* at that sūrah: the letter *qāf* / ق.

This single letter, then, is invested by means of a “fusion” between the **value** of the **Writ Set** and those of **Remembrance Set**. The resultant **value**, having been instituted at sūrah 50, governs every sūrah in the remainder of the Qur'an, being uplicated by *nūn* / ن at sūrah 68.

### Instance #24

While **instance** #24 both participates in and expresses actions which pertain to the operations and mechanics of the **Remembrance Set**, it is parenthetical to the *sequence* and belongs to no **set**.

## Type

The term **type** refers to the nature of **instances** in a given **set**. This is expressed by the distinctions between their respective **values**, **statements**, operations and mechanics.

The **values** of different **types** defy correlation. For analogy we can consider the impossibility of comparing *apples* with *excitement*, for example, which concepts exist on different ontological planes.

## 3. Visual landscape

The *sequence of the mysterious letters* is laid out in four aspects, each with different emphasis, in the tables which comprise the next section. The reader should refer to these as needed, and reference is made to them at certain points in the analysis.

Tables provide an overview of *the mysterious letters* and have the following features:

- **Instances** which comprise the **Writ Set** are indicated by double vertical lines;
- **Instances** which comprise the **Remembrance Set** are indicated by horizontal hash lines;
- **Instances** which comprise the **Qur'an Set** are indicated by sequential vertical diamonds;

- **Instance** #24 is indicated by no marker; since it is parenthetical to the *sequence* it belongs to no **set**.

## 4. Leverage points: the basis of evidence

The foundation upon which this Solution stands is the incidence of very particular textual events in concert with the very particular textual locations in which those events are seen.

By this we mean that the occurrence across the corpus of the Qur'an — which occurrence this analysis makes fully transparent — of limited, very particular textual events in very particular textual locations *has significance*. Moreover, in aggregate, the totality of these textual phenomena comprises a unified and interlocking body of evidence which places the interpretation put upon that evidence by this analysis beyond the realm of reasonable doubt.

The textual events we have in view are expressions in the text the particulars of which meet precisely-defined standards, while the locations in which those precisely-defined expressions occur are consistent throughout.

Those portions of the Qur'anic corpus which meet exactly the criteria defined by this analysis are termed **leverage points**. These provide the means by which purchase upon *the mysterious letters* is achieved, and it is the description and demonstration of these means which is the mainstay of this analysis.

Principal **leverage points** are:

- **Statement**
- **Formula**

Supporting **leverage points** are:

- **Signpost**
- **Oath**

We define the **leverage points** listed above in some detail below.

**Note:** not all **instances** of *the mysterious letters* attach to **leverage points**. Those **instances** which attach to **leverage points** are required by this Solution. Those which do not attach to **leverage points** are not required by this Solution and are therefore elided from our presentation. The reader may verify for himself the fact that those we have omitted do not meet the standards for **leverage points** in this analysis.

There is a further important item which, while not a **leverage point** as we define the term, features prominently in our analysis since it both drives the operation of the **Remembrance Set** and materially impacts **instance #24** and what follows from that. We term this item the **variable**, and its description features in what follows also.

## Statements

**Statements** establish a **value**.

There is a total of ten **statements**: five in the **Writ Set** and five in the **Remembrance Set**.

**Statements** in the **Writ Set**:

- Directly attach to an **instance** of *the mysterious letters* in a nominative phrase in which *Writ* (Arabic: *kitāb*) forms the subject;<sup>7</sup>
- Establish the **value** of a **symbol** by means of *Writ* (Arabic: *kitāb*) in the nominative case as *al fātiḥah*.

Five places in the Qur'an meet the standard for a **statement** in the **Writ Set**.

In the first **instance** of *the mysterious letters* in the order of the text (at verse 2:1), the nominative noun in this case is definite — i.e. *the Writ* (Arabic: *al kitābu*). This **statement** establishes the **symbol** at that **instance** to have a **value** of *al fātiḥah*.

In the remaining four **instances** in the **Writ Set** the nominative noun is indefinite — i.e. *a Writ* (Arabic: *kitābun*). The **statements** at these **instances** likewise establish the **symbols** in each case to have a **value** — like that of **instance #1** — of *al fātiḥah*.

The distinction between the first **statement** in a definite nominative noun and the subsequent **statements** in indefinite nominative nouns means that we regard the former as the **axiom-statement** in the **set** (an axiom being something accepted as true).

The remaining **instances** in the **Writ Set** attach to the **value** of *al fātiḥah* on a basis which is ultimately reduced to the fact that the **axiom-statement** is true.

All **statements** in the **Writ Set**, then, and the **instances** to which they attach are listed below:

<sup>7</sup> Verse 41:2 intervenes between **instance #22** and the related **leverage point**, but it does not impact the direct attachment of a nominative phrase at 42:3 in which *a Writ* (Arabic: *kitābun*) forms a subject of that **instance** of *the mysterious letters*. This unique **intervening verse** plays a role in the *sequence* the significance of which is discussed in due course.

1. **instance #1** That is **the Writ** about which there is no doubt
2. **instance #3 A Writ** sent down to thee
3. **instance #5 A Writ** the proofs whereof are fortified then set out and detailed
4. **instance #8 A Writ** We have sent down to thee
5. **instance #22 A Writ** the proofs whereof are set out and detailed

**Statements** in the **Writ Set** divide into two categories:

- Those **statements** which function as a **statement** only;
- Those **statements** which meet also the standard for a **formula**.

The second category is explained where we discuss **formulas** below.

**Statements** in the **Remembrance Set**:

- Establish a **value** by means of **And remember thou in the writ**[...] (Arabic: وَأذْكُرْ (فِي الْكِتَابِ)).

Five places in the Qur'an meet the standard for a **statement** in the **Remembrance Set**, all in sūrah 19, which sūrah is headed by **instance #10** of *the mysterious letters*.

In each case the expression *And remember thou in the writ*[...] introduces a discrete narrative block treating of one of five prophets, thereby establishing the **value** for one of the five letters in that **instance** of *the mysterious letters* as that discrete narrative block.

## Variables

In coding, a variable is an item in a program used to store or pass other items, and from which items may be removed. It is like a box in which items may be kept or moved, to which items may be added or from which items may be removed, or within which items may be operated upon. This paradigm provides a useful baseline from which to understand the operation of **variables** in this analysis.

All letters in the **Remembrance Set** are **variables**, and the five **values** in the **Remembrance Set** are the five discrete narrative blocks summarised above. The operations of **variables** are the means by which **values** in the **Remembrance Set**, individually or in combination, descend through the **set**.

**Variables** fall into two categories: **ordinary variables** and **special variables**.

**Special variables** have the following characteristics:

- They are letters in the **Remembrance Set** which comprise **instance #10**: *kāf hā yā* 'ayn ṣād / كهيعص;
- They begin with the **value** which attaches to them at **instance #10**;
- They can both travel down *the line of position*<sup>8</sup> and cross *the line of position*;
- They take their original **value** with them whether they travel down *the line of position* or cross *the line of position*;
- Where they cross *the line of position*, they accumulate also the **value** or **values** held above them in *the line of position* of their destination.

**Ordinary variables** have the following characteristics:

- They are those letters in the **Remembrance Set** which do not comprise **instance #10**: *kāf hā yā* 'ayn ṣād / كهيعص;
- They begin with no **value**;
- They receive the **value** held above them by the **special variable** in the same *line of position*;
- They take that **value** down *the line of position*;
- They do not cross *the line of position* and they do not accumulate further or multiple **values**.

The letter *qāf* / ق is termed a **new special variable**. It does not feature at **instance #10** and is outside the **Remembrance Set**.

•

**Note:** by *the line of position* we mean the lines which result when the letters in the **Remembrance Set** are recognised to occupy column positions. The first letter at any given **instance** occupies position 1, the second letter at any given **instance** occupies position 2, and so on. By *crossing the line of position* we mean that event in which a letter which participates in **instance #10** of the **Remembrance Set** (and later *qāf* / ق at **instance #24**) descends to a further point in the *sequence* (taking its respective **value** or **values** with it) which act involves re-entering the *sequence* in position 1 which, in all cases, is other than its original position.

## Formulas

**Formulas** provide for logical conclusions or additional nuance on the basis of comparisons.

Ten expressions in the Qur'an meet the standard of **formula**: seven in the **Writ Set** and three in the **Remembrance Set**.

<sup>8</sup> *The line of position* is explained shortly.

**Formulas** fall into two categories:

- Those **formulas** which function as a **formula** only;
- Those **formulas** which meet also the standard for a **statement** in the **Writ Set**.

Those **formulas** which function as a **formula** only:

- Immediately follow an **instance** of *the mysterious letters*;
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the genitive case: *Those are the proofs of the[...] Writ*.

Those **formulas** which meet also the standard for a **statement** in the **Writ Set**:

- Directly attach to an **instance** of *the mysterious letters* in a nominative phrase in which *Writ* forms the subject<sup>9</sup>
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the nominative case: *A Writ the proofs whereof[...]*.

**Formulas** can be unique,<sup>10</sup> occur in identical cases, or occur in **significant variations** between otherwise identical cases.

**Significant variations** between **formulas** invite comparison on the basis of their distinctions.

All **formulas** and the **instances** in which they are found are listed below; those **formulas** which meet also the standard for a **statement** in the **Writ Set** are marked with an asterisk:

1. **instance #4** Those are the proofs of the Wise Writ
2. **instance #5** **A Writ** the proofs whereof are fortified then set out and detailed\*
3. **instance #6** Those are the proofs of the Clear Writ
4. **instance #7** Those are the proofs of the Writ
5. **instance #9** Those are the proofs of the Writ and of a clear recitation
6. **instance #12** Those are the proofs of the Clear Writ
7. **instance #13** Those are the proofs of the Qur'an and of a Clear Writ
8. **instance #14** Those are the proofs of the Clear Writ
9. **instance #17** Those are the proofs of the Wise Writ
10. **instance #22** **A Writ** the proofs whereof are set out and detailed\*

<sup>9</sup> Verse 41:2 intervenes between **instance #22** and the related **leverage point**, but it does not impact the direct attachment of a nominative phrase at 42:3 in which a *Writ* (Arabic: *kitābun*) forms a subject of that **instance** of *the mysterious letters*. This unique **intervening verse** plays a role in the *sequence* the significance of which is discussed in due course.

<sup>10</sup> I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind*, meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting or compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

## Signposts

**Signposts** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Four expressions in the Qur'an meet the standard for a **signpost**, all in the **Writ Set**.

### Signposts:

- Immediately follow an **instance** of *the mysterious letters*;
- Open in the expression *The revelation of the Writ[...]*.

## Oaths

**Oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Six expressions in the Qur'an meet the standard for an **oath**: two in the **Remembrance Set**, two in the **Writ Set**, and two in the **Qur'an Set**.

Of these six **oaths**, three appeal to the Qur'an itself. Together they comprise all appeals to the Qur'an itself in the entirety of the text.<sup>11</sup>

### Oaths:

- Immediately follow an **instance** of *the mysterious letters*;
- Conform to the recognised, definable conventions of oaths.<sup>12</sup>

Tables intended for reference over the course of what follows comprise the next section, after which we embark on the analysis itself.

<sup>11</sup> Thus, the six **oaths** are distributed in three batches of two. But they also divide into two again along a different line: those which appeal to the Qur'an itself, and those which do not. The motif of **doubling** and **the dual** will be seen to be a frequent feature of this analysis.

<sup>12</sup> The word *oath*, as we are using it here, is the assertion of the veracity of something on the basis of an appeal to some other thing. For example, in English, one might say, "He swore by all that is holy that he returned the money." The Qur'an contains a considerable number of oaths. The format, typically, is: *By such-and-such!* or *I swear by such-and-such!* These conventions are universally acknowledged as a feature of the Qur'an, and oaths in Classical Arabic are expressed by means of recognised grammatical conventions. The identification of **oaths**, as of the other **leverage points** in this analysis, is dependent neither upon the particulars of my translation nor upon features of my translation which pertain to my hermeneutic process. The interested reader without access to Arabic may confirm this fact by recourse to other translations, although some access to the Arabic will be necessary to confirm that my renderings are consistent where other translators' are not.

*Tables to Solution to the  
Mysterious Letters of the Qur'an*

TABLE 1: BY SŪRAH

1.			29.		الم	<i>alif lām mīm</i>	57.		86.
2.		الم	30.		الم	<i>alif lām mīm</i>	58.		87.
3.		الم	31.		الم	<i>alif lām mīm</i>	59.		88.
4.			32.		الم	<i>alif lām mīm</i>	60.		89.
5.			33.				61.		90.
6.			34.				62.		91.
7.		المص	35.				63.		92.
8.			36.		يس	<i>yā sīn</i>	64.		93.
9.			37.				65.		94.
10.		الر	38.		ص	<i>ṣād</i>	66.		95.
11.		الر	39.				67.		96.
12.		الر	40.		حم	<i>ḥā mīm</i>	68.	◇◇◇	ن <i>nūn</i>
13.		المر	41.		حم	<i>ḥā mīm</i>	69.		98.
14.		الر	42.		حم	<i>ḥā mīm</i>	70.		99.
15.		الر	43.		حم	<i>ḥā mīm</i>	71.		100.
16.			44.		حم	<i>ḥā mīm</i>	72.		101.
17.			45.		حم	<i>ḥā mīm</i>	73.		102.
18.			46.		حم	<i>ḥā mīm</i>	74.		103.
19.		كهيعص	47.		حم	<i>ḥā mīm</i>	75.		104.
20.		طه	48.				76.		105.
21.			49.				77.		106.
22.			50.	◇◇◇	ق	<i>qāf</i>	78.		107.
23.			51.				79.		108.
24.			52.				80.		109.
25.			53.				81.		110.
26.		طسم	54.				82.		111.
27.		طس	55.				83.		112.
28.		طسم	56.				84.		113.
							85.		114.

TABLE 2: BY INSTANCE WITH EMPHASIS ON THE WRIT SET

#1	(2)	الم	$alif\ lām\ mīm = \text{the Writ} \therefore \#1 = al\ fātiḥah$
#2	(3)	الم	$alif\ lām\ mīm = \#1 \therefore \#2 = \#1$
#3	(7)	المص	$alif\ lām\ mīm\ ṣād = \text{A Writ} \therefore \#3 = \#1$
#4	(10)	الر	$alif\ lām\ rā = \text{both } \#5 \text{ and } \#8 \therefore \#4 = \#1$
#5	(11)	الر	$alif\ lām\ rā = \text{A Writ} \therefore \#5 = \#1$
#6	(12)	الر	$alif\ lām\ rā = \text{both } \#5 \text{ and } \#8 \therefore \#6 = \#1$
#7	(13)	المر	$alif\ lām\ mīm\ rā = \#1^1$
#8	(14)	الر	$alif\ lām\ rā = \text{A Writ} \therefore \#8 = \#1$
#9	(15)	الر	$alif\ lām\ rā = \text{both } \#5 \text{ and } \#8 \therefore \#9 = \#1$
#10	(19)	كهيعص	
#11	(20)	طه	
#12	(26)	طسم	
#13	(27)	طس	
#14	(28)	طسم	
#15	(29)	الم	$alif\ lām\ mīm = \#1 \therefore \#15 = \#1$
#16	(30)	الم	$alif\ lām\ mīm = \#1 \therefore \#16 = \#1$
#17	(31)	الم	$alif\ lām\ mīm = \#1 \therefore \#17 = \#1$
#18	(32)	الم	$alif\ lām\ mīm = \#1 \therefore \#18 = \#1$
#19	(36)	يس	
#20	(38)	ص	
#21	(40)	حم	$ḥā\ mīm = \#22 \therefore \#21 = \#1$
#22	(41)	حم	$ḥā\ mīm = \text{A Writ} \therefore \#22 = \#1$
#23	(42)	حم	$ḥā\ mīm = \#22 \therefore \#23 = \#1$
#24	(42)	عسق	
#25	(43)	حم	$ḥā\ mīm = \#22 \therefore \#25 = \#1$
#26	(44)	حم	$ḥā\ mīm = \#22 \therefore \#26 = \#1$
#27	(45)	حم	$ḥā\ mīm = \#22 \therefore \#27 = \#1$
#28	(46)	حم	$ḥā\ mīm = \#22 \therefore \#28 = \#1$
#29	(50)	ق	
#30	(68)	ن	

#1	<i>axiom-statement</i>	That is <b>the Writ</b> about which there is no doubt
#2		
#3	<b>statement</b>	<b>A Writ</b> sent down to thee
#4	<b>formula</b>	<u>Those are the proofs of the Wise Writ</u>
#5	<b>statement + formula</b>	<b>A Writ</b> <u>the proofs whereof are fortified then set out and detailed</u>
#6	<b>formula</b>	<u>Those are the proofs of the Clear Writ</u>
#7	<b>formula</b>	<u>Those are the proofs of the Writ</u>
#8	<b>statement</b>	<b>A Writ</b> We have sent down to thee
#9	<b>formula</b>	<u>Those are the proofs of the Writ and of a clear recitation</u>
#10		
#11		
#12		
#13		
#14		
#15		
#16		
#17	<b>formula</b>	<u>Those are the proofs of the Wise Writ</u>
#18	<b>signpost</b>	<i>The revelation of the Writ[...]</i>
#19		
#20		
#21	<b>signpost</b>	<i>The revelation of the Writ[...]</i>
#22	<b>statement + formula</b>	<b>A Writ</b> <u>the proofs whereof are set out and detailed</u>
#23		
#24		
#25	<b>oath</b>	<i>By the Clear Writ!</i>
#26	<b>oath</b>	<i>By the Clear Writ!</i>
#27	<b>signpost</b>	<i>The revelation of the Writ[...]</i>
#28	<b>signpost</b>	<i>The revelation of the Writ[...]</i>
#29		
#30		

1 Proven by **formulas** at Segment 11.

TABLE 3: BY INSTANCE WITH EMPHASIS ON THE REMEMBRANCE AND QUR'AN SETS

#1		ح					#1		
#2		ح					#2		
#3		ح					#3		
#4		ح					#4		
#5		ح					#5		
#6		ح					#6 <b>formula</b>	<u>Those are the proofs of the Clear Writ</u>	
#7		ح					#7		
#8		ح					#8		
#9		ح					#9		
#10		ح	kāf	hā	yā	'ayn	ṣād	#10 <b>statement (5)</b>	<b>And remember thou in the Writ[...]</b>
#11		ح	ṭā	hā				#11	
#12		ح	ṭā	sīn	mīm			#12 <b>formula</b>	<u>Those are the proofs of the Clear Writ</u>
#13		ح	ṭā	sīn	mīm			#13 <b>formula</b>	<u>Those are the proofs of the Qur'an and of a Clear Writ</u>
#14		ح	ṭā	sīn	mīm			#14 <b>formula</b>	<u>Those are the proofs of the Clear Writ</u>
#15		ح						#15	
#16		ح						#16	
#17		ح						#17	
#18		ح						#18 <b>signpost</b>	<i>The revelation of the Writ[...]</i>
#19		ح	yā	sīn				#19 <b>oath</b>	<i>By the wise Qur'an!</i>
#20		ح	ṣād					#20 <b>oath</b>	<i>By the Qur'an full of remembrance!</i>
#21		ح						#21 <b>signpost</b>	<i>The revelation of the Writ[...]</i>
#22		ح						#22	
#23		ح						#23	
#24		ح	'ayn + sīn → qāf					#24	
#25		ح						#25 <b>oath</b>	<i>By the Clear Writ!</i>
#26		ح						#26 <b>oath</b>	<i>By the Clear Writ!</i>
#27		ح						#27 <b>signpost</b>	<i>The revelation of the Writ[...]</i>
#28		ح						#28 <b>signpost</b>	<i>The revelation of the Writ[...]</i>
#29	◇◇	ح	qāf					#29 <b>oath</b>	<i>By the glorious Qur'an!</i>
#30	◇◇	ح	nūn					#30 <b>oath</b>	<i>By the pen and what they inscribe!</i>

TABLE 4: ARCHITECTURE OF THE MYSTERIOUS LETTERS SUMMARISED

#	SŪRAH	INSTANCE	ENGLISH	VALUE		
1.	(2)	الم	<i>alif lām mīm</i>	**	#1	<i>axiom-statement</i> That is <b>the Writ</b> about which there is no doubt
2.	(3)	الم	<i>alif lām mīm</i>	**	#2	
3.	(7)	المص	<i>alif lām mīm ṣād</i>	**	#3	<b>statement</b> <b>A Writ</b> sent down to thee
4.	(10)	الر	<i>alif lām rā</i>	**	#4	<b>formula</b> <u>Those are the proofs of the Wise Writ</u>
5.	(11)	الر	<i>alif lām rā</i>	**	#5	<b>statement + formula</b> <b>A Writ</b> the proofs whereof are fortified then set out and detailed
6.	(12)	الر	<i>alif lām rā</i>	**	#6	<b>formula</b> <u>Those are the proofs of the Clear Writ</u>
7.	(13)	الر	<i>alif lām mīm rā</i>	**	#7	<b>formula</b> <u>Those are the proofs of the Writ</u>
8.	(14)	الر	<i>alif lām rā</i>	**	#8	<b>statement</b> <b>A Writ</b> We have sent down to thee
9.	(15)	الر	<i>alif lām rā</i>	**	#9	<b>formula</b> <u>Those are the proofs of the Writ and of a clear recitation</u>
10.	(19)	كهيعص	<i>kāf hā yā ‘ayn ṣād</i>	•••••	#10	<b>statement (5)</b> <b>And remember thou in the Writ[...]</b>
11.	(20)	طه	<i>ṭā hā</i>	••	#11	
12.	(26)	طسم	<i>ṭā sīn mīm</i>	••••	#12	<b>formula</b> <u>Those are the proofs of the Clear Writ</u>
13.	(27)	طس	<i>ṭā sīn</i>	••	#13	<b>formula</b> <u>Those are the proofs of the Qur’an and of a Clear Writ</u>
14.	(28)	طسم	<i>ṭā sīn mīm</i>	••••	#14	<b>formula</b> <u>Those are the proofs of the Clear Writ</u>
15.	(29)	الم	<i>alif lām mīm</i>	**	#15	
16.	(30)	الم	<i>alif lām mīm</i>	**	#16	
17.	(31)	الم	<i>alif lām mīm</i>	**	#17	<b>formula</b> <u>Those are the proofs of the Wise Writ</u>
18.	(32)	الم	<i>alif lām mīm</i>	**	#18	<b>signpost</b> <i>The revelation of the Writ[...]</i>
19.	(36)	يس	<i>yā sīn</i>	••	#19	<b>oath</b> <i>By the wise Qur’an!</i>
20.	(38)	ص	<i>ṣād</i>	•	#20	<b>oath</b> <i>By the Qur’an full of remembrance!</i>
21.	(40)	حم	<i>ḥā mīm</i>	*	#21	<b>signpost</b> <i>The revelation of the Writ[...]</i>
22.	(41)	حم	<i>ḥā mīm</i>	*	#22	<b>statement + formula</b> <b>A Writ</b> the proofs whereof are set out and detailed
23.	(42)	حم	<i>ḥā mīm</i>	*	#23	
24.	(42)	عسق	<i>‘ayn sīn qāf</i>	••••	#24	
25.	(43)	حم	<i>ḥā mīm</i>	*	#25	<b>oath</b> <i>By the Clear Writ!</i>
26.	(44)	حم	<i>ḥā mīm</i>	*	#26	<b>oath</b> <i>By the Clear Writ!</i>
27.	(45)	حم	<i>ḥā mīm</i>	*	#27	<b>signpost</b> <i>The revelation of the Writ[...]</i>
28.	(46)	حم	<i>ḥā mīm</i>	*	#28	<b>signpost</b> <i>The revelation of the Writ[...]</i>
29.	(50)	ق	<i>qāf</i>	•	#29	<b>oath</b> <i>By the glorious Qur’an!</i>
30.	(68)	ن	<i>nūn</i>	•	#30	<b>oath</b> <i>By the pen and what they inscribe!</i>

# The Writ Set

## 5. Introduction to the Writ Set

We begin our presentation of the **Writ Set** by expanding upon points explained in summary in Segment 4.

In all **instances** of the *mysterious letters* in the **Writ Set** the **value** pertains to the **symbol** rather than to the individual letters which comprise that **symbol**.

As in the English language, here it is the totality of letters as a word-symbol which contains meaning, and not the individual letters *per se*. So it is the word *fish* which puts one in mind of a fish, not that each of the letters of the word *fish* individually puts one in mind of some fraction of a fish.

To take the analogy further: the fact that some letters in English are silent does not detract from the point above (just because some letters in the word *bough* are silent does not reduce or impact the meaning of the word in any way).

The point will become more nuanced as we proceed, but it is important to think past the idea that each letter in the **Writ Set** corresponds individually with a discrete **value**.<sup>1</sup> While our understanding of this point will be refined downstream, thinking in terms of the whole **symbol** will provide the best start.

The **value** of all **instances** in the **Writ Set** is *al fātiḥah* (i.e. sūrah 1). That **value** is established by the first of the five **statements** in the **Writ Set**. We call this initial **statement** the *axiom-statement*.

**Statements** are nowhere arbitrarily chosen or cherry-picked from the broader text. Those presented in this section are the only five cases which exist in the Qur'an which meet the standard for a **statement** in the **Writ Set** by those criteria set out at Segment 4.

Beyond **statements**, we look to the wording of what we term **formulas**.

**Formulas** provide for logical conclusions or additional nuance on the basis of comparisons. Like **statements**, they are nowhere arbitrarily chosen and, as with **statements**, details as to their frequency in the Qur'an as a whole are supplied.

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<sup>1</sup> I fell at this fence in my initial analysis a few years ago, and it was correction of this error which precipitated much of the advance which has been made since.

Concrete examples will facilitate understanding, and we will do our best to walk the reader through each case using accessible, if formulaic, language.

The **statement** which attaches to the first **instance** of *the mysterious letters* is also the sole *axiom* in the analysis, and it is to that **instance** which we now turn.

## 6. Instance #1 (also #2, #15, #16, #17 and #18)

symbol الم

### Instance #1 at 2:1

The opening context reads:

1 *alif lām mīm*

2 That is **the Writ** about which there is no doubt[...]  
(2:1-2)

**Note:** the Arabic *dhālika* is equivalent to the English demonstrative pronoun *that*, and in Qur'anic usage refers always backwards to that which comes before the point in question.<sup>2</sup>

It is widely accepted that the *bismillahs* — other than that verse which opens *al fātiḥah* — are later textual *accoutrements* which serve as sūrah divisions rather than comprise part of the revelation, and it is a fact that they are not generally numbered as verses in texts. Accordingly, one should regard the *bismillah* which divides *al fātiḥah* (sūrah 1) and *al baqarah* (sūrah 2) as ornamentation of logistical rather than intrinsic value.

We will now review **instance** #1 in the context of those verses which precede it:

1:1 In the name of God, the Almighty, the Merciful.

1:2 Praise belongs to God, the Lord of All Creation,

1:3 The Almighty, the Merciful,

1:4 Master of the Day of Judgment.

1:5 Thee alone do we serve, and from Thee alone do we seek help.

1:6 Guide Thou us on the straight path,

1:7 The path of those whom Thou hast favoured; not of those who incur wrath, nor of those who go astray.

2:1 *alif lām mīm*

2:2 That is **the Writ** about which there is no doubt[...]

Thus, if one opens a copy of the Qur'an and reads from the very beginning at 1:1 through to the point at which we curtail verse 2:2 with a determination to understand every word, the only way what he reads can make logical and narrative sense is if the **symbol** *alif lām mīm* / الم is referred to by what immediately follows it — i.e. if the **symbol** *alif lām mīm* / الم is indicated by *the Writ about which there is no doubt* — while at the same time the **symbol** *alif lām mīm* / الم itself possesses a **value** equal to *al fātiḥah* (i.e. sūrah 1).

To put it another way: at this point in the text, doubt can exist about the **symbol** *alif lām mīm* / الم. But none exists about *al fātiḥah*: it is both a thing complete in itself and in normal language. However, for the whole (i.e. from 1:1 through to the point at which the text stops in 2:2) to make sense, there must exist a correlation between *alif lām mīm* / الم and what precedes it.

We will expand by means of analogy.

Let us say we have a cookery book in which the first page contains a recipe for cheesecake; following the recipe for cheesecake is a pictorial representation of a cheesecake, and following that pictorial representation of a cheesecake is written: *That is the recipe about which there is no doubt*.

Let us also assume, for the sake of our point, that the rest of this cookery book has been lost in a freak house fire.

How would we understand the recipe for cheesecake, the pictorial representation of a cheesecake, and the single following phrase?

We would know that the single thing about which doubt cannot exist is the recipe for cheesecake. We would then understand that the pictorial representation of the cheesecake indicates the recipe for cheesecake, albeit by means of a different format. We would thus understand the phrase *That is the recipe about which there is no doubt* to indicate both entities preceding that phrase, the **value** of each of which we would understand to be the same.

•

The lexical unit *the Writ* in this **instance** meets the standard for a **statement** in the **Writ Set**. Of the five **statements** in the **Writ Set** this is the only one in a definite noun, which reflects its role also as the sole precept 'about which there is no doubt' — or *axiom*.

<sup>2</sup> Despite irregularities among some translators, this point is correct. I have reviewed every instance of *dhālika* in the Qur'an and this principle holds true in every case, and is applied accordingly to every case of *dhālika* in my translation from the Arabic in *The Qur'an: A Complete Revelation*. For interest: Arabist and non-sectarian translator from Classical Arabic to English A. J. Arberry renders *dhālika* at 2:2 likewise.

Having established the **symbol** *alif lām mīm* / الم at **instance** #1 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #2, #15, #16, #17 and #18 to be *al fātiḥah* also because they comprise the same **symbol**.

الم 1:1-7 (*al fātiḥah*)

**Note:** neither the expression *That is the Writ* (Arabic: ذَلِكَ الْكِتَابُ) nor the expression *That is the Writ about which there is no doubt* (Arabic: ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ) occurs anywhere else in the Qur'an.

The expression *the Writ about which there is no doubt* (Arabic: الْكِتَابُ لَا رَيْبَ فِيهِ) occurs twice more in the Qur'an. These are addressed at Segment 34, and in the Final Evidence segment at the end of this work.

## 7. Instance #3

symbol المص

### Instance #3 at 7:1

The opening context reads:

1 *alif lām mīm ṣād*  
2 **A Writ** sent down to thee[...]  
(7:1-2)

Since the opening context meets the standard for a **statement** in the **Writ Set**, the **value** of the **symbol** *alif lām mīm ṣād* / المص is *al fātiḥah* — i.e. the same as the **axiom-statement** at **instance** #1.

The **symbol** *alif lām mīm ṣād* / المص occurs once in *the mysterious letters*, thus this **statement** establishes the **value** of **instance** #3 only.

**Note:** the expression *A Writ sent down to thee* (Arabic: كِتَابٌ أَنْزَلَ إِلَيْكَ) occurs nowhere else in the Qur'an.

المص 1:1-7 (*al fātiḥah*)

**Note:** the **value** of all **instances** in the **Writ Set** is independent of the order in which the **instances** of the **set** occur in the text, the **axiom-statement** having established the first case. Since we are not now bound to a linear discussion, we present the **instances** below in an order which, it is hoped, is optimal.

## 8. Instance #8 (also #4, #5, #6 and #9)

symbol الر

We begin this segment by noting that the **symbol** *alif lām rā* / الر is unique within *the mysterious letters* in that it is attached to **two statements**.

As we progress, we will come to understand that while motifs of **doubling** and **the dual** attach to many aspects of this Solution, they attach most markedly and emphatically to *alif lām rā* / الر, which will be highly significant when we reach Segment 40.

**Note:** **statements** attach to the **symbol** *alif lām rā* / الر at both **instance** #5 and **instance** #8. We look at them in reverse order and interpose a review of **instance** #22 at Segment 9. This arrangement will prepare the reader for certain key points in advance.

### Instance #8 at 14:1

The opening context reads:

*alif lām rā* **A Writ** We have sent down to thee[...]  
(14:1)

Since the opening context meets the standard for a **statement** in the **Writ Set** the **value** of the **symbol** *alif lām rā* / الر is *al fātiḥah* — i.e. the same as the **axiom-statement** at **instance** #1.

Having established the **symbol** *alif lām rā* / الر at **instance** #8 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #4, #5, #6 and #9 to be *al fātiḥah* also because they comprise the same **symbol**.

**Note:** the expression *A Writ We have sent down to thee* (Arabic: كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ) occurs once more in the Qur'an, but does not meet the standard for a **statement** in the **Writ Set** on the basis of location. It reads:

A Writ We have sent down to thee, one blessed, that they might consider its proofs with care, and that those of insight might take heed.  
(38:29)

We note two points in this regard:

- It is precisely careful consideration of the proofs pertaining to a 'Writ' God sent down which is the engine driving the current analysis;
- A single echo of the opening context which supplies the **statement** at 14:1 comports with the motifs of doubling and the dual which frequently attach to the **symbol** *alif lām rā* / الر.

The principal takeaway of this segment is, as we have said, that the **symbol** *alif lām rā* / الر is uniquely attached to two statements. We have looked at the first here, and include the second within the purview of Segment 10.

الر 1:1-7 (*al fātiḥah*)

## 9. Instance #22 (also #21, #23, #25, #26, #27 and #28)

symbol حم

### Instance #22 at 41:1

The opening context reads:

1 *ḥā mīm*  
2 A revelation from the Almighty, the Merciful,  
3 **A Writ** the proofs whereof are set out and detailed[...]  
(41:1-3)

There are three points of complexity we should note here:

- Verse 41:2 intervenes between the **instance** of *the mysterious letters* and the **statement**;
- The expression in which the **statement** occurs comprises a **formula** also;
- This **formula** is a **significant variation** of the **formula** at **instance** #5.

We observe that the **leverage point** in this case is separated from the **instance** of *the mysterious letters* by a single intervening verse. Since no other **instance** of *the mysterious letters* is separated from a **leverage point** which attaches to it by an intervening verse this case demands both attention and resolution. We consider the implications of 41:2 in full as part of Segment 40.

Despite the intervening verse at 41:2, verse 41:3 meets the standard for a **statement** in the **Writ Set** because it attaches grammatically directly to an **instance** of *the mysterious letters* in a nominative phrase in which *a Writ* (Arabic: *kitābun*) forms the subject.

Since the opening context meets the standard for a **statement** in the **Writ Set** the **value** of the **symbol** *ḥā mīm* / حم is *al fātiḥah* — i.e. the same as the **axiom-statement** at **instance** #1.

Having established the **symbol** *ḥā mīm* / حم at **instance** #22 to have a **value** of *al fātiḥah*, we know the **value** of **instances** #21, #23, #25, #26, #27 and #28 to be *al fātiḥah* also because they comprise the same **symbol**.

As noted, the expression *A Writ the proofs whereof are set out and detailed* (Arabic: كِتَابٌ فُصِّلَتْ آيَاتُهُ) is also a **formula** — specifically a **significant variation** of the **formula** at **instance** #5. We consider both **formulas** at Segment 10.

This is the last of the five **statements** in the **Writ Set** in the order of the text.

**Note:** the expression *A Writ the proofs whereof are set out and detailed* (Arabic: كِتَابٌ فُصِّلَتْ آيَاتُهُ) occurs nowhere else in the Qur'an.

حم 1:1-7 (*al fātiḥah*)

## 10. Formulas at instance #5 and instance #22

This segment provides our first exposure to, and engagement with, **formulas**. Again, **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. In this case, the emphasis is on additional nuance.

### Instance #5 at 11:1

The opening context reads:

*alif lām rā* **A Writ** the proofs whereof are fortified then set out and detailed[...]  
(11:1)

While we note that the opening context here meets the standard for a **statement** in the **Writ Set**, the **value** of the **symbol** *alif lām rā* / الر is established as *al fātiḥah* in Segment 8. And since we know the **value** of this **symbol** on that basis that point requires no further proof.

However, the fact that the **symbol** *alif lām rā* / الر — uniquely among *the mysterious letters* — attaches to **two statements** is important, the significance of which will be understood when we reach Segment 40.

**Note:** the expression *A Writ the proofs whereof are fortified then set out and detailed* (Arabic: كَتَبْتُ أَحْكَمَتْ عَابَيْتُهُ ثُمَّ فَصَّلْتُ) occurs nowhere else in the Qur'an.

As at Segment 9 which treats of **instance** #22, the expression in which the **statement** occurs here comprises a **formula** also. Moreover, the **formulas** at **instance** #5 and **instance** #22 are **significant variations** of each other, and this fact is the focus of what follows.

Again, the **formula** at **instance** #5 in *alif lām rā* / الر reads:

*alif lām rā* **A Writ the proofs whereof are fortified then set out and detailed**[...]  
(11:1)

While, again, the opening context at **instance** #22 in *hā mīm* / حم, in which the **significant variation** of this **formula** occurs, reads:

1 *hā mīm*  
2 A revelation from the Almighty, the Merciful,  
3 **A Writ the proofs whereof are set out and detailed**[...]  
(41:1-3)

The **significant variation** between these two **formulas** provides additional nuance on the basis of the differences between the two **symbols** to which the **formulas** attach:

- The **symbol** *alif lām rā* / الر and the **symbol** *hā mīm* / حم both attach in a single **instance** to both a **statement** and a **formula**, a case which is true for no other **instance** of *the mysterious letters*;
- But the **symbol** *alif lām rā* / الر only attaches to **two statements** — a case which is true for no other **instance** of *the mysterious letters*.

Thus, both the **symbol** *alif lām rā* / الر and the **symbol** *hā mīm* / حم can be said to be 'set out and detailed' on the basis of the first point, while on the basis of the second point the **symbol** *alif lām rā* / الر can be said to be 'fortified' in a way which is true for no other **symbol**, including *hā mīm* / حم.

In addition, we will see the **symbol** *alif lām rā* / الر uniquely 'fortified' further in dramatic fashion at Segment 40 where the features which attach to the **intervening verse** at 41:2 are shown:

- To prove a connection between the **formula** which follows it and the **symbol** *alif lām rā* / الر at **instance** #5;
- To confirm and to signal features of significance later in the *sequence*.

## 11. Instance #7

symbol	المر
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This part of this segment provides our second exposure to, and engagement with, **formulas**. Again, **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. In this case, the emphasis is on logical conclusions.

### **Instance #7 at 13:1**

The opening context reads:

*alif lām mīm rā* **Those are the proofs of the Writ**[...]  
(13:1)

We note first that the **symbol** *alif lām mīm rā* / المر occurs once only in *the mysterious letters*.

Next we observe that the opening context of this once-occurring **symbol** does not meet the standard for a **statement** in the **Writ Set** (i.e. it does not attach to *Writ* in the nominative case).

Rather, this unique<sup>3</sup> **symbol** is followed by a **formula**.

Yet again: **formulas** provide for logical conclusions or additional nuance on the basis of comparisons.

<sup>3</sup> I regret that I am compelled to restate that I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind*, meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting* or *compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

The question is: in the absence of a **statement** at **instance** #7 — and, again, the **symbol** *alif lām mīm rā* / المر occurs nowhere else in the *sequence* — can we know the **value** of its **symbol**?

The answer is that we can: by comparing pairs of identical **formulas**.

### Pairs of identical formulas

**Note:** before commencing, I would like to reiterate here that it is best to think past the idea of individual letters in the **Writ Set** holding “parts” of *al fātiḥah*. This will facilitate a better grasp of the nature of the **set** moving forward (the analogy of a word containing silent letters considered earlier is apposite here).

We begin with what we know:<sup>4</sup>

- **Instance** #4 (in *alif lām rā* / الر) and **instance** #17 (in *alif lām mīm* / الم) attach to an identical **formula**: *Those are the proofs of the Wise Writ*;
- **Instance** #9 (in *alif lām rā* / الر) and **instance** #7 (in *alif lām mīm rā* / المر) also attach to an identical **formula**: *Those are the proofs of the Writ*.<sup>5</sup>

**Note:** the expressions *Those are the proofs of the Wise Writ* (Arabic: تِلْكَ عَائِدَةُ الْكُتُبِ الْحَكِيمِ) and *Those are the proofs of the Writ* (Arabic: تِلْكَ عَائِدَةُ الْكُتُبِ) occur nowhere else in the Qur'an.

These pairs of identical **formulas** may be made amenable to logical consideration in the following way:

- *Those are the proofs of the Wise Writ* = *a*
- *Those are the proofs of the Writ* = *b*

We now state the same case on the basis of **symbols**:

- The **symbol** *alif lām rā* / الر = *a*;
- The **symbol** *alif lām mīm* / الم = *a*;
- The **symbol** *alif lām rā* / الر = *b*;
- The **symbol** *alif lām mīm rā* / المر = *b*.

We now consider what these facts mean:

<sup>4</sup> See Table 2 or Table 4.

<sup>5</sup> **Instance** #9 provides also what we are calling a **significant variation** of this **formula** in the remaining portion of the clause: *and of a clear recitation*. This **significant variation** is considered at the end of the current segment. For the present we are looking only at the identical portions of the two **formulas**.

1. IF *alif lām rā* / الر = *a* ;
2. AND *alif lām mīm* / الم = *a*;
3. AND *alif lām rā* / الر = *b*;
4. AND *alif lām mīm rā* / المر = *b*;
5. THEN *a* must equal *b*;
6. AND both *mīm* / م and *rā* / ر must be null.

Put another way: if *alif lām rā* / الر and *alif lām mīm* / الم are equal to one thing (*a*) and *alif lām rā* / الر and *alif lām mīm rā* / المر are equal to one thing (*b*), then *a* and *b* must be equal (i.e. have the same **value**) because *alif lām rā* / الر is equal to both *a* and to *b*.

And since the **symbol** *alif lām rā* / الر has a **value** of *al fātiḥah* — and we know the **symbol** *alif lām mīm* / الم to have the same **value** — it follows that the **symbol** *alif lām mīm rā* / المر has a **value** of *al fātiḥah* also because *alif lām rā* / الر and *alif lām mīm rā* / المر are equal to the same thing: *b*.

But more than that: if all three **symbols** have the same **value**, then *mīm* / م and *rā* / ر themselves must be null.

This is so because anything other than null understood for *mīm* / م and *rā* / ر when applied to all three **symbols** precludes what is now demonstrated as a fact by means of **statements** and **formulas**: that the **value** of all three **symbols** is the same.

•

We now build upon those findings to understand better the relationship between what one might call the *alif lām* / ال sector of the **Writ Set** (i.e. the four distinct **symbols** which begin in *alif lām* / ال) and the *ḥā mīm* / حم block (i.e. **instances** #21, #22, #23, #25, #26, #27 and #28).

**Note:** again, we are not here contemplating **values** for individual letters; we are considering what further logical implications attach to what is established at this point in our analysis.

We begin by listing those **symbols** in the *alif lām* / ال sector of the **Writ Set** the **value** of which has been established:

- The **symbol** *alif lām mīm* / الم has a **value** of *al fātiḥah*;
- The **symbol** *alif lām rā* / الر has a **value** of *al fātiḥah*;
- The **symbol** *alif lām mīm rā* / المر has a **value** of *al fātiḥah*;
- The **symbol** *alif lām mīm ṣād* / المص has a **value** of *al fātiḥah*.

We use *x* to indicate the **value** in each case in the logic which follows:

1. IF *alif lām mīm* / الم = *x*;
2. AND *alif lām rā* / الر = *x*;
3. THEN *mīm* / م = *rā* / ر;

Put another way: if *alif lām mīm* / الم and *alif lām rā* / الر are equal, then *mīm* / م and *rā* / ر must themselves be equal.

To continue:

4. IF *alif lām mīm rā* / المر = *x*;
5. AND *alif lām mīm šād* / المص = *x*;
6. THEN *rā* / ر = *šād* / ص.

Put another way: if *alif lām mīm rā* / المر and *alif lām mīm šād* / المص are equal, then *rā* / ر and *šād* / ص must themselves be equal.

However, *mīm* / م, *rā* / ر and *šād* / ص must also be null, because in no other case can the following established facts be true:

- The **symbol** *alif lām mīm* / الم = *x*;
- The **symbol** *alif lām rā* / الر = *x*;
- The **symbol** *alif lām mīm rā* / المر = *x*;
- The **symbol** *alif lām mīm šād* / المص = *x*.

Thus, not only are *mīm* / م and *rā* / ر null within the **Writ Set** but *šād* / ص also.

This means that the **value** of *al fātiḥah* is borne by the letters *alif lām* / ال only within the *alif lām* / ال sector of the **Writ Set**, the remaining letters in every **symbol** in this sector being as it were “silent” (i.e. null).

But there is a further and important consequence: given that *mīm* / م is null in the **Writ Set**: it follows that the **value** of *al fātiḥah* must pertain to the letter *ḥā* / ح only in the *ḥā mīm* / حم block.

Again, we urge the reader not to think in terms of a discrete **value** for those letters in the **Writ Set** which are not null, but rather to consider the entire **value** to be borne by these two means: *alif lām* / ال and *ḥā* / ح.

Further into our analysis we will appreciate:

- Why the **Writ Set** uses *ḥā* / ح as the **value**-bearer at the end of the **set** rather than staying with *alif lām* / ال throughout (at Segments 33.i and 33.ii);
- Why the letters *šād* / ص, *mīm* / م and *rā* / ر are made null in the **Writ Set** (at Segments 20, 24 and 40).

المر 1:1-7 (*al fātiḥah*)

•

In the remainder of this segment **formulas** provide additional nuance.

### Significant variation in formula

We turn now to the **significant variation** in **formula** which also exists between **instance** #7 and **instance** #9.

*alif lām mīm rā* Those are the proofs of the Writ[...]  
(13:1)

*alif lām rā* Those are the proofs of the Writ and of a clear recitation.  
(15:1)

Above, then:

- The **symbol** *alif lām mīm rā* / المر at **instance** #7 attaches to the **formula** *Those are the proofs of the Writ*;
- The **symbol** *alif lām rā* / الر at **instance** #9 attaches to the **formula** *Those are the proofs of the Writ and of a clear recitation.*

Thus, the **symbol** *alif lām rā* / الر must be *proofs* of something in addition to that which attaches to the **symbol** *alif lām mīm rā* / المر at **instance** #7 as evinced by the additional expression *and of a clear recitation.*

**Note:** the genitive expression of *a clear recitation* (Arabic: قُرْءَانٍ مُّبِينٍ) occurs nowhere else in the Qur'an.

We begin by noting the following:

- The **symbol** *alif lām rā* / الر occurs multiple times in the **set** whereas the **symbol** *alif lām mīm rā* / المر occurs once only;
- The **symbol** *alif lām rā* / الر (uniquely within the **Writ Set**) possesses two **statements** whereas the **symbol** *alif lām mīm rā* / المر (again, uniquely within the **Writ Set**) possesses no **statement**.

So in both regards one can say that the **symbol** *alif lām rā* / الر is proof of *a clear recitation* in ways which cannot be said of the **symbol** *alif lām mīm rā* / المر.

However, there is a third, far more significant sense in which the **symbol** *alif lām rā* / الر is uniquely proof of a *clear recitation*, and we will encounter that at Segment 40 and beyond.

Nothing remotely comparable can be said of the **symbol** *alif lām mīm rā* / المر.

Thus, we will see the **significant variation** in this **formula** not only confirm our general thesis but add verifiable detail to our understanding of that thesis.

•

The review of the principal features of the **Writ Set** is now complete

## 12. Summary of the Writ Set

Our process has been neither arbitrary nor eclectic, nor have we cherry-picked our evidence. The analysis is consistent and founded upon **leverage points**, beginning with a single, unique *axiom* — itself a **statement** — in combination with the only remaining four cases in the Qur'an which also meet the standard for a **statement** in the **Writ Set**, and logic and additional nuance derived from comparison of **formulas** and **significant variations** thereof, the total incidence of which across the corpus of the Qur'an has been provided.

The key points we have established in our analysis of the **Writ Set** are:

- That the **value** of all **instances** in the **Writ Set** is *al fātiḥah*;
- That within the **Writ Set** it is *ḥā* / ح in the *ḥā mīm* / حم block and *alif lām* / ال in the *alif lām* / ال sector which are **value-bearing**, the remaining three letters available to the **Writ Set** — *ṣād* / ص, *mīm* / م and *rā* / ر — being null where they occur within the **Writ Set**;
- That the **symbol** *alif lām rā* / الر repeatedly and emphatically attaches to significant measures of **doubling** and **the dual**.

## 13. Questions remaining

The segments in this section have provided data sufficient to identify the **value** of all **symbols** which participate in the **Writ Set**.

We have not here considered the **formula** at **instance** #6, however. Since this **formula** (uniquely) occurs also in the **Remembrance Set**, it is better included within the analysis

of that **set**<sup>6</sup> and understanding of this point is not needed to identify the principal features of the **Writ Set**.

We reiterate here what was stated at the close of Segment 10: that we will see the **symbol** *alif lām rā* / الر uniquely *fortified* in dramatic fashion further into our analysis, at Segment 40 and beyond.

At Segment 40 also we present a full treatment of the significance of the **intervening verse** at 41:2, a verse which, uniquely in the *sequence* of the *mysterious letters*, separates an **instance** from the **leverage point** to which it attaches. This question is better left to that stage in the analysis because what we will cover in the meantime will prepare us to understand its import.

Discussion of the **oaths** and **signposts** which occur in the **Writ Set** is better left to a later point in the presentation for the same reason.

That completes this section.

6 Found at Segment 32.

# The Remembrance Set

## 14. Introduction to the Remembrance Set

Having completed our analysis of the **Writ Set** we turn now to the **Remembrance Set**. The **Remembrance Set** is fundamentally different.

The **statement** by which each of the five **values** which participate in the **Remembrance Set** is defined is in each case *And remember thou in the Writ[...]*, which expression introduces a narrative block associated with a particular prophet.

**Note:** the expression *And remember thou in the Writ[...]* (Arabic: **وَأذْكُرْ فِي الْكِتَابِ**) occurs nowhere in the Qur'an beyond these five **statements**.

We will consider the **Remembrance Set** in three series of segments:

- **Segments 15-21.** This series introduces the features of **instance #10** at sūrah 19, presenting the sūrah's extended opening context, and correlating motifs from that extended opening context with each of the five narrative blocks which follow. These five narrative blocks each treat of a different prophet and are introduced individually by a **statement** — thus identifying each narrative block in turn as a **value** for one of the letters of **instance #10**.
- **Segments 22-29.** This series provides a summary of the operations and mechanics in effect across the **Remembrance Set**.
- **Segment 30 and beyond.** This series provides the evidence which supports both the introduction to **instance #10** at sūrah 19 and the summary of the operations and mechanics in effect across the **Remembrance Set** which follows it.

As part of our broader analysis we will examine **instance #24** and see why it is parenthetical to the *sequence*, understand the operations and mechanics which attach to *qāf* / ق at **instance #29**, and demonstrate certain exceptional events required by the *sequence* by means of the remaining **leverage points** introduced at Segment 4: **signposts** and **oaths**.

## 15. Introduction to sūrah 19

instance كهيعص  
sūrah 19

### Instance #10 at 19:1

The immediate visual impact of **instance** #10 in *kāf hā yā ‘ayn šād* / كهيعص is appreciable. It consists of five letters — more than any other in the *sequence* — four of which are new to us at this point in the analysis.

The opening context in this case comprises 19:1-15, a segment which opens in *A remembrance of the mercy of thy Lord to His servant Zachariah* and which features motifs which correspond with motifs in the five narrative blocks which follow, it as we shall see.

**Note:** the expression *A remembrance of the mercy of thy Lord* (Arabic: ذِكْرُ رَحْمَتِ رَبِّكَ) occurs nowhere else in the Qur'an.<sup>1</sup>

The opening context of sūrah 19 reads:

- 1 *kāf hā yā ‘ayn šād*
- 2 A remembrance of the mercy of thy Lord to His servant Zachariah.
- 3 When he called to his Lord with a secret call,
- 4 He said: “My Lord: feeble are become the bones within me, and my head is aflame with white hair, yet never have I been wretched in my call to Thee, my Lord,
- 5 “But I fear my heirs after me, and my wife is barren, so give Thou me from Thyself an heir
- 6 “To inherit from me and to inherit from the house of Jacob; and make Thou him, my Lord, pleasing.”
- 7 “O Zachariah: We bring thee glad tidings of a lad whose name is John. We have not made a namesake for him before.”
- 8 He said: “My Lord: how will I have a lad when my wife is barren and I have reached extreme old age?”
- 9 Said he: “Thus said thy Lord: ‘It is easy for Me; and I created thee before when thou wast not anything.’”
- 10 He said: “My Lord: make Thou for me a proof.” Said He: “Thy proof is that thou shalt not speak to men three nights, being sound.”
- 11 And he went out to his people from the chamber and instructed them: “Give you glory morning and evening!”
- 12 “O John: hold thou fast the Writ!” And We gave him judgment when a child,
- 13 And tenderness from Us, and purity; and he was in prudent fear,

- 14 And dutiful to his parents; and he was not arrogant or defiant.
  - 15 And peace be upon him the day he was born, and the day he dies, and the day he is raised up alive!
- (19:1-15)

Each of the five narrative blocks which follow is introduced by the **statement:** *And remember thou in the Writ[...]*, which expression, again, occurs nowhere in the Qur'an beyond these five **statements**.

These narrative blocks treat of:

1. (Mary and) Jesus (19:16-33);
2. Abraham (19:41-50);
3. Moses (19:51-53);
4. Ishmael (19:54-55);
5. Idrīs (19:56-57).

With the exception of verses 19:34-40, the five segments from 19:16 through to 19:57 are contiguous.

We now consider the narrative blocks which follow in terms of the ‘remembrance of the mercy of thy Lord to His servant Zachariah’ at 19:1-15.

## 16. Narrative block #1

- 16 **And remember thou in the Writ** Mary: — when she withdrew from her people to a place in the East,
- 17 So she separated herself from them; then We sent to her Our Spirit, and he appeared to her as a mortal without fault.
- 18 She said: “I seek refuge in the Almighty from thee[...], if thou be in prudent fear.”
- 19 He said: “I am only a messenger of thy Lord, that I might give thee a pure lad.”
- 20 She said: “How can I have a lad, when no mortal has touched me, neither have I been unchaste?”
- 21 He said: “Thus said thy Lord: ‘It is easy for Me — and that We make him a proof for mankind, and a mercy from Us; and it is a matter ordained.’”
- 22 Then she bore him, and withdrew with him to a distant place.
- 23 And the pains of childbirth brought her to the trunk of the date-palm. She said: “Would that I had died before this and been utterly forgotten!”
- 24 Then he called to her, from below her: “Grieve thou not; thy Lord has placed beneath thee a stream.

<sup>1</sup> This expression is not a **leverage point**. We include transparency on the occurrence of this expression for the sake of completion.

25 "And shake thou towards thee the trunk of the date-palm; it will drop upon thee ripe, fresh dates.

26 "So eat thou, and drink thou, and let thine eye be comforted; and if thou see any mortal, say thou: 'I have vowed to the Almighty a fast, so I will not speak this day to any man.'"

27 And she brought him to her people, bearing him. They said: "O Mary: thou hast done an unheard-of thing.

28 "O sister of Aaron: thy father was not an evil man, and thy mother was not unchaste."

29 Then she pointed to him. They said: "How can we speak to one who is in the cradle a child?"

30 He said: "I am the servant of God; He has given me the Writ, and made me a prophet,

31 "And made me blessed wherever I be — and enjoined upon me the duty and the purity as long as I live —

32 "And dutiful to my mother; and He has not made me arrogant or wretched.

33 "And peace be upon me the day I was born, and the day I die, and the day I am raised up alive!"

(19:16-33)

### Connections

The following points connect the two narratives:<sup>2</sup>

- Names which attach to acts of remembrance: Mary at 19:16, Zachariah at 19:2;
- People who withdraw from their people: Mary at 19:16, Zachariah at 19:3;<sup>3</sup>
- People who receive answers from God: Mary at 19:17, Zachariah at 19:7;
- People who address messengers from God: Mary at 19:19, Zachariah at 19:9;<sup>4</sup>
- People who are promised a son by God's command: Mary at 19:19, Zachariah at 19:7;
- People who question that command: Mary at 19:20, Zachariah at 19:8;
- People who are promised a miracle: Mary at 19:20-21, Zachariah at 19:8-9;
- Men who attach to *mercy* from God: Jesus at 19:21, John at 19:2;<sup>5</sup>
- People who are told "It is easy for Me": Mary at 19:21, Zachariah at 19:9;
- People who do not speak to men for a term: Mary at 19:26, Zachariah at 19:10;
- People who return to their people: Mary at 19:27, Zachariah at 19:11;
- Use of the vocative:<sup>6</sup> to Mary at 19:28, to Zachariah at 19:7 and to John at 19:12;
- Sons who are given *the Writ*: for Jesus see 19:30, for John see 19:12;
- Sons who are prophets: for Jesus see 19:30, for John see outside the sūrah at 3:39;

<sup>2</sup> Of course, Zachariah was also Mary's guardian (see outside the sūrah at 3:37).

<sup>3</sup> We note that at 19:3 *Zachariah called to his Lord with a secret call* (which indicates that he was in seclusion), and that he returns to his people at 19:11.

<sup>4</sup> A careful reading of 19:9 shows the message there to be conveyed by a third party.

<sup>5</sup> It is the person of John who is *the mercy of thy Lord* referred to at this verse.

<sup>6</sup> The vocative is how a direct address is formed in Arabic (cf. English: O John).

- Sons who are dutiful to their parents: Jesus at 19:32, John at 19:14;
- Sons who are stated to have good natures: Jesus at 19:32, John at 19:12-14;
- Peace in birth, death, and at the Resurrection: Jesus at 19:33, John at 19:15.

On this basis we can reliably identify a letter at **instance** #10 with the first of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...]*.

### Observations

The story of Mary is directed towards Jesus — and we mark it as such in what follows. A standard epithet for Jesus in the Qur'an is God's *word* (Arabic: *كَلِمَة*).<sup>7</sup> This epithet begins with the letter *kāf* / ك — the first letter of **instance** #10.

## 17. Narrative block #2

41 **And remember thou in the Writ** Abraham: — he was a man of truth and a prophet.

42 When he said to his father: "O my father: why servest thou what neither hears nor sees, nor can avail thee anything?"

43 "O my father: there has come to me knowledge that has come not to thee, so follow thou me; I will lead thee to an even path."

44 "O my father: serve thou not the satan; the satan is to the Almighty defiant."

45 "O my father: I fear lest there touch thee a punishment from the Almighty, and thou be an ally to the satan."

46 Said he: "Art thou averse to my gods, O Abraham? If thou cease not, I will stone thee; so depart thou from me a good while."

47 He said: "Peace be upon thee! I will ask forgiveness for thee of my Lord; He is gracious towards me.

48 "And I will withdraw from you and that to which you call besides God, and I will call to my Lord; it may be that I will not in my call to my Lord be wretched."

49 So when he had withdrawn from them, and what they served besides God, We gave him Isaac and Jacob; and each We made a prophet.

50 And We gave to them of Our mercy, and We made for them a tongue of truthfulness exalted.

(19:41-50)

### Connections

The following points connect the two narratives:

- Use of the vocative: to Abraham's father at 19:42, 19:43, 19:44 and 19:45 and to Abraham at 19:46; to Zachariah at 19:7, to John at 19:12;

<sup>7</sup> Found at 3:39, 3:45 and 4:171.

- Men who are not — or anticipate that they may not be — *wretched* (Arabic: شَقِيًّا) in their *call to God*: Abraham at 19:48, Zachariah at 19:4;
- Men who call — or are about to call — upon their Lord: Abraham at 19:48, Zachariah at 19:2;
- Men in schism with their sons: Abraham's father at 19:42-48, Zachariah at 19:5;<sup>8</sup>
- Men who withdraw from their people: Abraham at 19:49, Zachariah at 19:3;<sup>9</sup>
- Men who turn in trust to God alone: Abraham at 19:49, Zachariah 19:3-6;
- Men whose wives are barren: Abraham outside the sūrah at 51:29, Zachariah at 19:5;
- Men who are given progeny in old age: Abraham at 19:49, Zachariah 19:7;
- Sons who are prophets: Isaac and Jacob at 19:49, John outside the sūrah at 3:39;
- Mention of the name of Jacob: in connection with Abraham at 19:49 and with Zachariah at 19:6;
- Men who attach to *mercy* from God: Isaac and Jacob at 19:50, John at 19:2.<sup>10</sup>

On this basis we can reliably identify a letter at **instance** #10 with the second of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...]*.

### Observations

The Arabic name Abraham (إِبْرَاهِيمَ) contains the letter *hā* / ه — the second letter of **instance** #10.

## 18. Narrative block #3

51 **And remember thou in the Writ** Moses: — he was sincere, and was a messenger and a prophet.

52 And We called to him from the right side of the mount, and brought him near in private conference.

53 And We gave him, of Our mercy, his brother Aaron, a prophet.  
(19:51-53)

### Connections

The following points connect the two narratives:

- Men who are addressed individually by God: Moses at 19:52,<sup>11</sup> Zachariah at 19:7;

<sup>8</sup> Zachariah says "But I fear my heirs after me" at 19:5, indicating that his sons did not submit to God.

<sup>9</sup> We note that at 19:3 *Zachariah called to his Lord with a secret call* (which indicates that he was in seclusion), and that he returns to his people at 19:11.

<sup>10</sup> It is the person of John who is *the mercy of thy Lord* referred to at this verse.

<sup>11</sup> By means of narrative summary which references God's direct addresses to Moses outside the sūrah at 7:144, 20:11, 20:17, 20:19, 20:36, 20:40, 20:83, 27:9, 27:10, 28:30 and 28:31.

- Use of the vocative: implied to Moses at 19:52;<sup>12</sup> explicitly to Zachariah at 19:7 and to John at 19:12;
- Men who are prophets: Moses at 19:51 and Aaron at 19:53, John outside the sūrah at 3:39;
- Men who ask for and receive human support: Moses outside the sūrah at 26:13, Zachariah at 19:5;
- Men given close male relatives as prophets: Moses given his brother at 19:53, Zachariah given his son John who is confirmed as a prophet outside the sūrah at 3:39;
- Men who attach to *mercy* from God: Aaron at 19:53, John at 19:2.<sup>13</sup>

On this basis we can reliably identify a letter at **instance** #10 with the third of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...]*.

### Observations

The Arabic name Moses (مُوسَى) ends in *ya* / ي which is visually identical in the unadorned text with *yā* / ي — the third letter of **instance** #10.<sup>14</sup>

## 19. Narrative block #4

54 **And remember thou in the Writ** Ishmael: — He was true to the promise — and he was a messenger and a prophet;

55 He enjoined upon his people the duty and the purity, and was pleasing in the sight of his Lord.  
(19:54-55)

### Connections

The segment treating of Ishmael comprises just two verses, but the following points connect it with the opening narrative:

- Promises from God: Ishmael at 19:54,<sup>15</sup> Zachariah at 19:7;
- Men who are prophets: Ishmael at 19:54, John outside the sūrah at 3:39;

<sup>12</sup> By means of narrative summary which references God's direct addresses to Moses outside the sūrah at 7:144, 20:11, 20:17, 20:19, 20:36, 20:40, 20:83, 27:9, 27:10, 28:30 and 28:31. Such a form of address requires the use of the vocative (Arabic: *yā* — the third letter at **instance** #10 — is the means by which the vocative is formed in Arabic). Moreover, Moses is the individual addressed in the vocative in the Qur'an more frequently than any other — and by a wide margin: Moses: 24 times, Adam: 5, Mary: 5, Jesus: 4, Abraham: 4, Noah: 4, Shu'ayb: 3, Šāliḥ: 2, Lot: 2, Hūd: 1, Zachariah: 1, John: 1, Aaron: 1, David: 1; note: one might admit the following individuals also if one regards the epithets as names rather than titles: Pharaoh: 2, Dhūl-Qarnayn: 2, Hāmān: 2, Iblīs: 2, Sāmiriyy: 1, Mālik: 1.

<sup>13</sup> It is the person of John who is *the mercy of thy Lord* referred to at this verse.

<sup>14</sup> Additionally, at Segment 24 we will see the **value** held by the letter *yā* / ي at **instance** #10 descend *the line of position* to the **ordinary variable** in *mīm* / م at **instance** #12 — *mīm* / م being the letter with which the name Moses (Arabic: مُوسَى) begins.

<sup>15</sup> This verse states *He was true to the promise*. Although generally attributed to Ishmael himself, it can be read also as an aside referencing God's promise to Abraham of a son, of which Ishmael was the result. Whereas the Hebrew scriptures claim Isaac as the son of promise delivered to Abraham in his old age, both Ishmael and Isaac are presented in the Qur'an as sons of Abraham's old age and fruit of his supplication to God (see 14:39).

- Men who give people direction: Ishmael at 19:55, Zachariah at 19:11;
- The quality of *pleasing*: Ishmael at 19:55 (Arabic: مَرْضِيًّا), John at 19:6 (Arabic: رَضِيًّا).<sup>16</sup>

On this basis we can reliably identify a letter at **instance** #10 with the fourth of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...]*.

### Observations

The Arabic name Ishmael (إِسْمَاعِيل) contains 'ayn / ع at its centre — the fourth letter of **instance** #10 — as does the Arabic for *promise* (وَعْد).<sup>16</sup>

## 20. Narrative block #5

56 **And remember thou in the Writ** Idrīs: — he was a man of truth and a prophet.

57 And We raised him to a high station.  
(19:56-57)

### Connections

The segment treating of Idrīs is also very short, again comprising only two verses, but the following points connect it with the opening narrative:

- High levels of exaltation or praise: Idrīs at 19:57, John at 19:15;
- Men who are prophets: Idrīs at 19:56, John outside the sūrah at 3:39;
- Patience: Idrīs outside the sūrah at 21:85,<sup>17</sup> John at 19:12.<sup>18</sup>

On this basis we can reliably identify a letter at **instance** #10 with the fifth of the five narrative blocks which open in the **statement** *And remember thou in the Writ[...]*.

### Observations

Verse 19:56 states that Idrīs was *a man of truth*. The word rendered here *man of truth* is in Arabic *ṣiddīq* and begins with *ṣād* / ص (Arabic: صِدِّيق). Meanwhile, the word *patient* as it appears in the expression *among the patient*<sup>19</sup> begins with a doubled *ṣād* / ص (Arabic: الصَّابِرِينَ). The letter *ṣād* / ص is the fifth letter of **instance** #10.

<sup>16</sup> Both words are formed in Arabic on the same root.

<sup>17</sup> This is the only other place in the Qur'an in which Idrīs is mentioned. There he is counted *among the patient*.

<sup>18</sup> John is there exhorted: *O John! Hold thou fast the Writ!* In the context of a written revelation this imperative implies a requirement to be patient in adhering to the directives of that revelation.

<sup>19</sup> Cf. the footnote which expands upon 21:85 above.

**Note:** we will recall that the letter *ṣād* / ص is shown in the **Writ Set** to be null.<sup>20</sup> Were that not the case, ambiguity between *ṣād* / ص in its role in the **Writ Set** and *ṣād* / ص in its role in the **Remembrance Set** would arise.<sup>21</sup>

## 21. Summary of instance #10

Our identification of the **values** for the component letters of **instance** #10 which preface sūrah 19 — *kāf hā yā 'ayn ṣād* / كهيعص — as the five discrete narrative blocks which follow the opening context to that sūrah at 19:1-15 stands on the following:

- The correlation in number between the five letters of **instance** #10 and the five narrative blocks which follow the opening context;
- The fact that each of the five discrete narrative blocks is prefaced by *And remember thou in the Writ[...]* in concert with the fact that this formulation occurs nowhere else in the Qur'an;
- The fact that each of the five discrete narrative blocks evinces considerable thematic correlations with the opening context to the same sūrah and which immediately precedes the first of the five discrete narrative blocks.

The correlation we draw between the number of letters at **instance** #10 and the number of discrete narrative blocks prefaced exclusively by *And remember thou in the Writ[...]* is objectively correct, and the quantity of thematic correlations between those segments and the opening context to the same sūrah at 19:1-15 is impressive.

Those observations which follow the presentation of each discrete narrative block and which provide correlations between the name of the principal prophet in a given segment and one of the letters which make up **instance** #10 in *kāf hā yā 'ayn ṣād* / كهيعص are of interest, but are not conclusive.

While we incline to the view that an identification in the order of the text of the letters *kāf hā yā 'ayn ṣād* / كهيعص with the discrete narrative blocks which follow in the order of the text is correct — and we proceed on that basis — that conclusion is not vital to our analysis.

All that is necessary is that there be an exclusive correspondence between each of the five letters and one of the five discrete narrative blocks. That much granted, the logic of what follows holds.

<sup>20</sup> See Segment 11.

<sup>21</sup> We will see the same provision facilitate later inclusion of the remaining two letters shown to be null in the **Writ Set**: *mīm* / م and *rā* / ر.

The **values** at **instance** #10 are listed below. Again, these are the **only values** available to the **Remembrance Set**.

<i>kāf</i>	ك	19:16-33 (Jesus)
<i>hā</i>	ه	19:41-50 (Abraham)
<i>yā</i>	ي	19:51-53 (Moses)
<i>‘ayn</i>	ع	19:54-55 (Ishmael)
<i>ṣād</i>	ص	19:56-57 (Idrīs)

The **Remembrance Set** represents a fundamental sea-change: whereas the **value** of each **instance** in the **Writ Set** is in all cases one thing (*al fātiḥah*), the **Remembrance Set** contains five discrete **values**, and those **values** pertain individually at the outset to five discrete letters.

And whereas the **value** of the **Writ Set** attaches to the **symbols** which comprise it irrespective of the order in which they occur, **values** in the **Remembrance Set** descend through the **set** according to discernible principles, as we shall see.

**Note:** this is not the place for a detailed examination of the collective or relative significance of the prophets Jesus, Abraham, Moses, Ishmael and Idrīs. The principal purpose of this work is to demonstrate the mechanism of *the mysterious letters*. However, I will allow myself the following observations:

- Abraham is, of course, the great Patriarch, following whom Moses brought the Torah and Jesus the Gospel;<sup>22</sup>
- Parenthood, seniority, inheritance and offspring are discernible themes within sūrah 19. This fact accords with the operations and mechanics of the **Remembrance Set** itself wherein **values** proceed downwards, as we shall see;
- While the first three discrete narratives contain many of the themes just listed<sup>23</sup> the last two lack them, both of which seem also junior given the limited text they comprise locally and in the Qur'an overall;
- The identity of Idrīs is contested. A number of Islamic writers and certain academics connect Idrīs with the prophet Enoch. Less mainstream writers may connect him with Hermes Trismegistus, a mythological or semi-

<sup>22</sup> The Qur'an's treatment of this term presupposes something which **confirms** the Torah. Dominant Christian dogmas, however, are in conflict with both the Qur'an and certain statements of Jesus in this regard.

<sup>23</sup> We note that in the opening segment Zachariah is the father of John. In the narrative blocks which provide the **values** of the **Remembrance Set** Mary is the mother of Jesus (which we tend to identify with *kāf* / ك), Abraham is the father of Isaac and grandfather of Jacob (which we tend to identify with *hā* / ه), and Moses is the senior brother of Aaron (which we tend to identify with *yā* / ي). The issue in each case (Jesus, Isaac and Jacob) and the junior brother (Aaron) are all identified as prophets *in situ*. John is identified as a prophet outside the sūrah at 3:39.

mythological personality associated with Thoth, the Egyptian god of wisdom.<sup>24</sup>

## 22. Operations and mechanics of the Remembrance Set

Segments 22-29 provide a summary of the operations and mechanics in effect across the **Remembrance Set**.

That the constitution of the **Remembrance Set** is dynamically different to that of the **Writ Set** is seen in our introduction to **variables** at Segment 4, which bears review at this stage.

We turn now to the operations and mechanics of the **Remembrance Set** for which Table 3 presents a visual overview and the evidence for which is supplied at Segment 30 and beyond.

In process of what follows we will describe (and then later demonstrate) the letter *qāf* / ق at **instance** #24 as a **new special variable**, and **instance** #24 as **parenthetical** to the *sequence*.

The relevant part of the *sequence* is presented below for ease of reference, including *lines of position*. The English transliteration of all **special variables** is here in bold:

	1	2	3	4	5	
<b>instance</b> #10	<b><i>kāf</i></b>	<b><i>hā</i></b>	<b><i>yā</i></b>	<b><i>‘ayn</i></b>	<b><i>ṣād</i></b>	كهيعص
<b>instance</b> #11	<i>ṭā</i>	<b><i>hā</i></b>				طه
<b>instance</b> #12	<i>ṭā</i>	<i>sīn</i>	<i>mīm</i>			طسم
<b>instance</b> #13	<i>ṭā</i>	<i>sīn</i>				طس
<b>instance</b> #14	<i>ṭā</i>	<i>sīn</i>	<i>mīm</i>			طسم
<b>instance</b> #19	<b><i>yā</i></b>	<i>sīn</i>				يس
<b>instance</b> #20	<b><i>ṣād</i></b>					ص
<b>instance</b> #24	<b><i>‘ayn</i></b>	<i>sīn</i>	<b><i>qāf</i></b> <sup>25</sup>			عسق

## 23. Instance #11

**instance** طه  
sūrah 20

<sup>24</sup> I know of no means of establishing the case one way or the other on the basis of the Qur'an, and this is not the place for speculation.

<sup>25</sup> The letter *qāf* / ق is a **new special variable**, the details of which are discussed in due course.

**Instance #11 at 20:1**

The opening context at **instance** #11 features no **leverage point**, and we omit further verses here on this basis.

Operations and mechanics:

- The **value** of **special variable** *kāf* / ك passes from position 1 at **instance** #10 down *the line of position* to the **ordinary variable** *tā* / ط at position 1 here. **Ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**;
- The **special variable** *hā* / ه descends *the line of position* from position 2 at **instance** #10 to position 2 here. **Special variables** bring their original **value** with them. Accordingly, there is no change in **value**.

**Note:** this is the only case in the **Remembrance Set** where a **special variable** descends *the line of position* directly, and is also the only case where a **special variable** has the same **value** outside **instance** #10 as in it. We discuss points associated with these features at Segments 30 and 31.

<i>tā</i>	ط	19:16-33 (Jesus)
<i>hā</i>	ه	19:41-50 (Abraham)

**24. Instance #12**

**instance** طسم  
sūrah 26

**Instance #12 at 26:1**

The opening context reads:

1 *tā sīn mīm*  
2 Those are the proofs of the Clear Writ.  
(26:1-2)

The opening context comprises a **formula**. We consider this **formula** in two places:

- At Segment 31 together with the sole incidence of the same **formula** in the **Remembrance Set**;
- At Segment 32 together with sole incidence of the same **formula** in the **Writ Set**.

Operations and mechanics:

- The **ordinary variable** *tā* / ط at position 1 at **instance** #11 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **value** of **special variable** *hā* / ه passes from position 2 at **instance** #11 down *the line of position* to the **ordinary variable** *sīn* / س at position 2 here. **Ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**;
- The **value** of **special variable** *yā* / ي passes from position 3 at **instance** #10 down *the line of position* to the **ordinary variable** *mīm* / م at position 3 here. Again, **ordinary variables** simply adopt **values** passed to them having no inherent **value** of their own. Accordingly, there is no change in **value**.

**Note:** the original letters of the **Remembrance Set** (i.e. the **special variables** of **instance** #10) have now been replaced in all occupied positions. We consider the implications of this replacement at Segment 30.

As is the case with *šād* / ص, we will recall that the letter *mīm* / م is shown also in the **Writ Set** to be null.<sup>26</sup> Were that not the case, ambiguity between *mīm* / م in its role in the **Writ Set** and *mīm* / م in its role in the **Remembrance Set** would arise.<sup>27</sup>

<i>tā</i>	ط	19:16-33 (Jesus)
<i>sīn</i>	س	19:41-50 (Abraham)
<i>mīm</i>	م	19:51-53 (Moses)

**25. Instance #13**

**instance** طس  
sūrah 27

<sup>26</sup> For which see Segment 11.

<sup>27</sup> We will see the same provision facilitate later inclusion of the remaining letter shown to be null in the **Writ Set**: *rā* / ر.

**Instance #13 at 27:1**

The opening context reads:

*tā sīn* Those are the proofs of the Qur'an and of a Clear Writ  
(27:1)

The opening context comprises a **formula**. We consider this **formula** at Segment 31.

Operations and mechanics:

- The **ordinary variable** *tā* / ط at position 1 at **instance** #12 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #12 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**.

**Note:** this **instance** is what we might consider the “filling” of the three-**instance** fully-replaced sandwich comprising **instances** #12, #13 and #14. We develop this topic to completion at Segment 31.

<i>tā</i>	ط	19:16-33 (Jesus)
<i>sīn</i>	س	19:41-50 (Abraham)

**26. Instance #14**

<b>instance</b>	طسم
sūrah 28	

**Instance #14 at 28:1**

The opening context reads:

1 *tā sīn mīm*  
2 Those are the proofs of the Clear Writ.  
(28:1-2)

The opening context comprises a **formula**. We consider this **formula** in two places:

- At Segment 31 together with the sole incidence of the same **formula** in the **Remembrance Set**;
- At Segment 32 together with sole incidence of the same **formula** in the **Writ Set**.

Operations and mechanics:

- The **ordinary variable** *tā* / ط at position 1 at **instance** #13 passes down *the line of position* to position 1 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #13 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**;
- The **ordinary variable** *mīm* / م at position 3 at **instance** #12 passes down *the line of position* to position 3 here. Accordingly, there is no change in **value**.

<i>tā</i>	ط	19:16-33 (Jesus)
<i>sīn</i>	س	19:41-50 (Abraham)
<i>mīm</i>	م	19:51-53 (Moses)

**Note:** this **instance** is the end point of the three-**instance** fully-replaced sandwich comprising **instances** #12, #13 and #14. We develop this topic to completion at Segment 31.

**27. Instance #19**

<b>instance</b>	يس
sūrah 36	

**Instance #19 at 36:1**

The opening context reads:

1 *yā sīn*  
2 *By the wise Qur'an!*  
(36:1-2)

The opening context comprises an **oath**. We consider **oaths** in the **Remembrance Set** at Segment 35.

Operations and mechanics:

- The **special variable** *yā* / ي descends, crossing *the line of position*, from position 3 at **instance** #10 to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the **value** of **ordinary variable** *ṭā* / ط passes from position 1 at **instance** #14 down *the line of position* to position 1 here. This results in two accumulated **values**;
- The **ordinary variable** *sīn* / س at position 2 at **instance** #14 passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**.

<i>yā</i>	ي	19:16-33 (Jesus) 19:51-53 (Moses)
<i>sīn</i>	س	19:41-50 (Abraham)

**28. Instance #20**

<b>instance</b>	ص
sūrah	38

**Instance #20 at 38:1**

The opening context reads:

*ṣād* By the Qur'an full of remembrance!  
(38:1)

The opening context comprises an **oath**. We consider **oaths** in the **Remembrance Set** at Segment 35.

Operations and mechanics:

- The **special variable** *ṣād* / ص descends, crossing *the line of position*, from position 5 at **instance** #10 to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the

**values** of **special variable** *yā* / ي pass from position 1 at **instance** #19 down *the line of position* to position 1 here. This results in three accumulated **values**.

<i>ṣād</i>	ص	19:16-33 (Jesus) 19:51-53 (Moses) 19:56-57 (Idrīs)
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**29. Instance #24**

<b>instance</b>	عسق
sūrah	42

**Instance #24 at 42:2**

The opening context at **instance** #24 features no **leverage point**, and we omit further verses on this basis. But it is helpful for what follows to note the context in which this **instance** appears:

1 *hā mīm*  
2 *'ayn sīn qāf*  
(42:1-2)

**Instance** #24 in *'ayn sīn qāf* / عسق occurs as the **second instance** of *the mysterious letters* in a single sūrah. This is a unique occurrence, and prepares us for the fact that **instance** #24 in *'ayn sīn qāf* / عسق is an exceptional case.

A summary of the characteristics specific to **instance** #24 follows:

- While it receives **values** from the **Remembrance Set** it is **parenthetical** both to it and to the broader *sequence*;
- It introduces a **new special variable** — that is: a **special variable** which does **not** feature at **instance** #10: the letter *qāf* / ق;
- The operation which occurs at **instance** #24 is unique, having the following characteristics:
  - The **values** which result at position 1 and position 2 then pass **horizontally** to the **new special variable** at position 3 in *qāf* / ق, where they accumulate;
  - There remains a further step for the **value** which results at the **new special variable** at position 3 in *qāf* / ق to be made **complete**. This takes place at **instance** #29.

An exceptional case requires exceptional evidence, and we examine that evidence at Segment 33.iii. For now, we summarise the operations and mechanics of **instance #24**.

#### Operations and mechanics:

- The **special variable** *‘ayn* / ع descends, crossing *the line of position*, from position 4 at **instance #10** to position 1 here. **Special variables** bring their original **value** with them;
- Since where **special variables** cross *the line of position* they accumulate also the **value** or **values** held above them in *the line of position* at their destination, the **values** of **special variable** *ṣād* / ص pass from position 1 at **instance #20** down *the line of position* to position 1 here. This results in four accumulated **values**;
- The **ordinary variable** *sīn* / س at position 2 at **instance #19** passes down *the line of position* to position 2 here. Accordingly, there is no change in **value**;
- The **values** at **special variable** *‘ayn* / ع at position 1 and the **value** of **ordinary variable** *sīn* / س at position 2 together pass **horizontally** to the **new special variable** *qāf* / ق at position 3 where the result is five accumulated **values**.

It will be noted that the original **values** of **instance #10** have now been reconstituted in a single letter:

<i>‘ayn</i> ع	19:16-33 (Jesus)
	19:51-53 (Moses)
	19:56-57 (Idrīs)
	19:54-55 (Ishmael)
<i>sīn</i> س	19:41-50 (Abraham)
<i>qāf</i> ق	19:16-33 (Jesus)
	19:51-53 (Moses)
	19:56-57 (Idrīs)
	19:54-55 (Ishmael)
	19:41-50 (Abraham)

While what has been described at Segments 14 through to 29 fits together in terms of summary, it remains to be confirmed by evidence.

In Segment 30 and beyond we provide that evidence, confirming the general mechanism we have described to be in effect and correct while demonstrating how the exceptional features that attach to **instance #24** in *‘ayn sīn qāf* / عسق fit into that mechanism.

### 30. Replacement of *kāf hā yā* by *ṭā sīn mīm*: overview

We have noted that block in which the original letters (**special variables**) at **instance #10** are fully replaced by **ordinary variables** comprising **instances #12, #13 and #14**.

The relevant part of the *sequence* is presented below for ease of reference, including *lines of position*. The English transliteration of all **special variables** is here in bold.

	1	2	3	4	5	
<b>instance #10</b>	<b><i>kāf</i></b>	<b><i>hā</i></b>	<b><i>yā</i></b>	<i>‘ayn</i>	<i>ṣād</i>	كهيعص
<b>instance #11</b>	<i>ṭā</i>	<b><i>hā</i></b>				طه
<b>instance #12</b>	<i>ṭā</i>	<i>sīn</i>	<i>mīm</i>			طسم
<b>instance #13</b>	<i>ṭā</i>	<i>sīn</i>				طس
<b>instance #14</b>	<i>ṭā</i>	<i>sīn</i>	<i>mīm</i>			طسم

In the three-**instance** block at **instances #12, #13 and #14**:

- The same three letters only appear;
- A single **instance** in *ṭā sīn* / طس is “sandwiched” between two identical **instances** in *ṭā sīn mīm* / طسم;
- The original **special variables** *kāf*, *hā* and *yā* in positions 1, 2 and 3 respectively at **instance #10** have been fully replaced by **ordinary variables**: *ṭā*, *sīn* and (where it occurs) *mīm*;
- There has been **no change in value** at any position in this three-**instance** block from those at positions 1, 2 and 3 at **instance #10**;<sup>28</sup>
- **Instance #14** forms the terminus of the three-**instance** block.

This context is one which **formulas** occur, and thus must therefore provide for logical conclusions or additional nuance on the basis of comparisons, and that is the focus of the following segment.

That segment is divided by subheadings in order to present the topic in digestible chunks.

#### 31.i Component parts of the three-instance block

The following facts attach to **instances #12, #13 and #14**:

- **Instances #12, #13 and #14** are the sole **instances** in the **Remembrance Set** comprising **ordinary variables** only;
- **Instances #12, #13 and #14** each draw from the same pool of three letters;
- Within this three-**instance** block **instance #13** (in *ṭā sīn* / طس) comprises the “filling” between two identical “slices of bread” (**instances #12 and #14**, both in

<sup>28</sup> And no position greater than that of the third occurs in the **Remembrance Set** beyond **instance #10**.

*tā sīn mīm* / طسم by virtue of the fact that **instance** #13 differs from **instances** #12 and #14 by dint of its lack of a letter *mīm* / م.

That three-**instance** block is reproduced below for ease of reference:

<b>instance</b> #12	<i>tā sīn mīm</i>	طسم
<b>instance</b> #13	<i>tā sīn</i>	طس
<b>instance</b> #14	<i>tā sīn mīm</i>	طسم

Key information about **formulas** from Segment 4 is also reproduced below for ease of reference:

Those **formulas** which serve the function of a **formula** only:

- Immediately follow an **instance** of the mysterious letters;
- Form expressions which combine *the proofs* (Arabic: *āyāt*) with *Writ* (Arabic: *kitāb*) where *Writ* is in the genitive case: *Those are the proofs of the[...]* *Writ*.

**Formulas** can be unique,<sup>29</sup> occur in identical cases, or occur in **significant variations** between otherwise identical cases.

**Significant variations** between **formulas** invite comparison on the basis of their distinctions.

### 31.ii Disconnected formula at instance #13

**Instance** #13 attaches to the following **formula**:

*tā sīn* Those are the proofs of the Qur'an and of a Clear Writ  
(27:1)

The **formula** at **instance** #13 is distinguished among **formulas** by the fact that it is **unique**:<sup>30</sup> it has no duplicate and no **significant variation**.

Thus it is disconnected, bereft of any possible point of comparison with any other formula.

<sup>29</sup> I am forced to state again that I use *unique* throughout in the (correct) sense of *unrepeated, one-of-a-kind*, meaning *existing nowhere else*, not in the fuzzy, modern American sense of *interesting or compelling* and therefore capable of comparison or intensification (cf. *more unique* and *very unique*). Correctly speaking, something is either unique or it is not.

<sup>30</sup> There is a total of ten **formulas** in *the mysterious letters*, occurring at **instances** #4, #5, #6, #7, #9, #12, #13, #14, #17 and #22. They are presented now again grouped where either duplicates or **significant variations** occur: #4 and #17; #5 and #22; #6, #12 and #14; #7 and #9. **Instance** #13 alone is absent from these groupings.

However, we are still able to access the logical conclusions which attach to this **formula** by way of comparisons.

In order to access those conclusions we must begin with the fact that **instance** #13 — **and it alone** — attaches to the two portions which comprise its **formula**:

- portion a: *the proofs of the Qur'an*
- portion b: *[the proofs] of a Clear Writ*

**Note:** neither *the proofs of the Qur'an* (Arabic: *آيَاتُ الْقُرْآنِ*) nor the genitive expression of *a Clear Writ* (Arabic: *كِتَابٍ مُبِينٍ*) occurs anywhere else in the Qur'an.<sup>31</sup>

### 31.iii Values of letters in the three-instance block

We must preface our analysis here by recognising those features which attach to the letters which form the **symbols** in this three-**instance** block:

- Each letter has a **value**;
- The **value** of each letter is a single **value**;
- The **value** of each letter is held by that letter alone within a given **instance** (there is no duplicate of any **value** at any single **instance** in this three-**instance** block);
- In no case is a **value** null.

Thus, each letter has a known, single, positive **value** and holds that **value** consistently and uniquely in those **instances** where it appears in this three-**instance** block.

### 31.iv Identical instances

The next point for consideration concerns **instance** #12 and **instance** #14.

**Instance** #12 and **instance** #14 (i.e. those **instances** which “sandwich” **instance** #13 between them) are both **identical** and attach to the **same formula**:

1 *tā sīn mīm*  
2 Those are the proofs of the Clear Writ.  
(26:1-2 & 28:1-2)

<sup>31</sup> The expression *and a Clear Writ* (Arabic: *وَكِتَابٍ مُبِينٍ*) occurs at 5:15. However, there the case (as expressed by the ending) is the nominative and performs a function entirely different to the expression *and of a Clear Writ* (Arabic: *كِتَابٍ مُبِينٍ*). The expression *in a clear writ* (Arabic: *فِي كِتَابٍ مُبِينٍ*) occurs five times (6:59, 10:61, 11:6, 27:75 and 34:3). There the oblique case is a function of the preposition; it is not a genitive construction.

**Note:** this **formula** has no place in this part of our analysis for the reason that it occurs (uniquely) also in two **sets**.<sup>32</sup> **Formulas** provide for logical conclusions or additional nuance on the basis of comparisons. The **instances** which comprise the **Writ Set** and those which comprise the **Remembrance Set** are of different **types**, therefore their components do not bear logical comparison (think of comparing *apples* with *excitement*, for example). We develop this point to completion at Segment 32.

To reiterate the present case: **instance** #12 and **instance** #14 are not only identical in form but attach to the same **formula** — a **formula** which occurs nowhere else within the **Remembrance Set**, and for which no **significant variation** exists. Thus, in every respect **instance** #12 and **instance** #14 are identical.

Importantly for our purposes, no comparison is possible between **instance** #12 and **instance** #14 themselves because comparing *x* with *x* is meaningless.

### 31.v Comparisons by means of the disconnected formula

Again, **instance** #13 — and it alone — attaches to the two portions which comprise its **formula**:

- portion *a*: the proofs of the Qur'an
- portion *b*: [the proofs] of a Clear Writ

And again: no comparison is possible between **instance** #12 and **instance** #14 themselves since comparing *x* with *x* is meaningless.

However, it must be the case that clear conclusions attach to the **formula** at **instance** #13 because **formulas** by their nature provide for logical conclusions or additional nuance on the basis of comparisons.

With these facts in view, we may proceed to our point: while **instance** #12 and **instance** #14 may not meaningfully be compared with each other, **instance** #13 may meaningfully be compared with them.

The reasons for this follow:

- **Instance** #13 is of the same **type** as **instance** #12 and **instance** #14;
- **Instance** #13 features letters which feature also at **instances** #12 and #14;
- All letters in all three **instances** attach to the features listed above at 31.iii.

### 31.vi Conclusions drawn

We now draw conclusions from the three-**instance** “sandwich”. That block is reproduced below for ease of reference:

<b>instance</b> #12	<i>ṭā sīn mīm</i>	طسم
<b>instance</b> #13	<i>ṭā sīn</i>	طس
<b>instance</b> #14	<i>ṭā sīn mīm</i>	طسم

And again: **instance** #13 — and it alone — attaches to the two portions which comprise its **formula**:

- the proofs of the Qur'an (*a*)
- [the proofs] of a Clear Writ (*b*)

On the basis of what we have covered to this point we can logically conclude the following about *ṭā* / ط and *sīn* / س at **instance** #13 in respect of the **formula** which attaches to them:

1. EITHER *ṭā* / ط = *a* AND *sīn* / س = *b*;
2. OR *ṭā* / ط = *b* AND *sīn* / س = *a*.

While this conclusion is unremarkable it is also unassailable.

And, importantly, it has inevitable implications for *mīm* / م at **instance** #12 and **instance** #14 — which letter occurs nowhere else in the **Remembrance Set**.

We can identify those implications by renewing our process of logic:

1. IF *ṭā* / ط = *a* AND *sīn* / س = *b*;
2. OR *ṭā* / ط = *b* AND *sīn* / س = *a*;
3. THEN *mīm* / م ≠ *a* or *b*.

Put another way: we must conclude that *the proofs of the Qur'an* on the one hand (portion *a*) and *[the proofs of] a Clear Writ* on the other (portion *b*) are equal either to *ṭā* / ط or to *sīn* / س. While we have no way of knowing which is equal to which, that fact has no material impact upon the outcome: in the context of the three-**instance** block possessing those features we have noted to this point it is impossible for *mīm* / م to be equal either to *the proofs of the Qur'an* or to *[the proofs of] a Clear Writ*.

To conclude: within the framework of the **Remembrance Set** *mīm* / م is logically excluded from attachment to:

- *a*: the proofs of the Qur'an
- *b*: [the proofs] of a Clear Writ

<sup>32</sup> I.e. also in the **Writ Set** at **instance** #6.

We will now consider the implications of this conclusion.

### 31.vii Implications of portion a

The conclusion above as it attaches to portion *a* has implications for the letter *qāf* / ق where it appears at **instance** #24 as well as for what follows in consequence of the operations and mechanics of the letter *qāf* / ق in the remainder of the *sequence*.

We reproduce the following summary of the characteristics of **instance** #24 from Segment 29 for ease of reference:

**Instance** #24 in *ʿayn sīn qāf* / عسق is an exceptional case the details of which are summarised below:

- While it receives **values** from the **Remembrance Set** it is parenthetical both to it and to the broader *sequence*;
- It introduces a **new special variable** — that is: a **special variable** which does not feature at **instance** #10: the letter *qāf* / ق;
- The operation which occurs at **instance** #24 is unique, having the following characteristics:
  - The **values** which result at position 1 and position 2 then pass horizontally to the **new special variable** at position 3 in *qāf* / ق, where they accumulate;
  - There remains a further step for the **value** which results at the **new special variable** at position 3 in *qāf* / ق to be made complete. This takes place at **instance** #29.

An exceptional case requires exceptional evidence, and we present that evidence in full at Segment 33.iii.

However, we are prepared to absorb now one important component of that evidence: since we know *mīm* / م to be logically excluded from *the proofs of the Qur'an* if, within the mechanics of *the mysterious letters*, the letter *qāf* / ق itself is identified unambiguously as a proof of 'the Qur'an', *mīm* / م is therefore logically excluded from *qāf* / ق.

And if *mīm* / م is logically excluded from *qāf* / ق, that fact has the following implications:

- It confirms that *mīm* / م at position 3 at **instance** #14 can not — as required by the general operation of the mechanism — pass down *the line of position* to position 3 at **instance** #24 because it is explicitly excluded from doing so;
- An explicit exception to a general rule tends to confirm the rule. Thus, the explicit exclusion of *mīm* / م from position 3 at **instance** #24 tends to support the general

rule of the mechanism we describe to be in operation across the **Remembrance Set**;<sup>33</sup>

- That this explicit exception to the general rule occurs at **instance** #24 tends to support our analysis that **instance** #24 is parenthetical to the *sequence*;
- It confirms that we are correct to assign portion *a* rather than portion *b* to this logical process since portion *b* contains no mention of 'the Qur'an' — which is the linchpin upon which this entire area of our analysis depends.

To summarise: given that the letter *qāf* / ق itself is later identified unambiguously as a proof of 'the Qur'an', we now know, given the three-**instance** block possessing those features we have noted to this point, the following about portion *a*:

- That it provides conclusions vital to the mechanics of the **Remembrance Set**;
- That it fits the logical process in a way unavailable to portion *b*.

The project to establish an unambiguous identification of the letter *qāf* / ق as a proof of 'the Qur'an' within the mechanics of *the mysterious letters* is a matter of accumulative as well as final evidence. It is revisited in further parts of this analysis, and both attains completion at the conclusion of Segment 40 and is further confirmed beyond that point.

### 31.viii Interim summary

Within the framework of the **Remembrance Set** *mīm* / م is logically excluded from attachment to:

- *a*: *the proofs of the Qur'an*
- *b*: [*the proofs*] of a Clear Writ

Meanwhile, portion *a*:

- Provides conclusions vital to the mechanics of the **Remembrance Set**;
- Fits the logical process in a way unavailable to portion *b*.

We consider now the implications of the same conclusion as it attaches to portion *b*.

Accordingly, we must expect that those implications should:

- Provide conclusions vital to the mechanics of the **Remembrance Set**;
- Fit the logical process in a way unavailable to portion *a*.

<sup>33</sup> See Segments 22 through to 29.

### 31.ix Implications of portion b

We address the first point above by beginning with our conclusions, following which we supply the facts which inform those conclusions. The requirement that portion *b* should fit the logical process in a way unavailable to portion *a* is discussed separately.

The two principal conclusions which attach to portion *b* are that:

- Portion *b* in [the proofs] of a Clear Writ expresses an exclusive correlation between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه;
- The exclusive correlation between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه forces recognition of the distinction between **special variables** and **ordinary variables**, a distinction not only vital to the operation of the **Remembrance Set** but with implications for further operations in the *sequence*.

The facts which inform these conclusions follow:

- Two **values** attach to **instance** #13 in *ṭā sīn* / طس, namely: 19:16-33 (Jesus) and 19:41-50 (Abraham).<sup>34</sup> The same two **values** attach in the same combination to one other **instance** only: to **instance** #11 in *ṭā hā* / طه.<sup>35</sup> Thus, the **values** of **instance** #13 and **instance** #11 enjoy an exclusive correspondence;
- While **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه attach to **identical values** they — and this is important — do not comprise identical letters. The fact that **identical values** attach to **instance** #13 in *ṭā sīn* / طس and to **instance** #11 in *ṭā hā* / طه means that the letters *hā* / ه and *sīn* / س must function differently.

As with the letter *qāf* / ق as a proof of 'the Qur'an' at Segment 31.vii above, positive demonstration of *ṭā sīn* / طس as [the proofs] of a Clear Writ is a matter of accumulative as well as final evidence.

The thematic background to that evidence is intrinsic to at Segment 32.

The technical background to that evidence is intrinsic to the fact that **instance** #24 is parenthetical to the *sequence*, which point is demonstrated at Segment 33.iii.

Supporting evidence is supplied at Segment 36.

The final evidence for *ṭā sīn* / طس as [the proofs] of a Clear Writ is provided at the conclusion of Segment 40 where the project to demonstrate the letter *qāf* / ق as a proof of 'the Qur'an' is also concluded.

<sup>34</sup> For which see Segment 25.

<sup>35</sup> For which see Segment 23.

Demonstration of the requirement that portion *b* should fit the logical process we have just seen in a way unavailable to portion *a* is a function of that evidence summarised above.

We proceed in our analysis on the basis of the conclusions which result from that evidence.

To summarise those conclusions here: the exclusive correspondence between **instance** #13 in *ṭā sīn* / طس and **instance** #11 in *ṭā hā* / طه acts as a linchpin, fixing within — and requiring of — the **Remembrance Set** the distinction between **ordinary variables** and **special variables**.

•

While, generally speaking, the present section treats of the **Remembrance Set**, we will in what follows of necessity be treating increasingly also of the **Writ Set**.

### 32. Formula at instances #6, #12 and #14

There exists a further **formula** in the **Remembrance Set**, as remarked upon above,<sup>36</sup> which has the distinction — unique across *the mysterious letters* — that it occurs in both the **Writ Set** and the **Remembrance Set**:

- In the **Writ Set** it attaches to **instance** #6 in *alif lām rā* / الر;
- In the **Remembrance Set** it attaches to **instance** #12 and **instance** #14, both in *ṭā sīn mīm* / طسم.

That **formula** reads:

Those are the proofs of the Clear Writ.  
(12:1, 26:2 & 28:2)

**Note:** neither the expression *Those are the proofs of the Clear Writ* (Arabic: تِلْكَ عَايَاتُ الْكِتَابِ الْمُبِينِ) nor the truncated form *the proofs of the Clear Writ* (Arabic: عَايَاتُ الْكِتَابِ الْمُبِينِ) occurs anywhere else in the Qur'an.

We know that **formulas** provide for logical conclusions or additional nuance on the basis of comparisons. The question then is: how does this **formula**, which uniquely occurs in two **sets**, provide for meaningful comparison leading to logical conclusions?

We can gain purchase on this question by reviewing the following points:

<sup>36</sup> At Segments 13, 24, 26, 31.iv and 31.vi.

- The **formulas** we considered in the **Writ Set** provided logic on the basis either of differences between **instances**<sup>37</sup> or on the basis of **significant variations** between **formulas**;<sup>38</sup>
- Where this **formula** occurs in the **Remembrance Set** the **instances** themselves are also identical — both in *ṭā sīn mīm* / طسم; as previously noted, comparing *x* with *x* is meaningless;
- This **formula** occurs once only in the **Writ Set**, thus there is nothing within the **Writ Set** to compare it with;
- There exists no **significant variation** of this **formula** in either **set**, thus there is nothing to compare it with on that basis;
- The **Writ Set** and the **Remembrance Set** are of different **types**. Things bear comparison only with relatable things; we have already noted the impossibility of comparing things occupying different ontological planes such as *apples* and *excitement*. Likewise, comparison of **instances** in **sets** of different **types** is both meaningless and impossible;
- The visual distinctions between **instance** #6 in *alif lām rā* / ال on the one hand and **instances** #12 and #14 in *ṭā sīn mīm* / طسم on the other provide no point of purchase for logical comparison due to the difference in **type**.

Meanwhile, the disconnected **formula** at **instance** #13 provided logic on two bases:

- Its own **uniqueness**;
- The exclusive correlation of its components (portion *a* and portion *b*) to itself.

We must conclude in the light of the points above that:

- The **formula** *Those are the proofs of the Clear Writ* can provide meaningful comparison on one basis only: on the basis of that by which the **instances** which contain it are distinct;
- The sole point of meaningful distinction which exists between the two identical instances in the **Remembrance Set** on the one hand, and a single **instance** in the **Writ Set** on the other attached to the same **formula** is that of the **type** of the two **sets**.

And the only logically unassailable conclusion possible in a comparison between the **Writ Set type** and the **Remembrance Set type** is that the two **types** are distinct from one another.

We shall come to see this very conclusion — i.e. that *the Clear Writ* (Arabic: الْكِتَابُ الْمُبِينُ) emphasises the **Remembrance Set** and the **Writ Set** as distinct, separate entities — both required and confirmed later in this analysis.<sup>39</sup>

<sup>37</sup> E.g. between **instance** #4 and **instance** #17 (**instance** #4 is in *alif lām rā* / ال while **instance** #17 is in *alif lām mīm* / الم).

<sup>38</sup> E.g. between the **formulas** at **instance** #5 and **instance** #22.

<sup>39</sup> At Segment 36.

Lastly, the motifs of doubling and the dual which attach to the **symbol** *alif lām rā* / ال and which we considered as part of our analysis of the **Writ Set**<sup>40</sup> feature here also:

- This **formula** uniquely occurs in both the **Writ Set** and the **Remembrance Set**;
- **Instance** #12 and **instance** #14 are both in *ṭā sīn mīm* / طسم, and the **symbol** *ṭā sīn mīm* / طسم alone within the **Remembrance Set** occurs twice;
- This **formula** is the only case of a doubled formula in the **Remembrance Set**.

•

We make use of subdivisions in the next segment to facilitate navigation of a subject comprising a number of facets.

### 33.i The ḥā mīm block and instances #24 and #29

We turn now to what we term the *ḥā mīm* / حم block: that series of seven **instances** in *ḥā mīm* / حم (i.e. **instances** #21, #22, #23, #25, #26, #27 and #28) located at sūrahs 40, 41, 42, 43, 44, 45 and 46 respectively.

This block of contiguous sūrahs in uniform **instances** forms the context in which **instance** #24 in *‘ayn sīn qāf* / عسق occurs.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete value-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	<b>instance</b> #21	<b>ḥā</b>	<i>mīm</i>	ح م ح م ح م ح م ح م	
Sūrah 41	<b>instance</b> #22	<b>ḥā</b>	<i>mīm</i>		
Sūrah 42	<b>instance</b> #23	<b>ḥā</b>	<i>mīm</i>		
Sūrah 42	<b>instance</b> #24	<i>‘ayn</i>	<b>sīn</b>		<u><b>qāf</b></u>
Sūrah 43	<b>instance</b> #25	<b>ḥā</b>	<i>mīm</i>		
Sūrah 44	<b>instance</b> #26	<b>ḥā</b>	<i>mīm</i>		
Sūrah 45	<b>instance</b> #27	<b>ḥā</b>	<i>mīm</i>		
Sūrah 46	<b>instance</b> #28	<b>ḥā</b>	<i>mīm</i>		
Sūrah 50	<b>instance</b> #29	<b>qāf</b>			

We will recall that **instance** #24, uniquely, is the second **instance** of *the mysterious letters* in a single sūrah. This fact, taken together with the broader context in which **instance** #24 in *‘ayn sīn qāf* / عسق occurs, is important to our analysis for two reasons:

<sup>40</sup> **Instance** #6 is in *alif lām rā* / ال. The **symbol** *alif lām rā* / ال is unique within the **Writ Set** for possessing two **statements**. See Segments 8 and 10.

- It supports our later demonstration of **instance** #24 in *ʿayn sīn qāf* / عسق as parenthetical to the *sequence*;
- It sets up the mechanics of the *sequence* beyond the *ḥā mīm* / حم block: the vital descent of the **value** of the **Writ Set** from position 1 at **instance** #28 to position 1 at **instance** #29.

We begin with the second point.

### 33.ii The two modes of value-bearing in the Writ Set

In Segment 11 we established that the **value** of *al fātiḥah* is borne throughout the **Writ Set** first by the two letters *alif lām* / ال,<sup>41</sup> then by the single letter *ḥā* / ح,<sup>42</sup> with all remaining letters in the **Writ Set** being null.

That the first letter alone in the *ḥā mīm* / حم block bears the same **value** in the second recognisable portion of the **Writ Set** as do the two letters *alif lām* / ال in the first might seem an unnecessary complication given that no change in **value** results.

However, this development is crucial to the broader requirements of the *sequence*, and we explain why below:

- At **instance** #29 the **new special variable** *qāf* / ق from **instance** #24 re-enters the *sequence*, crossing *the line of position*, bringing with it all five **values** of the **Remembrance Set** and receiving there the **value** of *al fātiḥah* held above it by *ḥā* / ح at **instance** #28 down the line of position;<sup>43</sup>
- Were the **value** of *al fātiḥah* not established in the first *line of position* prior to **instance** #29, the letter *qāf* / ق would not there be able to receive that **value**. A single letter can occupy the first *line of position* only; it follows that it can receive a **value** which descends the first *line of position* only.<sup>44</sup>

What then is the purpose of the *alif lām* / ال sector in the **Writ Set** in which the **value** of *al fātiḥah* is borne by two letters?

The following points address this question:

41 I.e. at **instances** #1, #2, #3, #4, #5, #6, #7, #8, #9, #15, #16, #17 and #18.

42 I.e. at **instances** #21, #22, #23, #25, #26, #27 and #28.

43 See Table 3.

44 Clearly, the **value** of the **Writ Set** has nowhere descended to this point in our analysis. The evidence for this exceptional event is provided at Segment 34.

- Our analysis began with recognition of the fourteen letters which participate in *the mysterious letters* as representative of the fourteen visually distinct **symbols** available to the Arabic alphabet.<sup>45</sup> It may seem a trite observation, but recognition of this feature does nothing to dilute the requirement that it has also to be a fact. In other words: it is a positive requirement for representatives of all fourteen visually distinct **symbols** available to the Arabic alphabet in fact to participate in *the mysterious letters* for recognition of this feature of *the mysterious letters* to be possible. Thus, participation of precisely fourteen letters within *the mysterious letters* is not a minor point: it is the door by which access to the whole is gained. Accordingly, an imperative exists for the letters *alif* / ا and *lām* / ل — or, at least, for equivalent visually distinct **symbols** within the Arabic alphabet were such to exist — to participate in *the mysterious letters*;
- While the logical operations by which the letters *ṣād* / ص, *mīm* / م and *rā* / ر are shown to be null in the **Writ Set**<sup>46</sup> would be equally valid without further letters in each **instance**, at least one non-null letter is required to bear the **value** throughout both the *alif lām* / ال sector and the *ḥā mīm* / حم block. The reason for the second non-null letter in each **instance** of the *alif lām* / ال sector should be understood by the fact that, as we shall see later, the totals of letters in both the **Writ Set** and the **Remembrance Set** explicitly confirm later parts of this analysis;<sup>47</sup>
- The hard limit of fourteen distinct **symbols** available to the Arabic alphabet obliges the **Remembrance Set** to employ two letters which occur also elsewhere in the *sequence* in order to perform its own functions. Provision is made for that requirement by the fact that both *ṣād* / ص and *mīm* / م are shown within the **Writ Set** to be null, which process precludes the possibility of ambiguity where they occur in the **Remembrance Set**. A similar case attaches to *rā* / ر within the **Qur'an Set** as we shall see at Segment 40 and beyond.

The mechanism by which the **value** of *al fātiḥah* is borne within the **Writ Set**, first by the two letters *alif lām* / ال and then by the single letter *ḥā* / ح, is vital to the logical operations of all three **sets** for without it:

- The total letters within the **Writ Set** would be insufficient to confirm a later part of this analysis;<sup>48</sup>
- The letter *qāf* / ق would not be able at **instance** #29 to receive the **value** of *al fātiḥah* at position 1 along *the line of position*;
- A confirmation of the exceptional event at **instance** #24 would be lost.<sup>49</sup>

45 See Segment 1.

46 At Segment 11.

47 Presented in the Final Evidence segment.

48 Presented in the Final Evidence segment.

49 See Segment 34.

We conclude here by observing that the two modes by which the **Writ Set** bears its **value** throughout provides a further example of the motif of doubling and the dual.

### 33.iii The parenthetical instance of the mysterious letters

We have stated that **instance** #24 is parenthetical to the *sequence of the mysterious letters* at a number of junctures, including:

- At Segment 29, where we describe **instance** #24 as the scene of an exceptional event, one parenthetical to the *sequence of the mysterious letters*;
- At Segment 31.vii where we discuss the implications of the fact that *mīm* / م is logically excluded from *qāf* / ق;
- At Segment 33.i, where we cite the *hā mīm* / حم block as support for a later demonstration of the same point.

In this segment we present the evidence which is anticipated above.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete value-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	<b>instance</b> #21	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 41	<b>instance</b> #22	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 42	<b>instance</b> #23	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 42	<b>instance</b> #24	<i>'ayn</i>	<b>sīn</b>	<u><b>qāf</b></u>	عسق
Sūrah 43	<b>instance</b> #25	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 44	<b>instance</b> #26	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 45	<b>instance</b> #27	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 46	<b>instance</b> #28	<b>hā</b>	<i>mīm</i>	ح	
Sūrah 50	<b>instance</b> #29	<b>qāf</b>		ق	

We turn now to the opening context at **instance** #24 itself. That opening context features no **leverage point**, and we omit further verses on this basis.

But the context *preceding* **instance** #24 in *'ayn sīn qāf* / عسق is crucial:

1 *hā mīm*  
2 *'ayn sīn qāf*  
(42:1-2)

Additionally, both the summary of **instance** #24 and the description of its operations and mechanics at Segment 29 bear review at this point.

Before proceeding we should consider the **values** which result at positions 1 and 2 at **instance** #24, as outlined at Segment 29:

<i>'ayn</i>	ع	19:16-33 (Jesus)
		19:51-53 (Moses)
		19:56-57 (Idris)
		19:54-55 (Ishmael)
<i>sīn</i>	س	19:41-50 (Abraham)

We observe that the full complement of **values** identified at **instance** #10 is reconstituted by the **variables** in these first two positions.

This fact confirms the operations and mechanics at **instance** #24 as related to the **Remembrance Set**.

But — and this is important — if **instance** #24 belonged to the **Remembrance Set**, the expectation would be for the operations and mechanics at **instance** #24 to conclude as follows:

- The **ordinary variable** *mīm* / م at position 3 at **instance** #14 passes down *the line of position* to position 3 here. Accordingly there is no change in the **value**.

But this is not the case. The **ordinary variable** *mīm* / م does not occur at position 3 at **instance** #24.

Instead, there the previously unseen letter *qāf* / ق itself excludes the **ordinary variable** *mīm* / م from that position for the reasons we summarised at Segment 31.vii, the evidence for which is unambiguous correlation of *qāf* / ق as a proof of 'the Qur'an' within the mechanics of *the mysterious letters*.<sup>50</sup>

Moreover, were the expectation of the **ordinary variable** *mīm* / م at position 3 a fact, that — and this also is important — would result in a duplicate of the **value** of 19:51-53 (Moses) at **instance** #24, which outcome would undo the perfect reconstitution at **instance** #24 of the original **values** of the **Remembrance Set** at **instance** #10.

But **instance** #24 in *'ayn sīn qāf* / عسق is an exceptional case, and we list now why such must be the case below:

<sup>50</sup> The project to demonstrate which, as we have said, forms a component of the remainder of this analysis and achieves completion at Segment 40.

- **Instance #24** is the second **instance** within a single sūrah — a phenomenon unique among the **instances** of the mysterious letters;
- **Instance #23** in *ḥā mīm* / حم, which directly precedes **instance #24** in the same sūrah, belongs unambiguously to the **Writ Set**. Since, as the first portion of this book shows, the complete text of the sūrah in each case pertains to that **set** by which it is grouped, the complete text of sūrah 42 pertains to the **Writ Set**;<sup>51</sup>
- **Instance #24** in *ʿayn sīn qāf* / عسق at 42:2 itself comprises part of the text of sūrah 42 — the text of which sūrah pertains to the **Writ Set**. The text which comprises **instance #24** in *ʿayn sīn qāf* / عسق at 42:2 therefore cannot pertain to the **Remembrance Set**.

For the reasons above, **instance #24** in *ʿayn sīn qāf* / عسق at 42:2 — while inheriting all **values** and certain features of operations and mechanics from the **Remembrance Set** — is both:

- Excluded from imparting the quality of the **Remembrance Set** to the sūrah in which it is located;
- Excluded from participating in that quality itself, being located in a sūrah which itself pertains to the **Writ Set**.

No **instance** in the **Remembrance Set** occurs beyond **instance #24**. Therefore there is simply nowhere for the **values** held at position 1 and position 2 at **instance #24** to pass to — other than horizontally to the **new special variable** *qāf* / ق at position 3.

Finally, we will recall that there is a “contraction” of the **value**-bearing component across the broader **Writ Set** from two letters (i.e. from positions 1 and 2 in the *alif lām* / ال sector) to one letter (i.e. to position 1 only in the *ḥā mīm* / حم block).<sup>52</sup> That *ḥā mīm* / حم block of contiguous sūrahs itself forms the broader context in which **instance #24** is not only located, but in which it occurs uniquely as the second **instance** in a single sūrah.

Thus, the exceptional event we point to at **instance #24** in which the **values** held at two letters (i.e. at positions 1 and 2 in *ʿayn* / ع and *sīn* / س respectively) pass horizontally into one letter — the *qāf* / ق at **instance #24** — itself occurs within a contiguous block the **value** of which is itself the function of an equivalent event.

To summarise:

- **Instance #24** is parenthetical to the *sequence*;
- While **instance #24** is parenthetical to the *sequence*, it both participates in and expresses actions which pertain to the operations and mechanics of the **Remembrance Set**;

- At **instance #24** all five **values** of the **Remembrance Set** attach to the **new special variable** *qāf* / ق in readiness for the further step which completes *qāf* / ق when it re-enters the *sequence* at **instance #29** — which event initiates the **Qur'an Set**.

What we have covered in this segment comprises the evidence for **instance #24** in *ʿayn sīn qāf* / عسق as parenthetical to the *sequence*, and provides the context within which the evidence which follows should be viewed.

### 33.iv. Descent of the value of the Writ Set

The general mechanisms of both the **Writ Set** and the **Remembrance Set** are understood.

We have also established that **instance #24** in *ʿayn sīn qāf* / عسق, while parenthetical to the *sequence*, both participates in and expresses actions which pertain generally to the operations and mechanics of the **Remembrance Set**.

This means that the **new special variable** *qāf* / ق will behave like any **special variable** in any further operations.

To review the relevant characteristics which attach to **special variables**:

- They take their original **value** with them whether they travel down *the line of position* or cross *the line of position*;
- Where they cross *the line of position*, they accumulate also the **value** or **values** held above them in *the line of position* of their destination.

Where the **new special variable** *qāf* / ق re-enters the *sequence* at **instance #29** it does both, which event marks the beginning of the **Qur'an Set**.<sup>53</sup>

This event requires the following component:

- The **value** held by the letter *ḥā* / ح in position 1 at **instance #28** in the **Writ Set** must descend *the line of position* to the **special variable** *qāf* / ق (which re-enters the *sequence*, crossing *the line of position*, at **instance #29**).

However, to this point in our analysis no **value** in the **Writ Set** is seen to descend. This is an exceptional event, and claims of exceptional events, as we have noted, require exceptional evidence.

<sup>51</sup> This point became apparent after the writing of *Framework for Qur'anic Methods of Exegesis*.

<sup>52</sup> Summarised at Segment 33.ii.

<sup>53</sup> The reason for the choice of this term will be clear at Segment 40.

Moreover, exceptional evidence is outstanding, both in cases described previously in the analysis and in further cases required to complete it.

The aggregate of cases which, given exceptional evidence for each, would allow us to develop our core analysis to completion is implicit in the questions which follow:

1. Can we point to exceptional evidence that the **value** held across the **Writ Set** descends the line of position to the **new special variable** *qāf* / ق at **instance** #29?
2. Can we point to exceptional evidence which provides for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *‘ayn* / ع — all of which begin with an existing **value** — and the **new special variable** *qāf* / ق at **instance** #24 which appears with no existing **value**?
3. Can we point to exceptional evidence that, given that **instance** #24 in *‘ayn sīn qāf* / عسق is parenthetical to the *sequence* and the point at which the **values** of **Remembrance Set** combine in a single letter, it is not also the point at which the “fusion” between the **Writ Set** and the **Remembrance Set**, which we discern at **instance** #29, occurs?
4. Can we point to exceptional evidence that the “fusion” between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance** #29 in fact occurs at that location?
5. Can we point to exceptional evidence that explains the nature and function in the *sequence* of *nūn* / ن at sūrah 68?
6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of ‘the Qur’an’ and thereby confirm the linchpin required for so much of this analysis?
7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The process of addressing these questions will include utilisation of the remaining **leverage points**:

- **Signposts**
- **Oaths**

Again, **signposts** and **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

We address the questions listed above in the remainder of the present section and much of the next.

### 34. The four signposts

1. Can we point to exceptional evidence that the **value** held across the **Writ Set** descends the line of position to the **new special variable** *qāf* / ق at **instance** #29?

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference, including all sūrah numbers and *lines of position*. The **value**-bearing letters are marked in the English transliteration in bold.<sup>54</sup>

		1	2	3	
Sūrah 32	<b>instance</b> #18	<b>alif</b>	<b>lām</b>	<b>mīm</b>	ال ح و ر ق ك ل م ن
Sūrah 38	<b>instance</b> #20	<b>ṣād</b>			
Sūrah 40	<b>instance</b> #21	<b>hā</b>	<b>mīm</b>		
Sūrah 41	<b>instance</b> #22	<b>hā</b>	<b>mīm</b>		
Sūrah 42	<b>instance</b> #23	<b>hā</b>	<b>mīm</b>		
Sūrah 43	<b>instance</b> #25	<b>hā</b>	<b>mīm</b>		
Sūrah 44	<b>instance</b> #26	<b>hā</b>	<b>mīm</b>		
Sūrah 45	<b>instance</b> #27	<b>hā</b>	<b>mīm</b>		
Sūrah 46	<b>instance</b> #28	<b>hā</b>	<b>mīm</b>		
Sūrah 50	<b>instance</b> #29	<b>qāf</b>			

As is the case for all **leverage points**, all four **signposts** meet precise standards, which for **signposts** are that:

- They occur in the opening context immediately following an **instance** of the *mysterious letters*;
- They open in the expression *The revelation of the Writ[...]* (Arabic: تَنْزِيلُ الْكِتَابِ).<sup>55</sup>

Again, **signposts** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

The etymological constant and salient point central to all four **signposts** — though diffused somewhat in translation — which pertains to the Arabic word *tanzīl* (rendered in all cases *revelation*) is of something *sent down*.<sup>56</sup>

<sup>54</sup> To follow the broader points in this segment see Table 3.

<sup>55</sup> There exists also a single location where this convention exists outside *the mysterious letters*, a case we look at in due course.

<sup>56</sup> I invite the reader to verify this point by considering words in the Qur'an in the same root (n-z-l). He will see that across the totality of cases the words are grounded in the concept of *sending down*: 2:4, 2:22, 2:23, 2:41, 2:57, 2:59, 2:90, 2:91, 2:97, 2:99, 2:102, 2:105, 2:136, 2:159, 2:164, 2:170, 2:174, 2:176, 2:185, 2:213, 2:231, 2:285, 3:3, 3:4, 3:7, 3:53, 3:65, 3:72, 3:84, 3:93, 3:124, 3:151, 3:154, 3:198, 3:199, 4:47, 4:60, 4:61, 4:105, 4:113, 4:136, 4:140, 4:153, 4:162, 4:166, 4:174, 5:44, 5:45, 5:47, 5:48, 5:49, 5:59, 5:64, 5:66, 5:67, 5:68, 5:81, 5:83, 5:101, 5:104, 5:112, 5:114, 5:115, 6:7, 6:8, 6:37, 6:81, 6:91, 6:92, 6:93, 6:99, 6:111, 6:114, 6:155, 6:156, 6:157, 7:2, 7:3, 7:26, 7:33, 7:57, 7:71, 7:157, 7:160, 7:196, 8:11, 8:41, 9:26, 9:40, 9:64, 9:86, 9:97, 9:124, 9:127, 10:5, 10:20, 10:24, 10:59, 10:94, 11:12, 11:14, 12:2, 12:40, 12:59, 13:1, 13:7, 13:17, 13:19, 13:27, 13:36, 13:37, 14:1, 14:32, 15:6, 15:8, 15:9, 15:21, 15:22, 15:90, 16:2, 16:10, 16:24, 16:30, 16:44, 16:64, 16:65, 16:89, 16:101, 16:102, 17:82, 17:93, 17:95, 17:102, 17:105, 17:106, 18:1, 18:45, 18:102, 18:107, 19:64, 20:2, 20:4, 20:53, 20:80, 20:113, 21:10, 21:50, 22:5, 22:16, 22:63, 22:71, 23:18, 23:24, 23:29, 24:1, 24:34, 24:43, 24:46, 25:1, 25:6, 25:7, 25:21, 25:25, 25:32, 25:48, 26:4, 26:192, 26:193, 26:198, 26:210, 26:221, 26:222, 27:60, 28:24, 28:87, 29:34, 29:46, 29:47, 29:50, 29:51, 29:63, 30:24, 30:35, 30:49, 31:10, 31:21, 31:34, 32:2, 32:19, 33:26, 34:2, 34:6, 35:27, 36:5, 36:15, 36:28, 36:39, 37:62, 37:177, 38:8, 38:29, 39:1, 39:2, 39:6, 39:21, 39:23, 39:41, 39:55, 40:2, 40:13, 41:2, 41:14, 41:30, 41:32, 41:39, 41:42, 42:15, 42:17, 42:27, 42:28, 43:11, 43:31, 44:3, 45:2, 45:5, 46:2, 46:30, 47:2, 47:9, 47:20, 47:26, 48:4, 48:18, 48:26, 50:9, 53:13, 53:23, 56:56, 56:69, 56:80, 56:93, 57:4, 57:9, 57:16, 57:25, 58:5, 59:21,

**Signposts** occur at **instances** #18, #21, #27 and #28. We will present each **instance** together with its opening context and list points which relate to our topic below. The **signposts** themselves are in italics.

#### **Instance #18:**

- 1 *alif lām mīm*
- 2 *The revelation [i.e. sending down] of the Writ* about which there is no doubt, from the Lord of All Creation.  
(32:1-2)

- **Instance** #18 itself is the terminus of the *alif lām* / ال sector of the **Writ Set**; that is, it is the final point at which the **value** of the **Writ Set** is held by the two letters *alif lām* / ال;
- We first met the **symbol** *alif lām mīm* / الم at **instance** #1 where the **axiom-statement** establishes the **value** of that **instance** as *al fātiḥah* (and, by extension, that of all other **instances** in the **Writ Set** as *al fātiḥah* also). The opening context of **instance** #1 itself reads *That is the Writ about which there is no doubt[...]*. Thus, *the Writ about which there is no doubt* attaches to **instances** in the **Writ Set** (and in the *sequence* as a whole) at two places only: at the very beginning and very end of that part of the **Writ Set** in which the **value** of *al fātiḥah* is borne by the two letters *alif lām* / ال;
- The phrase *from the Lord of All Creation* echoes verse 1:2 in *al fātiḥah* itself, which sūrah comprises the **value** of the **Writ Set**.

Finally, we note that this single echo within *the mysterious letters* of the **axiom-statement** supplies another example of **doubling** or **the dual**.

**Note:** the expression *The revelation of the Writ about which there is no doubt* (Arabic: *تَنْزِيلُ الْكِتَابِ لَأَرْيَبَ فِيهِ*) occurs nowhere else in the Qur'an.<sup>57</sup>

#### **Instance #21:**

- 1 *ḥā mīm*
- 2 *The revelation [i.e. sending down] of the Writ* is from God, the Exalted in Might, the Knowing  
(40:1-2)

**Instance** #21 is the first **instance** in the seven-sūrah **Writ-Set** block in *ḥā mīm* / حم; that is, it is the point in the *sequence* at which the **value** which to that point in the **set** is borne by the two letters *alif lām* / ال is first borne by the single letter *ḥā* / ح.

64:8, 65:5, 65:10, 65:12, 67:9, 69:43, 76:23, 78:14, 97:1 and 97:4

57 The expression *the Writ about which there is no doubt* occurs once more outside *the mysterious letters*, which case we comment upon in the Final Evidence segment.

**Note:** the expression *The revelation of the Writ is from God, the Exalted in Might, the Knowing* (Arabic: *تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ*) occurs nowhere else in the Qur'an.

#### **Instance #27 & instance #28:**

- 1 *ḥā mīm*
- 2 *The revelation [i.e. sending down] of the Writ* is from God, the Exalted in Might, the Wise.  
(45:1-2 & 46:1-2)

- The final two **signposts** are identical. Together they form a doubled end point for the seven-sūrah **Writ Set** block in *ḥā mīm* / حم; that is, they together underscore the final point in the *sequence* at which the **value** of the **Writ Set** is borne by the single letter *ḥā* / ح;
- In that system of operations and mechanics we are in process of demonstrating, the **value** of the **Writ Set** at this point passes from the **ordinary variable** *ḥā* / ح in position 1 at **instance** #28 down *the line of position* to the **special variable** *qāf* / ق at position 1 at **instance** #29.

**Instance** #27 and **instance** #28 and their opening contexts are identical, providing a further example of **doubling** or **the dual**.

•

The exceptional evidence we point to in this case is the fact that, at that stage in the *sequence* where proof of an exceptional event is required — here that the **value** held across the **Writ Set** *descends the line of position* to the **new special variable** *qāf* / ق at **instance** #29 — that stage in the *sequence* itself provides precise signals in this regard.

Those signals are expressions with strict and identified features of incidence and location in the Qur'anic text, and which together form a comprehensive, exclusive, and ultimately symmetrical framework which emphasises the *sending down of the Writ* expressly and repeatedly.

Finally, in this segment we observed further examples of **doubling** or **the dual**.

•

There is a further point which requires attention here. It both supports and expands upon what we have seen above and supplies in soft form a concept which we will later encounter in hard form when we meet the **implicit instance**.

The expression which we reviewed above and which occurs at **instance #27** and **instance #28** — *The revelation of the Writ is from God, the Exalted in Might, the Wise* (Arabic: *تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ*) — occurs also at one other place in the Qur'an.

The location in this case is, likewise, the opening context of a sūrah, but of a sūrah which itself contains no **instance** of the mysterious letters:

The revelation [i.e. sending down] of the Writ is from God, the Exalted in Might,  
the Wise.  
(39:1)

Since this expression has no preceding **instance** of the mysterious letters it does not meet the standard for a **signpost**.

However, within the context of the mysterious letters, the expression at 39:1 is of some significance and for the following reasons:

- Located at the opening of sūrah 39, it falls directly between the sole **instance** in the **Remembrance Set** in which **values** are borne by a single letter (i.e. by *ṣād* / ص at **instance #20** at sūrah 38) and the first **instance** of the *ḥā mīm* / حم block at which point the **value** of the **Writ Set** is first borne by a single letter (i.e. by *ḥā* / ح at **instance #21** at sūrah 40);
- Located at the opening of sūrah 39, it provides soft support for the **signpost** at **instance #21** at sūrah 40 by means of anticipation. Given that the opening of the expression at 39:1 conforms to that convention by which **signposts** are identified, it — in concert with the **signpost** which attaches to the **instance** in the next sūrah — serves to mirror at the beginning of the *ḥā mīm* / حم block that feature of doubling and the dual which the two **signposts** at **instance #27** and **instance #28** supply at the end of it.

The expression at 39:1 is what we might term an *associated feature* of the mysterious letters since it serves to support processes in the broader *sequence*. It has none of the hard features which attach to the two *implicit instances* which we meet later in this analysis. The hard features which attach to these two cases pertain either to the sūrah as a whole, or enclose it entirely. No feature of this kind attaches to sūrah 39.<sup>58</sup>

The factor which forces recognition of the relevance of 39:1 to the mysterious letters is location, and the same consideration will be vital later when we come to consider **nodes**, but 39:1 has none of the hard features which attach to **nodes**, either.

<sup>58</sup> We may add here that, on the basis of that later analysis which comprises *Framework for Qur'anic Methods of Exegesis*, it is now known that sūrah 39 forms part of the Mankind Set (whereas the *ḥā mīm* / حم block is entirely in the **Writ Set**). Where we encounter the two *implicit instances* we will see them fully form part of — and play integral roles in — the **set** in which they are located.

To summarise: the expression at 39:1 both supports the broader *sequence* and functions to set up in soft form concepts which feature in hard form later in the analysis.

**Note:** the expression *The revelation of the Writ* (Arabic: *تَنْزِيلُ الْكِتَابِ*) occurs nowhere else in the Qur'an beyond those places reviewed in this segment.

## 35. The two oaths in the Remembrance Set

2. Can we point to exceptional evidence which provides for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *ʿayn* / ع — all of which begin with an existing **value** — and the **new special variable** *qāf* / ق at **instance #24** which appears with no existing **value**?

Certainly, oaths feature in the Qur'an far more broadly than those six expressions which meet the standard for **oaths** in the mysterious letters. However, within the context of our analysis, as is the case for all **leverage points**, all six **oaths** meet precise standards:

- They occur in the opening context immediately following an **instance** of the mysterious letters;
- They conform to the recognised, definable conventions of oaths.

Like **signposts**, **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

Six expressions in the Qur'an meet the standard for an **oath**: two in the **Remembrance Set**, two in the **Writ Set**, and two in the **Qur'an Set**.

Of these six **oaths**, three appeal to the Qur'an itself. Together they comprise all appeals to the Qur'an itself in the entirety of the text.<sup>59</sup> In this segment we consider the first two of these in the *sequence*, both in the **Remembrance Set**.

These **oaths** attach to **instance #19** and **instance #20**, which we will look at together. We will present the **instances** together with their respective opening contexts and list points which relate to our topic below. The **oaths** themselves are in italics.

The opening context at **instance #19** at sūrah 36 reads:

1 *yā sīn*  
2 *By the wise Qur'an!*  
(36:1-2)

<sup>59</sup> Thus, the six **oaths** are distributed in three batches of two. But they also divide into two again along a different line: those which appeal to the Qur'an itself, and those which do not, providing a further example of doubling and the dual.

The opening context at **instance** #20 reads:

*ṣād* By the Qur'an full of remembrance!  
(38:1)

We will appreciate that at the two **instances** above the same event occurs:<sup>60</sup>

- A **special variable** re-enters the *sequence* by crossing *the line of position* bringing its original **value** with it;
- The same **special variable** receives a **value** or **values** along *the line of position* from above which it absorbs.

We provide below those parts of the *sequence* which pertain to the question in view followed by the opening context of **instance** #24 for ease of reference. Complete value-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 36	<b>instance</b> #19	<i>yā sīn</i>	يس
Sūrah 38	<b>instance</b> #20	<i>ṣād</i>	ص
Sūrah 42	<b>instance</b> #24	<i>'ayn sīn qāf</i>	عسق
Sūrah 50	<b>instance</b> #29	<i>qāf</i>	ق

Again, the context in which **instance** #24 occurs is:

1 *hā mīm*  
2 *'ayn sīn qāf*  
(42:1-2)

Importantly, while the remaining **special variable** to re-enter the *sequence* by crossing *the line of position* bringing its original **value** with it — the letter *'ayn* / ع — likewise receives **values** along *the line of position* from above which it absorbs at **instance** #24, that **instance** is not supported by an **oath** by the Qur'an.

And this distinction provides the exceptional evidence in this case: that at that stage in the *sequence* where proof of an exceptional event is required — here to provide for the distinction between **special variables** *ṣād* / ص, *yā* / ي and *'ayn* / ع (all of which begin with an existing **value**) and the **new special variable** *qāf* / ق at **instance** #24 which appears with no original **value** — that stage in the *sequence* provides a precise signal: the fact that **instance** #24 is not supported by an **oath** by the Qur'an.

To amplify this point: an **oath** by the Qur'an itself requires that those **special variables** which feature in it be complete. As indicated above, the **new special variable** *qāf* / ق at

**instance** #24 appears with no original value. Accordingly, the **new special variable** *qāf* / ق at **instance** #24 is incomplete.

The **new special variable** *qāf* / ق becomes complete at **instance** #29. That event provides both a corollary and a confirmation for those events which attach to **instance** #19 and **instance** #20 as described above, the details of which are presented at Segment 37.

In closing, we note that the two **oaths** in the **Remembrance Set** which form the subject of this segment provide a further example of doubling or the dual.

### 36. The two oaths in the Writ Set

3. Can we point to exceptional evidence that, given that **instance** #24 in *'ayn sīn qāf* / عسق is parenthetical to the *sequence* and the point at which the **values** of **Remembrance Set** combine in a single letter, it is not also the point at which the "fusion" between the **Writ Set** and the **Remembrance Set**, which we discern at **instance** #29, occurs?

In this segment we consider the two **oaths** in the **Writ Set**.

These **oaths** attach to **instance** #25 and **instance** #26 and we will look at them together.

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference. Complete value-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance** #24 is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.

Sūrah 40	<b>instance</b> #21	<i>hā mīm</i>	حم
Sūrah 41	<b>instance</b> #22	<i>hā mīm</i>	حم
Sūrah 42	<b>instance</b> #23	<i>hā mīm</i>	حم
Sūrah 42	<b>instance</b> #24	<i>'ayn sīn qāf</i>	عسق
Sūrah 43	<b>instance</b> #25	<i>hā mīm</i>	حم
Sūrah 44	<b>instance</b> #26	<i>hā mīm</i>	حم
Sūrah 45	<b>instance</b> #27	<i>hā mīm</i>	حم
Sūrah 46	<b>instance</b> #28	<i>hā mīm</i>	حم
Sūrah 50	<b>instance</b> #29	<i>qāf</i>	ق

We will present the **instances** together with their identical opening contexts and list points which relate to our topic below. The **oath** itself is in italics.

The opening context of both **instances** reads:

<sup>60</sup> See Table 3.

1 *hā mīm*

2 *By the Clear Writ!*

(43:1-2 & 44:1-2)

The expression *the Clear Writ* (Arabic: **الْكِتَابُ الْمُبِينُ**) — which forms the import of the **oaths** in question — occurs a total of five times in the Qur'an, in all cases within the opening context immediately following an **instance** of *the mysterious letters*:

- Three times in the **formula** *Those are the proofs of the Clear Writ* at **instances** #12 and #14 (**Remembrance Set**) and **instance** #6 (**Writ Set**) consideration of which established that **formula** capable logically of providing one unassailable conclusion only: that the **Writ Set** and the **Remembrance Set** are of different **types**;<sup>61</sup>
- Twice in the expression *the Clear Writ* (Arabic: **الْكِتَابُ الْمُبِينُ**) — i.e. in the **oaths** in currently under review.

These two facts together provide the exceptional evidence in this case: that at that stage in the *sequence* where proof of an exceptional event is required — here to establish that, given that **instance** #24 in *'ayn sīn qāf* / **عسق** is parenthetical to the *sequence* and the point at which the **values** of the **Remembrance Set** combine in a single letter, it is not also the point at which the “fusion” between the **Writ Set** and the **Remembrance Set** takes place — that stage in the *sequence* provides precise signals in this regard: a doubled **oath** comprising an expression the only unassailable conclusion of which is of the **Writ Set** and the **Remembrance Set** as distinct, separate entities. Both **oaths** directly follow **instance** #24 in the *sequence* where, but for these **oaths** and the implications which attach to them, the point would be moot.

We note that the two **oaths** in the **Writ Set** which form the subject of this segment provide a further example of doubling or the dual.

Moreover, *By the Clear Writ!* is the only oath in the entirety of the Qur'an to occur twice.

That completes this section.

61 See Segments 31 and 32.

# The Qur'an Set

## 37. The letter qāf at instance #29

4. Can we point to exceptional evidence that the “fusion” between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance #29** in fact occurs at that location?

We provide below those parts of the *sequence* which pertain to the question in view for ease of reference, including all sūrah numbers and *lines of position*. **Complete value**-bearing letters are marked in the English transliteration in bold. The letter *qāf* / ق at **instance #24** is underlined because although it receives **values**, further operations and mechanics are yet to occur before it becomes complete.<sup>1</sup>

		1	2	3	
Sūrah 40	<b>instance #21</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 41	<b>instance #22</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 42	<b>instance #23</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 42	<b>instance #24</b>	<i>‘ayn</i>	<b>sīn</b>	<u><i>qāf</i></u>	
Sūrah 43	<b>instance #25</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 44	<b>instance #26</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 45	<b>instance #27</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 46	<b>instance #28</b>	<b>ḥā</b>	<i>mīm</i>		
Sūrah 50	<b>instance #29</b>	<b>qāf</b>			

The **leverage point** in this case is the final **oath** in the Qur'an by the Qur'an itself.

Again, **oaths** provide evidence or explanation to facilitate understanding of operations in the *sequence* where exceptional events occur.

This **oath** attaches to **instance #29**. We present that **instance** together with its opening context and list points which relate to our topic below. The **oath** itself is in italics.

The opening context reads:

*qāf* By the glorious Qur'an!  
(50:1)

At **instance #29** the standard event for **special variables** which re-enter the *sequence* occurs here:

<sup>1</sup> To follow the broader points in this segment see Table 3.

- A **special variable** re-enters the *sequence* by crossing *the line of position* bringing its original **value** with it;
- The same **special variable** receives a **value** or **values** along *the line of position* from above which it absorbs.

We note the following by way of context:

- **Instance #19** and **instance #20**: there the **special variables** *yā* / ي and *ṣād* / ص re-enter the *sequence*, bringing their original **value** with them and receiving there **values** from above along *the line of position*. Thus both **instances** are complete. Accordingly, they attach to **oaths** by the Qur'an itself;
- **Instance #24**: while the **special variable** *ʿayn* / ع re-enters the *sequence*, bringing its original **value** with it and receiving there **values** from above along *the line of position*, there the **new special variable** *qāf* / ق appears in the *sequence* with no original value. **Instance #24** is, therefore, incomplete. Accordingly, it attaches to no **oath** by the Qur'an itself.

At **instance #29**, however, the letter *qāf* / ق re-enters the *sequence*, this time both bringing its acquired **values** with it and there receiving a **value** along *the line of position* from the **value-bearing** letter in position 1 at **instance #28** — the final **instance** of the *ḥā mīm* / حم block. In this case, **instance #29** is complete. Accordingly, it attaches to an **oath** by the Qur'an itself.

This, then, is the exceptional evidence we point to in this case: the fact that at that stage in the *sequence* where proof of an exceptional event is required — here to confirm that the “fusion” between the **Writ Set** and the **Remembrance Set** which we discern at *qāf* / ق at **instance #29** in fact occurs at that location — that stage in the *sequence* provides a precise signal in this regard: the final **oath** by the Qur'an itself.

To conclude the present point: **instance #29** at sūrah 50 is the juncture at which the **values** of the **Writ Set** and the **Remembrance Set** “fuse” and attach to that **set** which sūrah 50 itself opens: the **Qur'an Set**.

Finally, the two-step process by which the **new special variable** *qāf* / ق is made complete and the “fusion” of the **values** of the two sets which supplies its own **value** both provide further examples of doubling or the dual.

<i>qāf</i> ق	19:16-33 (Jesus)
	19:51-53 (Moses)
	19:56-57 (Idrīs)
	19:54-55 (Ishmael)
	19:41-50 (Abraham)
	1:1-7 ( <i>al fātiḥah</i> )

### 38. The letter nūn at instance #30

5. Can we point to exceptional evidence that explains the nature and function in the *sequence* of *nūn* / ن at sūrah 68?

In this segment we consider **instance #30**, the final **instance** in the *sequence*. It attaches to an **oath** the details of which are below.

We will present the **instance** together with its opening context and list initial observations. Following that we will expand upon key points. The **oath** itself is in italics.

The opening context reads:

*nūn* By the pen and what they inscribe!  
(68:1)

We note that:

1. **Instance #30** is both new to the *sequence* and the last **instance** in the *sequence*;
2. **Instance #30** attaches to an **oath**;
3. While **instance #30** attaches to an **oath** that **oath** is by something other than the Qur'an itself.

To address Point 1: since nothing follows **instance #30** the question of whether it is a **new special variable** like *qāf* / ق — or something else entirely — is both moot (since there are no further **instances** to correlate it with) and of no consequence (since there are no further **instances** for it to engage with).

We should also remember that this **instance** pertains to the **Qur'an Set**, which **set** is distinct from both the **Writ Set** and the **Remembrance Set**, while comprising the **values** which attach to both.

To address Point 2: three **instances** attach to **oaths by the Qur'an itself**: **instance #19**, **instance #20** and **instance #29**.

In all three cases a **special variable** in the **Remembrance Set**:

- Re-enters the *sequence*, bringing its original **value** or **values** with it and receives at its destination a **value** (or **values**) from above along *the line of position*, being there made complete.

The first part of the scenario above does not attach to **instance #30** in any way. The second part is discussed below.

To address Point 3: two **instances** attach to **oaths** which are by something other than the Qur'an itself: **instance** #25 and **instance** #26. These are both in the **Writ Set**.

In this regard we note:

- Where in the **Writ Set** any **instance** in a given **symbol** attaches to the **value** of the **Writ Set** (*al fātiḥah*) on the basis of a single **statement**, that **value** attaches to **all instances** in that **symbol**;
- Since neither **instance** #25 nor **instance** #26 attaches to a **statement**, they are not **made complete**. Because **instance** #22 (which is in *ḥā mīm* / حم) attaches to a **statement**, **instance** #25 and **instance** #26 (both of which are also in *ḥā mīm* / حم) are **already complete**.

So while **instance** #25 and **instance** #26 attach to **oaths**, they do not attach to **oaths** by the Qur'an itself for the reason that they are **already complete**.

While the precise nature of **instance** #30 itself is, as we have said, moot, the undeniable fact is that:

- **Instance** #30 — like **instance** #25 and **instance** #26 — attaches to an **oath** which is by something other than the Qur'an itself.

On that basis, then, **instance** #30 must — like **instance** #25 and **instance** #26 — be **already complete**.

The only scenario in which **instance** #30 can be **already complete** is this: if it **duplicates** the **value** at **instance** #29 — a **value** which is previously **made complete**.

Since the **value** at **instance** #29 is there **made complete** it occurs at **instance** #30 fully formed. Since no process of **completion** occurs at **instance** #30 no oath **by the Qur'an itself** is possible.

This, then, is the exceptional evidence we point to as concerns the nature of *nūn* / ن at sūrah 68: that at that stage in the *sequence* where proof of an exceptional event is required to explain the nature of *nūn* / ن at sūrah 68, the only logical outcome of comparison of the contexts of **all** other **oaths** in the *sequence* is that the **value** at **instance** #30 is **already complete**. And on this basis we know **instance** #30 to be a **duplicate** of **instance** #29.

**Note:** neither the **oath** at 68:1 nor either of its *two* components — *by the pen* (Arabic: *وَالْقَلَمِ*) or *what they inscribe!* (Arabic: *مَا يَسْطُرُونَ*) — occurs anywhere else in the Qur'an.

However, two important questions remain:

- What is the significance of the **two-part oath** which attaches to **instance** #30?
- What is the broader function of *nūn* / ن at **instance** #30 given that it merely **duplicates instance** #29?

To answer the first question: certainly, this **two-part oath** (a feature found nowhere else in the *sequence*) which attaches to **instance** #30 provides yet a further example of **doubling** and **the dual**, which feature we have seen so often in evidence to this juncture, and which will play a crucial role in what follows.

But it finds echoes also in features which pertain to the immediate context. These are listed below:

- The fact that the **value** which attaches to the **Qur'an Set** comprises the **values** of **two sets**: the **Writ Set** and the **Remembrance Set**;
- The fact that the **Qur'an Set** itself comprises **two explicit instances**;<sup>2</sup>
- The fact that the letters which comprise the **two explicit instances** in the **Qur'an Set** are both new to the *sequence*;
- The fact that **instance** #30 — which uniquely attaches to an **oath** of **two** parts — is itself the **second** of those **two explicit instances**.

We will understand the broader significance of **doubling** and **the dual** as they attach to **instance** #30 when we consider **doubling** and **the dual** at all key points in the **Qur'an Set** at Segment 42.

To answer to the second question: **instance** #30 operates as a **node**.

The subject of **nodes** is the focus of the next segment.

<i>nūn</i>	ن	19:16-33 (Jesus)
		19:51-53 (Moses)
		19:56-57 (Idris)
		19:54-55 (Ishmael)
		19:41-50 (Abraham)
		1:1-7 ( <i>al fātiḥah</i> )

### 39. Introduction to nodes

The function of what we term **nodes** is to segment that textual real estate which the **Qur'an Set** contains and which, as we will soon come to appreciate, extends from the letter *qāf* / ق at sūrah 50 to the end of the Qur'an and comprises all points in-between.

<sup>2</sup> The reason for our use of the term **explicit instances** will be clear when we consider the two **implicit instances** of the **Qur'an Set**.

This, again, is an exceptional claim, and in what follows, we present the exceptional evidence which supports it.

The point we wish to make at this juncture is best introduced diagrammatically:

Q-----\*-----N-----§-----|

The diagram above gives a proportional, visual description of the approximately 86 pages in most fifteen-line-per-page Arabic Qur'ans from sūrah 50 (*qāf* / ق — Q) through sūrah 68 (*nūn* / ن — N) to the end of the text marked |.

Meanwhile, the asterisk (\*) indicates sūrah 55 and the section sign (§) indicates sūrah 73.

We will first present the reasons for the introduction of sūrah 55 (\*) into our analysis when it is not explicitly marked as an **instance**, and in that process address the remaining points from that list of questions requiring exceptional evidence which is the mainstay of recent segments.

Following that, we will address the reason for the inclusion of sūrah 73 (§) in our diagram, in process of which we will consider the phenomenon we term *segmentation*.

## 40. Sūrah 55

This segment draws together a number of features from across the broad sweep of our analysis to this point and, given the requirement to impose a measure of order upon the sum of such disparate elements, is subdivided into parts.

### Part 1: Unambiguous identification of *qāf* as a proof of 'the Qur'an'

The sixth point from our list of items requiring exceptional evidence remains:

6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of 'the Qur'an' and thereby confirm the linchpin required for so much of this analysis?

At this point in this segment we will revisit the need for proof of this point by reproducing the conclusion at Segment 31.vii:

To summarise: given that the letter *qāf* / ق itself is later identified unambiguously as a proof of 'the Qur'an', we now know — in the context of the three-**instance**

block possessing those features we have noted to this point — the following about portion *a*:

- That it provides conclusions vital to the mechanics of the **Remembrance Set**;
- That it fits the logical process in a way unavailable to portion *b*.

The project to establish an unambiguous identification of the letter *qāf* / ق as a proof of 'the Qur'an' within the mechanics of the mysterious letters thus forms a component of the remainder of this analysis, one which attains completion at the conclusion of Segment 40.

A related case attaches to the final point from our list of items requiring exceptional evidence:

7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The final evidence in both regards is supplied at the close of this segment, for which what precedes serves as preparation.

### Part 2: Introduction to sūrah 55

While the associations — either between the points themselves, or between them and the broader presentation — will not at this stage be clear, the list below introduces the reasons for the inclusion of sūrah 55 in our analysis:

- While all three **sets** attach to examples of doubling or the dual, analysis of *alif lām rā* / الـ reveals associations between that **symbol** and doubling and the dual to a degree matched nowhere else;
- Three letters are identified as null in the **Writ Set**: *ṣād* / ص, *mīm* / م and *rā* / ر, with the result that the reappearance of *mīm* / م and *ṣād* / ص in the **Remembrance Set** is free of any ambiguity. The reappearance of these two letters creates the expectation that *rā* / ر should reappear also;
- In the segment treating of **signposts** we saw that the expression at verse 39:1 — a verse which is not preceded by an **instance** of *the mysterious letters* — serves to support the broader *sequence*.<sup>3</sup> This fact creates an awareness that further implicit features may occur in *the mysterious letters*.

The points above serve by way of broader introduction to the further topics of which this segment treats.

<sup>3</sup> See Segment 34.

### Part 3: The uniquely intervening verse at instance #22

We must now resolve a point which is, of necessity, left incomplete at Segment 9. The reason for its inclusion at this point of our analysis will be understood in the light of the conclusions it supplies.

In our treatment at Segment 9 of **instance #22** we observe that the **leverage point** in that case is separated from the **instance** of *the mysterious letters* by a single intervening verse. Since no other **instance** of *the mysterious letters* is separated from a **leverage point** which attaches to it by an intervening verse this case demands both attention and resolution.

At Segment 10 we anticipate a significance for this intervening verse later in the analysis. Our concluding thoughts there are reproduced below:

In addition, we will see the **symbol** *alif lām rā* / الر uniquely 'fortified' further in dramatic fashion at Segment 40 where the features which attach to the intervening verse at 41:2 are shown:

- To prove a connection between the **formula** which follows it and the **symbol** *alif lām rā* / الر at **instance #5**;
- To confirm and to signal features of significance later in the *sequence*.

We develop these points in order.

**Formulas** are underlined while the single intervening verse is in italics. We present the background to each case in summary followed by those conclusions which pertain more generally to this part of the present segment.

The opening context of **instance #5** reads:

*alif lām rā* A Writ the proofs whereof are fortified then set out and detailed[...]  
(11:1)

The opening context of **instance #22** reads:

1 *hā mīm*  
2 *A revelation from the Almighty, the Merciful,*  
3 A Writ the proofs whereof are set out and detailed[...]  
(41:1-3)

**Note:** *A revelation from the Almighty, the Merciful* (Arabic: تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ) occurs nowhere else in the Qur'an.

Background:

- **Instance #22** and **instance #5** are attached to **significant variations** of a single **formula**;
- Those **formulas** are in the **Writ Set**;
- The intervening verse at verse 41:2 reads *A revelation from the Almighty, the Merciful* (Arabic: الرَّحْمَنِ الرَّحِيمِ) both parts of the underlined portions of which begin in Arabic with *alif lām rā* / الر.

Thus, **instance #22** is doubly associated further with the **symbol** of its corresponding **significant variation** at **instance #5** which is itself *alif lām rā* / الر.

Moreover, this fact provides further confirmation for the distinction between these **significant variations**. Since the **symbol** at **instance #5** is *alif lām rā* / الر — and those letters are confirmed twice in the uniquely intervening verse at **instance #22**, the **formula** of which comprises its corresponding **significant variation** — it is fortified in a way which may not be said of **instance #22** (which is in *hā mīm* / حم).

•

We note also that the expression *the Almighty, the Merciful* itself features twice in that segment of text which comprises the **value** of the **Writ Set** itself (*al fātiḥah*). The same expression occurs more than once in no other sūrah.

In both parts of *the Almighty, the Merciful* (Arabic: الرَّحْمَنِ الرَّحِيمِ) the *alif lām rā* / الر which opens each features a doubled *rā* / ر (indicated by the *shadda* or small mark something like a 'w'). While we note this as yet a further example of the doubling and the dual which attaches to the **symbol** *alif lām rā* / الر, it also emphasises doubling and the dual in the case of the letter *rā* / ر itself.

Finally, *the Almighty, the Merciful* (Arabic: الرَّحْمَنِ الرَّحِيمِ) not only comprises the only expression to occur twice in that text which itself is the **value** of the **Writ Set** (*al fātiḥah*), every letter in that expression is one which participates in *the mysterious letters*.<sup>4</sup>

We look now at the second point: that the **symbol** *alif lām rā* / الر is uniquely 'fortified' further where the features which attach to the intervening verse at 41:2 are shown both to confirm and to signal features of significance later in the *sequence*.

Background:

- The intervening verse is *A revelation from the Almighty, the Merciful*. The words underlined here are, in Arabic, *tanzīl*;

<sup>4</sup> Moreover, as we will observe later, this expression comprises the only verse in *al fātiḥah* to be formed entirely of letters which participate in *the mysterious letters*.

- The key feature which pertains to the Arabic word *tanzīl* — rendered in all cases *revelation* — is of something which is sent down.<sup>5</sup>

The feature of *sending down*, as identified in **signposts**, plays a pivotal role in our analysis at Segment 34, providing evidence in support of that exceptional event in which the **value** of the **Writ Set** is sent down from **instance** #28 in *ḥā mīm* / حم to **instance** #29 in *qāf* / ق.

In the light of both the centrality of *tanzīl* to **signposts** and the function of **signposts** themselves, we can now appreciate the import of *tanzīl* as it features in the sole intervening verse in the *sequence*. The implication which attaches to *tanzīl* there, given that *alif lām rā* / ال features twice in the words which follow, is that *alif lām rā* / ال itself has been sent down (i.e. from where it occurs at **instance** #5 at sūrah 11 to **instance** #22 at sūrah 41) — which fact serves also to confirm our understanding of the import of *tanzīl* in all four **signposts** as having a literal, linear significance.

•

We have seen in this part of the present segment that the effect of the uniquely intervening verse at 41:2 is:

- To confirm the **significant variation** between the **formulas** at **instance** #5 and **instance** #22;
- To confirm the significance of *tanzīl* within *the mysterious letters* as sending down in a literal, linear sense;
- To establish *alif lām rā* / ال itself both as something sent down and as something uniquely 'fortified';
- To emphasise further the unmatched connection between *alif lām rā* / ال and doubling and the dual;
- To emphasise the letter *rā* / ر by means of further doubling and the dual through the expression *the Almighty, the Merciful* (Arabic: *الْمَلِكُ الْحَمِيدُ*).

In addition, the **symbol** *alif lām rā* / ال is uniquely 'fortified' further in dramatic fashion at sūrah 55, where the letter *rā* / ر itself is identified as an *implicit instance* of *the mysterious letters*.

<sup>5</sup> Again, I invite the reader to verify this point by considering words in the Qur'an in the same root (*n-z-l*). He will see that across the totality of cases the words are grounded in the concept of *sending down*: 2:4, 2:22, 2:23, 2:41, 2:57, 2:59, 2:90, 2:91, 2:97, 2:99, 2:102, 2:105, 2:136, 2:159, 2:164, 2:170, 2:174, 2:176, 2:185, 2:213, 2:231, 2:285, 3:3, 3:4, 3:7, 3:53, 3:65, 3:72, 3:84, 3:93, 3:124, 3:151, 3:154, 3:198, 3:199, 4:47, 4:60, 4:61, 4:105, 4:113, 4:136, 4:140, 4:153, 4:162, 4:166, 4:174, 5:44, 5:45, 5:47, 5:48, 5:49, 5:59, 5:64, 5:66, 5:67, 5:68, 5:81, 5:83, 5:101, 5:104, 5:112, 5:114, 5:115, 6:7, 6:8, 6:37, 6:81, 6:91, 6:92, 6:93, 6:99, 6:111, 6:114, 6:155, 6:156, 6:157, 7:2, 7:3, 7:26, 7:33, 7:57, 7:71, 7:157, 7:160, 7:196, 8:11, 8:41, 9:26, 9:40, 9:64, 9:86, 9:97, 9:124, 9:127, 10:5, 10:20, 10:24, 10:59, 10:94, 11:12, 11:14, 12:2, 12:40, 12:59, 13:1, 13:7, 13:17, 13:19, 13:27, 13:36, 13:37, 14:1, 14:32, 15:6, 15:8, 15:9, 15:21, 15:22, 15:90, 16:2, 16:10, 16:24, 16:30, 16:44, 16:64, 16:65, 16:89, 16:101, 16:102, 17:82, 17:93, 17:95, 17:102, 17:105, 17:106, 18:1, 18:45, 18:102, 18:107, 19:64, 20:2, 20:4, 20:53, 20:80, 20:113, 21:10, 21:50, 22:5, 22:16, 22:63, 22:71, 23:18, 23:24, 23:29, 24:1, 24:34, 24:43, 24:46, 25:1, 25:6, 25:7, 25:21, 25:25, 25:32, 25:48, 26:4, 26:192, 26:193, 26:198, 26:210, 26:221, 26:222, 27:60, 28:24, 28:87, 29:34, 29:46, 29:47, 29:50, 29:51, 29:63, 30:24, 30:35, 30:49, 31:10, 31:21, 31:34, 32:2, 32:19, 33:26, 34:2, 34:6, 35:27, 36:5, 36:15, 36:28, 36:39, 37:62, 37:177, 38:8, 38:29, 39:1, 39:2, 39:6, 39:21, 39:23, 39:41, 39:55, 40:2, 40:13, 41:2, 41:14, 41:30, 41:32, 41:39, 41:42, 42:15, 42:17, 42:27, 42:28, 43:11, 43:31, 44:3, 45:2, 45:5, 46:2, 46:30, 47:2, 47:9, 47:20, 47:26, 48:4, 48:18, 48:26, 50:9, 53:13, 53:23, 56:5, 56:69, 56:80, 56:93, 57:4, 57:9, 57:16, 57:25, 58:5, 59:21, 64:8, 65:5, 65:10, 65:12, 67:9, 69:43, 76:23, 78:14, 97:1 and 97:4

#### Part 4: Review of features of doubling and the dual which attach to *alif lām rā*

We list below a number of those features of doubling and the dual which attach to *alif lām rā* / ال for the purposes of review at this stage:

- The **symbol** *alif lām rā* / ال — uniquely among the **instances** of *the mysterious letters* — attaches to two statements (at **instance** #5 and **instance** #8);<sup>6</sup>
- The **symbol** *alif lām rā* / ال — uniquely among the **symbols** of the **Writ Set** — attaches to a **formula** which occurs in both sets<sup>7</sup> (and which also uniquely occurs twice in the **Remembrance Set**);<sup>8</sup>
- The **symbol** *alif lām rā* / ال — uniquely among the **symbols** in the *alif lām* / ال sector of the **Writ Set** — attaches to an **instance** which is both a statement and a **formula**;<sup>9</sup>
- The **instance** at which *alif lām rā* / ال — uniquely among the **symbols** in the *alif lām* / ال sector of the **Writ Set** — attaches to both a **statement** and a **formula** is itself a **significant variation** of the sole remaining **instance** which attaches also to both a statement and a **formula**;<sup>10</sup>
- The letters *alif lām rā* / ال are themselves uniquely sent down twice as part of the intervening verse at 41:2, in which the letter *rā* / ر is further doubled twice.

While examples of doubling and the dual feature in *the mysterious letters* generally, they attach to the **symbol** *alif lām rā* / ال to a degree unmatched elsewhere.<sup>11</sup>

#### Part 5: Consideration of the letter *rā*

We now consider the letter *rā* / ر as it relates to the **symbol** *alif lām rā* / ال:

- In the **symbol** *alif lām rā* / ال, the letter *rā* / ر is the only letter to have a null **value** in the **Writ Set**;<sup>12</sup>
- In Part 3 above we noted that the uniquely intervening verse at **instance** #22 features motifs of doubling and the dual which attach both to the **symbol** *alif lām rā* / ال itself and, in that context, particularly to the letter *rā* / ر.

<sup>6</sup> See Segment 8 and Segment 10.

<sup>7</sup> See Segment 32.

<sup>8</sup> See Segment 31.i.v.

<sup>9</sup> See Segment 10.

<sup>10</sup> See Segment 10.

<sup>11</sup> A satisfying explanation for their incidence also across the broader text was not available to me at the time of the research which resulted in *Solution to the Mysterious Letters of the Qur'an*. But one results from consideration of the later work *Framework for Qur'anic Methods of Exegesis*. That explanation follows by points: 1. Motifs of doubling and the dual (as we shall shortly see) attach to sūrah 55 to a degree unmatched in all other sūrahs (to which sūrah *alif lām rā* / ال itself will shortly be shown to possess unique relevance). 2. Sūrah 55 itself is in the **Qur'an Set**. 3. The baseline addressees of the **Qur'an Set** are *all mankind*. 4. A baseline of *all mankind* comprises also the remaining baseline addressees since such are subsets of *all mankind*. Thus, the unmatched expression of doubling and the dual given in sūrah 55 attaches to *all mankind*, of which baseline the remaining baseline addressees are, as we have said, subsets.

<sup>12</sup> See Segment 11.

In what follows we demonstrate the letter *rā* / ر to be what we term an *implicit instance* of the mysterious letters, that is: an **instance** of the of the mysterious letters capable of identification on the basis of features other than the presence of an explicit **instance** at the head of a sūrah.

Clearly, the letter *rā* / ر does not feature alone as an explicit **instance** within the *sequence*, and to accept that it does so as an *implicit instance* requires exceptional evidence.

The standard of exceptional evidence in this case would be met by a textual entity with the following features:

- Demonstrable emphasis on the letter *rā* / ر in the context in which it is found;
- A **location** the specific features of which comport with the requirements of explicit **instances** of the mysterious letters;
- Unique and demonstrable correlation with the **symbol** *alif lām rā* / الر both in the context in which it occurs and apropos the *sequence* of the mysterious letters;
- Unique and demonstrable emphasis on that feature which attaches most demonstrably to the **symbol** *alif lām rā* / الر — **doubling** and **the dual** — in the context in which that textual entity occurs.

#### Part 6: The letter *rā* and sūrah 55

The requirements listed above are met within the Qur'an and at one place only: sūrah 55.

The reasons for the identification of the letter *rā* / ر as a non-explicit *implicit instance* of the mysterious letters at sūrah 55 follow:

- *The Almighty* (Arabic: الرَّحْمَنُ) is the first word in sūrah 55. In transliterated English this is *al raḥmān* (or *ar-raḥmān*, depending on which transliteration system one uses). What is unambiguous in the Arabic is that the first word of sūrah 55 itself opens in those three letters which comprise that **symbol** which dominates our discussion above: *alif lām rā* / الر. This is true of no other sūrah which does not itself open in *alif lām rā* / الر as an **instance** of the mysterious letters;
- While the *alif lām rā* / الر which opens sūrah 55 is followed by further text in the verse — in this case the remainder of the word *The Almighty* (Arabic: الرَّحْمَنُ) — all five sūrahs which open in *alif lām rā* / الر as an explicit **instance** of the mysterious letters are similarly followed by further text in each verse. In no **instance** does *alif lām rā* / الر occur as the sole component of any verse;
- *The Almighty* (Arabic: الرَّحْمَنُ) is itself formed exclusively of letters which participate in the mysterious letters, and come from all three sets;<sup>13</sup>

<sup>13</sup> Which fact implies support for those **values** identified for the **Qur'an Set** (in which sūrah 55 itself occurs) as the "fusion" of the **values** of the **Writ Set** and the **Remembrance Set**.

- *The Almighty* (Arabic: الرَّحْمَنُ) which opens sūrah 55 occurs in that sūrah once only;
- *The Almighty* (Arabic: الرَّحْمَنُ) features a **doubled** *rā* / ر (indicated by the *shadda* or small mark something like a 'w'). This doubling both echoes the unmatched degree of **doubling** and **the dual** which attaches to the **symbol** *alif lām rā* / الر and emphasises the letter *rā* / ر itself.<sup>14</sup>

Thus, *The Almighty* (Arabic: الرَّحْمَنُ) as it occurs in sūrah 55 features:

- Unique and demonstrable correlation with the **symbol** *alif lām rā* / الر both textually and in the context in which it occurs in the sūrah;
- A **location** the specific features of which comport with the requirements of explicit **instances** of the mysterious letters (which point it meets, being the first textual entity in the sūrah);
- Demonstrable emphasis on the letter *rā* / ر in the context in which it occurs within *alif lām rā* / الر, as expressed by that feature of **doubling** and **the dual** which attaches to that letter.

On the basis of these facts we identify the letter *rā* / ر as an *implicit instance* of the mysterious letters at sūrah 55.

**Note:** we will recall that the letter *rā* / ر is shown in the **Writ Set** to be null.<sup>15</sup> Were that not the case, ambiguity between *rā* / ر in its role in the **Writ Set** and *rā* / ر in its role in the **Qur'an Set** would arise.<sup>16</sup>

However, we will come to see that the qualities which identify an *implicit instance* of the mysterious letters either:

- Infuse the **entire sūrah** to which they attach; or
- Serve to hold the **entire sūrah** to which they attach in their grip, as in a vise.

We will see the first feature expressed in Part 7 below, and will see the second at Segment 41 when we come to consider the second *implicit instance* of the mysterious letters at sūrah 73.

<sup>14</sup> While *The Almighty* (Arabic: الرَّحْمَنُ) occurs nowhere else in the sūrah, *alif lām rā* / الر (again with a doubled *rā* / ر) occurs at the head of one further word in the sūrah, at 55:12, in a word which means (the) *fragrant herbs* (Arabic: الرَّيْحَانُ). One might infer that this permits the repetition of the motif of **doubling** of the *alif lām rā* / الر form without diluting the quality of uniqueness which attaches to *The Almighty* (Arabic: الرَّحْمَنُ) in the sūrah. Additionally, *fragrant herbs* (Arabic: الرَّيْحَانُ) itself is also formed exclusively of letters which participate in the mysterious letters — again from all three **sets**. Finally, the same word (Arabic: الرَّيْحَانُ) occurs once more in the Qur'an **without** the definite article (at 56:89) which fact provides a further example of **doubling** but without diluting the quality of uniqueness which attaches to its *alif lām rā* / الر form in sūrah 55. Thus, *alif lām rā* / الر is both **doubled** in the sūrah and the **doubled** *rā* / ر is itself doubled within sūrah 55. Beyond these **two** cases, there is no doubled *rā* / ر in sūrah 55.

<sup>15</sup> See Segment 11.

<sup>16</sup> We will see the same provision facilitate later inclusion of the remaining two letters shown to be null in the **Writ Set**: *mīm* / م and *rā* / ر.

### Part 7: Doubling and the dual in sūrah 55

The *implicit instance* of the mysterious letters in *rā* / ر at sūrah 55 is identified on the basis of the exceptional incidence of motifs of doubling and the dual which attach to that letter and to the core in which it comprises the only letter shown in the **Writ Set** to be null.

However, the qualities of doubling and the dual which identify this *implicit instance* infuse the entire sūrah to which it is attached, the facts of which we summarise below.

We do not use the dual in English much beyond *pair* to describe something which necessarily comes in twos (e.g. *a pair of scissors*), and the words *both*, *either*, and *neither*.

Arabic, on the other hand, routinely employs the dual to indicate two of something.

Sūrah 55 itself is the Qur'an's supreme expression of doubling and the dual, and the core expressions of that characteristic are listed below:

- While the dual is employed where the sense requires it across the whole of the Qur'an, it occurs in no sūrah as demonstrably, emphatically and intensively as in sūrah 55;
- Over eighty words in sūrah express the dual grammatically (while sūrah 55 consists of only 78 verses). No other portion of the Qur'an can begin to compare with such density and incidence of doubling and the dual;
- The refrain which punctuates the sūrah is: *Then which of the blessings of your Lord will you deny?* (Arabic: *فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ*). In this refrain both *your Lord* and *you deny* are in the dual: i.e. *your Lord (the Lord of you two)*, and *you (two) deny*. Thus, this heavily-repeated dual phrase itself contains precisely two dual components. This refrain repeats throughout sūrah 55 more than does any other refrain in the Qur'an: a total of thirty-one times within this sūrah — and nowhere outside it.

While *The Almighty* (Arabic: *الرَّحْمَنُ*) is not itself in the dual, the final sound is typical of the dual (the *-ān* in *ar-rahmān*), and that tone pulses throughout the sūrah with rhythmic, almost monotonous regularity, a fact one can verify by listening to the sūrah in Arabic.<sup>17</sup>

Thus, features which pertain to doubling and the dual infuse sūrah 55 as a whole, and this fact seals its identification as an *implicit instance*.

### Part 8: Unambiguous identification of *qāf* as a proof of 'the Qur'an' (conclusion)

On the basis of the evidence presented to this point in the present segment, we replace the asterisk which in our diagram marked sūrah 55 with the letter of the *implicit instance* *rā* / ر (R).

The result is below:

Q-----R-----N-----§-----|

Presented another way:

- *qāf* / ق at sūrah 50: Q
- *rā* / ر at sūrah 55: R
- *nūn* / ن at sūrah 68: N

We suggest that the reader pause to consider this short sequence of letters.

The letters above form the core of the Arabic word *qur'ān* — or in English: Qur'an.

And this is the basis upon which the **Qur'an Set** is thus termed.

Not only do the three letters above comport in our diagram with the word *qur'ān* in terms of textual order, they are spaced in general proportion by those measures by which *qur'ān* is pronounced in Arabic — with a short *u* and a long *ā*.

This, at last, is exceptional evidence equal to the sixth question in need of resolution in our list:

6. Can we point to exceptional evidence which unambiguously identifies *qāf* / ق as a proof of 'the Qur'an' and thereby confirm the linchpin required for so much of this analysis?

Given Q-R-N as 'the Qur'an', the letter *qāf* / ق (Q) is — beyond question — a proof of 'the Qur'an'.

Additionally, the same point provides exceptional evidence equal to the requirement to confirm finally *tā sīn* / طس as [the proofs] of a Clear Writ, for were it not for the distinction between **ordinary variables** and **special variables** which **instance** #11 in *tā sīn* / طس identifies, 'a Clear Writ' — i.e. Q-R-N as 'the Qur'an' — would be simply unobtainable.

But it is exceptional evidence equal to the last question in need of resolution in our list also:

<sup>17</sup> I counted over sixty such beats in this sūrah.

7. Can we point to exceptional evidence which confirms that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit those logical processes described at Segment 31.vii and Segment 31.ix respectively in a way which is both exclusive to that portion and unavailable to the remaining one?

The identification of Q-R-N above also means that portion *a* and portion *b* of the disconnected **formula** at **instance** #13 fit their respective logical processes in a way which is both exclusive to them and unavailable to the other:

- Portion *a*: the proofs of the Qur'an
- Portion *b*: [the proofs] of a Clear Writ

It is impossible to switch the logical processes we assigned to each portion and reach this stage in our analysis.

Lastly, the remaining letter shown to be null in the **Writ Set** is finally accounted for.

## 41. Sūrah 73

We turn now to the inclusion of sūrah 73.

In this segment we will recognise sūrah 55 (R), sūrah 68 (N) and sūrah 73 (§) as **nodes** within the **Qur'an Set**, and consider the significance of the *segmentation* which results for the **Qur'an Set** as well as see on what basis sūrah 73 itself is an *implicit instance* of the *mysterious letters*.

**Note:** it is my opinion that the Prophet recited *segments* of the **Qur'an Set**, both to warn unbelievers and to fortify himself and other believers, and that this practice is referred to in the Qur'an by the term *al sujūd* (see 48:29, 50:40, 68:42, 68:43). It is not necessary for the reader to accept this understanding at this point, or at any future one. I mention it only by way of introduction to consideration of the purpose of sūrah 73.

The visual representation of the proportions of physical, textual real estate between **instance** #29 (Q) at sūrah 50 and the end of the Qur'anic text marked by | is reproduced below:

Q-----R-----N-----§-----|

We will now consider the proportions which result in the light of verses from sūrah 73.

Again, we identify sūrah 73 an *implicit instance* of the *mysterious letters*. The basis for this identification is two-fold:

- The correspondence of the proportions it supplies with those of the *segmentation* which results in the **Qur'an Set** on the basis of **nodes**;
- The fact that the sources of the proportions it supplies comprises the opening and the closing segment of the sūrah thereby, in effect, locking between them the sūrah as a whole.

Key parts of the text are underlined.

The sūrah opens:

1 O thou one enwrapped!  
 2 Arise thou the night save a little,  
 3 (A half thereof, or take thou a little therefrom,  
 4 Or add thou thereto) and recite thou the Qur'an distinctly.  
 (73:1-4)

The sūrah closes:

Thy Lord knows that thou standest nearly two-thirds of the night, or a half of it, or a third of it, as does a number of those with thee. And God determines the night and the day. He knew that you will not calculate it, and has turned towards you: — so recite what is made easy of the Qur'an. He knows that there will be some sick among you, and others travelling in the earth in search of the bounty of God, and others fighting in the cause of God: — so recite what is made easy thereof, and uphold the duty, and render the purity, and lend to God a goodly loan. And what good you send ahead for your souls — you will find it with God, better and greater in reward. And ask forgiveness of God; God is forgiving and merciful.  
 (73:20)

We now consider the correspondences between with the divisions identified above and the proportions which result from *segmentation* of the Qur'an Set:

1. [...]the night (73:2)

We begin with the inference (based on points 2 through to 10 below) that 'the night' at 73:2 in which 'the Qur'an' is to be recited distinctly (see 73:4) corresponds with 'the [entire] Qur'an' as identified in this analysis of the *mysterious letters* — namely, all those sūrahs which extend from Q to |.

Q-----R-----N-----§-----|

2. [...]the night save a little (73:2)

From R to | is a little less than 'the [entire] Qur'an'.

R-----N-----§-----|

3. A half thereof (73:3)

From R to § is half of 'the [entire] Qur'an'.

R-----N-----§

4. [...]or take thou a little therefrom (73:3)

From N to | is a little less than the half from R to § (see 3).

N-----§-----|

5. Or add thou thereto (73:4)

From Q to N is a little more than from either R to § (see 3) or from N to | (see 4).

Q-----R-----N

6. [...]thou standest nearly two-thirds of the night (73:20)

From Q to § is nearly two-thirds of 'the [entire] Qur'an'.

Q-----R-----N-----§

[...]or a half of it (73:20)

(i.e. portion 3)

7. or a third of it (73:20)

From § to | is about a third of 'the [entire] Qur'an'.

§-----|

8. or a third of it (73:20)

From R to N is also about a third of 'the [entire] Qur'an'.

R-----N

The word rendered *made easy* at 73:20 is, in the Arabic, the verb *tayassara*. This (form V) verb has the primary connotation of *to be (made) easy*, but also has the sense of *to be prepared* (i.e. *by another for ease of use*).

This form V verb occurs twice only in the Qur'an, both times in this verse — which fact provides yet another example of doubling and the dual.

This doubled statement makes provision for times, surely, when it is simply not possible to read the longer portions identified in the sūrah; rather, one is to read what is *made easy* (i.e. *prepared, made ready*).

Q-----R-----N-----§-----|

Looking again at the diagram, what is *made easy* must refer to the two final segments: between Q and R on the one hand, and between N and § on the other — both of which segments exist as a result of the inclusion of the two implicit instances: R at sūrah 55 and sūrah 73 itself, marked by §.

For the reasons listed above, these two segments are *prepared*; but they are also *made easy* in the sense that they are shorter.

9. [...]recite what is made easy of the Qur'an (73:20)

Q-----R

10. [...]recite what is made easy thereof (73:20)

N-----§

The ten divisions by *segment* listed above represent every possible variation of a single unbroken reading by *segment* from sūrah 50 through to the end of the text intersected by the **nodes** identified in this analysis.

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While we take the evidence presented above as sufficient for the purposes of confirming sūrah 55 and sūrah 73 as both *implicit instances* and **nodes**, we find further confirmation in the segment which follows.

## 42. Doubling and the dual at all key points in the Qur'an Set

We can complete our general consideration of the **Qur'an Set** by reflecting that motifs of doubling and the dual attach to all those junctures in it that we have considered above:

- Q: the **value** of which is a "fusion" of the **values** of two sets: the **Writ Set** and the **Remembrance Set**, which letter itself receives those two values in a two-step process;

- R: derived from the doubled *rā* / ر as signalled by *aliflām rā* / الر — itself uniquely associated with doubling and the dual — in a *sūrah* the substance of which is supremely expressive of doubling and the dual;
- N: which **instance** attaches to the only doubled oath in *the mysterious letters* and which duplicates the **value** of Q (itself the “fusion” of the **values** of two sets);
- §: the substance of which occurs in two places in the *sūrah* — at its beginning and at its end — and in which the proportion *half* is cited twice, and the imperative to *recite what is made easy* is issued twice.

But what of |, the end point of that portion of the text we identify as ‘the Qur’an’ within the framework of *the mysterious letters*?

Surely, given those features of doubling and the dual which attach to the junctures in the **Qur’an Set** listed above, should not doubling or the dual ring out at its end point also?

We produce below, in full, the final two *sūrahs* in the Qur’an:

Say thou: “I seek refuge in the Lord of  
the Daybreak  
“From the evil of what He created;  
“And from the evil of darkness when it  
gathers;  
“And from the evil of the blowers on  
knots;  
“And from the evil of an envier when  
he envies.”  
(113:1-5)

Say thou: “I seek refuge in the Lord of  
mankind,  
“The King of mankind,  
“The God of mankind,  
“From the evil of the retreating  
whisperer  
“Who whispers in the breasts of  
mankind;  
“From the *jinna* and mankind.”  
(114:1-6)

**Note:** the expression *I seek refuge in the Lord[...]* (Arabic: أَعُوذُ بِرَبِّ) occurs nowhere else in the Qur’an.

This, then, completes our general presentation of the **Qur’an Set**.

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While *sūrah* has come to mean a *chapter of the Qur’an* by dint of usage, its meaning is broader than that, as any good dictionary will confirm, and indicates *interlocking segments* or *layers such as go to make up a single standing structure* (such as a wall).

With both that thought and the features which result from *segmentation* in mind, we conclude the main portion of this Solution to *the mysterious letters* of the Qur’an with the following:

If they say: “He has invented it,” then say thou: “Then bring ten *sūrahs* the like thereof, invented; and call to whom you can, besides God, if you be truthful.”  
(11:13)

## Final evidence & conclusion

I do not intend here to speculate widely on the import of the **values** this Solution identifies.

I will, however, repeat my own view that the ten possible readings of ‘the Qur’an’ actuated by the *segmentation* which results from the intersection by **nodes** of the **Qur’an Set** — and as articulated by sūrah 73 — constitute ready-made blocks intended as night vigils for the spiritual fortification of believers and for preaching and warning.<sup>1</sup>

I also think that the Islamic tradition in the first two units of the ritual prayer, as practiced today, of reciting short sūrahs from the latter portions of the Qur’an after *al fātiḥah* is an unwitting re-enactment of this original function in vestigial form.

And while the main examination of this Solution is complete, I am pleased to present three final items of evidence. These both bring our analysis full circle and form its end point.

### Final evidence

Our journey began with recognition both of the letters which comprise *the mysterious letters* as **symbols** and of the fact that those letters form a subset of the Arabic alphabet, and on what basis they do so.

This brings us to our first point: we first met the expression *the Writ about which there is no doubt* (Arabic: **أَلَمْ يَكُنْ لَكَ رَبٌّ فِيهِ**) at the outset of our journey through the **Writ Set** where it forms part of the **axiom-statement** which attaches to the first **symbol** in the *alif lām* / ل sector and establishes that **value** which attaches to all **instances** in the **Writ Set**:

1 *alif lām mīm*

2 That is the Writ about which there is no doubt[...]

(2:1-2)

We met *the Writ about which there is no doubt* again at Segment 34 where it forms part of the unique expression at **instance** #18, the final **symbol** in the *alif lām* / ل sector:

1 *alif lām mīm*

2 The revelation of the Writ about which there is no doubt, from the Lord of All Creation.

(32:1-2)

However, the expression *the Writ about which there is no doubt* occurs once more in the Qur’an. That verse reads:

<sup>1</sup> I explore the subject of warning fully in my book *The God Protocol*.

And *this Qur'an* is not such as could be invented by other than God; but it is a confirmation of what is before it, and an exposition of the Writ about which there is no doubt, from the Lord of All Creation.

(10:37)

Strictly within the terms of the broader analysis here, in which 'this Qur'an' is what we term the **Qur'an Set**, we can say the following:

- That 'this Qur'an' is 'a confirmation of what is before it' since it comprises within itself the **values** of both the **Writ Set** and the **Remembrance Set**, both of which precede it in a linear reading of the text;
- That 'this Qur'an' is 'an exposition of the Writ about which there is no doubt', given that 'the Writ about which there is no doubt' is *al fātiḥah* (i.e. sūrah 1), and 'this Qur'an' develops its themes — which fact is confirmed further by the expression 'the Lord of All Creation' which itself features in *al fātiḥah* (at verse 1:2);
- That 'this Qur'an' was — at least in our view — used originally to expand upon *al fātiḥah* in those readings which we identify here by means of *segmentation*, and from which segments portions are still used many times each day, after recitation of *al fātiḥah*, in that ritual associated with the Islamic religion, in what we regard as an unwitting re-enactment of the original application in vestigial form.

However, there is a further, yet more comprehensive, and even *definitive*, sense in which 'this Qur'an' is 'an exposition of the Writ about which there is no doubt' (i.e. sūrah 1).

All letters which participate in *the mysterious letters* are present in the **Qur'an Set**: either through the "fusion" of those **values** which attach to them at *qāf* / ق, or through the presence of *qāf* / ق and *nūn* / ن within the **set** itself. By these means 'this Qur'an' comprises within itself everything which pertains to all fourteen letters which feature in *the mysterious letters*.

With this awareness in mind, let us consider further the sense in which 'this Qur'an' is 'an exposition of the Writ about which there is no doubt'.

Certainly, it is true that sūrahs 50-114 expand upon the import of 'the Writ about which there is no doubt' which is *al fātiḥah* (i.e. sūrah 1), and serve to expand upon that doctrine of which sūrah 1 forms the essence.

But what about in that sense in which we present 'this Qur'an' above: as an entity which comprises within it all letters which feature in *the mysterious letters*? In that sense is 'this Qur'an' an exposition of *al fātiḥah*? Is there a sense in which all letters which feature across *the mysterious letters*, and are comprised *in toto* within 'this Qur'an', are an exposition of — i.e. a widening and expansion upon — the contents of *al fātiḥah* itself?

We find that there is. And to see why requires only that we briefly consider *al fātiḥah* from the point of view of those letters which participate in *the mysterious letters*.

Sūrah 1 (*al fātiḥah*) is presented in Arabic below. We have used unadorned script to facilitate our point with all letters which participate in *the mysterious letters* in outline and those which do not in black.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ  
 الرَّحْمٰنِ الرَّحِیْمِ  
 مٰلِكِ یَوْمِ الدِّیْنِ  
 اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ  
 اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ  
 صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغضُوبِ عَلَیْهِمْ  
 وَلَا الضَّالِّیْنَ

Simply put: the letters which participate in *the mysterious letters* not only feature in *al fātiḥah*, they do so copiously.<sup>2</sup> And — importantly — no letter which features in *the mysterious letters* is absent from *al fātiḥah*.

But more than that: the number of letters which participate in *the mysterious letters* is, as we know, fourteen; meanwhile, the number of letters which feature in *al fātiḥah* and which do not participate in *the mysterious letters* is seven.

This means that the number of letters which participate in *the mysterious letters* is precisely twice the number of those which do not that feature in *al fātiḥah*. Thus, the motif of doubling and the dual which we have seen attach to the *sequence of the mysterious*

<sup>2</sup> Certainly, most of the fourteen letters which participate in *the mysterious letters* are among those which occur most frequently in the Qur'anic text as a whole. Nevertheless, in *al fātiḥah* there is more than a 7:1 ratio between the incidence of those letters which participate in *the mysterious letters* and those which do not. While I am not among those who regard complex correspondences between abstruse numerical aspects of the Qur'anic text as principal proofs, I would be curious to know if there exists any similarly-sized portion of the Qur'an in which all letters which participate in *the mysterious letters* feature so densely, and how the proportion of those letters which do so at *al fātiḥah* compares with their average incidence across the broader text. However, even without that data, it is possible that a new hermeneutic is in the offing, one in which words and / or phrases can be assessed on the basis of their **values** apropos *the mysterious letters*. It is possible also that further investigations will provide the type of derivative data such as result from particular applications of gematria. Properly established and applied, such a field of study may open up degrees of access to the Qur'anic text the significance of which no one, myself included, can conceive of today.

letters in process of our analysis finds further expression in that sūrah which both serves to preface the entire Qur'an and is itself the **value** of the **Writ Set**.

We are now at our second point: one finds that the number of letters which comprise all **instances** in the *sequence* in the **Writ Set** totals 55 — the number of that sūrah which supplies the first *implicit instance* in the **Qur'an Set**.

Moreover, one finds that the number of letters which comprise all **instances** in the *sequence* in the **Remembrance Set**, when added to 55, results in 73 — the number of that sūrah which supplies the second *implicit instance* in the **Qur'an Set**.

These facts not only serve to provide further confirmation of our identification of these two *implicit instances* themselves, but also further confirm the correctness of regarding **instance #24** as parenthetical to the *sequence*.

We are now at our final point: given that **instance #24** is proven to be parenthetical to the *sequence*, the result is 29 **instances** of *the mysterious letters* — one less than the 30 we see on the page. But if one adds to that number the two *implicit instances* we identify in the **Qur'an Set**, the result is 31 **instances**.

This matches exactly the thirty-one times the most conspicuous and frequent refrain in the entire Qur'an rings out — and does so only within sūrah 55:

*Then which of the blessings of your Lord will you deny?*<sup>3</sup>

With these facts in view, 'this Qur'an' is confirmed truly to be what verse 10:37 claims for it:

And this Qur'an is not such as could be invented by other than God; but it is a confirmation of what is before it, and an exposition of the Writ about which there is no doubt, from the Lord of All Creation.  
(10:37)

## Conclusion

Another man may be equal to the task of conveying the facts which comprise this analysis using means acceptable to those who reject anything which is not digestible in terms a distracted child can grasp. I, however, am not.

<sup>3</sup> All occurrences are at 55:13, 55:16, 55:18, 55:21, 55:23, 55:25, 55:28, 55:30, 55:32, 55:34, 55:36, 55:38, 55:40, 55:42, 55:45, 55:47, 55:49, 55:51, 55:53, 55:55, 55:57, 55:59, 55:61, 55:63, 55:65, 55:67, 55:69, 55:71, 55:73, 55:75 and 55:77.

As I say in the Introduction: *if a solution to the mysterious letters were susceptible to the type of facile summary people today expect every topic worth knowing to submit to, this enigma would have been resolved long ago. But it isn't. It is difficult. It has eluded men for so long precisely because it is difficult. And while I will consider any completed examples of how this Solution may be explained more simply than I have done, what follows is the best of which I am capable at this time, and that is all we have.*

What I could do, I have done. I can do no more. Can I prove that every facet of this analysis bears the imprint of the intention of God at every point of interpretation I put upon it? No, I cannot.

What I can do is extend Ockham's razor: the simplest *consistent* and *complete* solution is likely the correct one.

The Traditionalist has many suggestions for the meaning of *the mysterious letters*. None is by any means complete, and the question of consistency does not even arise. The reader may care to peruse the summary of his efforts which follows in the addenda section.

Rashad Khalifa's application of the number nineteen to the corpus of the Qur'an is, in my view, unjustified.<sup>4</sup> Whether or not I am correct in that view, the fact is that it does not allow him to complete his numerical exposition of *the mysterious letters* without adapting one of the **instances** to fit his model, and so his model is neither consistent with the contents of the Qur'an and nor is it complete.

While the fact may bring one who has mastered its contents a wry smile, the analysis presented here is the simplest consistent and complete solution to *the mysterious letters*.<sup>5</sup>

It is, therefore, (at least, according to our extension of Ockham's razor), likely to be correct.

And I do not claim this Solution to be correct in the sense that a perfect syllogism is correct; I claim it to be correct *beyond a reasonable doubt*. The reader who has followed this analysis to its conclusion, and understood the evidence it presents, must form an assessment of that claim for himself.

<sup>4</sup> One of my notes in *The Qur'an: A Complete Revelation* to the verse from which Rashad Khalifa derives a universal application of the number nineteen to the contents of the Qur'an reads: This expression, which I render outside the present instance *the companions of the Fire* (Arabic: *aṣḥāb al nār*), occurs a total of 20 times (2:39, 2:81, 2:217, 2:257, 2:275, 3:116, 5:29, 7:36, 7:44, 7:47, 7:50, 10:27, 13:5, 39:8, 40:6, 40:43, 58:17, 59:20, 64:10, 74:31) and in all cases outside the one under discussion at 74:31 unquestionably references those who are to suffer in Hell (see also note to 74:30 above). In the absence of explicit evidence to the contrary, a reasonable man must assume that what is meant in each of the remaining 19 instances is what is meant here also. However, we do have explicit evidence in the words 'Over it are nineteen'. I take this as recognition of the distinction between the meaning of *aṣḥāb al nār* in those cases and its meaning here; thus, the fact that there are nineteen cases different to the present one is allowed for by the text. This provides also a reasonable answer to what is referenced by the number nineteen here (which itself has served as the catalyst for so much generative and speculative output of a mathematical nature beginning with Rashad Khalifa), namely: all other cases of *aṣḥāb al nār*. Thus understood, the number nineteen found at 74:30 merely indicates the number of the remaining cases *aṣḥāb al nār* is found meaning something other than what it means here, which fact also provides a parity bit supportive of the Qur'an's claim to be complete and preserved.

<sup>5</sup> My inability to present it more simply is both acknowledged and regrettable, while the bases upon which it can be "falsified" are supplied.

Now that we have completed our analysis, I will draw together a summary of some of the things which this Solution — taken to be correct beyond a reasonable doubt — implies.

Firstly, it puts the Traditionalist Muslim's claim that the means by which the Qur'an is to be understood is the application to it of that literature called the *ḥadīth* under new pressure. His insistence upon this premise has not yielded him any notable progress on the subject of *al ḥurūf al muqatta'āt* in more than a millennium whereas it is now solved beyond a reasonable doubt by someone who rejects his entire hermeneutic process as specious. For a Traditionalist Muslim to accept this Solution requires him also to acknowledge that he now knows something which (according to him) Muḥammad himself did not know.

Both points have myriad implications for the Traditionalist-Muslim worldview, and I leave people who labour within that worldview to work out what those implications are.

Secondly, a stock put-down on the part of the Traditionalist Muslim to non-Arabs who challenge his assumptions and assertions is the claim that one cannot understand the Qur'an unless he is a native speaker of Arabic.<sup>6</sup> The question now arises: why is it that those who cite their command of Arabic as a defining qualification have proven incapable of solving the problem of *al ḥurūf al muqatta'āt*?

And this question acquires a particular resonance when one considers the Qur'an's mention of *Arabic* in the following places:

1 *ḥā mīm*

2 A revelation from the Almighty, the Merciful,

3 A Writ the proofs whereof are set out and detailed, an Arabic recitation for people who know,

4 As a bearer of glad tidings and a warner; but most of them turn away, so they hear not.

(41:1-4)

1 *ḥā mīm*

2 By the Clear Writ!

3 We have made it an Arabic recitation, that you might use reason,

4 And it is in the foundation of the Writ, with Us, exalted and wise.

(43:1-4)

1 *alif lām rā* Those are the proofs of the Clear Writ.

2 We have sent it down as an Arabic recitation, that you might use reason.

(12:1-2)

<sup>6</sup> There are other stock put-downs for critics of his dogma who speak Arabic natively, of course, the details of which need not detain us. However, the reality is that no one today is a native speaker of the Arabic of the Qur'an; Arabic speakers natively speak dialects which bear varying degrees of resemblance to Classical Arabic, and then learn Modern Standard Arabic (a form of Arabic related to, but less exacting grammatically than, Classical Arabic) to some degree of proficiency, the result of which operates as a *lingua franca* between educated Arabs. While the parallel is not exact, the function of MSA is generally comparable to how Latin operated in Christian Europe.

If those who claim monopoly rights over the Qur'an are exclusively equipped with the language skills required to understand it, why is it that they have failed for over a millennium to do what a native speaker of English has done without either their oversight or their method? One is tempted to conclude that their command of the 'Arabic recitation' is deficient, or that they are not 'people who know', or that they are unable to 'use reason' — or some combination of all three.<sup>7</sup> Whatever the precise case, such men are precluded from claiming mastery of their subject on any sort of exclusive basis. And given the situation as it now stands, it would be more appropriate for them to modify their claims — at least until they can develop a solution to *al ḥurūf al muqatta'āt* superior to that presented here.

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For my part, I am not antagonistic to Islamic civilisation. I have great appreciation for its architecture, for its historical achievements in many fields, and for the manners of its finer people. I support its women whose respect for themselves extends to dressing in accordance with their value as women, rather than succumbing to the blandishments of decadent and insidious influences.

I am simply opposed to dogma dressed up as decency — especially when it can maintain its position only by means of propaganda, name-calling, shaming language, threats and violence. I grew up in the West; we have those features there in abundance.

My principal interest is not now, and never has been, to convince the generality of cultural Muslims of anything.<sup>8</sup> My sole focus remains what it was when I began this project: to provide proof to the ruling elite of this time equal to the task of executing *the God protocol* against them — after which point the judgments of God may become binding.

The details pursuant to that project are set out in my book *The God Protocol*, which may be accessed in full and for free at [quranite.com](http://quranite.com) in pdf and audio formats.

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Given that this Solution to *the mysterious letters*, preserved in the scripture God imparted to Prophet Muḥammad and intended as a warning to all mankind, is correct beyond a reasonable doubt, the analysis above is an authentication of the contents of the Qur'an and, therefore, of that protocol which the Qur'an contains — which protocol I invoke against the ruling elites of today in their capacity as the spiritual and political heirs of Pharaoh and his ilk.

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<sup>7</sup> Or even that 'Arabic' simply does not mean in the Qur'an what Arabs say it does.

<sup>8</sup> Those Muslims of today possessed of the same fervour and talent for classification, systematisation, and legal extrapolation which characterised so many of the past, will find much to occupy them in both portions of this book.

*Addenda to*  
*Solution to the Mysterious Letters*  
*of the Qur'an*

## Summary of Arabic letters

Name	Isolated	Initial	Medial	Final	Name	Isolated	Initial	Medial	Final
<i>alif</i>	ا	ا	ا	ا	<i>qāf</i>	ق	ق	ق	ق
<i>bā</i>	ب	ب	ب	ب	<i>kāf</i>	ك	ك	ك	ك
<i>tā</i>	ت	ت	ت	ت	<i>lām</i>	ل	ل	ل	ل
<i>thā</i>	ث	ث	ث	ث	<i>mīm</i>	م	م	م	م
<i>jīm</i>	ج	ج	ج	ج	<i>nūn</i>	ن	ن	ن	ن
<i>ḥā</i>	ح	ح	ح	ح	<i>hā</i>	ه	ه	ه	ه
<i>khā</i>	خ	خ	خ	خ	<i>wāw</i>	و	و	و	و
<i>dāl</i>	د	د	د	د	<i>yā</i>	ي	ي	ي	ي
<i>dhāl</i>	ذ	ذ	ذ	ذ					
<i>rā</i>	ر	ر	ر	ر					
<i>zāy</i>	ز	ز	ز	ز					
<i>sīn</i>	س	س	س	س					
<i>shīn</i>	ش	ش	ش	ش					
<i>ṣād</i>	ص	ص	ص	ص					
<i>ḍād</i>	ض	ض	ض	ض					
<i>ṭā</i>	ط	ط	ط	ط					
<i>ẓā</i>	ظ	ظ	ظ	ظ					
<i>‘ayn</i>	ع	ع	ع	ع					
<i>ghayn</i>	غ	غ	غ	غ					
<i>fā</i>	ف	ف	ف	ف					

## Summary of previous theories

After a brief list of the characteristics of *al ḥurūf al muqatta'āt*, what follows summarises the attempts by Muslims of various stripes to make sense of these letters in the Qur'an.

This text is taken wholesale — **complete with most typographical errors found in the original** — from the Wikipedia entry on this subject as of December 2015. I regret that all numbered references in this section were no longer available at the time of publication.

- **مقطعات** or *al ḥurūf al muqatta'āt* are unique letter combinations that appear in the beginning of 29 suras (chapters) of the Qur'an.
- Of the 28 letters of the Arabic alphabet, exactly one half appear as muqatta'at, either singly or in combinations of two, three, four or five letters. The fourteen letters are alif, ḥa, ra, sin, ṣad, ṭa, 'ain, qaf, kaf, lam, mim, nun, ha, ya.
- Certain co-occurrence restrictions are observable in these letters; for instance, alif is invariably followed by lam. The substantial majority of the combinations begin either alif lam or ha mim.
- In all but 3 of the 29 cases, these letters are almost immediately followed by mention of the Qur'anic revelation itself (the exceptions are suras 29, 30, and 68); and some argue that even these three cases should be included, since mention of the revelation is made later on in the sura. More specifically, one may note that in 8 cases the following verse begins "These are the signs...", and in another 5 it begins "The successive revelation..."; another 3 begin "By the Qur'an...", and another 2 "By the Book..."
- The suras that contain these letters are: sura 2, sura 3, sura 7, sura 10, sura 11, sura 12, sura 13, sura 14, sura 15, sura 19, sura 20, sura 26, sura 27, sura 28, sura 29, sura 30, sura 31, sura 32, sura 36, sura 38, sura 40, sura 41, sura 42, sura 43, sura 44, sura 45, sura 46, sura 50, sura 68.
- lam and mim are conjoined and both are written with prolongation sign/mark. One letter is written in two styles. [Refer 19:01 and 20:01] Letter 20:01 is used only in the beginning and middle of a word and that in 19:01 is not used as such. **الم** is also the first ayah of Sura 3, 29, 30, 31 and 32 [total 6].
- Tones have been written over the centuries on the possible meanings and probable significance of these 'mystical letters' as they are sometimes called. Opinions have been numerous but a consensus elusive. There is no reliable report of Muhammad having used such expressions in his ordinary speech, or his having shed light on its usage in the Qur'an. And, more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam.
- One opinion is that these letters stand for words or phrases related to God and His Attributes. The Companions Ibn Abbas and Ibn Mas'ud are said to have favored this view, as cited by Abu Hayyan Al Gharnati in his *Bahr Al Muhit*. As plausible as it may sound, this opinion does not find favor among other classical commentators, because the possible combinations of letters are virtually infinite

and the Attributes they represent seem to be chosen arbitrarily. For example, the translator Maulana Muhammad Ali translates these letters in his editions of the Holy Qur'an as follows:

- Alif (ا): an abbreviation for Ana (أنا, I am) Ḥā (ح): an abbreviation for Al-Ḥamīd (الحميد, the Praised), Rā (ر): an abbreviation for the Seeing (رأى / رؤيا / يرى) Rāṣi (رأسي / رأى / رؤيا / يرى) Sīn (س): as either an abbreviation for Man or an abbreviation for As-Samī' (السميع, the Hearing), Ṣād (ص): an abbreviation for As-Ṣādiq (الصادق, the Truthful), Ṭā (ط): as either an abbreviation for the Benignant or an interjection equivalent to O (in dialect), 'Ayn (ع): an abbreviation for Al-'Alīm (العليم, the Knowing), Qāf (ق): an abbreviation for Al-Qādir (القادر, the Almighty), Kāf (ك): an abbreviation for Al-Kāfi (كافي, the Sufficient), Lām (ل): an abbreviation for Allāh (الله, using the second letter), Mīm (م): as either an abbreviation for Al-'Alīm (العليم, the Knowing, using the ending letter) or for Al-Majīd (المجيد, the Glorious), Nūn (ن): a word meaning Inkstand, Hā (ه): as either an abbreviation for Al-Hādīy (الهادي, the Guide) or an abbreviation for Man (in dialect), and Yā (ي): an interjection equivalent to O.
- Fakhr al-Din al-Razi, a classical commentator of the Qur'an, has noted some twenty opinions regarding these letters, and mentions multiple opinions that these letters present the names of the Surahs as appointed by God. In addition, he mentions that Arabs would name things after such letters (for example, 'eye' as 'ع', clouds as 'غ', and whale as 'ن').
- Amīn Ahsan Islahi, a renowned exegete of the Qur'an, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for the Qur'an to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi, a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to the Abjad-ordered Arabic Alphabet, and Hebrew Alphabet, as well as Classical Akkadian philology, in the sense that all of these make use of alphanumerical correspondence, as in Greek and Latin (use of the letter "V" for "5", etc.). He also suggests that letters not only represented phonetic sounds but also had symbolic meanings, and Qur'an perhaps uses the same meanings when choosing the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Jonah as 'companion of the fish'. Similarly, the letter Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Moses and serpents.[3]
- The Hebrew Theory[4] refers to imports from the Torah. The two-letter group transliterated as A-L in Hebrew reading would be El (pronounced like "ale"). This was used to avoid saying out loud the four letters Y-H-W-H (see Masoretic Text), the proper name of God. The Hebrew origin of AL is more likely than an Aramaic origin "EL" as a part word for God in Aramaic. Elijah is an affirmation of faith "My God is Yah" The suffix -M for a Hebrew speaker could be Malchut "kingdom", Masoretic, the definitive version of the Tanakh, milameaning "word".

The suffix –R would be ruach – “spirit”. Ta would logically be “Torah”, though ta-ha could be the Hebrew letters ת.ה (tehiyat hameitim) stand for “resurrection of the dead”. Sad would be shebichtav, “written”. Ha is likely to be the prestigious word hashem, which combines another Jewish word for God with the name of Mohammed’s tribe.

- Abbreviations from Aramaic or Greek are also possible. Luxenberg [5] argues that 20% of the Quran is better read in Aramaic. The letters Ta-Ha could mean “marvel” or “be amazed!” in Aramaic. The single letter Taf could be “Theodotion”, a six-volume bible, and Ha could be “hallelujah”. [6] The kaf-ha-ya-ayn-sad in Maryam is more likely to be from Greek, and start with kyrios (“Lord”).
- In 1973, it was proposed that the letters are the remnants of abbreviations for the Bismillah. [7] In 1996, Keith Massey proposed new evidence for an older theory that the “Mystery Letters” were the initials or monograms of the scribes who originally transcribed the suras. [8] As evidence for this, he demonstrated that the letters themselves occur in a specific order, suggesting a hierarchy of importance. A recent PhD thesis by Ahsan ur Rehman entitled “Morpho Phonemic Patterns in the Prefixed Chapters of the Qur’an: A Stylistic Approach” claims that there are phonological, syntactic and semantic links between the prefixed letters and the text of the chapters: accepted as twelfth theory of Muqatta’at. The article: A stylistic study of the consonant Šād (ص) in three Qur’anic chapters: Šād (38), Maryam (19) and Al A’rāf (7) provides substantial linguistic evidence to the claim made in the doctoral thesis. His Ms thesis is also on the same topic that covers six ALM chapters of the Qur’an “Morpho Phonemic templates in the Prefixed Chapters of the Qur’an”, aik baab ka urdu iqtabass
- In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur’an based on these initials and the number 19, [9] which is mentioned in Sura 74:30 [10] of the Qur’an. According to his claims, these initials, which prefix 29 chapters of the Qur’an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Qur’an, all related to what he describes as the “mathematical miracle of the Qur’an.” Some of his findings relating to Sura (Chapters) with initials (Muqatta’ats) are:
  1. Between the first initialed sura (Sura 2) and the last initialed sura (Sura 68) there are 38 = 19 x 2 un-initialed suras. [11]
  2. Between the first and last initialed sura there are 19 sets of alternating “initialed” and “uninitialed” suras. [11]
 This view isn’t however widely accepted due to the controversy around Rashad Khalifa’s claim of messengership and the notion that the Qur’an in its current written form should be tweaked in certain places in order to come to this conclusion. For example, according to Rashad Khalifa, the initial Muqatta’at Nun (ن) in Sura 68 should be written as ‘Nun Waw Nun’ (نون)

Further research turned up another list of theories. It comes from the studying-islam.org website. While it rehearses some of the views seen above, it adds much new material.

**As above, all opinions, expressions and (mis-)use of the English language in the section which follows originate with the source.**

- A large number of scholarly books have been written over the centuries on the possible meanings and probable significance of these disjointed letters the muqatta’at. Opinions have been numerous but without a final conclusion. There is no reliable report of Hazrat Muhammad SWA having used such expressions in his ordinary speech, or his having thrown light on its usage in the Qur’an. And, more importantly, none of his Companions seemed to have asked him about it. This apparent lack of inquisitiveness is cited as proof that such abbreviations were well known to the Arabs of the time and were in vogue long before the advent of Islam. However the use of such letters faded away from Arabic literature with the passage of time.
- These letters- the muqatta’at fall into the category of ‘mutashabihat’ and what Qur’an says about ‘mutashabihat in surah Aal-e-Imran verse 5-7: “ Nothing in the earth or the heavens is hidden from Allah, It is He Who shapes you in the wombs of your mothers as He wills. There is no deity but He, the All-Mighty, the All-Wise. It is He who sent down this Book for you. There are two kinds of verses in this Book: muhkamat’: they are the essence of the Book, and others, ‘mutashabihat’. Those who are perverse of heart, always go after the ‘mutashabihat’ in pursuit of mischief and try to interpret them arbitrarily, whereas, in fact none save Allah knows their real meaning. In contrast to them, those who possess sound knowledge, say, :We believe in them because all of them are from our Lord”. And the fact is that only the people of insight can learn lessons from such things”. [1]
- There is not a single saheeh (authentic) hadith that could provide the meanings, details or explanations of these disjointed letters- the muqatta’at. “Allah knows the best” could only be the most proper reference regarding these letters. However there is a saheeh hadith in which Allah’s Rasool SWA says ‘ I don’t say that alif, laam, meem ia single word but alif is a letter, laam is a letter and meem is a letter, and there is a ‘naikee’ (good-deed) to recite one letter and each naikee (good-deed) is rewarded ten times’. [2]
- Allāh states clearly in the text that the Qur’ān is, ‘A Book whereof the Verses are explained in detail – a Qur’ān in Arabic for people who know.’ (Sūrat al-Fuilat /ha meem sejda – 41:3). The Qur’ān is referred to as a ‘clear proof’ (6:157) ‘a manifest light’ (4:174; 42:52) and it has been ‘fully explained to mankind’ (17:89; 18:54; 39:27) readers are also encouraged to ‘think deeply’ (47:24) about the text. In this particular verse, the Arabic verb ‘تدبر’ is used: it means ‘to consider, reflect or meditate upon’. In other words, although Allāh has stated categorically that the Qur’ān is a comprehensively revealed, unambiguous text, readers are encouraged to reflect on it. Hence, scholars have put forward a number of views regarding the significance of the muqatta’at, their co-occurrence and placement.

[3] Traditional scholars have their opinions to account for their(muqatta'at) meaning as follows:[4]

Opinion-1:

- These letters contain the names of Allah SWT. Contradicting this opinion, scholars say that as per saheeh hadith there are 99 names of Allah SWT and those names have no relevance with these letters.
- Hazrat Ibn Abbas RA has said that in these muqatta'at the Ism-e-Azam is hidden and 'alif laam meem' is an Ism-e-Azam. (Tafseer Ibn Kathir)

Opinion-2:

- These letters when joined together with different combinations they emerge as Allah's name. For example when alif, laam, meem and ha, meem are joined with noon, it makes Al-Rahman. It makes sense in this case but no second name can be made with any other set of combinations.

Opinion-3:

- These are the name of Rasool Allah SWA, while referring to 'Ta-ha' and 'ya-seen'. However this can also not be taken as very correct, because Rasool Allah SWA himself told his names as Muhammad, Ahmad, Mahi and Hashir (Saheeh Bukhari).

Opinion-4:

- These letters represent different names of Qur'an. Whereas Qur'an has itself named as Al-kitab, Kitab-e-Mubeen, Qur'an, Qur'an majeed, Qur'an kareem, Qur'an azeem, Firqan, Al-zikr, Al-hadith and Ahsanul hadith.

Opinion-5:

- These letters are the names of different surahs. To some extent it appears to be correct as 'Suad', Quaf, Taha, Yaseen are also the names of surahs. Sura 'Al-Qalam' is also called surah 'noon'.
- Abdul Rehman bin Zaid bin Aslam is also of this opinion. Allama Abul Qasim Mehmood bin Umar Zamhashiri in his tafseer has written that a number of scholars are also in agreement with this opinion. (Tafseer Ibn Kathir)

Opinion-6:

- These letters refer to entire Islamic system. For example, 'alif' stands for Allah, 'laam' stands for Jibraeel (Gabriel) and 'meem' stands for Muhammad SWA. But this logic does not seem to be applicable to other letters.

Opinion-7:

- These letters are challenges to infidels that you people also start your writings and literature with such letters but look and realize the difference between your literature and Qur'an and that you and all your companions together can not present even a single sura like in Qur'an. Imam Bezavi stands with this opinion. But this opinion does not seem to be logical because when the meanings of these letters are not clear then how these letters could be termed as challenge.

Opinion-8:

- By counting and summing up the numerical values, through the science of numerology, of these letters the time for the doomsday and the age of the humanity can be determined. This opinion also does not hold ground, as at the first instance to have faith on numerology is against shariah, and secondly the

humans can never, whatsoever, determine the time the day of judgment will occur. Even Rasool Allah SWA was told about the timings of this day by Allah SWT.

Opinion-9:

- These letters stand for words or phrases related to Allah and His attributes and only the prophet Hazrat Muhammad SWA knows their meanings and details. It means that these letters depict the private conversations between Allah SWT and Hazrat Muhammad SWA. For this opinion it can be said that 'Allah knows the best'.

Opinion-10:

- These letters are based upon hard facts and are the secrets of Allah SWT. It is not possible for the mankind to explore their realities and factualness. In these such attributes of Allah SWT are hidden which are beyond human perceptions.

Opinion-11:

- These letters were used to attract the attention of the prophet and later his audience. (Marhoom Dr. Israr Ahmad of Tanzeem-e-Islami was of this view.)

Opinion-12:

- Imam Fakhar uddin Al Razi (1149 - 1209) opined that Arabs used to name things after such letters (for example, 'money' as 'ع', clouds as 'غ', and fish as '5').(ع)

Opinion -13:

- These letters are the abbreviations of the names of 'katib-e-wahi' (the companions of Rasool Allah SWA to whom he SWA used to dictates the 'wahi' - the Qur'anic revelations.
- This opinion is also presumptuous and have no authentic basis. There were not less than 42 'katib-e-wahi' whereas there are only 14 different muqatta'at. Moreover the Qur'an was dictated by the prophet and the 'katibs' wrote under his direct supervision of Hazrat Muhammad SWA and they had no more connection with the text nor there was any reason to permanently relate the text with their names.

Modern Research

- One suggestion offered by an Qur'anic scholar Dr. Hashim Amir Ali (1903 - 1987) From Hyderabad India deserves consideration. According to him: "A simple explanation, but one which has not been offered by a single commentator, is that each and every one of these 29 openings, without exception, are vocatives or forms of address to the Prophet similar to "Ta Ha!" (S. 20), "Ya -Sin!" (S. 36), "O thou, who is ordained!" (S. 73) or "O thou, on whom has fallen the mantle!" (S. 74): their general sense can be conveyed by replacing them with "O Muhammad!" The following facts go to prove or support the above thesis:
- (a) Every one of these 9 instances occur in the beginnings of the Surahs and have, in fact, been referred to in early commentaries as al-Fawatih, or 'openings' of the Surahs. It is therefore, logical to regard them as forms of address. This assumption is confirmed by the fact that the text which follows the 'Fawatih' in each of the 29 cases, without exception, is couched in the second person, singular.

- (b) Only with one or two exceptions the immediately following words consist of one or more of the following four reassuring statements so often addressed to the Prophet in the Qur'an:
  - i. That the Qur'anic message is Truth manifest
  - ii. That the Addressee is ordained by the Divine and not by any other agency;
  - iii. That the righteous will accept the Message: the Addressee must not consider his mission in vain and
  - iv. That failure to convince the hard-hearted must not daunt the Addressee.
- (c) The fact that these letter-openings do not affect the meaning of the text that follows supports the thesis that they are mere vocatives.
- (a) The thesis is also supported by the fact that, by far the majority of the Surahs beginning with such openings, 25 out of 29, were revealed during the period when ostracized by people, the Prophet was sorely in need of reassurance.
- This solution does not offer the actual words or meanings which these letters in each case represent. But that is of secondary or even negligible importance. Vocation, particles, forms of address, terms of esteem or appreciation, sobriquets, aliases all these need have no specific meaning attached to them. Since they do not affect the sense of the message that follows. It is enough to know that they are only forms of address to Muhammad varying according to the circumstances and contents of the message. Perhaps Muhammad himself understood the words which the letters in each case represented but was too modest to repeat them to the scribes; perhaps he merely felt their appreciative import but was too sincere to replace the feeling with words. In any case this solution does away with the innumerable far-fetched conjectures each of which has been discountenanced by the exponents of others and have together contradicted the claim of the Qur'an that its contents are clear and explicit to all who have approach to it. (The message of Quran -1974-by Dr Hasim Amir Ali).
- In 1974, an Egyptian biochemist named Rashad Khalifa claimed to have discovered a mathematical code in the Qur'an based on these initials and the number 19, which is mentioned in Sura 74:30 ("the hell fire 'saqar' is guarded by 19 angels") of the Quran. According to his claims, these initials, which prefix 29 chapters of the Qur'an, occur throughout their respective chapters in multiples of nineteen. He has noted other mathematical phenomena throughout the Quran, all related to what he describes as the "mathematical miracle of the Qur'an."
- Amin Ahsan Islahi (1904-1997), a renowned exegete of the Quran, has mentioned that since Arabs once used such letters in their poetry, it was only appropriate for Quran to use that same style. He agrees with Razi and mentions that since these letters are names for Surahs, they are proper nouns. As such, they do not necessarily refer to other matters. At the same time, he cites research from Hamiduddin Farahi (1863-1930), a Quranic scholar from the Indian subcontinent, on how these letters must be appropriately chosen according to the content and theme of the surahs. Farahi links these letters back to Hebrew alphabet and suggests that those letters not only represented phonetic sounds but also had symbolic meanings, and Quran perhaps uses the same meanings when choosing

the letters for surahs. For instance, in support of his opinion, he presents the letter Nun (ن), which symbolizes fish and Surah Nun mentions Prophet Yunus 'companion of the fish'. Similarly, the letter Ta or Tuay (ط) represents a serpent and all the Surahs that begin with this letter mention the story of Prophet Musa and the serpents.[6]

- Western scholars have only occasionally attempted to explain them. In 1996, Keith Massey[7] proposed new evidence for an older theory that the muqatta'at the "Mystery Letters" were the initials or monograms of the scribes who originally transcribed the suras. As evidence for this, he demonstrated that these letters themselves occur in a specific order, suggesting a hierarchy of importance. This idea has not yet gained wide acceptance. Other explanations have similarly failed to satisfactorily explain these letters.[8]
- Ibn Kathir in his 'tafseer' while commenting upon these muqatta'at says: 'If Hazrat Muhammad SWA has described some meanings to these letters, then it is final and unquestionable. If Rasool Allah SWA has not explained any meanings to these letters then we should also refrain in giving any meanings to these letters and will have to believe that these are the letters from Allah SWT.'
- For us as mulims and true believers it should be our firm belief that these letters the muqatta'at are revealed from Allah SWT, further neither these letters are extraneously nor carelessly introduced in Qur'an, but are based upon absolute realities. It should be particularly noted that it is neither obligatory for us to know the meanings and details of these letters nor it is a matter of shariah.

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