

## **Historical Events Pointed Out in Quran via Abjad**

Dr. Sadık Temizel, Professor Emeritus

### **Bio:**

After completing his undergraduate, graduate, and doctoral degrees, Sadık Temizel worked as an academican at many prestigious universities in Turkey and abroad. In addition to his technical training, he also studied social sciences and theology. He has published numerous articles in the journals Sızıntı and Çağlayan. He is the author of the book “Historical Notes from Quran”. He continues his work as a researcher and writer.

### **Abstract:**

Abjad is the mathematical science of letters in Arabic language. A numerical value corresponds to each letter in Arabic. A phrase therefore has a total value calculated by adding the numerical values of all letters. This system was widely accepted by Arabs long before the revelation of Quran. Arabic poets had been using the system to record important historical events by adjusting their numerical values of the phrases with the date of the event occurred. In this study, the importance of Abjad in pointing out to the historical events that occurred from the revelation of Quran to this date is discussed. Although from our perspective, the events are past events, with regard to the time of revelation of Quran, all events pointed out should be considered as future events and the precise determination of such events can be considered as a miracle of Quran. Many examples are given starting from the early days of revelation to nowadays to support the idea.

**Keywords:** Abjad, History, Quran, Tafsir

## I. INTRODUCTION

In Arabic, each letter corresponds to a different numerical value, and for a phrase composed of words, these numerical values are added together to arrive at a result. More detailed information on the calculations can be found in the appendix at the end of the paper. First, it's worth emphasizing the flawed perspectives of some scholars who reject abjad. Some of the evidences that justify usage of abjad in the Quran are as follows:

1) Jewish scholars came to Prophet Mohammad (peace be upon him) and said, based on the literal muqattaa in Surah al-Baqarah, the sum of  $\text{ل}$ ,  $\text{ا}$ , and  $\text{م}$  equals 71, and that your followers lifespan will be short. In response, Prophet Mohammad (peace be upon him) did not claim that the Quran lacked abjad, but rather recited the literal muqattaa in many other surahs. When the numbers grew too large, the Jews were forced to leave.

2) The Quran challenges humanity that nothing like it will ever be produced until the Day of Judgment. With the phrase, "If you are in doubt about what We have sent down to Our servant (Muhammad), then produce a chapter like it, and call upon your witnesses besides Allah, if you are truthful" (Al-Baqarah 23), it is declared that no one can produce a similar version of the total Quran, not even a single chapter of it. This challenge extends to every aspect and includes literature. The well-known tradition of Arabic literature, which uses abjad to record important dates in poetic verses, is not excluded from this scope. While Arabic writers could only record past events, God Almighty, who sees the past and future as a single point and is not limited by time, has also recorded future events through the miracle of the Quran. This paper and the book authored by Temizel(2025) sheds light on this miracle of the Quran in one respect.

3) Many important commentators, especially Ali (may Allah be pleased with him), one of the closest companions to the Prophet (pbuh), have used or mentioned the abjad. Imam Ja'far as-

Sadiq, Ibn Khaldun, Imam Abdullah al-Yafai, Imam Jalaluddin al-Suyuti, and Abu al-Hasan al-Mawardi are some of them. Bediuzzaman Said Nursi (may Allah be pleased with him), one of the most important Islamic scholars of the twentieth century, not only accepted the abjad but also frequently included abjad calculations in his books (Nursi, 2012, 2013, 2014). The ijtiḥād of this Islamic scholar, who illuminated the last century with his mastery of the Quran and the excellent commentaries and analyses in his works, and of Ali (may Allah be pleased with him), one of the greatest companions described by the Prophet as the gateway to knowledge, on this subject, is direct evidence for the existence of the abjad.

4) In the phrase "وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ" (Yasin 12) "And We have recorded all things in a clear book", the book may refer to the Preserved Tablet (Lawh-i Mahfuz), which is given in parentheses in the translations, or to the Quran, which is a concise index of it. Indeed, as Nursi (2013) also stated, the important events that will occur until the Day of Judgment are encrypted in the Quran by recording their dates. The key is to decipher this code. A similar verse reads:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (Al-An'am-59) "There is nothing wet or dry except in a clear book".

5) Many historically famous events and signs in this book provide very important supporting evidence on this matter.

From the perspective of commentary (tafsir), the relationship between the abjad value of a statement and its history, as well as its interpretation, can be evaluated within the scope of ishāri tafsir. The essence of ishāri tafsir is to offer secondary interpretations that do not contradict the apparent meaning and do not contradict the fundamental principles of Islam. Accepting ishāri tafsir and interpretations within this framework is up to the reader. As for Muslims, it is not possible to deny the explicit and apparent meanings of verses, and there is no initiative involved. Nursi (2013)

discusses the layers of meaning in verses and categorizes them as ramzi, ishari, and symbolic. He also illustrates with examples that individuals can derive different truths based on their capacity for understanding, level of knowledge, and expertise, without conflicting with the apparent meaning. The interpretations presented in this book are not definitive but merely suggestive. The reader may be aware of many other meanings that the author has not recognized. The connection between verses and historical dates cannot be limited to the interpretations presented here. It may happen also that the commentary of the author may be wrong which then should not be credited to Quran itself.

Another point is that abjad values are not limited to Gregorian or Hijri years. Nursi (2012) occasionally referred to the Rumi calendar year. He also used other examples, such as the abjad value of a phrase, whether or not it appears in the Quran, being the same number as a noun. In this work, however, abjad values are limited to Hijri and Gregorian years, and no reference is made to the rarely used and almost abandoned Rumi calendar. Regarding whether the abjad value is Gregorian or Hijri, both possibilities are possible. However, if numbers exceeding 2200 in the Gregorian calendar and 1600 in the Hijri calendar are encountered, it may be beneficial to narrow down the word group in a given phrase.

While abjad calculations may seem like a simple process, adding the numbers corresponding to each letter, those who don't speak Arabic or are unfamiliar with the subject are likely to make mistakes such as splitting words, mistaking conjunctions for parts of words, and randomly choosing multiple words from transitive topics that lack cohesive meaning to create phrases. Therefore, those unfamiliar with Arabic or lacking experience in abjad are advised not to attempt this method without expert supervision. Some explanations on how the calculations are performed are provided in the appendix and more details in the book by Temizel (2025). Reading

these explanations will reveal that a phrase can have multiple abjad values. Furthermore, when selecting a phrase, a group with cohesive meaning should be chosen. A phrase can be a single word, several words, or even the sum of several verses. Discovering the hidden secret requires not only trial and error but also insight, discernment, and experience. Furthermore, those lacking a deep understanding of the Quran's spirit run the risk of making incorrect and misleading interpretations.

## II. RELATIVELY OLD EVENTS

This section will primarily cover Quranic references to some famous events that occurred in relatively old times but are in the future with respect to the time of the Quran's revelation. The period we are considering encompasses a broad range of history from the time of our Prophet (peace be upon him) to the late 20th century, and our aim is to illustrate the signs and miracles of the Quran by providing some examples. Historians and those specializing in abjad can conduct a much broader survey and provide more detailed examples within narrower timeframes.

### *The Period of Prophet Mohammad (pbuh)*

The Quran has dated events related to the time period in which Prophet Mohammad (pbuh) himself lived. The phrase

عَلَّمَهُ شَدِيدُ الْقُوَى (An-Najm 5) "He was taught this revelation by Gabriel, who possessed superior qualities"

adds up to 610, which refers to the time when Gabriel (pbuh) first appeared to Prophet Mohammad (pbuh). The phrase

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ (Ash-Shu'ara 65) "We saved Moses and all those with him"

adds up to 622, indicating that the companions of Prophet would be saved from the hands of the polytheists with the Hijra.

The phrase

وَجَاءَهُمْ رَسُولٌ كَرِيمٌ "And a noble messenger came to them" (Ad-Dukhan 17)

points to the year 622, indicating the Prophet's (pbuh) migration and arrival to Medina. Since both surahs were revealed in Mecca, the dates indicated are near future with respect to their revelation dates.

The phrase

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ (Munafikun 1) "And Allah surely knows that you are His messenger"

points to the year 625, emphasizing the year of prophethood where hypocrisy started among some of the people of Madinah.

The phrase

وَالسَّابِقُونَ السَّابِقُونَ (Al-Waqi'ah 10) "And those who are foremost (in faith and deeds) are those who are foremost (in the Hereafter)"

signifies 626, indicating the superiority and priority of the Companions (may Allah be pleased with them) of Prophet (pbuh).

Furthermore, the phrase

الْمُقَرَّبُونَ (Al-Waqi'ah 11) "And those who are brought near (to Allah)"

signifies 629, confirming the previous superior qualities of the Companions (may Allah be pleased with them).

The phrase

إِنَّكَ مَيِّتٌ (Az-Zumar, 30) "O Muhammad, you will surely die"

points to the year 631, indicating the imminent death of Prophet (pbuh).

The phrase

لَا مُبَدِّلَ لِكَلِمَاتِهِ (An'am, 115) "No one can change his words"

points to the year 633, indicating the date of the compilation of the Quran as a book during the reign of Abu Bakr (may Allah be pleased with him) following the cessation of revelation with the death of Prophet (peace and blessings be upon him) in 632. At the beginning of the verse, just before the above phrase, the expression “The word of your Lord (the Qur’an) is complete in truth and justice” points to the collection of the revelation in a single book.

#### *Malazgirt, Otlukbeli Wars and the Conquest of Istanbul*

This section will again provide examples from several famous battles in history. The last line of Surah Al-Baqarah,

فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (Al-Baqarah 286) "Help us against the disbelieving people" points to the year 1071 if the conjunction "ف" is not included, indicating the date of the opening of the gates of Anatolia to the Muslim Turks with the Battle of Malazgirt. The same phrase, with the conjunction "و", also appears in verse 147 of Surah Al-Imran.

The tension between Uzun Hasan, the ruler of the Akkoyunlu State, and Mehmed the Conqueror, the Ottoman Sultan, would eventually escalate into a battle at Otlukbeli. While the partial defeat of the vanguard depressed Mehmed, his entourage assured him of his victory, citing the verse from the Sura Al-Fath with its abjad value as evidence.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا (Al-Fath 3) “And that He may grant you a glorious victory”

Indeed, the initial defeats in the beginning of the war turned out to a clear victory for Mehmed the Conqueror at the end. The phrase, dated Hijri 878(=1473 AD), may refer to the Otlukbeli victory. The Quran contains numerous allusions to the conquest of Istanbul, given its historical significance. Some of these signs are as follows:

The phrase

بَلَدٌ طَيِّبٌ (Saba 15) "Your town is a beautiful town"

is dated 857 (=1453 AD) and refers to the conquest of Istanbul.

The phrase

نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ (Saff 13) "A help from Allah and an imminent conquest"

points to 1453, indicating the Gregorian date of the conquest. Considering this number as an Hijri date, another achievement of Muslims may also occur at this future date, which we have not yet reached.

Again, the phrase

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ (At-Tawbah 19) "Those who believe in Allah and the Last Day and strive in the cause of Allah"

refers to 1453 and the characteristics of the soldiers and their commanders who participated in the conquest. The phrase

تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ (Ali-Imran 121) "To place the believers in battle positions"

refers to the siege of conquest and gives the number 1453.

### *The 1900s and Significant Events*

This section will examine the allusions to significant events of the 1900s. The most significant events of the 20th century are undoubtedly World Wars I and II. References to these wars in the Quran are generally described with words such as corruption, torment, and bloodshed. Furthermore, allusions to the Çanakkale battle, the War of Independence of Turkey, the War of Bosnia and Herzegovina, and the establishment of the State of Israel are also mentioned. Numerous allusions to World War I can be found in the Quran. In Surah Al-Baqarah, the expression

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ (Al-Baqarah 30) "And they (Angels) said, 'Will you create therein one who will cause corruption and shed blood?'"

refers to the years Hijri 1331(=1913 AD) and Hijri 1335(=1917), when great corruption and bloodshed took place on earth.

Again, in Surah Al-Baqarah, it is stated,

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (Al-Baqarah 229) "And whoever transgresses the limits set by Allah, they are the oppressors"

indicating that the limits had been exceeded and cruelty had reached its peak. The years mentioned are 1910 (the Balkan War), 1914 and 1915 (World War I), and 1920 and 1921 (the War of Independence of Turkey). The oppression inflicted by the strong on the weak is pointed out, and it is established that those who use unbridled force are oppressors.

In the phrase,

وَكَايْنٌ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ (Ali Imran 146) "And many a prophet there were with whom many friends of Allah fought"

it is stated that the heroic soldiers who participated in the battle of Çanakkale were friends of Allah, alluding to the year 1915. Reference is also made to believers fighting on other fronts during World War I to protect Muslim lands from occupation.

Again, in the Surah An-Nisa, the phrase

وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ (An-Nisa 127) "And you should deal justly with the orphans"

is dated 1333 Hijri(=1915 AD) and recommends protecting the rights of the many children who were orphaned during World War I, and especially during the Battle of Çanakkale.

The phrase

يُفْسِدُونَ فِي الْأَرْضِ (Al-Baqarah 27, Ash-Shu'ara 152) "The One Who created corruption on earth"

refers to World War I in 1332 Hijri (=1914 AD) and the corruption perpetrated by those who caused it. It is stated that those who committed these atrocities will be subjected to a great punishment in the phrase

وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (Al-Nisa 93) "He has prepared for them a great punishment"

referring to the years 1911 and 1915. The phrase

قَوْمٌ ظَلَمُوا (Al-An'am 45) "The people who oppress" refers to the years 1914 and 1944, in which both world wars took place.

The phrase

بَغْضُكُمْ لِبَعْضٍ عَدُوٌّ (Al-A'raf 24) "The people who oppress one another"

refers to the years 1914 and 1920, which led to major wars. More recent years are 2014 and 2020, which refers to hostility towards a specific group that has almost escalated into genocide.

The phrase

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ (Fussilat 11) "Then he turned to the sky in smoke"

refers to 1917, referring to the air dusted by bombs. Another number, 2017, may refer to the smoke screens that obscure truths rather than physical dust and smoke.

The atmosphere of war and the noise created by the bombardments are described with the expression

فَإِذَا جَاءَتِ الصَّاخَّةُ (Abese-33) "When a deafening sound comes"

referring to the year 1914. In the Surah Al-Hujurat, the following expression refers to 1922:

ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ (Al-Hujurat 15) "Then those who do not doubt (their faith) and strive hard with their wealth and their lives in the cause of Allah"

praising the believers who participated in the War of Independence of Turkey.

The phrase

الظَّالِمِ أَهْلُهَا (An-Nisa 75) "The people of whom are oppressors"

refers to 1944 thereby referring to World War II and its oppression. The phrase

وَحَسِرَ هُنَالِكَ الْكَافِرُونَ (Al-Mu'min 85) "And therein were the disbelievers disappointed"

refers to the year 1360 AH(=1941 AD) and indicates that World War II will occur in non-Muslim lands. A similar verse confirms this:

وَأَنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ (Haqqa-50) "Surely this is a cause for regret for the disbelievers."

The phrase refers to 1362 AH (=1943 AD) and indicates that the war will mostly affect non-Muslims.

In the phrase

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ (Araf-80) "Do you commit abominable acts which those before you did not commit?"

points to the year 1941 and refers to the massacres and torments of humanity that were unprecedented during World War II.

In the Maidah Surah, when the events between Habil and Kabil are recounted, the phrase

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ (Maidah 30) "Then his soul led him to kill his brother"

refers to 1941 and the desire of closely related communities to kill each other.

The expression

مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ (An'am 63) "From the darkness (dangers) of the land and the sea"

refers to 1941, the dark and dangerous years of World War II.

The phrase

إِذْ قَالَ مُوسَى لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا (An-Naml 7) "And when Moses said to his family, 'I saw a fire,'"

refers to 1943 and 1944, indicating the intensive use of firearms. Alternatively, the phrase also points out to 1945, referring to the atomic bombs dropped on Hiroshima and Nagasaki.

The following verse indicates that the victims of atomic bombings and other torments in 1941 and 1945, in the hereafter, will pray to Allah (SWT) to increase the torment of the oppressors

مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا (Sad-61) "Whoever brought this upon us, increase his punishment."

This request will be accepted by God Almighty, and the phrase

وَهُمْ كَفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ (Muhammad 34) "And they are disbelievers, and Allah will never forgive them"

refers to 1944, indicating that the oppressors of World War II will not be forgiven. Furthermore, the phrase also points to 2024, and if the conjunction "and" is not counted, it points to 2018. It is clear that those who participated in the atrocities during these years will also be far from forgiveness. 2024 went down in history as the year Israel inflicted genocidal atrocities on the people of Gaza. 2018, however, marks the beginning of the rain of punishments (Court decisions) showered upon innocent people in Turkey. Furthermore, the phrase

وَغَضِبَ اللَّهُ عَلَيْهِمْ (Fath 6) "And Allah was wrathful to them"

points to 2024, indicating God's wrath at the atrocities committed in Gaza. The social genocide in Turkey is no exception.

The phrase

عَلَيْكُمْ شَوَاطِلٌ مِنْ نَارٍ وَنُحَاسٌ (Ar-Rahman 35) "And a pure flame of fire and a red smoke will be sent upon you"

refers to 1944, which indicates intense bombardments.

The expression

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا (An-Naml 34) "When kings enter a town, they destroy it"

refers to 1993, which points to the inhumane treatment inflicted in Bosnia and Herzegovina. If the prefix "إِنَّ" is removed, it becomes 1942, which refers to World War II and its corruption.

The expression

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ (Cumuah 7) "And they will never desire it (death) because of what they did before" is Hijri 1367(=1948 AD) and may refer to the establishment of Israel.

Finally, the phrase

فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ (Al-Mulk 29) "And you will soon know who is in manifest error" could refer to communism collapsing in 1990, leaving behind a great humanitarian wreckage.

### III. MORE RECENT EVENTS

In this section, the corona and some other natural disasters will be discussed. As a general rule, references to the coronavirus are very likely to occur in the Quran wherever the words "sickness," "death" "dabbatul arz" and "torment" appear.

The phrase

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا (Bakarah 184) "In a numbered days, and whoever among you is sick" refers to 2020, indicating the most severe onset of the coronavirus. It also implies that this disaster, which seems like it will never end, will come to end eventually. In many verses, the expressions give the same date in both the Hijri and Gregorian calendars, confirming that the congruence of the dates and meanings is no coincidence. The same applies here. If the abjad of the expression فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا (Al-Baqarah 184, 196) "whoever among you is sick" is calculated, the date is Hijri 1441(=2020 AD), which is also in full agreement with the Gregorian calendar date and a direct reference to the coronavirus.

Essentially, the word

مَرِضْتُ (Shu'ara-80) "I became ill"

refers to the beginning of the coronavirus pandemic, namely 1440 Hijri(=2019 AD). The following verses also refer to coronavirus by indicating the year 2019:

رَّادَّهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ (Bakarah 10) "Allah has increased their illnesses, and there is punishment for them,"

indicates that the pandemic period would be difficult.

In the Ali Imran Surah, the phrase

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (Ali Imran 185) "Every soul will taste death"

is dated 1999, referring to the Gölcük earthquake disaster. However, if the word "الْمَوْتِ" is omitted, the phrase is dated 1442 (=2021 AD), referring to the date of the Coronavirus outbreak. Indeed, the epidemic infected everyone, but not everyone died. Therefore, if the word "death" is omitted, the phrase "every soul will taste" can refer to the date of the Coronavirus outbreak.

Where the word "torment" is used, the dates of the Coronavirus outbreak are generally included.

In Surah Shu'ara, the year 2020 is referenced, and it is stated

كَانَ عَذَابَ يَوْمٍ عَظِيمٍ (Shu'ara-189) "It was the punishment of a great day".

In Surah Ni'asa, the year 1442 (=2021 AD) is referenced, and the following statement

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا (Nisa 102) "Indeed, Allah has prepared a punishment for the disbelievers"

indicates that the coronavirus is not a pandemic specific to Muslim communities but will affect the entire world. In Surah Al-A'raf, the years 2019 and 2021 are indicated, and it is said

مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ (A'raf-167) "Those who will make them taste the worst of punishment. Indeed, your Lord is swift in punishment".

In Surah Hud, the years 2020 and 2022 are mentioned, referring to the torment that befell the people of Salih (pbuh), and it is stated

مِنْ خِزْيٍ يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (Hud 66) "From the disgrace of that day. Indeed, your Lord is the Exalted in Might, the Wise"

A similar expression can be found in the Surah An-Nahl, dated 1442 Hijri(=2021 AD):

إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ (An-Nahl 27) "Indeed, disgrace, humiliation, and evil will be upon the disbelievers today".

This expression indicates that the coronavirus will largely affect the world. It is also stated in the same surah that some sincere Muslims will also be affected by this pandemic and die:

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ (An-Nahl 32) "And the angels will take their souls as righteous people".

The phrase refers to the years 2020 and 2021.

The reason this punishment will come to people is their transgression and rebellion throughout the world. In this regard, the Surah Hud states

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ (Hud 117) "And your Lord does not destroy the cities by wrongdoing, while their people are righteous"

refers to the years 2020 and 2022. In Surah Al-Isra, the phrase

عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (Isra-57) "The punishment of your Lord is terrible"

points out to the years 2021 and 2023, and hence may refer to the Coronavirus and Maras earthquakes, as well as the major fires that occurred in Turkey and abroad in 2021.

In the Surah Amma, the year 2020 is mentioned, and it is said

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا (Amma 30) "Now taste it. We will only increase your punishment from now on".

The year 2020 is referenced in the following phrase

ظَنَّ السَّوْءَ وَكُنْتُمْ قَوْمًا بُورًا (Al-Fath, 12) "You have become a people deserving of evil suspicion and destruction"

may be intended to imply that harboring evil suspicions for righteous people may lead to destruction. In Surah Qaf, the expression

أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ (Qaf 36) "We destroyed before them generations more powerful than themselves, so they went about from land to land, seeking refuge"

refers to the years 2018 and 2022. If different word groups are used in the same verse, the expression

قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ (Qaf-36) "A generation more powerful than them wandered from country to country, seeking refuge. Is there a place to escape?"

refers to 2021. Initially, serious flight from China, where the coronavirus originated, began, but with the spread of the epidemic throughout the world, there was nowhere left to escape.

The occurrence of coronavirus dates in places where the word "dabbah" appears raises suspicions that this virus may be a type of dabbatul arz (a creature that will harm humanity and appear before doomsday according to the sayings of Prophet (pbuh)) or a precursor to a dabbatul arz that may emerge later.

The phrase

دَابَّةُ الْأَرْضِ (Saba-14) "Dabbatul arz"

refers to Hijri 1441(=2020 AD), which is the date when the virus was most effective after its emergence. In Surah Al-Isra, the years 1440(=2019 AD) and 1442(=2021 AD) are indicated, and it is said

وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً (Al-Isra 82) "And when the matter comes to them, We will bring forth for them a beast from the earth".

Expressions containing the word “death” may also point to the coronavirus. The phrase

أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ (Al-An'am 61) "When death comes to one of you, it takes his soul"

indicates the year 1441 (=2020 AD). The Surah As-Sajdah refers to 2022, and states

يَتَوَفَّيْكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ (Al-Sajdah 11) "And the angel of death appointed for you will take your soul".

The year 2021 is referenced in the Munafikun Surah, and it is stated

أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ (Munafikun 10) "And spend in the cause of Allah from what We have provided for you before death comes to any of you."

Coronavirus has caused symptoms of shortness of breath in many people, and some deaths have been caused by this. Indicating this truth, the expression

صَدْرُهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ (Al-An'am 125) "He will make his chest narrow and constricted as if he were climbing up to the sky"

indicates the year 2021. The expression also implies that for very high altitudes, breathing becomes harder.

In the Surah Ar-Rum, it is stated that this disaster is irreversible and points to the year 2021,

يَأْتِي يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ (Ar-Rum 43) "A Day will come from Allah, the day of which there is no reversal. On that day, the people will be separated into groups". In the Saba Surah  
لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ (Saba-30) "And for you is a Day appointed which cannot be postponed" refers to the years 2019 and 2020. In the phrase

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ (Waqi'ah 2) "There will be no one to deny its occurrence"

implies that the epidemic will be felt everywhere, and indicates the year Hijri 1440(=2019 AD).

Interestingly, in Surah Al-Jathiya, the following expression is used:

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً (Al-Jathiya 28) "And on that Day you will see every community kneeling"

referring to people who had to close their businesses, confine themselves to their homes, and submit to the pandemic. This expression alludes to the year 2021.

The phrase

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (Al-Fil 1) “And have you not seen what your Lord did to the owners of the elephant?”

refers to the year 1440(=2019M). Even the technologically advanced countries became helpless in the face of the epidemic.

Some other natural disasters were also pointed out in Quran. The Maraş earthquake, which occurred in 2023 and affected 10 cities in southeastern Turkey and northern Syria, causing extensive destruction and, according to official figures, killing over 60,000 people was one of such natural disasters. The phrase

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (Hajj-1) "The shaking of that day is a great thing"

points to the year 2023 and refers to two major earthquakes in the Pazarcık and Elbistan districts of Maraş, measuring 7.8 and 7.5, respectively. In Surah Al-A'raf, the years 2021 and 2023 are mentioned, and it is said,

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى (Al-A'raf, 143) “And when his Lord manifested Himself upon the mountain, He scattered it in pieces, and Moses fell down”

In Surah Al-Muminun, the year 2023 is indicated by the words,

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (Al-Muminun-15) "Then you will surely die after this"

referring to the many people who died in the earthquake. Similarly, in Surah Al-Haqqa, the year 2023 of Maraş earthquake is pointed by the words,

الْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ (Al-Haqqa-9) "The cities that were leveled were all guilty of that crime"

indicating that the price of supporting those who commit oppression, similar to Pharaoh, is very heavy.

The 299 forest fires, 15 of which were major, that started on July 28, 2021(=18 Dhul-Hijjah 1442) were completely brought under control as of August 12, 2021(=3 Muharram 1443) with the extinguishing of the fire in the Köyceğiz district of Muğla. While 8 people lost their lives in the 299 forest fires that broke out in 53 provinces, mostly in the Mediterranean, Aegean, Marmara, Western Black Sea and Southeastern Anatolia Regions, more than 150 thousand hectares of forests and settlements were turned into ashes, a great increase compared to previous years, and thousands of animals lost their lives (Wikipedi, 2021).

There is a reference to this major disaster in the Quran. While traveling with his family, Moses (pbuh) sees a fire and tells his family

امْكُثُوا إِنِّي أَنَسْتُ نَارًا (Taha 10, Qasas 29) "You shall remain here. I have seen a fire". Interestingly, the statement gives the Hijri years 1442 and 1443, which is in perfect harmony with the start and end dates given above for the fire.

The 1999 earthquake, which killed tens of thousands of people and whose epicenter was Gölcük, Kocaeli and affected many provinces such as İzmit, Sakarya, and Istanbul, is alluded to in the Surah Al-Haqq, with the phrase

طَائِفَةٌ (Haqq-5) "A terrible tremor"

indicating the Hijri year 1420(=1999 AD). This earthquake was an event from Allah that warned the oppressors of February 28. To emphasize this truth, the year 1999 is indicated by the phrase

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً (Haqq-12) "We will make this event a warning for you"

Those who should have received the warning were disturbed by those who said "this is a warning from God" and wanted to silence people by filing lawsuits because the oppressors have always considered themselves right throughout history and turned a deaf ear to the warnings.

#### IV. CONCLUDING REMARKS

The letters of the Quran are like pieces of a large puzzle. Each letter contributes to the emergence of the larger picture. Missing letters make the picture appear distorted. These and similar studies demonstrate that the Quran has been preserved in its original form, has not been altered, and contains many mysteries. This paper focuses on the abjad calculation and the Quran's meticulous recording of future events relative to the date of its revelation. This cannot be achieved through the foresight of a single individual. Events and observations can only be known and made by someone who can see the past and future as a single point, is beyond the bounds of time, is omniscient, and possesses insight into every detail. This paper primarily focuses on some specific and limited number of major events some of which affected only Turkey. However, the Quran speaks to all times and societies. Therefore, critical events occurring in other societies and events that occurred at different times can also be gleaned from the Quran. This requires individuals who can analyze a society, are knowledgeable about the events that occurred, and possess a sufficient knowledge of history. For events that affected the whole world, we have focused on the Coronavirus pandemic, World Wars I and II as examples. Abjad calculations can yield many alternative numbers depending on the conditions such as shaddah, tanwin, dotted he, etc. Most of these numbers may have some connection with the meaning, but the degree to which they represent the meaning can vary. See the appendix and the book by Temizel(2025) for details of such calculations. Furthermore, Gregorian numbers are given directly, while in Hijri numbers, the corresponding Gregorian number is given in parentheses. It should be noted that because Hijri and Gregorian years do not fully coincide, there are actually two Gregorian years corresponding to a given Hijri year. Only one of these is provided as a counterpart.

The mathematical and numerical mysteries of the Quran are, of course, not limited to the abjad and the noted dates. The miracle of 19 in the Quran is the subject of a separate book in itself, and numerous works have been written on the subject. Furthermore, the repetition of words and the number of letters also point to another miracle. For example, Surah Ikhlas, which concisely defines the properties of God the Almighty, consists of 66 letters, 66 being the abjad value of the word "Allah". Surah Al-Qadr describes the revelation of the Quran and has 114 letters. The number of letters indicates the number of surahs in the Quran (Nursi, 2014). The page numbers, chapter numbers, surah order, and verse numbers in the Quran hold many mysteries and should be addressed as a separate study. The reader may derive interpretations far different from those presented here from the relationship between the meaning and the date presented.

In summary, the dates of major events that occurred in the past and will occur in the future are encrypted via abjad in the verses. For many more examples especially for events which occurred lately in Turkey, see Temizel(2025).

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## APPENDIX

The numerical values of the Arabic letters are given in the table.

elif ا	1	Ha ح	8	sin س	60	te ت	400
be ب	2	Tı ط	9	`ayn ع	70	peltek se ث	500
cim ج	3	yâ ي	10	fe ف	80	Hı خ	600
dal د	4	kef ك	20	Sad ص	90	zel ذ	700
he ه	5	lâm ل	30	kaf ق	100	Dad ض	800
vav و	6	mim م	40	ra ر	200	Zı ظ	900
ze ز	7	nun ن	50	şın ش	300	ğayn غ	1000

To find a numerical value of the phrase, the number corresponding to each letter has to be added to each other. However, the calculations are not so simple. For example, because the compound letter consists of the letters ل, و, and ل, its abjad value is 31. Because the letter ð is pronounced as ه if paused, and as ت if skipped, it is possible to use its numerical value in abjad calculations as 5 or 400. If a shadda which means repletion of the letter is present over any letter, the letter can be counted once or twice. While vowels are generally not included in the abjad value, if there are tanwin ( ّ, ً, ٌ), there are two possibilities: either not counted or, due to the sound “nun”, counted as an additional 50. Furthermore, if the letter ل appears not as a separate letter as in

the word, رَحْمٰن, it may or may not count as an additional 1. Thus, the abjad value of the word اَلله can be taken as 66 or 67. Nursi (2012) generally used 67 for this word. In this paper 67 is assigned to the word اَلله also. In texts, the hamzah occurs alone or with supporting letters. If it occurs alone, the value is taken as 1. If it occurs with supporting letters, the values of the supporting letters can be added. For example, when the hamzah occurs alone, it can be taken as 1-ء, while when written with supporting letters, it can be taken as 7-ؤ, 11-ئ, and 2-أ. These variations give much flexibility in the calculations and a given phrase may have several abjad values.

As can be understood from the explanations above, the abjad value of a word group is rarely a single value but usually possesses multiple values. This means that the Quran can refer to multiple dates for a single meaning group. This is in line with the spirit of the Quran, as the Quran is a general address to people living in different eras. In contrast, if the Latin alphabet were to assign a value to each letter, a single numerical value would result from a single spelling, thus the flexibility of multiple numbers with employment of Arabic letters could not be achieved.