



## **The Decline of Israel**

بسم الله الرحمن الرحيم

**In The Name of Allah, Most Gracious, Most Merciful**

**The Decline of Israel**

**2022 AD**

**A Prophecy**

**Or**

**Numerical Coincidence**

Bassam Nihad Jarrar

The Biqaa' Library

**Lebanon**

**First Edition 1415 AH/1995**

Second Edition 1417 AH/1996

**Biqaa' Modern Library**

**Lebanon**

**These are just observations**

Hoping that we rethink our approach to the study of history.

Is there a law in the material world governing history according to comprehensible mathematical formulae??!!

## Apology

The idea of this study matured shortly before the deportation of a number of Islamic activists, including myself, by Israel on 17 December 1992. However, I was able to write it down in this brief book while in exile near the village of Marj Ezzuhoor in South Lebanon.

Under those conditions I was unable to go through the formalities of consulting sources and references beyond those available in that desolate place.

بسم الله الرحمن الرحيم

In The Name of Allah, Most Gracious, Most Merciful

**[When the second warning came to pass, We permitted your enemies to disfigure your faces, and to enter your temple as they had entered it before, and to visit with destruction all that fell into their power.] (17:7)**

## Introduction

Humans tend to have a strong desire to know the future and reveal the hidden. God has willed to reveal some of the unseen to His servants for certain reasons. Thus came the prophecies brought by Prophets and apostles to furnish evidence of the truth of their prophecies or messages and to show God's omniscience so that people would come to realize some of the secrets of fate. When God willed to complete the messages by sending the Prophet Muhammad, He retained veritable visions which penetrate the unseen so that people would come to know that which they failed to conceive of, namely, that God comprehends all things even before they exist and to make humans realize that their failure to perceive things does not negate their existence.

Examples of prophecies are abundant in the Qur'an and Sunna, the Prophetic literature of Prophet Muhammad. For example in the Qur'an one reads: **[The Romans have been defeated in a land close by: But they even after this defeat of theirs, will soon be victorious within a few years - With Allah is the command of the former and the latter. On that Day shall the believers rejoice, with Allah's help to victory...] (30:2-5)**

In another chapter of the Qur'an comes the verse: **[Truly did Allah fulfil the vision of His Messenger: Ye shall enter the sacred Mosque, if Allah wills, with minds secure, heads**

**shaved, hair cut short, and without fear. For He knew what Ye knew not, and He granted, besides this, a speedy victory.] (48:27)**

In the Prophetic literature is a Prophetic saying, which says: “The Hour will not come until Muslims fight the Jews....” There are numerous sayings on this theme.

It is not the intention of this book to discuss at length the wisdom behind foretelling the future and the role it plays in people’s lives. Yet some maintain that prophecies lead to fatalism and disempowerment. Though this view makes sense at the reasoning level it is far from reality because prophecies have proven to boost the morale, remove despair from hearts, and motivate people into action. The Biography of the Prophet’s companions is the best testimony to this claim.

Did Suraja sit in his home expecting the Persian king, the KIsraa’s armlets to be handed to him without him making an effort? Did the Prophet’s companions slacken from conquering Persia knowing from Muhammad’s prophecy that they would capture it for sure? Muslims are not to desist from duty just because their ultimate goal is that Allah be well pleased with them in the first place.

As to the results, a Muslim hopes to achieve these but they are not his final goal. Suppose I tarried because of knowing the result that would obtain, what could I reap if by doing so I have lost my soul?! This life is a life of trial and temptation and not an everlasting abode for requital.

**[If they (the pagans) had only remained on the (right) Way, We should certainly have bestowed on them rain in abundance that We might test them thereby...] (72:16-17).**

Ten thousand pagans besieged Medina until their “hearts gaped up to their throats” and the Companions “imagined various vain thoughts.” Under such conditions the glad tidings came: “...Allahu Akbar, I have been given KIsraa’s keys... Allahu Akbar, I have been given Caesar’s keys. We must not let people come to the point of absolute despair: **[No one despairs of Allah’s soothing Mercy except those who have no faith.] (12: 87)** Humans must not oscillate between fear and hope, for they are neither despairing nor totally secure. Today people have become so despondent that they automatically respond with the catchphrase “What’s the alternative?!” Against such a reality we ought to carefully improve their morale to such an extent that they will not be inclined towards sorcery and fortune telling because Islam is aware against all kinds of divination.

In this book we try to interpret the Qur’anic prophecy mentioned in Surat 17 according to the surface structure of the text and in conformity with historical reality. We then supplement it with a new approach based on the world of numbers which we will call “mathematical

interpretation” or “numerical interpretation”. I believe that numbers will surprise the reader as they did me when they led me down an unexpected path. That path was signposted 19 and the reader will find that number 19 is the basis of this interpretation. The obvious question is:

Why number 19?!

It is a long story. Talk of number 19 and the debate and doubts it has raised requires some detail which I have delineated in my book *The Miracle of Nineteen between the Backwardness of Muslims and the Deviations of Pretenders*, the first edition of which appeared in 1991. Then, with Allah’s help, I was able to produce the second edition in Marj Ezzuhoor. It is expected that the book will be published by Dar Ennafa’es, Beirut soon.

In that work, after discussing the essence of the research of Rashad Khalifa and the part of his thinking that was true, I introduced the reader to what is right and what is wrong in the theme of number 19 in the Holy Qur’an. The matter is inductive and mathematical, not subject to hearsay or to the whims of “those in whose hearts is perversity”, including the Bahais and others.

There is a spectacular mathematical configuration and a consequential miracle. No one can separate us from seeing what God wills to disclose of His precious Book. **[Allah has decreed that it is I and My messengers who must prevail.] (58:21)** I did my best to leave this trust to the custody of Muslim scholars because I know this matter is beyond the capacity of an individual or even a group.

I have great hope that firm-willed people will shoulder the responsibility so that Muslims and all humanity will enjoy the blessing.

Those who have read the book devoted to number 19 will clearly perceive that the historical equation in this book is based on number 19. To those who have not read the book I say that there is an astonishing mathematical structure - connected to the Qur’anic words and letters - based on number 19. There is also evidence to show that this number is the foundation of astronomy. You will be surprised to discover in this booklet that this number is also a historical law.

This book comprises two chapters. The first chapter is an interpretation of the Qur’anic prophecy in Surah 17 pertaining to the decline of the state of Israel in the blessed land in the past and, significantly, in the future. Chapter 2 is a numerical interpretation of this prophecy along the lines of the interpretation in Chapter 1, with the addition of mathematical evidence.

This is a new approach, which we hope to serve as a key to further blessings.

Bassam Jarrar

5 August 1993

Marj Ezzuhoor-South Lebanon

## CHAPTER ONE

One year before the *Hejira*, the migration of the Prophet Muhammad from the city of Mecca to the city of Medina, the event of the Israa' and Mi'raj occurred. In this journey of one night, Prophet Muhammad, Peace be upon him, visited the Holy Land and Al-Aqsa Mosque [... **whose precincts God has blessed**]. He set off from [...**that at Bakka full of blessing...**] to that [**whose precincts We did bless.**] It was a journey from [**the first house of worship appointed for men**] to the [**second house of worship appointed for men.**] At the time of this journey, Jerusalem was under the Romans and Al-Aqsa mosque was nothing but ancient deserted ruins. Despite its condition at that time, Al-Aqsa retained its special status as a mosque, a status that will remain until the Day of Judgment.

During that time, the Jews had no significant existence in Mecca nor had they had any existence in Jerusalem since 135 AD. When the Roman emperor Titus destroyed their second temple, plowed its ground, chased away the Jews and dispersed them throughout the Roman Empire, he had prohibited their return to, or residence in, Jerusalem. At the time of the Apostle's night journey, it had been 500 years since these events, a period long enough to make people forget that the Jews had ever lived in the blessed land.

After the event of Israa', the opening verses of Surah 17 (called Israa' or Bani Israel) were revealed. What is noticeable is that the entire event of Israa' and Mi'raj is contained in a single verse: [**Glory to God Who took His servant for a journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless, in order that We might show him some signs: for He is the One who heareth and seeth all things.**]

This is followed by: [**We gave Moses the Book and We made it a Guide to the Children of Israel, [commanding]: "Take not other than Me as Disposer of your affairs."**.. And We

**gave clear warning to the Children of Israel in the Book [Torah], that twice would they do mischief on the earth...When the first of the warnings came to pass...When the second of the warnings came to pass.... ]**

What is the relationship between Moses and the Children of Israel, and this incident and that visit?! What is the relationship between the prophecy that came in the Torah nearly 1800 years before and this event?!

Does anyone expect that the early interpreters had ever envisioned a return of a state for the Jews in the blessed land?! The Ummayyad, the Abbasid, and the Ottoman states were superpowers in their own respective times. Which interpreter would suspect that the second Jewish state had not yet come?! Even if it had occurred to him, would he have been emotionally prepared to record such a prophecy which predicted the fall of Jerusalem into the hands of those alienated, homeless and oppressed Jews?!

Thus we find the early commentators on the Qur'anic text indicate that both aspects of the prophecy of the Torah referred to in the above verses had already taken place, centuries before Islam. people of today can understand why those interpreters adopted that approach, but at the same time we are aware of its weakness and its deviance from the truth. Hence, we find that many contemporary interpreters maintain that the second state is that of 1948.

In the end, the most credible interpreter of authentic prophecies is reality because a truthful prophecy must come true in reality. Therefore, we have to rely on history as much as possible to reach an understanding in line with the surface structure of the Qur'anic text so as to avoid resorting to the type of interpretation referred to by early and contemporary commentators. Here we do not give full credibility to history because it is known to us that conjecture is the rule in history, but we do not have the alternative that makes our interpretation closer to the truth; we are trying to approximate the truth.

God decreed in the Torah that the Children of Israel would enter the blessed land of Palestine and establish their own state. They will then indulge in corruption so great that Allah will punish them for it by sending unto them another people who will invade their homeland, their corruption will crop up again, Allah will send unto them the same people who will kill and destroy whatever fell under their power. Here is an illustration of that:

When Moses died, the Children of Israel entered the Holy Land, led by their new leader Joshua Bin Noon: **[O my people! Enter the Holy Land, which Allah hath assigned unto**

you, ...][1]. Thereby the promise of entry and establishing a community of the people of Israel was fulfilled.

The Prophet–King David conquered Jerusalem and established a Kingdom. Hence, we find the *First Book of Kings* of Old Testament opens with the description of David’s old age and death. Although the Old Testament ascribed to King David deeds inappropriate to his rank, it nevertheless described him as a righteous person, different from his son and successor Solomon peace be upon him. It is stated in Chapter 11 of the *First Book of Kings* that: “.... And his heart was diverted towards other gods, and so his heart was not straight with the Lord as his father David was. He did not follow the Lord in a complete way as his father David did.”

“When Solomon was old his wives turned his heart to strange gods, and his heart was not entirely with the LORD, his God, as the heart of his father David had been. By adoring Astarte...Solomon did evil in the sight of the LORD; he did not follow him unreservedly as his father David had been.” (Verses 4-6)

Although we agree with the scribes of the Old Testament that David indeed had a son called Solomon who had great wisdom and became a king after his father’s death, yet we have a different perception of him. His image is as described in the Holy Qur’an: **[To David We gave Solomon, how excellent in Our service ever did he turn.] (38: 30)**

One, therefore, can conclude that corruption in the first Kingdom started to appear after Solomon’s death, when the Prophetic kingdom was divided into two clashing states. Corruption and moral degradation spread. In the prologue to the *First Book of Kings*[2] it is stated: “*The First Book of Kings indicates, in a special way, the drastic effect of the social corruption on the spiritual life of the nation.*”

Following the death of King Solomon in 935 BC[3], ten of the eleven tribes of the Children of Israel mutinied and appointed Jeraboam (Yarba’am Bin Nabat) as king of Israel in the north.

Only one tribe, Judah (Yahotha), remained under the rule of Rahaboam (Rahba’am), Solomon’s son. Thus emerged the Northern Kingdom of Israel and the Kingdom of Judah (Yahotha) in the south with Jerusalem as its capital. Corruption spread throughout the two kingdoms and the land was invaded by enemies who raided the two kingdoms in waves of attacks started by the Egyptians; the Assyrians took the lead on themselves and so did the Babylonians who came from the Euphrates area. It is stated in the introduction to the *Second Book of Kings*:

“... In 722 BC, the Assyrians attacked the Northern Kingdom of Israel and destroyed it; and in 586 BC, the Babylonian Army marched onto the Kingdom of Yahotha in the South and annihilated it...and in this book, we see how God used the Assyrians and the Babylonians to punish the deviated and corrupt people of the two kingdoms. It is important to note here that a sinful deed results in a humiliating punishment for the nation and on the contrary, a righteous deed results in God blessings. The Second Book of Kings confirms that God does not punish a people before giving them guidance and warnings. So He sent his Prophets first to guide the nations and to give them ample warnings of the Lord's punishment.”[\[4\]](#)

It can be noticed that the Northern Kingdom contained most of the nation (10 tribes), This part was responsible for the rupture of Solomon's state and for the disunity in the integrated nation.

It declined and its people were chased away 135 years the southern Kingdom of Yahotha.

After the extinction of the two states, the Israelites tried in vain

Restore the former glory of their vanished kingdom. Some of their revolts against their enemies did not go beyond a limited autonomy and or a self-rule under the Roman Crown.

Therefore, we find the history books agree that the disappearance of the Southern Kingdom of Yahotha marks the complete disappearance of State of Israel. This state was not reborn for the second time except in 1948 AD.

The prophecy relating to the rise and fall of the state of Israel was first revealed in the Torah.

WHERE? Then, after nearly 1800 years, it was revealed again in the Qur'an. What is the reason for this second revelation? The reference to the prophecy in the Holy Qur'an comes in Surah 17, which is the same chapter that talks about the event of Israa' and Mi'raj. With this in mind, one would argue: 'Had the prophecy been completely fulfilled before Islam, then it would have been difficult to understand its association in the Qur'an with the journey of Israa' and Mi'raj.'

However, an alternative conclusion is that the first part of the prophecy had taken place before Islam - and this is indeed what happened in reality- and the second part will take place in the future time of Muslims. This is also understandable especially when we are witnessing the second existence of a powerful Israeli state (the second rise.



[And We decreed for the Children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance [and twice would they be punished]. When the first of warnings came to pass, We sent against you Our servants given to terrible warfare: they entered the very inmost part of your homes, and it was a warning [completely] fulfilled.] [\[5\]](#)

[And We gave clear warnings to the Children of Israel...]: Reference here is made to Israel, the name given to Prophet Yaqoub [Jacob] as indicated in the Holy Qur'an (chapters 3, verse 93 and chapter 19, verse 58). The Children of Prophet Israel were 12 sons, from whom descended the 12 known tribes of the Semitic people of the people of Israel. The decree here is for all of them, as a community as inferred from the phrase [**for the Children of Israel**] and from the phrase [**in the Book**] i.e. the Torah.

This interpretation is confirmed by the second verse of the same chapter: [**We gave Moses the Book and made it a guide to the Children of Israel**...]. It is a well-known fact that the Torah was revealed for the Children of Israel since every messenger was sent to his own people except Muhammad (pbuh) who was sent to all mankind.

[**That twice would they do mischief on the earth**...]: it is clear that the speech is about the future, and since the book is the Torah, the prophecy is about the future after the time of Torah and not after the revelation of the Holy Qur'an. The prophecy came in the Qur'an in the future form such as the word of Allah SWT spoken by Adam's son addressing his brother: [**Be sure I will slay thee.**] (5: 27)

[**On the earth**]: mischief in part of the earth is mischief on the earth, Corruption is perversity of the character or nature of things, deviation from the natural or normal function they were created to perform. Corruption of different degrees: small or large scale. [... **And be elated with mighty arrogance**...]: mischief resulting from elation and arrogance or from weakness and servility. The corruption foretold results from elation as can be explained by [**Pharaoh elated himself in the land and divided its people into sections depressing a group among them: their sons he slew, but he kept alive their females: for he was indeed an evildoer**] (28: 4). Such corruption of the society of the people of Israel will come as a result of elation, insolence, haughtiness and criminality.

[**Twice**] confirms that mischief is a societal type in a specific time and place, while individual mischief happens all the time.

[... **When the first of warnings came to pass**...]: If mischief is done by the society of the people of Israel in the blessed land, and if the prophecy is fulfilled by this occurrence, then the

awaited Divine punishment will be.

[... **We sent against you Our servants...**]: Some contemporary interpreters went on to say that those referred to here are believers as indicated by the Allah's words: [... **Our servants...**], describing them as servant of the Almighty God. This in turn, lead those commentators to conclude that the first of the prophecies was fulfilled when the Jews were expelled from the city of Medina in the days of the Prophet Muhammad (pbuh), and thereafter, the entry to Jerusalem by the second Khalifa (Omar bin Al-Khatab). This, however, is far- fetched when considering the surface structure of the Qur'anic text, because the abundant available evidence suggests [**our servants**] could mean both believers and non-believers. Here is an illustration of the matter:

1. The expression [... **Our servants...**] did not appear in the entire Qur'an except in this verse only. Of the early Qur'anic commentators, the language experts did not say that [... **Our servants...**] means believers, but rather said they were the Magi.

2. If it is true (as narrated by Ibn Sa'd in his book *Al-Tabaqat*) that Omar bin Al-Khatab sent a letter to the Muslim army before they left for battle, then this document furnishes the evidence because it implies that the companions of the Prophet were capable of understanding the verse. In his letter, Omar stated:

"...And do not say that our enemy is more devious than us, therefore they will not triumph over us, even if we do wrong. A people may indeed be defeated by an enemy more devious than them, as was the case with the Children of Israel who sought help from the non-believers (the Magi) who entered the very inmost part of their homes, and it was a warning [completely] fulfilled."

Notice here how Omar described the Magi as non-believers as he cited the first of the warnings. This implies the second of the warnings is yet to come; there was more reason that he should have cited the second of the warnings for it is the more recent one and is likely to inspire more admonition.

3. We read the following verses in the Holy Qur'an:

[... **Doth God warn off His servants: "O My servants! Then fear Me!**](39:16).

[... *It is thou that wilt judge between Thy servants...*] (39: 46).

[... *We guide such of Our Servants as We will...*] (42:42).

[... *For God is Assuredly with respect to His servants, well acquainted and fully observant...*] (35:31).

[... *Was it Ye who led these My servants astray, or did they stray from the path themselves...*] (25:17).

Note that the words [عباده، عبادي، عبادك، عبادنا] in the preceding verses show that the intended audience is all mankind and not only the believer.

4. The specific reference to [***Our servants***] in Israa' (17: 5 is meant to highlight their forthcoming characteristic [***given to terrible warfare***]. If one for example says: "My son is clever" then the topic of this sentence is son, while if one says, "A son of mine is clever", the topic shifts to his intelligence.
5. Another piece of evidence that [***Our servants***] refers to both believers and non-believers alike can be found in one of the Prophet Muhammad's sayings narrated in Saheeh Muslim, the Book of Fitna, Dajal section in the context of discourse about Gog and Magog: "... and while he was as such, God revealed to Jesus (pbuh): I have let out *servants of mine* no one has the ability to fight them." Note the phrase "*servants of mine*"

[... ***Our servants given to terrible warfare...***]: No one should assume that this attribute is confined to Muslims as indicated in [... ***Ye shall be summoned [to fight] against a people given to vehement war: then shall Ye fight or they shall submit...***] (38:16).

[... ***They entered the very inmost part of your homes...***]: this part of the verse describes the method of the invaders' entry into the homes of the people of Israel. The Arabic word "فجاسوا" - fa'jaasoo" is used here to describe the intensity of the destruction resulting from their entry into the homes of the Children of Israel. This, as we explained earlier, was a punishment for their corruption. Although it is not clear as to the exact nature of the destruction resulting from the entry of the invaders, one can imagine what an invading people with intense fighting capability and with no faith or mercy in their hearts would do to their victims.

As mentioned earlier, the corruption began when the Kingdom of the people of Israel split following the death of King Solomon in the year 935 BC. This was followed by the invasion (entry) of the Egyptian, then the Assyrians then the Babylonians. And when the scale of

corruption increased, so did the intensity of the enemies' destruction until the Northern kingdom of the people of Israel was destroyed completely in the year 722 BC. Thereby, ten of the twelve tribes were either killed or taken as slaves. The enemies' movement continued in the Southern Kingdom despite some corrective measures especially those introduced by Yoshia in the year 621 BC[6] until it was destroyed by the Babylonians in 586 BC. This marked the end of the kingdom established by the two Prophets, David and his son Solomon, peace be upon them.

Those who study history notice the following:

1. Non-believers carried out the forward and backward movement: The Egyptians, Assyrians and the Babylonians. Thus we note the accuracy of Qur'anic expression which came as an indefinite noun: عبادا "servants" which describes those who don't believe in God, *al-kafiroon*.
2. The three attacking nations were, as described in the Qur'an, strong and intensely powerful as testified by many historical narratives.
3. The armies of the attacking nations entered the very inmost parts of the homes of the people of Israel, without disrupting the infrastructure of their society. (In fact, they kept some of the Jewish kings on their thrones). The Northern kingdom disappeared during the reign of king Hosha'a in 722 BC. He was the 19th king of the Northern Kingdom. The Kingdom of Judah (Yahotha), on the other hand, disappeared in the year 586 BC, during the reign of king Sudqia, the 19th king of Yahotha. The disappearance of the southern Kingdom marked the end of the enemies' movement through the land. Hence, we note the accuracy of the Qur'anic description of the method and nature of the enemy's entry:  
[... **they entered the very inmost part of your homes...**]
4. The scale of corruption increased in the Northern and Southern kingdoms until it reached its peak in 722 BC and 586 BC respectively. This shows the accuracy of the Qur'anic phraseology لتفسدن في الأرض و لتعلن علوا كبيرا [And We gave clear warnings to the Children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance.]

This was accompanied by an increase in the intensity of enemies' attack and in the scale of punishment until the two kingdoms disappeared. Again, the Qur'anic description of such corruption and punishments is amazingly accurate.

**[And it was a warning [completely] fulfilled]:** This is a promise of punishment from God, which must be fulfilled.

The first prophecy had been accomplished following the disappearance of the two kingdoms, but some of the Jews returned to the blessed land, in stages, during the reign of King Cyrus of Persia who deliberately did not build a state for them. Then came the Greek occupation in 333BC, then the Nabateans and the Romans whose occupation of the blessed land lasted until 636 AD, i.e., the year Omar Ibn El-Khattab conquered Jerusalem. The Jews returning from the Diaspora made several attempts to achieve independence or self-rule. Some of these attempts succeeded for short periods until the Jews were crushed by Titus, the son of the Roman emperor Vespasian, in the year 70 AD, then after the last rebellion in 135 AD. Some [people] found the matter obscure and held that the second mischief was in the years 70 AD and 135 AD because the first temple was destroyed in 586 BC and the second temple was destroyed in 70 AD and its remains were entirely obliterated in 135 AD.

Which is the second prophecy?

By considering the above events, some historians concluded that the second prophesy had already taken place in the year 70 AD or 135 AD as a result of the second destruction of the temple. The first time the temple was destroyed was in 586 BC. Their conclusion was clearly based on linking the destruction of the temple with the prophecies.

In any case, by referring to the Qur'anic text we can detect a disambiguating definition of the second mischief as follows:

The Arabic word *thumma*, which appears in the Arabic text of this verse, implies an undefined time lapse: one year...decades...millennia... no one knows exactly.

Verse 5, Chapter 17 reads: **[Then did We grant you the return as against them).]** This indicates that the Jews will regain power over whoever destroyed their first independent state. This has not happened in history except in 1948 AD if [we consider that] the Jews regained power over those who destroyed their first [independent] state. The ones who moved back and forth through [the land in the aftermath of] the first mischief were the Egyptian, the Assyrians

and the Babylonians, but total destruction was at the hands of the Assyrians and the Babylonians. By looking into the history of the Jews, both past and present, one can conclude that this return of power had indeed taken place (for real) in 1948 AD when the state of Israel was declared. The people over whom the Jews regained power are the present-day Arabs, whose ancestors: the Egyptians, the Assyrians and Babylonians were responsible for the destruction of the first Jewish kingdom.

***We gave you increase in resources and sons, and made you the more numerous in manpower.]***

It is worth mentioning at this point that the Assyrians and the Babylonians are in fact Arab tribes that migrated from the Arabian Peninsula to the Euphrates river area and later spread throughout until they gained control over what is now known as Iraq and Greater Syria. Most of them embraced Islam and became Arab Muslims. The same happened with the people of Egypt. The Greeks and the Romans, on the other hand, had no significant contribution to the destruction of the Jewish kingdom, nor had the Jews ever gained control over them. Nor were the Jews more numerous in manpower. This is not to say that there were no confrontations with these two powers, but such a conflict had never resulted in either a destruction of a Jewish independent state nor the rise of a Jewish kingdom that gained dominance over the Greeks or the Romans. In some cases, however, the Jews had gained limited self-rule, but for a short period of time only.

## The Second State

***[We gave you increase in resources and sons, and made you the more numerous in manpower].***

For a state to be dominant and powerful, it naturally needs two main resources: money and men, and for these two resources to be directed towards building a well-equipped and trained army. This is indeed what is referred to in the remaining part of the above verse. The resource of financial wealth is evident ever since the modern Jewish State was declared with the help of many western powers. The state of Israel is still one of largest recipient of financial and technical aids from the West, a common knowledge to all and something that does not need elaboration.

The other element of this power is the supply of necessary human resources. Notice the Qur'anic verse refers to [**sons**] or men of youthful age, which is needed for the building of a

strong fighting army. That is not to say women will not be part of such an army, but their contribution will not to significant level as the men.

(\*\*\* In support of this fact, I have read in a book 'The Victims of the Holocaust state their accusation', which is written by a number of Jewish scholars that the German Administration of Hitler's government offered to free 30,000 Jewish prisoners if the Jewish Agency pays \$50,000. The Agency refused to do this despite its knowledge that the prisoners would be killed. The authors of the book explain that the reason for such a refusal is due to the fact that the prisoners in question were mostly women, children and elderly people not fit for fighting in Palestine. The Agency, they say, was keen on releasing and transferring, to Palestine, young men capable of carrying arms and ready to join the army. *و جعلناكم اكثر نفيرا* we made you more numerous in man-power.

*Nafir* refers to a mobilized force ready to enter the battlefield. Despite the fact that the Arabs were of a larger number than the Jews in 1948, the Jews had mobilized an army of 67,000 strong while the Arabs had only 20,000, which is less than a third of the Jewish forces.

There are six main elements that led to the creation and rise of the Jewish State (the latter in the prophecy). All of these are mentioned in the Qur'an. **Although the Qur'anic revelation was made more than 1400 years ago, one will be** astonished to see these elements are indeed the same elements that helped the creation of the modern Jewish state.

1. The Jews building a powerful state that dominates over those responsible for the destruction of their first kingdom (**the Arabs**). This second state had never existed in the history of the Jews except in 1948.
2. The Jewish State receives a huge and continuous financial aid that helps it to exist and rise in power. This is indeed what we see clearly nowadays and in such a way that no other independent state the world over enjoys a similar position.
3. The Jewish State receives a huge number of Jewish immigrants every year, mostly of youthful age that is capable of building and defending the state of Israel. It is worth mentioning that the flood of immigration, which began even before the declaration of the

state of Israel, had never stopped. On the contrary, it had increased many folds and is still growing.

4. There is a marked difference in number and weaponry between the Israeli and the Arab armies. This was evident in 1948 when the Jewish army was more than three times that of the Arabs despite the fact the number of the Arab population was and still is larger.
5. The Jews are gathered to Palestine from different parts of the world. This, again, is one of the foretold events, which appear in the verses of the second prophecy. This is a fact, which indeed has been taking place with the continuous Jewish immigration. [More about this later]
6. When the Jews are brought together to create their second independent state in Palestine, they come from different races and origins. This is in contrast with the state of indigenous Jewish population of the first Kingdom when the Jews were descended from one origin only, Prophet Israel (Peace be upon him). But today we find that the Israeli community originates from more than 70 nationalities.

By looking at the above six factors, one can see that they represent a complete set, there is no need for even one extra factor.

## The Qur'anic Prophecy - in some details

The only reference to the second prophecy in the Holy Qur'an was in chapter 17. It occurs in two places: once at the beginning of the chapter, in verse 7: [***So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces***]; the second mention was made later in the chapter, in verse 104: [***...but when the second of the warnings came to pass, We gathered you together in a mingled crowd***]

Both the first and second prophecies refer to the two states of rise and fall experienced by the Children of Israel after they left Egypt.

In verse 7 the two mischiefs were elaborated on, while in 104 a summary of both is given. [**So he resolved to remove them from the face of the earth: But We did drown him and all that were with him. And We said thereafter to the Children of Israel [Dwell securely in the land (of promise): but when the second of the warnings came to pass, We gathered**



**you together in a mingled crowd]**. That is, we the Children of Israel (after Pharaoh was drowned) to dwell in the blessed land, and thereby the promise of the first warning is fulfilled. It is decreed that the two mischiefs occur after exodus from Egypt. **[When the second of the warnings came to pass, We gathered you together in a mingled crowd]** which suggests that \*\*\*page 38

Verse 104 of chapter 17 implies that at the start of the second prophecy, the Jews will be a fragmented people. This led to the conclusion of factors 5 and 6 above: you will be gathered together from different parts of the world, as you will be, at the time, descendent from different origins.” This is the meaning of **[We gathered you together in a mingled crowd]**. God knows best.

It has been stated earlier that the ground for the two prophecies will be the blessed Land of Palestine. This conclusion is based on the clear reference made in Chapter 7, verses 136,137 **[So We exacted retribution from them: We drowned them in the sea because they rejected Our signs, and failed to take warning from them. And we made a people considered weak, inheritors of lands in both east and west, lands whereon We sent down Our blessings... ]**

). Hence, we can use history to delimit the boundaries of the blessed land from the east and from the west. History also testifies that the Jews had indeed inhabited Palestine, although it did not have the present geographical features except those two boundaries.

#### A blessed land on earth

The land of Palestine is referred to as a blessed land 5 times in the Qur'an but it was referred to as a Holy Land once.

(i) Chapter 7, verse 137: **[And we made a people considered weak inheritors of lands in both east and west, lands whereon We sent down Our blessings... ]**

(b)Chapter 17, verse 1: **[To the Farthest Mosque whose precincts We did bless...]**

(c) Chapter 21, verse 71: **[But We delivered him and Lute to the land which We have blessed for the nations]**

(d)Chapter 21, verse 81: **[It was Our power that made the violent unruly wind flow (tamely) for Solomon, to his order, to the land which We had blessed; for We do know all things]**

(e) Chapter 34, verse 18: **[Between them and the cities on which We had poured Our blessings, We had placed cities in prominent positions...]**

(f) Chapter 5, verse 21: **[O my people! Enter the Holy Land.]**

The first verse talks about the land that was inhabited by the Children of Israel after they left Egypt and the drowning of the Pharaoh of their time. This is the Holy Land of Palestine, which

they were promised to enter in the 6th verse.

The second verse talks about the Al-Aqsa Mosque, which is commonly known to be located in Palestine. The third verse talks about the escape of Prophets Abraham and Lut from their homeland that was ruled by a Tyrone non-believer to the blessed land of Palestine. Historians agree that Lut lived in the area of Jericho while Abraham resided in Hebron and is buried there. The fourth is about Solomon whose kingdom is known to have been in Palestine with its capital Jerusalem. The fifth verse talks about the relation between the kingdom of Sheba in Yemen and the kingdom of Solomon in Palestine. It is known that Solomon's kingdom transcended the boundaries of modern Palestine. Yet Palestine was the major part of his kingdom.

[If Ye did well, Ye did well for yourselves; if Ye did evil, Ye did it against yourselves] is admonition in form but carries the illocutionary act of a threat.

#### The conclusion of the second prophecy

Details of the predicted downfall of the powerful State of Israel is depicted clearly in verse 7, chapter 17 of the Holy Qur'an: [***So when the second of the warnings came to pass, We permitted your enemies to disfigure your faces and to enter the Mosque as they had entered it before and to visit with destruction all that fell into their power***].

***So when the second of the warnings came to pass***] if the promise of second mischief is fulfilled and the Jews practiced high-handedness and tyranny, the punishment will be.

He said ليسوؤن وجوهكم ***to disfigure your faces*** instead of ليسوؤن وجوهكم. In the former phrase the grammatical apodosis of the article إذا is the verb يعتابون. Where is the apodosis of إذا in the second phrase? It is the same verb يعتابون. The meaning is: When the second warning came to pass we sent them to achieve three objectives: to disfigure, to enter, and to visit with destruction

They (the Arab Muslims) will disrepute you, or will hurt you in such a way that insult will be shown on your faces. It is also probable that the meaning is: their well-crafted image, created through the media, will be destroyed, that is, they will be exposed before the nations who had been fooled by them for many years. This results in their shame and embarrassment. All this will be at the hands of those whom God sends to carry out the second prophecy.

***And to enter the Mosque:*** they [the Arab Muslims] will re-enter the AL-Aqsa mosque for the second time, after destroying the might of the Jewish state. Means AL-Aqsa Mosque built forty years after the Sacred Mosque according to true hadith.

**As they had entered it before:** The end of each warning is the entry to the Aqsa Mosque. We have pointed out earlier that the end of the first entry of the Arabs to the Al-Aqsa Mosque was in 586 BC when Judea was destroyed and its capital Jerusalem fell at the hands of the Arab Babylonians.

Nowadays, the modern Jewish State declared Jerusalem as its capital. Therefore, the Qur'anic reference to the fall of Jerusalem that leads to the fall of the Jewish state is meant to No doubt the fall of the capital, which is the symbol of the conflict, is the greatest event in the second mischief which God called *the second or last*, a designation which covertly suggests here that the fall of Jerusalem as the capital of the Jewish state will only take place twice; the first of which had already taken place.

. [...**And to visit with destruction all that fell into their power**] means that the forces that will re-enter Jerusalem will destroy, kill and tear apart every thing that comes under their control. The verse depicts a picture of violent resistance on parts of the Jews. This resistance however will be met by a more violent reaction by the invading force that results in wide spread destruction and killing.

\*\*\*\*\*A 9-LINE GAP HER IN THE MIDDLE OF P.42

One question springs to mind at this point: Will the destruction and killing take place throughout the blessed land or just in some parts of it? There is no explicit reference in the Qur'anic text to the size of the ground over which destruction will take place. However, it can be noticed that destruction is mentioned in the verse after the entry into the Al-Aqsa Mosque, which leads us to conclude that the destruction will take place in around the city of Jerusalem. It is worth mentioning however that the Arabic letter “و” which has the effect of the word “and” in English does not imply order or succession of events. This means that destruction could precede the entry to Jerusalem or both events could take place concurrently. It is difficult to say however that destruction will take place after the entry to Jerusalem, especially, if the invaders are people of the Muslim faith.

## God's Mercy and punishment

In verse 8, chapter 17 of the Holy Qur'an, God calls the Jews to repent and stop their corruption so that they may receive His Mercy: **[It may be that your Lord may, yet, show Mercy unto you, but if you revert to your sins, We shall revert to our punishments; And We have made Hell a prison for those who reject faith.]**

A clear message to the Jews to refrain from their corruption and return back to the way of the Lord if they to escape disgrace in this life and a greater irretrievable disgrace in the Hereafter.

***But if you revert to your sins, We shall revert to our punishments.*** If you, Children of Israel reverted to corruption, we will revert to punishment. Reward and punishment befit the situation. Will the Jews be admonished after this measure? Those who reflect on Holy Qur'an find that a group of them will persist with corruption wherever they may be; this results in God's continued punish to them until the Day of Judgment. [***Behold! Your Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Your Lord is quick in retribution, but He is also oft forgiving, Most Merciful.*** ] (7:167).

Another form of life punishment is that detailed in Chapter 5, verse 67 of the Holy Qur'an; [***Amongst them -the Jews- We have placed enmity and hatred till the Day of Judgement*** (5:64). These are worldly punishments inflicted on them for their corruption. [***Verily this Qur'an doth guide to that which is most right and giveth the glad tidings to the believers who work deeds of righteousness, that they shall have a magnificent reward***]. Thus it is a Qur'anic glad tiding to the righteous believers.

## The Jews and Christians embrace Islam

As we mentioned earlier, The Qur'anic verses that talk about the second prophecy are found both at the beginning and the end of Chapter 17 of the Holy Qur'an. It can be noticed that, the verses that immediately follow the prophecy verses in each place, talk about the Holy Qur'an as a guide to the truth, a source of good news and glad tidings to the believers and a Warner of God's punishment to the non-believer;

***And those who believe not in the Hereafter, that We have prepared for them a grievous penalty - indeed*** (17: 9-10). It is a glad tiding to the believers and a warning to the Children of Israel who believe in God and his apostles to some extent, but they do not believe in the Hereafter. The Old Testament is over one thousand pages, yet has no explicit reference to the Last Day.

***[We sent down the Qur'an in truth and in truth has it descended and we sent you - Muhammad- to give Glad Tidings and to warn sinners. It is a Qur'an which we have divided into parts in order that you - Muhammad- might recite it to men at intervals: We have revealed it by stages. Say: "Whether you believe in it or not, it is true, that those who were given knowledge beforehand, when it is recited to them fall down on their faces in humble prostration. And they say: "Glory to our Lord! Truly has the promise of our Lord been fulfilled! They fall down on their faces in tears, and it increases their earnest humility. ]***

By carefully examining the meaning of the above verses, one would conclude that there is an implicit intention here to talk about the general reaction of the People of the Book (mainly Jews and Christians) to the second prophecy when it takes place. As the verses indicate, the fulfillment of the second prophecy, exactly as predicted and detailed in the Holy Qur'an, will have a positive effect on them. They will realize how true is the religion of Islam, which leads to their embracing of Islam, saying: [***Glory to our Lord! Truly has the promise of our Lord been fulfilled?***]

And then think about the concluding verse of Chapter 17 as to its meaning and the musical rhythm: [***Say: "Praise be to God who begets no sons and has no partners in His dominion: Nor needs He any to protect Him from humiliation: Yea, magnify Him for His greatness and Glory! ]***]

## The expulsion of Jews from the city of Medina

We read in the honorable biography of the Prophet Muhammad (pbuh) that the Prophet had expelled the Jews of the Qaynuqa'a tribe and, later on, the Jews of Nadeer tribe from the city of Medina. Following these events came the revelation of Chapter 59 (Al-Hashr) of the Holy Qur'an. This chapter begins, as in chapter 17, by praising and glorifying God; [***Whatever is in the heavens and on earth, let it declare the praises and glory of God: for He is the Exalted in might, The Wise. It is He who got out the unbelievers among the People of the Book from their homes at the first gathering -of forces-, little did you think that they would get out, and they thought that their fortresses would defend them from God... ]***

verse 1 and part of verse 2, chapter 59.

Qur'anic scholars have indicated that this [first gathering] as referred to in the above verses will take place in the Greater Syria (which includes Palestine). In order to understand the significance of this gathering one would need answers to the following questions:

What is the purpose of the first gathering to be located in Palestine? Or Greater Syria?

Why the expulsion of the Jews from Medina is considered to be the 'first gathering'?

What will happen in the second and 'last gathering'?

It has been narrated in the Qur'anic commentary of 'Nasafee'[\[7\]](#) that when the Messenger of God, Muhammad (pbuh), expelled the Jewish tribe of Nadeer from Medina, he said to them "Go on to your first gathering and we shall be on your track." Does this point to the second prophecy which is mentioned in the Holy Qur'an? [... ***But when the second of the warnings came to pass, We gathered you together in a mingled crowd]***.

So, one can conclude that the Jewish entry to the Holy Land after the death of Prophet Moses was indeed a beginning to the fulfillment of the first prophecy and their entry following their expulsion from Medina, was a beginning to the fulfillment of the second prophecy. The time gap is insignificant because this meant to be a harbinger of the warning revealed in Surah 17.

It is only a symbolic beginning. Nasafi narrated [اخرج](#) that some of Bani Nadir tribes lived in Jericho. My view is that the start of gathering cannot be called [حشر](#) although it is appropriate to call it the beginning of gathering because [حشر](#) implies a gathering of a crowd in a limited space accompanied by extreme anxiety. This is a first sign that the second warning will be fulfilled when the crowding of the Children of Israel in the blessed land becomes a gathering or [حشر](#).

Notice what is referred to here is the beginning for the fulfillment of the prophecy not the beginning of the prophecy itself. Naturally, there will be a time gap between the beginning that leads to the prophecy and the actual occurrence of the prophecy itself. The Arabic word 'Hashr' which is used to describe the gathering of the Jews in the Holy land [Chapter 59, verse 2] This situation has clearly not taken place yet which explains the continued existence of the current state of Israel in the Holy Land of Palestine.

## The Jewish race - no longer a Semitic one

Human race experts state that 90% of the current world Jewry are converts into Judaism and not descended from the original [Israelites] or Children of Israel [from a Semitic origin]. The Jews also acknowledge that 10 of their tribes are lost. The lost tribes are: [Ra'awbeen, Shamoun, Zbolon, Yesaker, Dan, Jad, Asheer, Navtali, Afraym and Mensi.][[8](#)]

In light of this, how can it be claimed that the Jews of today are still considered to be Israelites? The answer can be summarized as follows:

1. The Qur'anic reference in chapter 17, verse 104; [ ... **but when the second of the warnings came to pass, we gathered you together in a mingled crowd**]. This means gather you from Diaspora when you descend from various origins, unlike the first warning.
2. The Jews insist on calling their current state 'Israel'. Thus sonship became affiliation to the state. No doubt they are today the sons of Israel.

3. In God's law Islam, people are not judged according to their origin or race, but on the basis of their belief and conduct. The Children of Israel followed a perverted form of Judaism. Therefore, whoever converts to Judaism and follows the Jewish faith or law is considered to be a Jew.
4. True affiliation is that of adherence. This meaning is depicted in the following verse:  
**[...and he amongst you that turn to them for friendship is of them]** [\[9\]](#)(5: 51).
5. No one can deny that part of the world's Jewish population of today are descendant from the Semitic origin, especially Oriental Jews those coming from the Middle Eastern Countries. However, it is not possible to label them as the true Jews amongst other Jews of different origins.
6. Our claim that some of the present Jews are descended from the Israelites is correct. But we cannot specify or identify them. And thus this is a supernatural matter.

## The nearing of the Day of Judgment

Some Muslims think that the end of the State of Israel means the Day of Judgment becomes so near. This is unfounded and untrue. Their conclusion is based on the saying of the Prophet Muhammad: (*The day of Judgment will not take place until the Muslims fight the Jews...*).

However, some Muslim scholars indicated that the Prophet's saying does not imply the nearing of the Day of Judgment, but that a great and a decisive battle will take place between the two parties before it actually happens. Even if the saying of the Prophet implies that the forthcoming great battle is a sign for the nearing of the Day of Judgment, one cannot conclude that the end of the Current State of Israel would mark the final battle on earth. Otherwise, what does the following verse mean **[but if you revert -to your sins- we shall revert -to our punishment-....]**?! [\[10\]](#) . Have we forgotten that the majority of the followers of Dajjal will be from the Jews according to the authentic Hadith?!

It was narrated in the book of Jihad (holy war) by Abu-Dawood [\[11\]](#) that the Prophet Muhammad addressed one of his Companions saying: "... Ibna Hawala: If you see the Caliphate [Muslim State] has reached the Holy Land [of Palestine], then watch out for

earthquakes, disorders and great things to happen. The Hour at that time will be nearer to people than my hand is now to your head.” The phrase *the Caliphate has reached* shows that the center of Caliphate will in a way ‘travel’ until it reaches the Holy Land which will be the last home of Caliphate. History tells us that Caliphate started in the city of Medina then moved to Kufa (in Northern Iraq) then to Damascus in Syria, then to Baghdad in Iraq, then Istanbul in Turkey, then...then.... until it reaches the Holy Land in Al-Quds (or Jerusalem). In support of this [prophetic] saying, one may refer to another saying of the Prophet Muhammad (pbuh):  
(...they - the late Muslims who are true to their faith- will be in Jerusalem and the area surrounding Jerusalem). Thus when God’s decree comes to pass, the last powerful state for Muslims will be in Jerusalem its vicinity.

It is worth noting that Muslims had never taken Jerusalem as a home for Caliphate, as they should. I do not expect its future liberators to take it as their capital or home for their government. In other words, I do not believe that the final rise of the Muslim State will end by liberating Jerusalem. Indeed, their last rise and dominance will be at the hands of Mehdi<sup>[12]</sup> who will rule the earth by Islamic Law and who will take Jerusalem as a capital. The beginning of Islam was in Mecca and the end will be in Jerusalem.

**[Glory to God who did take His servant for a journey by night from the Sacred Mosque to the Furthest Mosque whose precincts We did bless, in order that We might show him some of Our signs: for He is the One Who heareth and seeth all things. ]<sup>[13]</sup>**

## CHAPTER TWO

### IS IT A PROPHECY OR NUMERICAL COINCIDENCE?

All known religions tell about the future and have revealed part of the unseen. All Prophets have told about the unknown. Revealing the unseen took many forms: some through direct verbal communication, some through signs and others through direct prophetic revelation or through a Prophet’s or even a non-prophet’s authentic vision. Some [of these visions] come true shortly and some after many years or even centuries.

Muslims believe in the Torah, but they believe that it has been altered or they assert that it has only a portion of the truth. Thus it is likely that in it are prophecies which originated from revelation though they need interpretation or deciphering even at the numerical level. We are concerned here with decoding a Qur’anic prophecy, which had been a prophecy in Torah. Allah [SWT] says in Surat Al-Israa’: **[And we decreed for the Children of Israel in the Book,**



**that twice would they do mischief on the earth... When the first of the warnings came to pass... So when the second of the warnings came to pass...] (17:4-7)**

About fifteen years ago, an Egyptian writer came up with research on the numerical miracle of the Holy Qur'an, based on the number 19 and its multiples. It was well received by people, but soon they realized this man's perverseness, explain a realization that led them to turn against his research. This opposition has intensified because the number 19 is sacred for the Baha' is explain.

Having had the chance, by Allah's will, to thoroughly study and scrutinize the research, it can be seen that the man lies and deliberately fabricates the numbers, a discovery that justifies the opposition. Nonetheless, it is striking that there are antecedents indicating the existence of a mathematical configuration based on the number 19, which are the correct part of the research and its premises. It seems that the untruthfulness of this man barred him from knowing the true implications of these antecedents. After careful reconsideration, it appears that there is a miraculous and perfectly unique mathematical structure based on the number 19. In 1990, I wrote a book called *'The Miracle of Nineteen Between the Backwardness of Muslims and the Perversities of Impostors'* in which I have given detailed analysis of this startling miracle which forces itself upon people, for the world of mathematics is inductive in nature and is based on axioms, and there is no room in it for interpretation and personal views.

I have discovered that number (19) is noticeably repeated regarding the relationship among the sun, the earth and the moon which suggests there must be a universal mathematical and Qur'anic law.

I never thought that this number is the basis of a historical equation concerned with the history of Judaism, and at the same time with the Qur'anic number and with an astronomical law until my hands fell upon a lecture by the well-known writer Muhammad Ahmad Al-Rashid about the New World Order. This lecture was the key to these observations which I present to the reader who, I hope, will excuse me for citing page numbers of the references I quote, as I am writing [this book] in my tent in Marge EZ-Zuhoor, and I left my papers behind in my homeland. At any rate we will not need many references, as the reader will find it easy to verify all that we have mentioned by referring to the Holy Qur'an, the Torah or to some astronomical and historical sources.

I do not say it is a prophecy, nor do I claim that it will definitely happen. These are but only observations, which I am obligated to present to the readers and leave it to them to come to the conclusion, they find convincing.

The beginning, as I pointed out, was a written lecture by the Iraqi writer Muhammad Ahmad Al-Rashid on the New World Order. The reader may be surprised to find this serious lecture containing words the gist of which reads as follows:

When the state of Israel was declared in 1948 an old Jewish lady came to Rashid's mother crying. When she [the latter] asked her the reason for her crying while other Jews were celebrating. She replied: "The establishment of this state will bring about the slaughter of the Jews." Al-Rashid says he heard her say that this state will last (76) years. When he grew up he saw that the matter related to the rotation of Haley's Comet, for according to Al-Rashid there is a relationship between this comet and the Jewish beliefs.

I was not impressed with these words because the lecture could have been better if this incident were not mentioned because people are used to hearing various prophecies from old ladies and thus truth and falsehood are mixed up and people, particularly the educated, have become resentful to this kind of talk. But, then, I thought "What's wrong with checking what the old lady said? She must have heard it from the rabbis." It cannot be assumed that these were her expectations and her own fancies. Furthermore, the rabbis have a residue of revelation mixed with remnant human illusions and legends. This is how I started:

1- According to the vague prophecy Israel will last 76 years or  $19 \times 4$ . And it is assumed that the 76 years are lunar years, for the Jewish Calendar follows that system. And every three years they add a month to balance the difference with the solar system. The year 1948 is the equivalent of the year 1367 of the Muslim calendar. Therefore, if the prophecy is true, Israel will last until  $(1367 + 76) = 1443\text{AH}$  (after Hijra).

2- Surat Al-Israa' is also called Surat Bani Israel [the Children of Israel] In the beginning it talks about a prophecy Allah revealed to Moses in the Old Testament. It mentions two mischiefs committed by the Children of Israel in the Holy Land in a form of commune or a state with arrogance. Allah [SWT] says:

3- **[We gave Moses the Book and made it a guide to the Children of Israel, commanding: Take not other than Me, O ye that are sprung from those We carried (in the Ark) with Noah! Verily he was a devotee, most grateful. And we decreed for the Children of Israel in the Book, that twice would they do mischief on the earth? and be**

**elated ... When the first of the warnings came to pass... When the second of the warnings came to pass...]**

The first one had already been committed before Islam. As for the second or the last one, data suggests that it is the state that has been established in Palestine in 1948. It is noticed that the phrase وعد الآخرة (the second of the warnings) has only occurred twice in the Holy Qur'an: the first while talking about the second mischief at the beginning of the Surah and the second before the end of the Surah (verse 104).

If we calculate the number of words starting from the beginning of the talk about the prophecy: **[We gave Moses the Book]** (Wa ataina Musa al-kitaba) to the last words about the prophecy **[We gathered you together in a mingled crowd...]** (Wa ida jaa wa'd ul-akhirahti ji'na bikum lafifa) we will find that the total number of words is 1443 which matches the result in item no.1 above, i.e.:

$$1367 + 76 = 1443 \text{ AH}$$

3- The Prophet (SAAS) migrated on 20.9.622 AD. According to Ibn Hazm ad-Dhahiree, all scholars agreed that the *Israa'* (night journey) occurred one year before the Hijra, i.e. in 621 AD. Despite our doubts about the [scholars'] unanimity, yet the stronger opinions stick to the year 621 AD. It is also inconceivable that the revelation of the opening verses was [chronologically] far apart from the event of the night journey itself. Therefore if the prophecy is right that the end of Israel is in 1443 AH, the number of lunar years since the beginning of the prophecy until the end/fall/decline of Israel is 1444 because *Israa'* was one year before Hijra. This number 1444 is = 19x 76. Notice that 76 are the number of moon years of the age of Israel. In other words, the time span from the beginning of the prophecy to the end of Israel is 19 times the age of Israel [\[14\]](#).

4- when the earth rotates around the sun in a single round, it means that it has rotated around itself 365 times and the moon has rotated around the earth 12 times. Notice that the word يوم (day) in the singular has occurred in the Qur'an 365 times and the word شهر (month) in the singular occurred 12 times. Taking into consideration that we are dealing with Ottoman script, therefore, the word يومئذ is not counted because it is not a form of يوم or يوما. One is tempted to ask how many times has the word سنة (year) occurred in the Qur'an in the singular? It has occurred 7 times in the singular and the word سنين 'years' occurred 12 times, therefore, the total is 7 + 12 = 19. So, we might ask why? When the earth reaches its starting point; it has rotated 365 times and the moon has rotated around it 12 times. But in order for the moon and the earth to return back to their starting position the earth must rotate around the sun 19 times. This means that the earth has rotated more than once and we no longer restrict our count to singular words. We also notice that every 19 moon years have 7 leap years: **12355 and year:**

**354.???** The number 19 has become a symbol of the balance between the solar year and the lunar year. Hence, all almanac books refer to the number 19. The year 621 AD is the year of [Israa']. If it is converted into moon years:

$(621 \times 365.2422) / 354.367 = 640.05$  lunar years. That is the difference is 19. Since 19 represents the concurrence of the sun and the moon; thus 621 also represents the concurrence of the sun and the moon. The reader, therefore, will find that we are dealing with [years] before 621 AD, which was before Hijra in **solar years** and after it [year 621] we will deal with lunar year.

It is needless to say that an AD year is a solar year and a Hijra year is a lunar one.

**935 BC**

**I AD**

**621 AD**

**1443 AH**

5- In 935 BC Solomon died, the state was divided and the degeneration began **(1) to be footnoted with reference to the English Bible** Thus the beginning of the first mischief mentioned in the opening verses of Surat Al-Israa' occurred in 935 BC and the end of the second and last mischief will be in 2022 AD or 1443 AH. Therefore the number of years from the beginning of the first mischief to the Israa' is 1556 solar years and the number of years from the beginning of Isra until the end of the second mischief is 1444 lunar years. We notice also that 1556 is the total number of words in Surat Al-Isra. We may wonder then: Have historians agreed that the year of Solomon's death was 935 BC? If the reader wants a quick answer he can look up the name سليمان (Solomon) in the Arabic dictionary *Al-Munjid*. Also a number of history books mention that his death (peace be upon him) was in 935 BC. Yet some references mention that his death was in 930 BC or 926 BC. Nowadays it is not easy to decide or confirm, it might even be impossible. I have, therefore, endeavored to prove that via Qur'anic methods.

6- In numbering there should be a counting unit regardless of the we is counting. We may count letters, words or Surahs and so forth; but in a single case we only count the letter or the word and so on. Surat Saba' is the only Surah in the Qur'an where the death of Solomon was mentioned. In verse 14 [**Then when We decreed (Solomon's) death, nothing showed them his death...**]. The letter (fa) signifies arrangement and subsequence. It functions here as a link between what is said in verse (13) of the peak of the kingdom of Solomon and his death in verse (14).

The total number of letters from the beginning of Surat Saba' until the end of verse 13 and before mentioning his death is 934 letters then comes the fa which is a letter of arrangement and subsequence. The total will be 935 [if we add the letter (ف).] We mentioned earlier that the death of Solomon was in 935 BC. We therefore confirm 935 like history books. I have noted that Verse 13 (which talks about the peak of the kingdom of Solomon and which precedes the

verse that talks about his death) is composed of 19 words containing 84 letters. **What is the multiple of 84 for 19?**

$19 \times 84 = 1596$ . If we know that Solomon ruled for 40 years as stated in the Old Testament (1), therefore, what is left after subtracting the period of his reign is  $1596 - 40 = 1556$ . The number represents the number of years from Solomon's death to the event of Al-Israa' in 621(2).

Which is the total number of words in Surat Al-Israa'. I have also noted that if we add up the digits in the figure 1556, the total will be 17. If we do the same with 935, the result will also be 17. It will be also noticed that 17 is the serial order of Surat Al-Israa' and  $17 + 17 = 34$  which is the serial number of Surat Saba' in Qur'an.

After mentioning the death of Solomon in verse 14 of Surat Saba, the subsequent verses talk about Saba' and this continues until verse 21. If we calculate the number of letters after the letter (fa) in [فلما قضينا عليه الموت] to the end of verse 21 we will find the number is 570 letters. According to *AL-munjid* the last collapse of Ma'rib dam was in 570 AD. In other words the end of the state of Saba' was in 570 AD. If the 570 letters after the letter (fa) correspond to 570 years AD; then the 935 letters mentioned above correspond to 935 year BC.

Immediately after the death of Solomon the state was divided and corruption spread. The southern state of Yahuda was too weak conquer Saba' in Yemen. Thus, it is expected that Saba' was swept away the same year. It is noticeable that verse 18 talks about the relationship between Saba' and the Holy Land [**Between them and the cities on which We had poured Our blessings, We had placed cities in prominent positions**]. But verse 19 talks about their perverseness and thenceforth their disruption. We noted earlier that verse 13 which talks about the zenith of Solomon's kingdom is composed of 19 words and 84 letters and that  $19 \times 84 = 1596$  which may point to the beginning of Solomon's reign; because he died after ruling 40 years it is expected that the corruption that spread immediately after his death happened 1556 years before the revelation of Surat Al-Israa' and Saba', because  $1596 - 40 = 1556$ .

These are only inductive observations.

What is striking is that the aya that talks about corruption in Saba' is verse 19 and the number of words it has is 19 and the number of letters it contains is 84. Does this mean that corruption in Saba' and Jerusalem happened after the death of Solomon, i.e. 1556 years before the revelation of Surat Saba' and the talk about the death of Solomon?

We also notice that verse 13 finishes with (wa qalilun min ibaadi ash-shakuur) and verse 19 finishes with (wa inna fi thaalika laayaatin likulli sabbaarin shakuur) at the same time the repetition of the word (shakuur) in the Qur'an does not exceed 10 times. No doubt (shukur) is the opposite of (ifsad). We should not forget that the prophecy in Surat Al-Israa' has opened with [**We gave Moses the Book and made it a guide to the Children of Israel... Verily he was a devotee, most grateful.**]

7- The Jews declared their state in Palestine on 15.5.1948 AD but we cannot consider it to be the actual date of the establishment of Israel because it was not actually; in the aftermath of this declaration the Arab armies retaliated by declaring war against the Jews until the United Nations issued a resolution of cease fire and the Arab League accepted it on 10.6.1948(7)

This was called "The First Truce" which is the effective date of the creation of the state of Israel. The fighting erupted again after 4 weeks. The U.N issued a resolution of cease-fire and the Arab League accepted it on 18.7.1948, which was called "The Second Truce". This date was considered to be the completion of the creation of Israel. It is interesting to see that the number of days since the day of the declaration of Israel until the completion of its creation is 38 days; i.e.  $19 \times 2 = 38$ . It is also noticeable that the sum of adding up the numbers in the date 18.7.1948(1), is 38; i.e.  $19 \times 2$ . The following day on which the artillery stopped was 19/7.

Following the more acceptable date of Israa' (2) I discovered it was 10.10.621 AD. On the basis of this [finding], the equation became:

935BC	621 AD	6.3.2022 AD
<hr/>		
10.10	10.10	10.6.1948 1443AH

As mentioned earlier the actual date of the creation of the state of Israel was 10.6.1948. If we add 76 full lunar years, the result will be:  $76 \times 354.367 = 26931.892$  days; therefore; the end of its completion will be on 5.3.2022. (1)

Since we do not know whether the 1556 years are a few months more or less, we therefore have to consider the date 935 BC as 10.10.935.

From the first mischief to the Israa' = 1556 solar years, and from the Israa' to 10.10.621 AD to 5.3.2022 AD = 1400.4 solar years. Thus, by how much does the first period exceed the second?  $1556 - 1400.4 = 155.6$  years. So what is this number 1556? In fact it is 19/1 of the total of the two periods, since the time span from the beginning of the first mischief to the end of the second mischief =  $1556 + 1400.4 = 2956.4$ . 2956.4 divided by 19 = 155.6 and 19 is the result of  $10 + 9$ . If we multiply  $155.6 \times 10 = 1556$  (the first period) and  $155.6 \times 9 = 1400.4$  (the second period); therefore, the sum of the two periods is 19 parts: 10 of which passed before Israa' and 9 would pass after Israa' and 155.6 is the difference between the two periods.

8- When Solomon died in 935 BC; the state split into two parts: Israel in the north, which was destroyed in 722 BC, and Judea in the south, which was destroyed in 586BC. Thus, Judea lasted 136 years longer than Israel. Nevertheless, Philip Hitti (Dilip Hito?) in his book *The History of Syria, Lebanon and Palestine*, says that when Israel vanished, 19 kings had already succeeded to the throne. He adds that Judea also had 19 kings succeeding to its throne **(1)** This is interesting because as mentioned earlier Judea lasted 136 years more than Israel!! Would the [current] Israel last 19 Knessets [Parliaments]? **(2)**.

9-	155.6 722	586BC	621 AD	2022AD
	935 BC	779		1443AH

The year 586 BC is the date of the destruction of the second state in the first period and the anticipated decline of the second will probably be in 2022 AD. Thus  $586 + 2022 = 2608$  years. This number is 19 times the period between the decline of the first and second states in the first period:  $2608 \text{ divided by } 136 = 19.17$ . Notice that the sum of digits making up 586 is 19; according to the Old Testament the end of the kingdom of Judea was in the<sub>19</sub>th year of the reign of king Nebuchadnezzar **(1)**. The year 779 is the outcome of subtracting 1400.4 from 1556 as shown in 7 above; the number 779 is 19 times 14. It is noticeable that if this number is multiplied by 2 the result will be  $779 \text{ times } 2 = 1558$ . This number is more than 1556 by 2 numbers. It was also mentioned that  $1556 - 1400.4 = 155.6$  and  $1556 - 14004 = 157.6$  If this is subtracted from 779, the result will be  $779 - 157.6 = 621.4$ . This means that 155.6 is the relationship between 799 BC and 935 BC. When 779 was doubled, the relationship with Israa’ 621 is 157.6, which is the number we got through multiplication of 779. We note that the year 772, the date of the destruction of the kingdom of Israel, is a multiple of 19, i.e.  $19 \times 38$ . If this number is doubled the result will be  $722 \times 2 = 1444$ , which is the number of lunar years from 621 – 2022 AD. Notice that the transactions after 621 were in lunar years.

There are four similarities between 779 BC and 1 967 AD:

(A) The year 779 BC falls within a short period which Phillip Hitti (in his book *The History of Syria, Lebanon and Palestine*,) considered exceptional because at that time the Egyptian and Syrian strikes on both kingdoms had stopped which led to their recovery and victory over their enemies. **(1)**

(B) The reign of Azariah began in 782 BC, according to Philip Hitti (Dilip Hito?), and the Old Testament stated that Azariah came to the throne while he was 16 years old; thus his age in

779 BC was 19, and the age of Israel in 1967 AD was 19(1).

(C) 57 years after 779 BC, i.e.  $19 \times 3$ , the first Israel vanished, and 57 years after 1967 AD the decline of the second Israel is anticipated.

(D) The sum of adding up the digits of 779 = 23, which is the sum of adding up the digits of the year 1967.

10- Every word in Surat Al-Israa' represents one year because the word count of the Surah is 1556 matching 1556 years as mentioned in 5 and in 1 above.

There are 111 verses in Surat Al-Israa', also called Surat Bani Israel (the Children of Israel) and it is also noticeable that Surat Yusuf contains 111 verses. These are the only two Surahs in the Qur'an containing this number [of verses]. We know that Surat Yusuf talks about the rise of the Children of Israel and Surat Al-Israa' also called Surat bani Israel discusses the last existence of the Children of Israel in the Holy Land.

Every verse in Surat Al-Israa' ends with words such as: **شكورا** [Disposer of (your) affairs], **وكيلا** [Most grateful], **نفيرا** [Numerous in man-power], **لفيفا** [Mingled crowded]... etc. In other words, there are 111 words [verse endings]. When we take out words that are repeated, we came up with 76 words or  $19 \times 4$ , we should remember that each word represents a year and the number 76 is the focus of our investigation.

The verses that contain 19 words are 4; that is, their word count is  $19 \times 4 = 76$ . Again, [we get] the number 76.

It occurs to mind to refer to verse 76 of Surat Al-Israa' which reads [**Their purpose was to scare thee off the land in order to expel thee: but in that case they would not have stayed (therein) after thee except for a little while.**] The number 76 comes immediately after the word **قليلًا**. Does this figure signify number of years? Prophecies sometimes appear in the form of a symbol requiring interpretation as is the case with the authentic visions such as that of Joseph (peace be upon him) or the King's vision in Surat Yusuf. Here is evidence for a preponderant probability:

A- Verse 76 talks about the expulsion from the Holy Land and how long the unbelievers will stay after this expulsion. My aim is to find out how long Israel will stay after its establishment and the expulsion of the Palestinians. What does it mean that this is the only verse in Surat Bani Israel (Al-Israa') to talk about the expulsion from the land and length of stay after the expulsion?!



B- Some would say that the verse refers to the expulsion of the Prophet Muhammad and this is true: but the following verse reads: **[This was our) way with the apostles We sent before thee: thou wilt find no change in our ways]**. Thus it is a Sunna (tradition) in the past, in the present, and in the future.

C- From the root (fazaza فزز) only three words were derived in the Holy Qur'an. **(1)** It is worth noting that these three words occur in Surat Al-Israa', verses: 64, 76 and 103. As for the verse 64 **[Lead to destruction those thou canst among them...]**, it consists of 19 words corresponding to 19 years as said earlier. The second is verse 76, the one I intend to prove as corresponding to the number of years Israel will last, which is a symbolic interpretation of the word (qalilan قليلا) or a little while.

The third word is **[in]** verse 103 **[So he resolved to remove them from the face of the earth but we did drown him and all who were with him. And we said thereafter to the Children of Israel: Dwell securely in the land (of promise) but when the second of the warnings came to pass: We gathered you together in a mingled crowd.]** (17:103-104). We told the Children of Israel after Pharaoh was drowned to dwell in the Holy Land, and thereby the dwelling took place so that the first warning comes to pass and after the first mischief was over, Diaspora occurred and the second (the last) was. Fulfilled: **[But when the second of the warnings came to pass: we gathered you together in a mingled crowd]** (17: 104).

The third word (yastafizzahum يستفززهم) refers to the two occasions of mischief i.e. the second of the warnings (the subject of research). We should not forget that item 2 refers to the number of words from the beginning of the discussion about the two occurrences till the end **[But when the second of the warnings came to pass; we gathered you together in a mingled crowd]**. I have found the number of words is 1443. So it corresponds with the year 1443 AH, and thus 1444 lunar years will have lapsed, i.e.

$$19 \times 76.$$

I have said earlier that every word in Surat Al-Israa' corresponds to one year. Here is the equation that obtained: the word (wastafziz واستفزز) occurs in a 19-word verse, and the word (liyestaffizunaka ليستفizzونك) [occurs] in verse 76, the one I intend to prove as corresponding to the number of years. The third word (yastafizzahum يستفززهم) which I have found to be the 1444<sup>th</sup> word in Surat Al-Israa'. Since the first word deals with the number 19, this means the beginning of the equation is 19. Since we will continue to deal with the multiples of number 19, thus the equation will be  $19 \times 76 = 1444$ . Since the 19 words correspond to 19 years, and since the 1444 words correspond to 1444 years and since the equation is mathematically correct,

therefore the number 76 also corresponds to a number of years. This is point [I am trying to make. (1)[16]

بعثنا عليكم عبادا لنا ألي بأس شديد فجاسو خلال الد يار فإذا جاء وعد أولاهما 11

When the first of the warnings came to pass: we sent against you our servants given to terrible warfare: They entered the very inmost parts of your homes...]. The word (فجاسو)fajasu) means (they frequently went forward and backward). This is a very accurate description, for after the death of Solomon, the Kingdom was divided and corruption began, and the Egyptians, the Assyrians, and the Babylonians conquered the two kingdoms but did not overthrow their [respective] kings. In fact they kept them on the throne. In the year 722 BC the Assyrians destroyed the Northern Kingdom (Israel)[17], their forward and backward movement throughout the land continued in the southern Kingdom (Judea) until Nebuchadnezzar came and [his army] captured the nineteenth king called Zedekiah and killed a large number of people, took many others as captives and destroyed the kingdom of Judea in 586 BC, thereby the movement back and forth came to an end through prevalence of corruption; it ended with the destruction of both states. It is noticeable that this movement back and forth concurred with corruption. As for the second and last, corruption started in 1948 AD in one part of the Holy Land, then was completed over 19 years, i.e. in 1967 AD. That is to say, corruption spread through the Holy Land in two phases. As to the first warning, it witnessed the concomitance of corruption and punishment. This variance between the first and the second periods is reflected in numbers.

The year 722 BC is the date of the destruction of the first kingdom of Israel, which is the first of the two kingdoms and first of the warnings. It was the first to break away and the first to decline; therefore; it is aptly called the first.

1948 AD corresponds to 1367 AH. So 1368 AH years passed since the event of Al-Isra. By the year 1967, 1387 AH years will have elapsed since the event of Al-Israa'. In the year 2022. . 1444 AH years will have elapsed since the event of Al-Israa'.

Now let us go back to Surah Al-Israa': [**When the first of the warnings came to pass**] The serial number of the word أولاهما or the first, starting from the discourse about the prophecy [**We gave Moses the book**], is 38 or  $19 \times 2$ . The serial number of the word (وعد warning), is 72 and the word الأخرة or the second, is 73. The serial number of the word وليدخلوا (to enter) is 76, which corresponds to the age of the second kingdom, for each word in the Surah corresponds to one year, and entry is at the time of the punishment.

If we multiply the serial number of the word أولاهما by 19; the sum will be  $19 \times 38 = 722$ , which is the date of the decline of the first kingdom, and thus movement back and forth in Israel comes

to an end.

Also if we multiply the word وعد: 72 x 19 = 1368, which is the number of Hijra years from Al-Israa' to 1948 AD i.e. the year partial corruption started in the Holy Land.

If we multiply the position of (الآخرة Al-Aakhirah) 19 times 73 = 1387; this is the number of Hijra years from Al-Israa' to 1967 i.e. the completion of the second warning regarding corruption in the entire Holy Land is obtained.

If we multiply the serial number of the word وليدخلوا (enter) 19 x 76 = 1444 which is the number of Hijra years from Al-Israa' to 2022 AD.

If the same mathematical logic is used on the two words ليسئوا وجوهكم (to disfigure your faces), the result will be that the disfiguration of the face symbolizes the disposition of Israel of its so-called, feigned positive image. It is a fact that the power of Israel is through foreign support. Which means that Israel's strongest weapon is the mass media. Therefore, the disfiguration of the face will have destructive consequences on the existence of the state of Israel. The numbers tell that this begins in 1986 AD!!

12- 1443 AH corresponds to 2022 AD. They share 209 days i.e. 19 times 11, as the year 1443 AH begins on 8.8.2021 AD and ends on 28.7.2022 AD. The overlap is from 1.1 to 28.7 AD although 2022 AD is an ordinary year where February is 28 days. The year 1443 AH starts on Monday and ends on Thursday; but 2022 AD starts on Saturday and ends on Saturday too.

Notice that the 8<sup>th</sup> of August is the first day in 1443, the date the Jews celebrate in memory of the destruction of the first Temple!! In the footnote to item 9, I mentioned that this had happened in the fifth month of the Jewish calendar, which corresponds to the eighth month of the solar year [\[18\]](#)

13- Muhammad Ahmad Al-Rashid says he believes the whole matter to be related to Haley's Comet because –according to Al-Rashid- it relates to the Jewish faith. This led me to study Haley's Comet, which completes its orbit in 75 or 76 solar years. I have found that astronomers consider the start of Haley's orbit when it is in its farthest point from the sun, [this point] is called aphelion. People on earth see Haley when it is in its nearest point to the sun, which is called perigee.

Strangely enough, Haley began its last orbit in 1948 AD. This is found in astronomy books. I have consulted many astronomy books to find when Haley returns to aphelion to complete its

final orbit but found no books addressing this issue. So in theory if each orbit is completed in 76 years then Haley will complete its orbit in 2024 AD. If the orbit is completed in 75 years then Haley will complete its orbit in 2023AD. My hands happened to fall on a book (by an Egyptian astronomer) with the title (Microcomputer and Astronomy). Given all the necessary information by the computer, the answer was that Haley will reach aphelion in 2022 AD. Thus there is conformity between the prophecy and Haley's orbit (1948 - 2022), which is an amazing coincidence requiring verification of the origin of this prophecy. Some people saw Haley on 10.2.1986 i.e. when it was in perigee stage it was half way through a period of 38 solar years, i.e.  $19 \times 2$ , if it maintains the same speed: it will complete its orbit in 76 solar years: if it started its orbit in the beginning of 1948 and will complete it at the end of 2022 AD. It is noticeable that the period from 10.2.1986 to the end of 2022 AD is 38 lunar years, i.e.  $19 \times 2$ . Thus the total is 75 solar years. It is strange though that the first half of the first orbit took 38 solar years and the second half will take 38 lunar years. Is this some kind of clue relating to the prophecy?

We previously noticed that the solar year was used before 621 AD and afterwards lunar years were used. In other words, before Hijra we reckon in solar years and after Hijra in lunar ones, as if the lunar system is particularly Islamic. From the "aphelion" of Israel to its "perigee" there are 38 solar years, and from the rise of Muslims from their nadir to their zenith with regard to the Holy Land there are 38 moon years. The ascent of Muslims means the descent of Israel. It is noted that Haley increases its speed after 1986 to orbit one year less. Notice the rapid change in the world after 1986.

These are only observations, and I am afraid people will mix them with those based on astrological illusions to unveil the unseen.

14- The [system of] numerical values of letters of the alphabet (henceforth NVL) were known to both the Jews and the Arabs before Islam. The Arabs used it in chronicles. There is no evidence to suggest that this system has been adopted Islamically, nor do I resort to it my research about numbers in the Holy Qur'an, but some friends, after listening to the research about the year (1443 AH or 2022 AD) asked me to try to use it on the verse [فَاعِذْ بِاللَّيْلِ وَالْآخِرَةِ] **When the second of the warnings came to pass. We gathered you together in a mingled crowd**. It is well known that the word [الآخرة Al-Akhiraa] can be pronounced with or without hamza, which is considered alif in the NVL system. We may consider this pronunciation here because the discussion stops in it\*\*\*(( ص83

In the Surah of Al-Kahf compare [فَاعِذْ بِاللَّيْلِ وَالْآخِرَةِ] in [such is the interpretation of (those things) over which that was not unable to hold patience], [bita'weel maalim tuti alahi sabrani] and [Tell thee the interpretations of (those things) over which thou was not unable to hold patience] fb~ta~eel maalim tasti' alaihi sabran]. In the first reading the total is 2022 and in the second 2023.

15- Ian Lustig (1991) in his book *Jewish Fundamentalism in Israel* (translated by Hussni Zainah published by the Institute of Palestinian Studies, first edition, Beirut) p 95 states: "This is exactly the kind of peace that Menachim Begin predicted when he announced at the peak of the prima facie Israeli victory in the war against Lebanon. Israel will bask in what the Torah described as 'the forty years of peace'." P. 95. It seems that Begin is referring to the prophecy referred to in the beginning of this research. It is known that Israel invaded Lebanon in 1982 AD, thus the end of the aforementioned 40 years [will be]:  $1982 + 40 = 2022$  AD.

Now we conclude with Verse 12 of Surat Al-Israa' which comes as a comment on the prophecy: **[We have made the night and the day as two (of our) signs: the sign of the Night have We made dark. While the sign of the Day we have made bright that ye may seek bounty from your Lord and that ye may know the number and count of the years' all things have we explained in detail].**

Notice the phrase **[...that ye may know the number and count of the years.]** Our research involves both the number and counting of the years. Strangely the word [والحساب number] is the 19<sup>th</sup> word in the verse.

We previously said each word corresponds to one year and our research deals with years and numbers on the basis of number 19.

According to Dr. Mustapha ar-Rafi'l, the author of *Our Islam*, (page 97): "What the author of *Masharig Annuaar Al-Yaqeen*, Al-Hafedh Rajab Al-Bersi, states that Ibn Abbas had been quoted as saying is that the clause **[...all things have we explained in detail...]** means we have fully explained everything by the use of numerical values of letters ..."

So that the reader will feel more comfortable with our approach that we call 'The Mathematical Interpretation of the Qur'an' I give an examples of many that I have found as a result of investigating the words of some Qur'anic Surahs:

The title of Surat Al-Kahf shows the importance of the story of 'The Companions of the Cave'. The story begins in verse 9: **[Or dost thou reflect that the companions of the cave and of the inscription...]** The length of their stay is found in verse 25: **[So they stayed in their cave three hundred years and some add nine (more)]**. In the language of numbers we say they stayed 309 years. Notice that if we start counting words from the beginning of the story [ام (حسبت أن وا لبثوا في كهفهم) Wa labithu fi kahfihim] [So they stayed in their cave] is the 309th word.

The phrase [وعد الآخرة the second of the warnings] [Al-Akhirah] is repeated in the Holy Qur'an only twice. The first mention is at the beginning of the Surat Al-Israa' and the second at the end of it. It is clear that the context is the same for both. In fact [the same phrase] فاعذا جاء وعد الآخرة occurred at the beginning and at the end, which means that the whole Surah talks about the second of the warnings. I happened to have read an article by Al-Maududi in which he infers the elements necessary for building an Islamic state from the verses of Surat Al-Israa', in particular the verse **[Whether ye believe in it or not it is true that those who were given knowledge beforehand. When it is recited to fall down on their faces in humble prostration and they say, "Glory to our Lord Truly has the promise of our Lord been fulfilled]** Say: Believe in it. i.e. (the Qur'an), we should not forget that we are still in the context of talking about the second warning. There is no reason why the pronoun [it] should not refer back to the warning.

This is strengthened by the fact that the phrase "وعد مفعول" (fulfilled promise) is mentioned in the Qur'an only three times. "كان وعده مفعولا" (Truly has the promise of our Lord been fulfilled) appears in Surat Al-Muzzamil and the other two instances are in Surat Al-Israa'. The first mention is after talking about the first warning which preceded Islam "وكان وعده مفعولا" (It was a fulfilled promise). The second mention came after the second warning, when talking about the astonishment of the people of the book by the truthfulness of the divine warning as they say: **[Glory to our Lord Truly has the promise of our Lord been fulfilled.]**

It is striking that Surat Al-Israa' ends with **[Yea, Magnify Him for His greatness and glory.]** The endings of Al-Israa' point to the victory of Islam and the embracing of it by many of the people of book. In the Prophetic tradition, Prophet Muhammad says: as in the verse of glory is **[Say: Praise be to Allah who begets no son and has no partner in His dominion: nor needs He any to protect Him from humiliation: Yea, magnify Him for His greatness and glory].**

I said to myself: It seems to me that the Surah of Al-Israa' is the one that examines the triumph of the way of those on whom Allah has bestowed His grace over the way of those whose portion is wrath and the ones who went astray.

It seems to be a powerful victory, which leads to world transformations in line with the position of **[...the land which We have blessed for the nations]**. At this point I felt more strongly the need to count the verses from the end of Al-Fatiha: **[The way of those on whom Thou has bestowed Thy grace Those whose portion is not wrath and who go not astray]** to the beginning of Surat Al-Israa' which I consider as the chapter of the victory of the truth. I counted the verses from the beginning of Surat Al-Baqarah to the end of Surat Al-Nahl and found them to be (2022) verses. So see for yourself!!

## Remarks for Follow up

It was mentioned in the Book of Leviticus: “The LORD said to Moses on Mount Sinai, Speak to the Israelites and tell them: when you enter the land that I am giving you...For six years you may sow your field, and for six years prune your vineyard, gathering in your produce. But during the seventh year the land shall have a complete rest, a Sabbath for the Lord, when you may neither sow your field nor prune your vineyard. The aftergrowth of your ... harvest, you shall not reap, nor shall you pick the grapes of your untrimmed vines in this year of Sabbath rest for the land.” After giving these details of the law of this seventh year it says in Chapter 26 “But if you not heed me and do not keep all these commandments, if you reject my precepts and spurn my decrees, refusing to obey all my commandments and breaking my covenant ... You yourselves, I will scatter among the nations at the point of my drawn sword, leaving your countryside desolate and your cities deserted. Then shall the land retrieve its lost Sabbaths during all the time it lies waste while you are in the land of your enemies, then shall the land have rest and make up for its Sabbaths, during all the time that it lies desolate, enjoying the rest you would not let it have on the Sabbaths when you lived there...(Chapter 26: 14-35).

It is also mentioned that in the Second *Book of Chronicles*

“...Those who escaped the sword he carried captive to Babylon, where they became his and his sons’ servants until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: “Until the land has retrieved its lost Sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled.” (Chapter 36: 20-21)

The following phrase was also mentioned in the original: “....” **(20)**

The system of numerical values of letters of the alphabet (NVL) was known to the Arabs and to other [nations], it was used for the purposes of dating events: so each letter was given a numerical value according to the alphabetical order: (abjad hawwaz hutti kalamon sa’fas qurishat thakhath dhathagh) taking the following forms:

Alif = 1. Ba = 2, Jeem = 3. Dal = 4, Haa = 5. Waw = 6, Zaa = 7. Haa = 8. Tta = 9 yaa = 10, kaaf = 20. laam = 30. meem = 40 nuun = 50 seen = 60, 'aa = 70, faa = 80. ssad = 90, qaaf = 100, Raa = 200. Sheen = 300. Taa = 400, thaa = 500, khaa = 600, dhaal = 700, dhaa = 800, zzaa = 900, Ghaa = 1000.

Dear reader, here is an example for you on the use of this kind of calculation dating. One poet said in remembrance of another dead poet.

*I asked poetry if it still got any friends after the death ad-DelInlawi.*

*It screamed and fell unconscious lying in Delinjaw's grave.*

*I said to who says poetry make it short as I make the date 'poetry is dead after him.*

The clause (مات الشعر بعد ه poetry is dead after him) which came after the word (دارخت) points to the date of the death of the poet ad-DelInlawi:  $(40 + 1 + 400 + 1 + 30 + 300 + 70 + 200 + 2 + 70 + 4 + 5 = 1123)$ . So Delinjaw's death was in 1123 AH.

What is the position of Islam on alphabetical mathematics?

It was mentioned in the interpretation of Al-Baidawi in the introduction to the Surat Al-Baqarah that the Messenger of Allah – may peace be upon him - approved of the Jews when they counted (aliflaameem) and found that it was (71). Baidawi based what he said on a Prophetic saying, which was refuted. Imam As-Siuti thinks that alphabetical mathematics has no place in sharia (Islamic law) and I agree with as-Siuti's opinion, but on the other hand there is not any evidence to reject this method of counting. The exception to this was if magicians or fortunetellers use it. It was used by the Jews to interpret the symbols of their prophecies. Here we are only exploring things without advocating that alphabetical mathematics is the core in the equations. It is convenient for us here to present our comments to the reader from the point of view that alphabetical mathematics can be seen as a branch to enrich and dash more light on things and no more.

What I am presenting here is the result of an investigation, which I found to be in order with the results of chapter two of this booklet. Without the results of this chapter it does not mean anything to me. We should notice here that alphabetical mathematics is only a human term and it concludes that many words can have the same number. Consequently, one word or a phrase can denote more than one identity. So if a word is used to date the death of a person: it can also be used to give the name of a person or a date of a battle, a solar date, or a lunar date and so forth.

The writing of the Holy Qur'an known as Ottoman script is tawqifi (a revelation), which means that it had been supervised by the Messenger -may peace be upon him- and this is the opinion of the majority of the scholars. This can be easily proven today after discovering some of the miraculous mathematical formulae of the Holy Qur'an.

It has become clear to me that there are secrets for this kind of script, not only on the mathematical level but also some of the secrets can be hidden in words and sentences and



can be reached through calculating the numerical values of letters. This does not mean that every word or sentence contains a secret, but we must investigate and admire the coincidence, which we find sometimes. I have many examples of this, but here I will only use the words and phrases that I have found to re-exemplify the previous equation, which is the main theme of our topic.

According to alphabetical mathematics, the numerical value of the phrase (المسجد الحرام) the Sacred Mosque) is the same whether it is written or spoken. The same applies to the phrase (المسجد الأقصى - the Farthest Mosque). According to the Ottoman script as well as the phrase (the Children of Israel) and the word (Saturday). As for the phrase (بنو اسرائيل) the Children of Israel) and the word (السبت Sabbath). According to the Ottoman script the [alif] is pronounced in the word (اسرائيل) Israel).

In the Jewish mind the Sabbath year is connected with extinction, particularly with reference to the Holy Land. I have found out that some of the Jews believe that the world will come to an end in the year (6000) Hebrew and this is because the seventh thousand means extinction.

I thought it would be appropriate to take the number (7) as a mathematical unit and connect it to the alphabetical calculation of the phrases (المسجد الحرام) Al-Masjid Al-Haram. (المسجد الأقصى Al-Masjid Al-Aqsa. بنو اسرائيل Banu Israel, بني اسرائيل Bani Israael, اسرائيل Israel, السبت as-Sabt) taking into consideration the difference in value whether written or spoken, keeping in mind that the number of Sabbath years in (13) years is the same number of Sabbath years in (7) years until they become 14 years and so on.

According to alphabetical mathematics the numerical value of the phrase (بني اسرائيل) Bani Israael) is (365) and this is the same as the number of the days of the solar year. According to the Ottoman script there is an [alif] less (بني اسرائيل) Bani Israael) so the numerical value becomes (364).

The numerical value of the phrase (بنو اسرائيل) Banu Israel) is (361 i.e. 19 times 19; the same as if it is written in the Ottoman script, because the [alif] which was dropped from the word (اسرائيل) Israel) was added to the word [بنو] banu] So the total number is also the same (361) i.e. 19 times 19.

We should notice here that [المسجد الأقصى] Al-Masjid Al-Aqsa] in Ottoman script is also 361, i.e. 19x19. We notice that [المسجد الأقصى] Al-Masjid Al-Aqsa] was mentioned only once in the Holy Qur'an in Surah Al-Israa' which is called Surah (Bani Israel). As for the numerical value for the word [اسرائيل) Israel] in the Ottoman script it is (302). The numerical value for the word السبت is

(493). The numerical value for the phrase [المسجد الحرام] Al-Masjid Al-Haraam] is (418 = 19 times 22).

On the basis of the connection made between the Sabbath years and exodus and the extinction from the Holy Land and using alphabetical mathematics, we will use the Sabbath years as a mathematical unit. So in every (7) years there is one Sabbath year and there is also one Sabbath year in every (13) years until they become (14) where they will have 2 Sabbath years.

As I mentioned earlier, the first extinction was in the year 586 BC (see chapters 1,2) **by** the invasion of Jerusalem and destruction of the temple. On the second occurrence the destruction was in two stages. The first stage was in 1948 AD and the second stage was the invasion of Jerusalem in the year (1967 AD).

I have also pointed out earlier that the partial establishment of Israel was in 10/6/1948, which was the date of the first truce. The truce of 1967 was also on 10/6. If we knew that the destruction of the temple and Jerusalem in the year (586 BC) was on 8/8 we would realize that the date 10/6 in the years 1948 AD and 1967 AD makes the calculation of the years from 586 BC – 1948 AD and from 586 BC – 1967 AD less by two months.

So the number of Sabbath years between 586 BC and 1948 AD is 361, i.e. 19 times 19 and the number of Sabbath years between 586 BC and 1967 AD is 364. After Israel entered Jerusalem the Sabbath year was number 365 and that was a full cycle of the solar system[\[19\]](#). In other words the number of Sabbath years from the destruction of Jerusalem until before returning to it was 364. The Sabbath year number was 365 after entering it. As for the number of the Sabbath years from the first destruction to the start of the second stage that was 19 times 19 = 361.

The Assyrians destroyed the Kingdom of Israel in the year 722 BC and the Babylonians destroyed the Kingdom of Judea in the year 586 BC, i.e. Judea lasted for about 136 years covering 19 Sabbath years.

The period from the time of Diaspora and the exodus from Jerusalem in 586 BC to the time of returning to it in 1967 was 2553 years i.e. 364 Sabbath years. If we change the number into lunar years we will have 375 Sabbath years. So the difference is  $375 - 364 = 11$  Sabbath years. This number of 11 is repeated in a striking manner as illustrated below.

The approximate difference between the solar year and the lunar year is  $365 - 354 = 11$  days. On 5<sup>th</sup> of March 2022, the second Israel will have lasted 76 years. As the year 1443 AH starts on 8<sup>th</sup> of August 2021, so the last 209 days of the age of Israel are the first 209 days of Hijra year 1443 and this number is 19 times 11. Looking to it from another angle it means that the year 1443 AH overlaps 209 days with the year 2022 AD.

In other words the first 209 days of 2022 AD are the last 209 days of the Hijra year 1443 AH. And the age of Israel is 76 lunar years, which is approximately 74 solar years i.e. 10 Sabbath years. When the eleventh Sabbath year comes, Israel will finish or will have finished if the expectations are true.

In each Sabbath there are 7 complete years. So how much longer is the solar year than the lunar year? It is interesting to notice that the solar year has 76 days more. This number reminds us of the number 76 in Surat Al-Israa' and the verse 76 that talks about expulsion. Whilst verse 77 states that it was a 'divine law' both in the past and in the future. I have noticed that the number of the words in verse 77 is 11. My question is: is there any relationship between this number 11 and the 11 Sabbath years mentioned earlier, particularly as the number 77 is a multiplication of numbers 7, 11 times? Referring back to the Holy Qur'an, I found that the word سبت Sabbath occurred 5 times as [as-Sabt] and twice as [يُسَبِّتُون yusbituna. سَبَّيْتُهُم sabtihim] so the number in total is 7 times.

According to the alphabetical mathematics, the numerical value of the word [السبت as-Sabt] is 493. As we have already seen the Sabbath year is the seventh year, which is preceded by 6 years of work: which is suspended in the seventh year. So what are the 6 years? I multiplied the numerical value of [السبت as-Sabt] by 6 and this is the result:  $493 \times 6 = 2958$  and this is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

Language is a human convention and the divine messages were sent to races in their various languages. I think that dating in Hebraic, Islamic or Christian chronology is a kind of linguistic convention. So if it is said that this year is the year 1993 after the birth of Christ, it does not mean that we are certain that Christ - peace be upon him - was born before 1993 years. So we agree on this term, which can be true or untrue, yet we accept it and it becomes appropriate language.

Dr Mohammad Ali Al-Bar (1990) in his book *God and the Prophets in the Torah and the Old Testament* says,

“Dr Maurice Bucaille [98] supports the premise that the Pharaoh of the exodus was Munbitah the son of Rameses the second. As Munbitah became the king of Egypt in 1224 BC and ruled Egypt for ten years according to one view and for twenty years according to another, so the year of the exodus was either in 1214 BC or 1204 BC ” (p.229).

We are now in the Hebrew year 5735 and in light of what has been mentioned I present you with this striking equation:

1204 BC was the exodus from Egypt  
935 BC was the death of Solomon - May peace be upon him.  
722 BC was the destruction of the state of Israel (in the North).  
586BC was the destruction of the state of Judea (in the South).

1948 AD, 1967 AD and 2022 AD were the years of establishing the latest state, entering Jerusalem and the most probable, foreseen decline.

1204 BC, 935 BC, 722 BC, 587 BCV, 1948 AD, 1967 AD and 2022 AD.

- I- The number of Hebrew years before the year 1204 BC equals 365 Sabbath years, which is equal to one orbit of the earth around the sun.
- B- From the year 1204 BC to the year 935 BC there is 38 Sabbath years i.e. 19 times 2.
- C- From the decline of the first state in 722 BC to the fall of the second state in 586BC there are 19 Sabbath years.
- D- From the first decline in 586 BC to the second establishment there are 36 Sabbath years, i.e. 19 times 2.
- E- From the exodus from Jerusalem in the year 586 BC to the return to it in 1967 AD there are 364 Sabbath years. The Sabbath year of 365 was after entering Jerusalem and thereby a full solar cycle is completed. It is also the same number for the Sabbath year before the date of the exodus from Egypt.
- F- The number of Sabbath years from the death of Solomon - may peace be upon him - to the anticipated extinction in 2022 AD is 422. The number of Sabbath years before the death of Solomon - may peace be upon him - is 403, so the difference is  $422 - 403 = 19$ .

G- In the year 1969 AD there was a full solar cycle (365 Sabbath years) from the destruction of the first state and the exodus from Jerusalem to the return to Jerusalem again. This year coincides with the Hebrew year 5730 and what draws attention here is that this number of years represents the half-life of Carbon 14 [20], which is used by archeologists in determining the age of man and human civilizations. This year of 5730 comes within the multiplicity domain of 302 for the number 19. The number 302 is the numerical value of the word [اسرائيل Israel] according to alphabetical mathematics in the Ottoman script. So we can see that there were after the entrance of the Jews to Jerusalem, three full cycles converged: a solar cycle, carbon 14 cycle and number 19 cycle. So look and wonder!!.

We saw in the previous equations the relationship between the year 779 BC and the death of Solomon-may peace be upon him - who rebuilt the [Al-Aqsa Mosque]. When we multiplied this number it was the year 779 AD which expresses a relationship with the year of [Al-Israa'] 621 AD and have also noticed that the numerical value of [المسجد الأقصى Al-Masjid Al-Aqsa + المسجد الحرام Masjid Al-Haraam] = 779 i.e. 19 times 41.

Dear reader, on the basis of what I have presented to you previously and to clarify the equation according to the units of Sabbath years':

- 1- From the destruction of the first occurrence 586 BC to the beginning of the first occurrence 1948 there are 361 Sabbath years i.e. 19 times 19 Sabbath years and this the same as the numerical value for the phrases [المسجد الأقصى Al-Masjid Al-Aqsa] and [بنو اسرائيل Banu Israel].
- 2- From the destruction in the first occurrence 586 BC and the exodus from Jerusalem to entering Jerusalem for the second time, there are 364 Sabbath years, and this is the same as the numerical values for the phrase [بني اسرائيل Bani Israel] according to the Ottoman script.
- 3- After entering Jerusalem the Sabbath year 365 became complete in the year 1969, and this is the numerical value of the phrase [بني اسرائيل Bani Israel] as it is spoken.
- 4- The date of entering Jerusalem and the completion of the Sabbath year 365 both fall within the multiplicity of 302 for the number 19 according to the Hebrew date. The number 302 is the value of the word [اسرائيل Israel] in the Ottoman script.
- 5- I have already noticed the total of the numerical values for [Al-Masjid Al-Aqsa+ Al-Masjid Al-Haraam] = 779 i.e. 19 times 41. I have also directed your attention to the

relationship between the year 779 and the two mosques of [Al-Haraam] and [Al-Aqsa]. I have also noticed also that the numerical value of [إلى] is 41.

6- The Sabbath year is in the seventh year, so what are the 6 years that precede the Sabbath year which is a cessation? If we multiply the value of the word [السبت] as-Sabt by 6, the result is 2958. This is the same as the number of years from the beginning of 935 BC to the end of the year 2022 AD.

7- The strange and surprising issue here is that the number 2958 is the total of the numerical values of the phrases and words, which we have discussed in this conclusion after adding [Al-Israa']:

المسجد الحرام Al-Masjid Al-Haraam	418	Written & Spoken.
المسجد الأقصى Al-Masjid Al-Aqsa	351	Written & Spoken.
بنو اسرائيل Banu Israeel	351	Written & Spoken.
بنو اسرائيل Bani Israeel	364	Written.
بنو اسرائيل Bani Israaeel	365	Spoken.
اسرائيل Israeel	302	Written , it has been calculated as written & spoken in [Bani Israaeel].
السبت as-Sabt	493	Written & Spoken.
الاسراء Al-Israa'	394	Written & Spoken.
Total	2958	

So contemplate!!

8- The difference between the number of the days in the solar year and in the lunar year is 11 days and exactly 10.8752. This means that the solar year and the lunar year will meet after 33.58487 years. So this meeting cycle is 33.6 solar years. I have found that the number of years from the exodus from Jerusalem in the first occurrence is 586 BC to re-entering to Jerusalem in the second occurrence in 1957 makes 76 cycles!!

So there are 4 cycles after entering Jerusalem not three as we mentioned earlier:

- A- The solar cycle of the Sabbath year 365 from the exodus from Jerusalem to re-entering it again.
  - B- The Carbon 14 cycle which is 5730 Hebrew year after entering Jerusalem.
  - C- The cycle [إسرائيلIsraeel] for the number 19 i.e. the cycle 302 which the Hebrew year mentioned above.
  - D- 76 cycles each of which is 33.6 solar years from the exodus from Jerusalem to entering it.
- 9- We said that there is a cycle which represents the relationship between the solar year and the lunar year with the value 33.6 solar years. This means that the cycle 19 after Christ's birth lies between 604 AD and 638 AD. It is noticeable that the Apostle was sent 6 years after the beginning of the cycle i.e. 610 AD. He also died -may peace be upon him- 6 years before the end of the cycle: i.e. in 632 AD. It can also be noticed that the center of the cycle 19 is the year 621 AD, which is the year of Al-Israa'.
- 10- The Surah of [Al-Israa'] is the chapter that talks about the prophecy of the second warning as if it were the chapter of warning. I noticed that the value of the word [الوعدAl-wa'ad] in alphabetical mathematics is 111 and this is the same as the number of the verses of Sura Al-Israa'.

The numerical value of the word [ميلاديmilaadi] in alphabetical mathematics is 95. So 2022 AD is  $2022 + 95 = 2117$ , which contains 302 Sabbath years, this number is also the numerical value of the word [إسرائيلIsraeel] as mentioned previously. Does this mean the Sabbath year of Israel and its cessation?

We said earlier that in every seven years there is one Sabbath year, I have noticed that the numerical value of [سبع سنينsaba' sineen] in alphabetical mathematics is 302 i.e. the same numerical value of the word [إسرائيلIsraeel] in the Ottoman script.

### Summary:

We have noticed that according to alphabetical mathematics the numerical values for: [Banu Israel], [Al-Masjid Al-Aqsa], [Al-Masjid Al-Haraam], [Bani Israel], [Bani Israeel], [Israeel] and [as-Sabt] were in order with the mathematical equation of the history of the Children of Israel. They were also in order with the context, which we talked about in the second chapter of this booklet.

Those remarks confirm that we are on the right track in searching for a comprehensive law to govern history and monitor its movement. There is no doubt that it is strange that history can follow a mathematical law as in the world of matter, which necessitates that we should rethink the premises of history and its laws. Is it possible that these laws are formed in the form of words and sentences, which are codes? Is it right to ignore these inductive observations? So that some people will not think we deal with these observations on the basis of accepting the propositions of the Old Testament or assuming the truthfulness of its prophecies, and so that people will not fancy that because some of its prophecies came true, they constitute evidence for its truthfulness, and in order to keep our study from implying that some Torah laws are to be accepted and believed in as faith, we would like to stress the following:

- 1- Every messenger was sent especially to his own people, but Muhammad - may peace be upon him - was sent to the entire humanity. So the Islamic sharia abrogated all the previous laws.
- 2- The last verse of the Surat Al-Baqarah says: **[Pray:]Our Lord! Condemn us not if we forget or fall into error, our Lord! Lay not on us burden like that which Thou didst lay on those before us. ]** Here some of the previous laws may seem strange when compared with the tolerant Islamic sharia. So what is suitable to one age and to one nation may not be suitable to other nations and ages.
- 3- The acceptance by Muslims of part of the Old Testament as true does not mean that it is all true because we believe that there is some truth in the Torah. We believe that the Torah was 'doctored' or distorted but not completely changed.
- 4- Allah almighty sent messengers and revealed messages and preserves the ones He wishes for a reason he knows best and some He wishes to be forgotten for His own reasons. Look what Allah says: **[The unlettered Prophet, whom they find mentioned in their own (Scriptures) in the Taurat and the Gospel...] (7:157).**

In principle, divine religions should agree in the belief aspect, because beliefs [come as a result of] reporting imparted information; therefore, authentic reports should not differ from one messenger to another. As for the legislative side in the main this should vary according to the



variations between nations and ages until the comprehensive universal Islamic sharia (law) was revealed.

### **Conclusion:**

I did not wish to indulge in these issues, but I found my self forced through an inductive process. I believe that it is my duty to present this research to the reader to reach their own conclusions, as I know an informer can be more aware than a listener.

I do not think that this is the end of the road; the more I look again, the more I discover new findings such as the remarks for follow up which I appended several days after I had finished writing this booklet. So I hope that the reader will inform me of anything new in the matter or detect any faults that need correction.

Allah is the one who led me to success.

### **Index:**

- (1) Surah Al-Isra, Translated by A. Yusuf Ali (The Holy Qur'an, p.694
- (2) From the event of Al-Israa' and the Prophet's visit to Al-Aqsa Mosque.
- (3) In the Old Testament.
- (4) (4) We saw that Surat Saba' was revealed after surah Al-Israa' and the indications say that it was revealed in the year 621AD. On this basis the number 1556 is the number of years from the death of Solomon - May peace be upon him - to the revelation of Surat Saba' and Israa'.  
(5), (6) p1140 Yousif Ali.
- (7) 10/6 is also the date of the end of the six-day war in 1967. So the number of years between the first truce in 1948 to the truce of 1967 is complete 19 solar years.
- (8) I followed Muhammad Abushahbah in his book [as-Sirah an-Nabbawiah] then I changed the lunar to solar years; so it 10/10. I was surprised to find out that it is the day of which stated in part 23 of Laween book.
- 9) By this date 209 days will have passed from the 1443; i.e. 19 times 11. It is also the number of days shared by the year 1443H and the year 2022AD, from 1/1 to 28/7/2022AD. From 'Palestine War 1947 –1948 - The Official Jewish Version', Palestinian Studies Organization,

1. 596, 610 "The second truce started on the 19th hour on the 18th day of the month."
- (10) (10) Philip Hitti(Dilip Hito?), The History of Syria, Lebanon and Palestine,  
Translated by George  
Haddad, Thaqafah House, Beirut, 3rd edition, Vi. PP 208- 215.
- (11) (11) In the Jewish religious law the Knesest of today represents what represents  
the king in the past.
- (12) Philip Hifli (Dilip Hito?), Vi, and p215: Yahuda benefited, as did Israel in the eight  
century by the stoppage  
of the activities of the As Syrian and Egyptian raids. The reign of the king Uzzaih  
(sometimes called Uzzrih)  
was between 782 - 751 AD.
- (13) [Istifzaz] here is annoyance and harm for the sake of expulsion or instigation and that  
is why the root [  
fazaza] was chosen and not others.
- (14) I noticed that the number of verses between surah Al-Fatiha and Surat Al-Israa' is  
2022 verses!
- (15) Its peoples are divided to 10 divisions and the lead the breakaway and followed the  
way of corruption.
- (16) The Book of Life. Interpreted Translation p160.
- (17) We do not expect Begin to talk to the press in unar years. We do not know what  
does he mean by the years of peace? He even did not say what would happen  
after these years.
- (18) The Holy Book the Book of Life Interpreted Translation, pp. 163 - 166
- (19) The Holy Book. The Book of Life, Interpreted Translation. Pp. 610
- (20) The Holy Book, The Book of Life, interpreted Translation, United Holy Book  
Charities. 1946. The American Press. Beirut. P445.
- (21) Al-Baidhawi interpretation, Edition 2 1955. Mustapha Al-Baabi Al-Halabi & Sons  
Publishing Company, Egypt. p5.
- (22) See chapter 1 and chapter 2.
- (23) Because 365 is the number of times that earth rotates around itself in the same time  
as rotating around itself one time.
- (24) (24) Allah and the Prophets in the Torah and the Old Testament, Dr. Muhammad Al Al-  
Baar. Edition I, 1990. Shammia Publishing House, Qalam Publishing House. Damascus, p229  
Beirut.
- (25) Notice that it is one of two possibilities.
- (26) Refer to the last few pages.
- (27) Physics - Principles and problems - James T. p479, Murphy Charles E. Merril  
Publishing Co.

(28) Multiplying 301 by 19 times equal 5719, Multiplying 302 by 19 5738 So the number 5728 l's in the multiplication domain of 301 and the number 5729 is the multiplication domain of 302.

(29) Surah Al-A'araaf verse 157.

[1] The Holy Qur'an, verse 21, Chapter 5

[2] The Holy Book (commented translation of the Book of Life), GC Centre, Cairo, New Egypt Issue 4, page 434.

[3] Errors that must be corrected in the History, Dr. Jamal Masoud, Tayibah Publishing, Saudi Arabia, First edition, 1986, page 61

[4] The Holy Book (commented translation of the Book of Life), GC Centre, Cairo, New Egypt Issue 4, page 478.

[5] Holy Qur'an, Chapter 17, verses 4 and 5

[6] The History of Syria, Lebanon and Palestine by Dr. Philip Hata (Dilip Hito?), translated to Arabic by Dr. George Haddad, Al-Thaqafah Publishing Housed, Beirut, 3rd edition, page 218

[7] Nafsee is one of the commentators of the Qur'an

[8] Who is a Jew in the Jewish State, by Akifa Ore, Dar I-Hamraa Publishing, Beirut, First edition 1993, page 147.

[9] Verse 51, chapter 5

[10] Holy Qur'an, verse 8, chapter 17.

[11] Abu-Dawood is one of the well-known Muslim scholars who authored books about the saying of Prophet Muhammad.

[12] Mehdi's first name is Muhammad. He will be expected to rule by Islamic law in a time very near to the day of Judgement.

[13] Al-Qur'an, Chapter 17, verse 1

[14] Since the event of the Israa' (the night journey), [the time of] the apostle's visit to the Aqsa Mosque.

1. The Second Book of Kings, Chapter 15

[16] I have noticed that the number of verses between Surat Al-Fatiha and Surat Al-Israa' is 2022!!

[17] The nation [of Israel belongs to ten Tribes. It is these who seceded and pursued corruption.

[18] Kitabul Hayah: Genesis? Interpretative Translation, p. 160.

[19] Because 365 is the number of times the earth goes around itself when it has completed one revolution around the sun

[20] James T. Murphy and Charles E. Merrill (Year?) *Physics: Principles and Problems*. P. 479.

[http://www.islamnoon.com/language/Studies/en\\_zawal.htm](http://www.islamnoon.com/language/Studies/en_zawal.htm)