

The Impossibility of a Human Origin for the Holy Quran

Pr. H. Sayoud

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H. Sayoud, *Dr, Pr.*

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SUMMARY

Stating that the Quran is a Divine book involves that it would necessarily stand apart from all human writings, and its distinctions would not only exist but they should also be observable from multiple perspectives. The verification of this important condition pushed us to undertake a thorough investigation on the holy Book.

That is, we have conducted a scientific investigation to check whether the holy Scripture might differ from all known human writings, and whether such differences could be detected and interpreted.

Hence, ten distinct observable specificities have been presented and discussed: Writing style, Narrative style, Gaussianity, Numerical structure, Absence of contradiction, Embedded scientific knowledge, Fulfilled prophecies, Spiritual impact, Trust within human community and Ease of memorization.

Amazingly, all the results of this survey have shown that the holy Quran cannot have a human origin, strengthening then the hypothesis of a Divine source.

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He is the author and co-author of more than 100 scientific articles in conference proceedings, book chapters, scientific journals, etc. He is also the Editor-in-chief of a scientific journal. His official personal website is <http://sayoud.net/>

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INTRODUCTION

If the Quran is truly a Divine book, then it should necessarily stand apart from all human writings, and its distinctions would not only exist but also be clearly observable from multiple perspectives. The verification of this delicate condition needs a thorough investigation of the holy scripture.

For this purpose, we have conducted a scientific survey to examine whether the holy Quran might indeed differ from all other human writings, and whether such differences could be meaningfully observed.

From this perspective, 10 distinct observable specificities or facts have been presented, investigated and discussed: (1) Writing style, (2) Narrative style, (3) Gaussianity, (4) Numerical structure, (5) Absence of contradiction, (6) Embedded scientific knowledge, (7) Fulfilled prophecies, (8) Spiritual impact, (9) Trust within human community and (10) Ease of memorization.

By conducting a thorough investigation on all these specificities/facts and by making a careful analysis of each one, the difference between the holy scripture and human composition is manifest, revealing the unique greatness of the Book and illuminating the sublime worth of the holy text. As a matter of fact, this survey irrefutably shows that the holy Quran cannot have a human origin.

1. WRITING STYLE – A STYLOMETRIC ANALYSIS

Interestingly, individuals have distinctive ways of speaking and writing – style of communication, which could lead to exploit the specificity of the style to recognize an author. This research field is called Stylometry, a specialization that consists in recognizing the authentic author of a document.

However, the recognition accuracy is not as high as some physiologic features that are used in biometrics, but it has been shown that for long texts, with more than 2500 tokens, the recognition becomes significantly accurate (Signoriello et al., 2005) (Eder, 2010).

That is, in this survey we are particularly interested in Authorship discrimination (Sayoud, 2012), which consists in checking if two texts could be written by the same author or not. Furthermore, knowing that authors possess some stylistic features that make them quite differentiable (Li et al., 2006), we decided to conduct some experiments of authorship discrimination between the Quran and the Hadith (some Prophet's statements); and between the Quran and some human writings, in order to check whether the holy Quran could have been written by the Prophet Muhammad; and if there is any similarity with some human authors.

Thus, eleven series of experiments have been conducted to analyze the stylometric differences between the holy Quran and the Hadith (i.e., the Prophet's speech) and sometimes between the Quran and some human literatures (Sayoud, 2025).

To begin with, the first series involved a global analysis, encompassing authorship discrimination based on words, characters, COST parameter, word-length frequency, discriminative words, numerical citations, animal references, and even special ending bigrams (Sayoud, 2025).

Subsequently, the second series focused on segmental analysis using large textual segments (Sayoud, 2025).

The third one orientated the survey to automatic authorship attribution by employing multiple features and classifiers (Sayoud, 2025).

In contrast, the fourth series examined short segments for segmental attribution between the two books (Sayoud, 2025).

The fifth one concentrated on successive function words features to compare Quranic and Hadith Author styles (Sayoud, 2025).

Moreover, the sixth series broadened the scope to seven human books to compare the Quran style with several human styles – Religious scholars (Sayoud, 2025).

The seventh one relied on the leave-one-out validation technique for significant discrimination analysis (Sayoud, 2025).

Additionally, the eighth series investigated interrogative forms as markers of authorship attribution (Sayoud, 2025).

Equally important, the ninth series introduced visual analytics techniques, employing hierarchical clustering, C-means clustering, K-means clustering, Sammon mapping, principal component analysis, Gaussian mixture models, and self-organizing maps (Sayoud, 2025).

The tenth series of experiments tackled the process of authorship discrimination by using word transition probabilities (Sayoud, 2025-bis).

Finally, the eleventh experiment adopted deep learning technology based on pertinent LSTM models (Sayoud, 2025).

Together, these eleven experiments have completed a comprehensive and coherent set of analyses that unanimously highlighted the distinctive stylometric characteristics of the investigated books, showing the clear difference between the Quran Author style and the Hadith author style, and for some experiments even the great difference between the Quran Author style and all investigated human styles. That is, the dubious claim that the holy Book could be a mere invention of the Prophet is untenable.

As a consequence, **it appears clearly that the Quran Author style does not resemble to any investigated human style**, which strengthen the hypothesis that the holy Book goes beyond what humans could produce.

2. STEREO NARRATIVE STYLE

The term stereo, derived from the Greek word "stereo" meaning solid, nowadays refers to a two-channel audio format that is designed to simulate a three-dimensional hearing effect. The same idea is also used in vision and image processing (stereo vision) to produce 3D photographs that can handle much more details than mono vision type – see figure 1 for illustration.

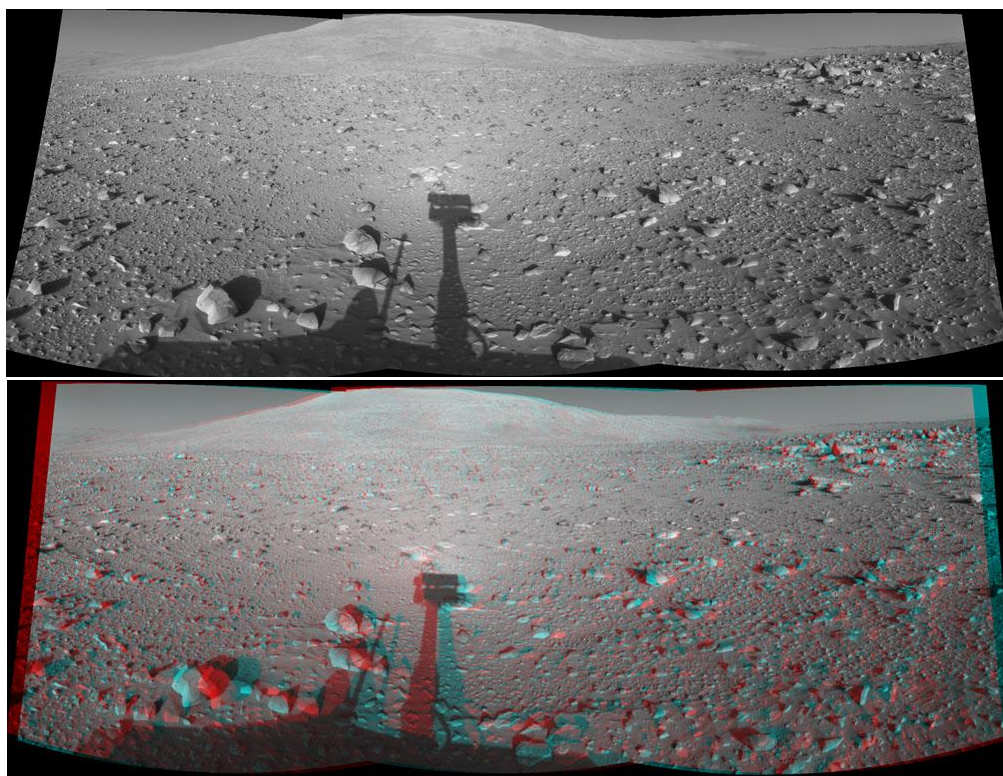


Figure 1. Example of stereo-vision: -The top image represents a simple mono-vision image -The bottom one is a stereoscopic image, which combines left and right frames showing different visual angles to allow for 3D perception – Stereo glasses are required to observe it. It was created from navigation camera images acquired by NASA’s Mars Exploration Rover Spirit (*NASA courtesy*).

Similarly, in narrative writing style, it could be used in the figurative form to express two or more different styles used to express a fact in multi-point vision in order to complete a general idea that may be described in mono-style way with only a portion of the reality, such as in a puzzle game reconstruction, for instance.

Along the same lines, Al-Shaarawy said “**The Quran gathers all these variations to give the full picture**” (Al-Shaarawi, 2025).

Pseudo-repetitions in the Holy Quran can be interpreted as a stereo-style rhetorical strategy, a unique concept in stylistics, which facilitates a clearer and more detailed understanding of historical events, such as the narrative of Musa (Moses) with Pharaoh and his interactions with his family.

So, to the author's knowledge, unless proven otherwise, the Holy Quran is the only book that incorporates such a style in its scripture.

Let us consider the following verses, which recount the same fact with varying details:

﴿ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدًا عَلَىٰ النَّارِ هُدًىٰ ﴾ [طه: 10]

Translation: [When he saw a fire, he said to his family: 'Stay here, for I can see a fire. Perhaps I can bring you a lighted torch or find at the fire guidance'] (20: 10).

﴿ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بَخْرٌ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ﴾ [النمل: 7]

Translation: [When Moses said to his household: 'Indeed, I can see a fire far away. I will go and bring you news of it or I will bring you a lighted flame so that you can warm yourselves'] (27: 7).

﴿ فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبْرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴾ [القصص: 29]

Translation: [And when Moses had fulfilled the term and departed with his household, he saw from far away on the side of the Tor a fire. He said to his household: 'Stay here, for I can see a fire. Perhaps I can bring you news, or a flame from the fire so that you can warm yourselves'] (28: 29).

Comments

We notice that the 2nd (النمل) and 3rd (القصص) verses are quite similar in the saying of the Prophet Musa (S), while the 1st verse is a bit different since it begins with Qabas (قبس) – Spark, namely a portion of fire for warmth or light; then it cites Huda (هدى) – Guidance, namely someone near the fire who could show the way.

Since Allah (the perfect Creator) is fair, precise and tells the absolute truth, the first verse could possibly refer to another speech of Musa leading to the fact that possibly there might be at least two speeches and not only one.

In reality it is possible that there were several speeches more or less similar, on the same subject, with some differences in the sentence level, which were said by Musa. This fact, which is also confirmed by Al-Shaarawi, could explain this variety in verses styles related to some Musa's stories.

Opinion of Al-Shaarawi

Sheikh Al-Shaarawi, in this aspect, said:

[He (Musa) saw a fire. Where did the Quran bring the story of Musa from? From the essential point. It did not start from the beginning. No, it brought it from the central moment: the mission, the message. Has the story of Musa reached you? When he saw a fire, he said to his family: Stay here, for I have perceived a fire. Perhaps I will bring you from it a torch, or find guidance at the fire.

When he said “perhaps I will find a torch,” it means they were in need of fire. Why did he want a torch? Because it was cold. The night was harsh, they were strangers in the land, not knowing where they were going or coming from. With them was their child and their servant.

In such a situation, in an unfamiliar place, with cold, snow, and hardship, a man with his wife and child would need fire for warmth, and also someone to guide them on the road. That is why Musa said: “Perhaps I will bring you a torch, or find guidance at the fire”.

This scene is mentioned in the Quran in multiple places. In one verse he says to his family: “Stay here, I have seen a fire.” In another, he does not say “stay”. In one verse he says “I will bring you a torch,” in another “a burning ember,” in another “a flaming torch”.

Critics of Islam sometimes question: Did he say “stay” or not? Did he say “torch” or “ember”? But the Quran gives different expressions because the situation itself was complex. He may have spoken differently to his wife, to his child, to reassure each of them in their own way. **The Quran gathers all these variations to give the full picture**] (Al-Shaarawi, 2025) – Translation.

That is, the use of such a complex and high-level narrative style, reported by an illiterate Prophet fourteen centuries ago, seems quite **impossible without Divine intervention**.

3. GAUSSIANTY CONSIDERATION

It is well known that every physical phenomenon in the universe respects some specific rules, as we can scientifically observe and measure. For instance, the Gaussianity rule characterizes every physical phenomenon respecting the “Large Numbers” condition – This is a direct consequence of the Central Limit Theorem in probability theory. On the other hand, the Interpolability can be noticed for almost every discrete curve representing a natural physical phenomenon. Those two rules are respected by a wide variety of data present in the Universe or let us say simply in our daily life.

In the case of textual data, the two rules should theoretically be respected, and indeed, they have been verified during some experiments conducted on a set of several books, which have been analyzed during this investigation.

However, in the case of the holy Quran, neither the Gaussianity nor the interpolability of the data curve is respected, as we can see in figure 2. Moreover, the evolution continuity of the data (second derivative of the curve) is not well respected and seems quite strange with regards to conventional or usual mathematical curves (e.g., Gaussian, exponential, linear, etc.).

The following figure illustrates the difference between the holy Quran and Hadith with regards to this aspect.

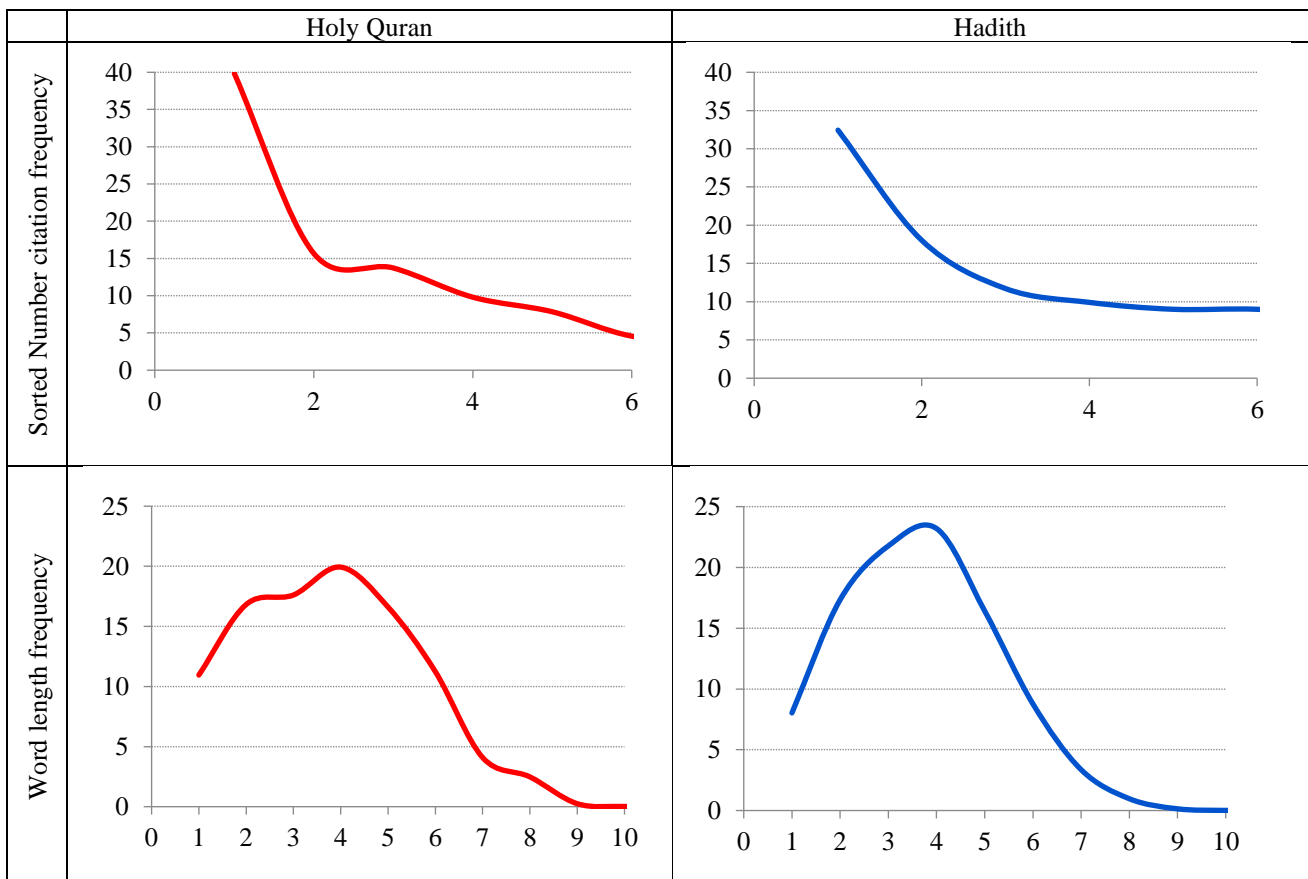


Figure 2. Comparison between the Quran and Hadith in terms of Gaussianity and Interpolability - curves (*Bezier interpolation is used in both books*).

As a comparison with other books, we positively verified that the Hadith book does obey to the Gaussianity and Interpolability rules for both Word length frequency and Number citation. Similarly, 6 other books written by different human authors have been analyzed and experimented in the same manner. Once again,

those 6 different books also appear to obey to the Gaussianity and Interpolability rules for the word length frequency.

On the other hand, and contrariwise, we strangely noticed that the holy Quran does not respect those rules for the word length frequency and for the number citation frequency either.

Theoretically, Gaussianity is a rule to which obey every physical phenomenon respecting the “Large Numbers” condition (*Central Limit Theorem*), at least to the knowledge of the author. However, in the case of the holy Quran, neither the Gaussianity nor the smooth continuity of the curve evolution is respected. This fact proposes that **the holy Quran could not be a human invention but probably the work of a Superior Non-Human Intelligence who is beyond the prescribed rules and who is not obliged to respect any of the well-known physical properties**. Consequently, we do not see any possible human origin for the holy Scripture. Hence, the hypothesis of a Divine origin, for the holy Quran, is widely supported by the result of this investigation.

4. NUMERICAL STRUCTURE / WATERMARKING

4.1. Numerical structure based on Number 7

A statistical analysis was performed on the text of the holy Quran in order to assess the possible presence of hidden numerical structure. A particular attention is focused on number seven, which appears to have a real historical and religious citation in the holy scripture.

Several simplified experiments of statistical computational linguistics, which are based on the multiplicity by seven, were performed and commented on the holy text. The results were impressive and surprising: in fact, the seven-based structure has been discovered in many parts of the holy Quran – some limited examples are described here:

One of the most frequent words in the holy Quran is the name of God « **الله** ». This Divine name has 3 morphological forms in the holy Quran: **a)** « **الله** » spelled « Allahee », **b)** « **الله** » spelled « Allahu » and **c)** « **الله** » spelled « Allaha ». The name of God « **الله** » spelled « Allahee » has a total occurrence number of $1239=7 \times 3 \times 59$ (multiple of 7) if we include all the 112 bismala(s) introducing the different chapters. Again, if we do not count those 112 bismala(s), the new count becomes $1127=7 \times 7 \times 23$, which is still multiple of 7 (double multiplicity by 7: 7×7). Similarly, the name of God « **الله** » spelled « Allahu » has a total occurrence number of $980=7 \times 7 \times 20$, which is a multiple of 7 (double multiplicity by 7: 7×7), by either keeping the 112 bismalla(s) or not.

Another interesting result concerns the word « **الْقُرْآن** », meaning « The Quran ». We strangely noticed that its total occurrence number is exactly $49=7 \times 7$ (double multiplicity by 7). This word represents the central keyword of our investigation, since it represents the dataset (the book) where all the numerical structures are discovered. Moreover, the repetition of “THE QURAN” is not only a multiple of 7, but even more: it is exactly equal to 7×7 .

Again, another key word is the verb « **أَحْصَى** », meaning « To Count/ Make Statistics ». We strangely noticed that its total occurrence number, in the holy Quran, is exactly 7. As previously, this word is semantically pertinent and represents a potential keyword in statistical analysis. So, it is noteworthy that the verb ‘Make Statistics’ itself occurs exactly seven times in the holy Quran.

Many significant words have been found to conform to this mathematical peculiarity (multiplicity by seven), though space constraints prevent us from enumerating them all here.

Reflecting on this, what might be the underlying objective of such a numerical structure? Is it a sort of watermarking hiding a very ancient secret in it? Is it a proof on the Divinity of the holy Book?

Thus, **this numerical structure is so sophisticated and ingenious that it defies attribution to any human source** for the holy Book.

4.2. Enigma about the Number of Months and Days in the Quran

In the holy Quran, it is said that the number of months (per year) is 12, as quoted in the verse [9-36]:

"إن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السماوات والأرض"

Translation: [*The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth*].

Curiously enough, by counting the occurrence number of the word "Month" (شهر) in the Quran text, we find exactly **12 occurrences** (i.e., cited 12 times in the Quran text). Amazingly, there is a direct

concordance with the real number of months per year (i.e., one year consists of 12 months). Is this a coincidence?

Once again, if we count the number of "**Day**" (يَوْم) in the Quran text we find exactly **365 occurrences** (i.e., cited 365 times in the Quran text). Amazingly, here also, there is a direct concordance with the real number of days per year (i.e., one year consists of 365 days). Is this a coincidence too?

If the probability to get the first concordance by chance is very weak, then the probability of obtaining these two concordances together by chance is significantly much lower, for not saying almost impossible.

That is, a rising reflection accompanied by several questions about these mysterious numerical concordances may well arise: What might be the real objective of such extraordinary coincidences? Are they made for inciting scientists to go further in the study of the Quran? Are they a proof on the Divinity of the holy Book? It should probably exist a secret behind that.

After careful reflection on the matter and in light of these mysterious coincidences, **we find no explanation other than a divine origin** for the Holy Book.

4.3. Consequences

If a human being had been tasked with composing such a book fourteen centuries ago, he would have been incapable of conceiving the embedding of intricate watermarks and enigmatic secrets within it. This is for two principal reasons: first, because the sciences and technologies of that era were rudimentary; and second, because there was no apparent necessity to incorporate such a complex hidden structure. Indeed, the only plausible justification would be **the deliberate transmission of hidden information intended for future generations, discoverable centuries later, in order to prove both the authenticity and the credibility** of the Divine book.

Consequently, the hypothesis that a human agent could have originated such a complex and sophisticated scripture must be regarded as untenable. Furthermore, the likelihood that the sacred text might be subject to falsification or alteration is, by all reasonable measures, extremely weak.

5. ABSENCE OF CONTRADICTION

A contradiction can be defined as a logical or conceptual condition in which two propositions, statements, or elements are mutually exclusive, such that the truth of one necessarily entails the falsity of the other, rendering their simultaneous validity impossible. It is often a proof of lie or ignorance or even a proof of lack in knowledge.

For example, in the following statements: “I have never visited Italy... I left Rome yesterday”, there is a clear contradiction, because the statement “I left Rome” involves that I did visit Italy, which is the contrary of the first sentence.

In logic and philosophy, contradictions are central because they reveal flaws and inconsistencies in reasoning. Indeed, a valid argument cannot contain contradictions. More profoundly, a book that claims to be from God should not contain any contradiction.

By reading the entire holy Quran, strangely, no contradiction can be found; indeed, it is easier to search for a needle in a haystack than to uncover even a single contradiction in the Noble Book.

This intriguing fact strengthens the theory of a Divine source, since no human book could remain entirely free from errors or contradictions—whether intentional or unintentional.

Amazingly, the Quran itself highlights this point—the verse 4:82 declares: [*Will they not contemplate upon the Quran? If it had been from other than Allah, they would surely have found in it many contradictions*]

Arabic original verse (4:82): (أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا)

For concreteness, let us illustrate some key contradictions that emerged in cosmological theories proposed by renowned researchers in this field.

Before the Big-Bang became the dominant cosmological model, three major theories tried to explain the universe’s origin. The Aristotelian view held that the cosmos was eternal and static, but this contradicted later evidence of expansion and failed to explain cosmic evolution. The Newtonian infinite universe assumed endless stars in a fixed framework, yet it could not account for gravitational instability or the observed redshift of galaxies. Later on, the Steady State theory, proposed in the 20th century, argued that matter was continuously created to maintain constant density, but it was contradicted by the discovery of the cosmic microwave background and the clear evidence of a finite beginning. Each of these models broke down under new observations, highlighting their weakness in explaining cosmic expansion, background radiation, and the universe’s finite age – contradictions that the Big-Bang theory resolved more convincingly.

But surprisingly, the holy Quran gave an explanation of the Universe origin, 14 centuries ago, which is in total concordance with the latest scientific discoveries, without any visible contradiction. In fact, the observation that galactic light is redshifted – meaning its spectral lines are displaced toward longer wavelengths – provides compelling evidence that galaxies are receding from us. This phenomenon, known as the cosmological redshift, is a cornerstone in modern astrophysics and strengthens the conclusion that the universe is expanding. Such expansion is a consensus view among contemporary scientists, supported by extensive astronomical data. Remarkably, this scientific reality is illustrated in the holy Quran (Kaheel, 2026), where it is stated:

(51:47): (وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

Translation: [*And it is We who have built the universe with (Our creative) power; and, verily, it is We who are steadily expanding it*] (51:47)

From an academic perspective, the convergence between empirical cosmological findings and this ancient text invites reflection on the important link between scientific discovery and scriptural interpretation, highlighting the absence of contradiction with sciences, at least in the cosmological aspect.

Considering contradiction in its broadest sense, it becomes evident that the longer a human author's script, the greater the likelihood of falling into inconsistency. In other words, when dealing with big documents such as books, the probability to find a contradiction is significantly high.

Hence, throughout history, numerous contradictions have emerged across diverse forms of human literature – philosophical, spiritual, historical, and narrative – as well as within certain academic works, largely attributable to scientific limitations and human errors. In contrast, **the absence of such contradictions or errors in the Quran, related to a large variety of scientific facts, suggests that its composition could not originate from a human authorship.**

6. ADVANCED SCIENTIFIC KNOWLEDGE EMBEDDED IN THE HOLY BOOK

Many scientific evidences have been discovered in the holy Quran, to be in total concordance with modern scientific knowledge. When we think about the obsolete scientific means and instruments used at that time -6th and 7th centuries, it becomes absolutely impossible for a community living at that time to state such in-advance scientific theories that are very far from their knowledge and extremely difficult to discover or even to understand at that time.

Dr Bucailles, in this aspect, said:

[How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements in the subject?] (Bucaille, 2012).

Moreover, in the Quran, our Creator Himself invites us to observe and explore the vast Universe, the nature, our bodies, etc. He invites us to learn, to read, to seek sciences and for more knowledge. In fact, Islam, can be seen as a religion based on sciences, logic and reflection.

In the same line of thought, Bucailles added: [In the case of Islam, the attitude towards science was, generally speaking, quite different. Nothing could be clearer than the famous Hadith of the Prophet: "Seek for science, even in China", or the other hadith which says that the search for knowledge is a strict duty for every Muslim man and woman. As we shall see further on in this section, another crucial fact is that the Quran, while inviting us to cultivate science, itself contains many observations on natural phenomena and includes explanatory details which are seen to be in total agreement with modern scientific data. There is no equal to this in the Judeo-Christian Revelation] (Bucaille, 2012).

Unfortunately, one cannot enumerate all the scientific evidences that were found in the Quran in this small document, but we will try to mention some of them with very few details.

6.1 Earth Rotation in the Quran

It is well known that Copernicus, in the 16th century, was the first to demonstrate that the Earth rotates on its axis. Before his discovery, scholars generally believed the Earth to be immobile. Yet, when we turn to the Holy Quran, we find clear references to the Earth's movement. Thus, in the Ant verse (verse number 27), Allah says:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (النمل)

-Translation: "You see the mountains and think that they are immobile and fixed in place while they are in movement like the clouds. This is the work of God who perfected all things, and verily He is aware of what you do." (27:88).

As we can notice, this verse speaks about the mountains movement although we are believing them to be still and fixed at first impression. This verse also informs us that they are moving like clouds – see the NASA image (figure 3) showing the movement of the mountains/earth and a Real photo showing the movement of clouds (figure 4). Consequently, **since the scientific community was mistaken, before the 16th century, on this particular point, then it is clear that this very ancient information can be seen as a miracle** that proves the divine origin of the holy book.

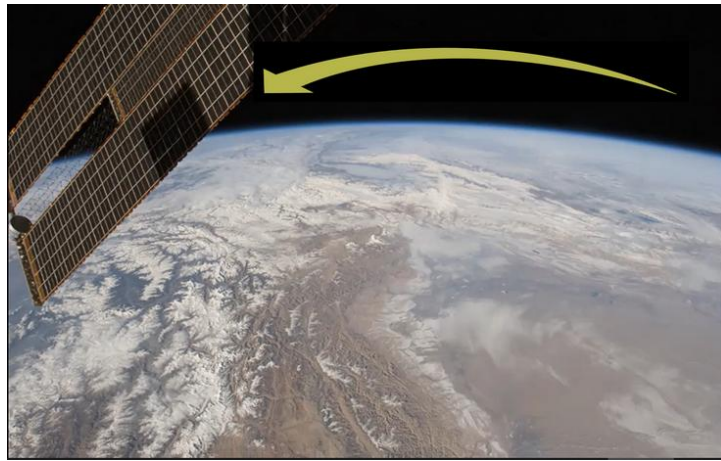


Figure 3. Mountains movement seen by satellite (NASA courtesy)

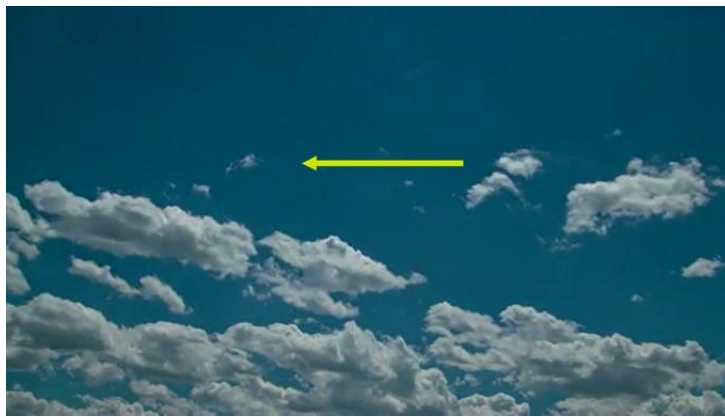


Figure 4. Clouds movement

6.2 Expansion of the Universe in the Quran

Edwin Hubble's discovery showing that the Universe is expanding at tremendous speed was revolutionary. He observed that galaxies are receding from us, each at a velocity proportional to its distance, a relationship that later became known as Hubble's Law.

Modern observations by NASA spacecraft provide increasingly precise evidence for cosmic expansion, consistent with the Big Bang model (figure 5). However, the problem is that there exist unknown forces at work we do not understand at all.

Strangely, clear evidences on the expansion of the Universe are present in the holy Quran, as we can see in the following verse [51:47]:

والسماء بنيناها بائد وإنا لموسعون

-Translation: "And it is We who have built the universe with (Our creative) power; and, verily, it is We who are steadily expanding it " (51:47).

In fact, this verse explicitly affirms that the Universe is in a state of continuous expansion, an assertion that stands in impressive concordance with modern cosmological discoveries. That is, **how could an illiterate Prophet know that scientific knowledge** 14 centuries ago?

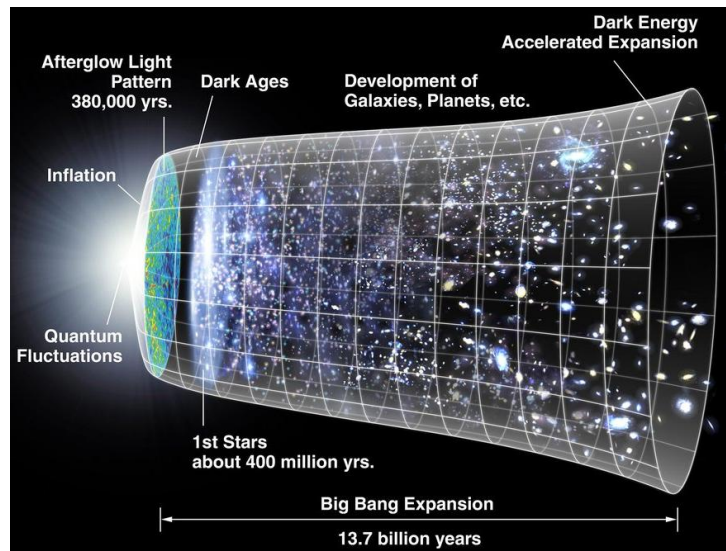


Figure 5. The Big Bang expansion – NASA courtesy.

6.3 A Scientific Evidence on the Sun Movement in the Holy Quran

Although the scientific community maintained until the 17th century that the Sun was the immobile center of the Universe, the Holy Quran had already, fourteen centuries earlier, affirmed that the Sun itself does move through the Universe along a precisely defined orbit established by the Creator – an affirmation that resonates in remarkable concordance with the latest astronomical discoveries. We can retrieve this information in the following verse [36:38]:

[36:38] (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

This verse can be translated into: “*And the Sun moves for the fixed/stable course (orbit) assigned for it. That is the decree/design of the Almighty, the All-Knowing*” [36:38].

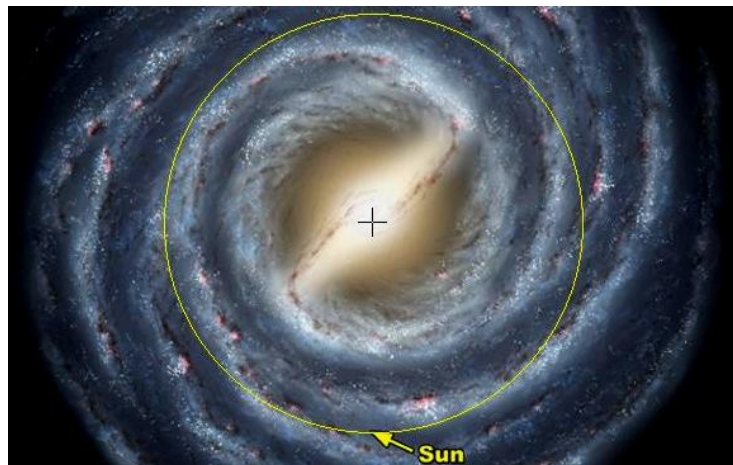


Figure 6. Reconstructed image of the Milky Way. One can see the Sun orbit simulation in yellow. NASA courtesy.

In fact, before the 18th century the Sun had always been considered as the center of the Universe, and then considered to be at rest. We can see the heliocentric model of Nicolaus Copernicus in his publication (*On the Revolutions of the Celestial Spheres*) in 1543, which was inspired from the assumptions of Aristarchus. His hypotheses are that the fixed stars and the Sun remain unmoved, and that the Earth revolves about the Sun in the circumference of a circle, the Sun lying in the middle of the orbit.

Afterward, Johannes Kepler accepted that theory and published his first two laws about planetary motion in 1609. In the 17th century, the general idea that the sun was the center of the Universe and immobile was widely accepted at that time.

Later on, Newton proposed a new heliocentric view of the solar system developed in a modern way (17~18th century). For Newton, it was not precisely the center of the Sun that could be considered at rest, but rather the common center of gravity of the solar system.

Recently (20~21th century), scientists have discovered that the Sun does orbit around the center of the Milky Way galaxy (figure 6) in a period of about 250 million years, and with a speed of 251 km/s. Moreover, the Milky Way itself is moving through the Universe within the local group of galaxies – cluster (Reference: <http://antwrp.gsfc.nasa.gov/apod/ap050508.html>), according to the latest scientific results of NASA.

Returning fourteen centuries earlier, to the time of the revelation, we find in the holy Scripture clear statements on this matter. In fact, it has been clearly stated that the Sun does really move in the Space by respecting a well-defined orbit – see verse [36:38].

Really, **how could the Prophet give such precise scientific information in a period of time known by its limited scientific knowledge** and insignificant instruments, beside the fact that the Prophet was illiterate?

6.4 About the Embryo description in the Quran

There is an important recent discovery about the embryo development (figure 7), which surprised some famous scientists in this domain. In fact, their astonishment was due to the presence of this information in the ancient holy scripture.

For instance, Pr. Keith Leon Moore (1925–2019), a Canadian anatomist, Professor at the University of Toronto, and President of the American Association of Clinical Anatomists, wrote an article entitled “*Highlights of Human Embryology in the Koran and the Hadith*” in 1982.

Pr. Moore highlighted that when he studied certain statements in the Quran on this subject, “*I was amazed at the scientific accuracy of these statements which were made in the 7th century CE.*”

In the holy Book (39:6) it is well stated that God created us in the wombs of our mothers in stages. Pr. Moore says: “*The realization that the embryo develops in stages in the uterus was not discussed or illustrated until the 15th century.*

The staging of human embryos was not proposed until the 1940’s, and the stages used nowadays were not adopted worldwide until a few years ago.” [<https://www.muslimink.com>].



Figure 7. The embryo stages. GIMS courtesy.

Furthermore, he comments: “*The idea that development results from a genetic plan contained in the chromosomes of the zygote was not discovered until the end of the 19th century. The verse from the Quran*

(80:18) clearly implies that the nutfah (i.e. the initial drop of fluid) contains the plan or blueprint for the future characteristics and features of the developing human being.”

Interestingly, the following verses of the Quran (23:12-16) show that there is a gap or lag between two of the early stages of growth.

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ (12) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي فَرْارٍ مَّكِينٍ (13) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14) ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (15) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿ (16)

Translation:

“We created the human from an essence of clay (12) and then We cause him to remain as a drop of sperm in [the wombs] firm keeping, (13) and then We create out of the drop of sperm a germ-cell, and then We create out of the germ-cell an embryonic lump, and then We create within the embryonic lump bones, and then We clothe the bones with flesh - and then We bring [all] this into being as a new creation: hallowed, therefore, is God, the best of artisans! (14) After that you shall surely die (15) and be resurrected on the Day of Resurrection (16)”

Curiously, Pr. Moore says: *“It is well-established that there is a lag or delay in the development of the embryo during the implantation. The agreement between the lag or gap in development mentioned in the Qur’an and the slow rate of change occurring during the second and third weeks is amazing. These details of human development were not described until about 40 years ago.”*

Consequently, he concludes by saying that the agreement he has found in the Quranic statements *“may help to close the gap between science and religion which has existed for so many years.”*

Once again, this scientific discovery shows that the Quran must be from God. **Could an illiterate man of the 7th century truly have formulated information that remained undiscovered until only a few decades ago** – and, more surprisingly, by scientists of the highest caliber in anatomy and medicine?

Obviously, this is impossible – leaving the only possible origin for the holy Quran to be from the Creator.

6.5 Description of the Pharaoh's death and the preservation of his body in the Quran



Figure 8. Pharaoh's body preserved after his death (Cairo Museum).

The above photo, in figure 8, is the body of Firawn (Rameses II), believed to be the Pharaoh in the time of Prophet Musa (Moses). The mummy was originally displayed in the Egyptian Museum in Cairo for many decades. However, in 2021, it was transferred to the National Museum of Egyptian Civilization (NMEC) in Fustat, Cairo, where it is permanently housed and exhibited.

Thus, the external body of the Pharaoh has remained preserved to this day, without significant alteration.

Interestingly, the following verses of the holy Quran (10:90-92) say:

- “*We helped the children of Israel cross the sea safely. The Pharaoh and his army pursued the children of Israel with wickedness and hate until the Pharaoh was drowned. As he was drowning the Pharaoh said, "I declare that there is no God but the One in whom the children of Israel believe and I have submitted to the Word of God"* (verse 10:90).
- *(God replied), "Now you declare belief in Me! but before this you were a disobedient rebel* (verse 10:91).
- “*We will save your body on this day so that you may become evidence (of Our existence) for the coming generations; many people are unaware of such evidence.*” (verse 10:92).

Corresponding original Arabic verses (verses 10:90-92):

﴿وَجَاوَرْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (90) الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ (91) فَالْيَوْمَ نُنَجِّبُكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ (92)﴾

However, when the Quran was transmitted to the humanity by the Prophet, the bodies of all the Pharaohs, who are probably related to the Exodus, were in their tombs of the Necropolis of Thebes, on the opposite side of the Nile from Luxor. Consequently, at that time, nothing was known of this fact, and it was not until the end of the 19th century that they were discovered (Bucaille, 2012).

As the Quran states in the verse 10:92 (*We will save your body on this day so that you may become evidence - of Our existence- for the coming generations*), the body of the Pharaoh was really rescued, and visitors may see him in the Egyptian Museum.

At the time of the Quran revelation, the existence of Ramesses II’s mummy was completely unknown. Even so, this reality – later confirmed by the discoveries of Dr. Maurice Bucaille – demonstrates that **the Quran’s declaration regarding the preservation of Pharaoh’s body stands as an undeniable proof of its veracity** and its Divine origin.

6.6 Discussion

Although we have not cited all the scientific knowledge embedded in the Holy Quran, we have highlighted five distinguished scientific facts that were revealed in the sacred text and only confirmed by modern science in recent decades. To be fair, a comprehensive account would require us to reference all such discoveries; however, as noted at the beginning of this section, the constraints of space (*limited size of the present book*) prevent us from enumerating every scientific evidence found in the Quran.

In conclusion, the five **scientific correspondences between the knowledge conveyed in the holy Quran and recent scientific discoveries constitute convincing evidence** of both the truth and the divine origin of the sacred text.

7. FULFILLED PROPHECIES

In this section, we will cite some prophecies predicted in the holy Quran, and which were really fulfilled thereafter.

7.1 Prophecy and Fulfilled Prediction on the Victory of Romans over Persians

Let us look at the verses (30:2-5) from sourat Ar-Rum (The Romans chapter):

﴿الم (1) غَلِبَتِ الرُّومُ (2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ (3) فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۗ وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ (4) بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ (5)﴾

Translation:

“The Romans have been defeated (2) in the neighbouring land; but after their defeat they shall gain victory in a few years. All power belongs to Allah both before and after. On that day will the believers rejoice (3, 4) at the victory granted by Allah. He grants victory to whomsoever He pleases. He is the Most Mighty, the Most Compassionate (5)”

These noble verses were revealed when the Romans were defeated in their war against the Persians, at the dawn of the Prophetic mission. The noble verses contain clear signs of miraculous foreknowledge, for the Quran foretold future events exactly as they occurred, without any change – something that no human being could expect (Al Mannawi, 2017).

In these verses, the Quran speaks about an unseen event that no one at that time could prevent, nor did anyone expect it. In fact, the Romans had suffered devastating losses in that battle, leading contemporaries to predict the complete collapse of their empire. However, what happened later was unexpected: in less than ten years, decisive battles took place between the Persians and the Romans, and the victory balance shifted suddenly in favour of the Romans, who defeated the Persians and regained the lands that had been lost, exactly as the Quran had foretold.

These historical facts can even be found in established historical literature (Darkageshistory, 2026). The war of 602-628, between East and West, Rome and Persia, known as the “Last Great War of Antiquity,” marked the end of an era. As a result, the ancient world gave way to the Middle East civilization (Darkageshistory, 2026).

This became a reason for many unbelievers of that era to trust Islam, as they witnessed the fulfilment of this Quranic prophecy – one of the clear signs of the truthfulness of the Prophet Muhammad (peace be upon him) (Al Mannawi, 2017).

Moreover, the Quranic miracle did not stop at foretelling an unexpected Roman victory; the stupefaction was intensified by specifying the period of time: “*Within a few years.*” In Arabic, “*few*” (بِضْعٍ) refers to a number between three and nine (Al Mannawi, 2017). In fact, the Romans achieved victory seven years after their defeat, fulfilling Allah’s promise.

At that time, Muslims were very happy by this mighty triumph, which none of their contemporaries had anticipated. **This fulfilled prophecy about that Victory represents a clear proof on the Divine origin of the holy Quran.**

7.2 Prophecy and Fulfilled Prediction on the Preservation of the Quran

The Quran makes a claim no other religious text makes, that God Himself will keep its text safe from alteration. Hence in the verse (15:9), Allah Almighty, says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (9)

Translation:

“Indeed, it is We who sent down the Quran and indeed, We will be its guardian (Protectors)” (Quran 15:9)

This assertion is widely supported by the Muslim community who believe that the holy Book has been preserved and continue to be so. In fact, although some existing variations in the recitations (*Qiraat*), very few insignificant differences can be found.

Moreover, nowadays, we know that several hidden numerical structures have been discovered in the noble Book, proving that no alteration could have occurred over time. In fact, any substantial alteration would have broken the numerical structure of the noble Book. For instance, let us consider the first verse of the Quran (1, 1): if we remove this verse, the mysterious number of the word **الله** will undergo a collapse because the true number of that word, and which was equal to $7 \times 7 \times 23$, will no longer become a multiple of 7.

Many other remarkable facts demonstrate that the noble book has indeed been preserved. Consequently, **the prophecy about the preservation and protection of the holy Quran has been truly fulfilled**, which, once again, represents a clear proof on the Divine origin of the Quran.

7.3 Quranic Prophecy and Fulfilled Prediction on the Conquest of Mecca

In 628 CE, while Muslims were still exiled from Mecca and fearing a powerful enemy, the Quran prophesied they would enter the Sacred Mosque in safety (verse 48:27). Amazingly, two years later, in 630 CE, Muslims conquered the city of Mecca without bloodshed – an unprecedented peaceful victory in Arabian history where usually tribal vengeance was the most common tradition (Quranic-miracles, 2026). This prophecy is clearly described in the verse (48:27).

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذَا نَشَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ﴾ (48:27)

Translation:

“God has fulfilled His Messenger’s vision (dream) in truth: “You will enter the Sacred Mosque, God willing, in security, heads shaven, or hair cut short, not fearing. He knew what you did not know, and has granted besides that an imminent victory.” (48:27)

This mysterious prophecy was revealed during the agreement of Hudaibiya (628 CE) – a period when Muslims were forced to withdraw from Mecca without performing pilgrimage. Their enemies in Mecca were powerful and hostile by persecuting Muslims for several years.

Strangely, the prophecy was so clear and specific: entry in safety with heads shaved (*pilgrimage*), not fearing anyone. Finally, two years after, in 630 CE, Mecca was conquered without battle, representing the most bloodless victory and conquest in Arabian history. At that time, the Prophet’s declaration of general amnesty, instead of revenge, astonished the people of Arabia and stood as a proof of the high quality of divine guidance (Quranic-miracles, 2026).

Surprisingly, the verse’s prophecy was fulfilled in every detail: Muslims entered the Sacred Mosque safely, performed the pilgrimage act, and saw their enemies becoming allies. Thus, **each aspect came true exactly as revealed in the holy Quran, confirming the fulfillment of the divine prophecy**, as stated in the verse (48:27).

Once again, this point stands as a clear sign of fulfilled prophecy and represents a convincing evidence of the Quran's divine origin.

7.4 Discussion

A prophecy may be understood as a prediction that is later fulfilled, concerning a future event that is extraordinarily difficult to anticipate or even to imagine. What makes such events especially unexpected is the absence of data or knowledge that could represent their direct or indirect causes. In contrast, pseudo-deterministic random events – such as weather forecasts – can be anticipated to some extent through observation and probabilistic modelling. The prophecies found in the Holy Quran, however, were neither foreseeable nor comparable to familiar occurrences of their time, which highlights their exceptional and transcendent nature.

Consequently, and **after seeing all these extraordinary fulfilled prophecies, we cannot refute the Divine origin of the holy Book.** Moreover, we stay stupefied about the absolute knowledge of Allah, the Omnipotent and the All-Knowing.

8. PROFOUND SPIRITUAL IMPACT

8.1 Impact on spiritual health

The holy Quran is a Divine book that surrounds all aspects of human life. Recitation of this book represents an enigmatic strength that has a profound spiritual impact on the listener. Hence, it enhances stress resilience, reduces negative emotions, and makes a sensation of relaxation.

The first part of verse [17 :82] from the holy Quran sais :

{وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ...} [17 :82]

Translation: “*And We send down from the Quran that which is a healing and a mercy to the believers ...*”.

This verse shows that indeed there is a mysterious healing impact from the holy Quran. If this fact can be proved or at least verified, then it would represent a serious proof of Divine origin to the holy Book.

Based on different clinical trials, recitation of the holy Quran appeared to be efficient in relieving labor pain, anxiety, depression, post-cesarean pain, and the duration of the active phase of labor. The verses of the Quran also confirm the effect of the Quran on the peace of hearts. (Moulaei, 2023)

In this context, it is important to define some psychological feelings/illness that can disturb the normal behaviour of a person, namely: anxiety, stress and depression.

Anxiety: it is an emotional state characterized by excessive worry, apprehension, and physical tension. Unlike fear, which responds to an immediate threat, anxiety anticipates possible future dangers.

Stress: it is the body’s natural response to challenges or pressures. It can be positive, helping individuals stay alert, or negative, leading to overload and physical fatigue. Managing stress effectively is crucial to prevent it from escalating into more serious health issues.

Depression: it is a mood disorder marked by persistent sadness, loss of interest, and reduced energy persisting several days. It affects emotions, thoughts, and behaviors, often leading to feelings of hopelessness, and difficulty concentrating.

That is said, we will examine the results provided by Moulaei et al. in this context (see table 1).

Table 1. Outcome of the Quran recitation and listening on anxiety, depression and stress. (Moulaei, 2023)

Outcomes	Works/References	Frequency: Number of research works reported
Reducing the level of anxiety	<ul style="list-style-type: none"> - (Al Jubouri, 2021) - (Yuniarti, 2019) - (Babamohamadi, 2015) - (Jabbari, 2020) - (Frih, 2017) - (Agusmita, 2019) - (El Saleh, 2021) - (Irmawati, 2020) 	8
Reducing the level of stress	<ul style="list-style-type: none"> - (Ernawati, 2020) - (Jabbari, 2020) - (Yadak, 2019) - (El Saleh, 2021) - (Saleem, 2023) 	5
Reducing the level of depression	<ul style="list-style-type: none"> - (Jabbari, 2020) - (Ozturk, 2016) - (Rafique, 2019) - (Babamohamadi, 2017) 	4

Table 1 summarizes several experimental research works on the impact of Quran recitation/listening on the mental health and the psychological well-being, which were reported by Moulaei et al.

As one can notice in this table, 8 research works reported the reduction of the level of anxiety; 5 research works reported the reduction of the level of stress; and 4 research works reported the reduction of the level of depression thanks to the Quran. So, **how could the holy scripture cause all these healings?** Is this only the result of chance?

8.2 Impact on spiritual life

The Quran is the greatest form of remembrance of Allah (Dhikr). Reciting the Quran links the believer's heart to Allah and shields him from wrongful deeds, which diseases the heart. The Quran lighten the hearts and purifies the souls from the filth of sins (Umar, 2021). Muslims are expected to have the ability to fully understand, retain, and apply the teachings of the Quran in their daily lives (Sutiono & Syarifah, 2023). In the Quran, Allah (S) says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿13:28﴾

Translation: “*Those who believe and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured (hearts find rest and comfort)*” (13:28)

The hearts of the believers find comfort and feel assured when Allah is remembered and are pleased to have Him as their Protector and Supporter (Safiur-Rahman, 2003). Heart is like a mirror; it becomes rusty except if we remember Allah Almighty and if we recite the Quran. The proper remembrance of Allah is, beyond doubt, one of the greatest and most important acts a person can perform to uplift spirituality (Umar, 2021). The Quran was sent down by Allah to his Prophet Muhammad as a guide to lead mankind away from misguidance to guidance and right way (Safiur-Rahman, 2003). The recitation of the Quran is another form of remembrance of Allah. The Quran consists of stories of ancient ethnic groups and people, set of important rules of life, crucial advices, wise principles, and rules for living. We are encouraged to read, understand, and think the messages embedded in the Quran. Furthermore, practicing Allah's remembrance and reflection on the ancient people cited in the holy Quran can improve one's knowledge and spiritual life considerably (Mohd Amin et al., 2018) (Hamisu, 2024).

Contrariwise, keeping away from Allah remembrance may induce a bad style of life with many spiritual problems that could finally lead to bad mood and depression.

Let us have a look at the verse (20:124):

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿20:124﴾

Translation is: “*And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind*” (20:124).

Interestingly, many such cases can be observed in daily life among well-known figures who seemed to have everything needed for happiness; however, they felt none. This absence sometimes drove them toward despairing acts such as suicide, or toward harmful and depressive behaviors more generally, which confirm the veracity of the previous verse. On the other hand, practicing Allah's remembrance and reading the Quran do improve our spiritual life and inner peace consistently.

Now, **what could cause this spiritual comfort and inner serenity to arise?** Is it arbitrary, or is it by chance? Such spiritual peace can never arise from haphazardness, nor be reduced to mere chance. It must therefore emanate from a mysterious Divine power, anchored within the holy scripture.

8.3 Some strong impactful verses

Many verses are present in the holy Quran – typically 6236 verses, which are all beneficial, wise and useful. However, there exist some verses that induce extremely powerful impact when reading them carefully.

Let us highlight here a selection of such verses – verses that generate a profound and strong spiritual effect within the reader.

- **Deep words from Allah about the creation of heavens and earth:**

إن في خلق السماوات والأرض واختلاف الليل والنهار لآيات لأولي الألباب. (3:190)

Translation: “*In the creation of the heavens and the earth, and the alternation of night and day, there are signs for people with intelligence*” (3:190).

- **Strong defiance and challenge to human beings stating that no one can produce a book similar or at least comparable to the holy Quran:**

قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا (17:88)

Translation: “*Say: If all human beings and all invisible beings (Jinns) would come together with a view to producing a book similar to this Quran, they could not produce its like even though they were to exert all their strength in aiding one another.*” (17:88).

- **Another strong defiance and challenge to human beings stating that if the holy Quran was written by other than God (Allah), one would certainly find many contradictions in it:**

أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا (4:82)

Translation: “*Will they not then study the Quran carefully? If it had been from other than God, they would have found in it many contradictions*” (4:82).

- **A strong verse describing what could be the extraordinary impact of the Quran on mountains:**

لو أنزلنا هذا القرآن على جبلٍ لرأيته خاشعا متصدعا من خشية الله وتلك الأمثال نضربها للناس لعلهم يتفكرون. (59:21)

Translation: “*If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We cite for the people, so that they may reflect*” (59:21).

- **A verse talking about proofs from the universe and our bodies on the Quran truthfulness:**

سنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (53: 41)

Translation: “*We will show them Our signs in all the horizons (universe) and in themselves, until it becomes clear that the Quran is the truth. Is it not sufficient for you that your Lord witness all things?*” (41:53)

By reading these noble verses, we finish by perceiving a profound spiritual impact radiating from them and we find ourselves increasingly captivated by the depth of their meaning – Their impact is so strong that we cannot deny their Divine origin.

8.4 Discussion

In this section, we have investigated the impact of the holy Quran on both spiritual health and spiritual life and have also presented some selected impactful verses contained in the holy Book.

Based on different research works, the recitation of the holy Quran appeared to be efficient in relieving labor pain, anxiety and depression. Furthermore, it has been noticed that practicing Allah's remembrance and reading the Quran contributed to improve spiritual life and inner peace as well.

Moreover, we could notice that certain noble verses induce a profound spiritual impact, captivating the reader with the depth of their meaning and distinguishing themselves as powerfully impactful.

Hence, based on these facts, it becomes evident that **the holy Quran could not be a usual common book, but an outstanding extraordinary book that embeds some Divine mysteries**, which remain detectable by their strong impact.

9. LARGE TRUST AND EXPANSION WITHIN HUMAN COMMUNITIES

The original expansion of the Islamic world began in Arabia, precisely under the Prophet Muhammad (Pbuh), who received Allah revelation and transmitted the book that was sent down to him – the Quran. This noble Book continued to represent an extraordinary divine order, enlightening hearts with faith while disseminating justice and equality among people.

During the Prophet period, Islam spread strongly within the Arabic peninsula by making people trusting it thoroughly and living with dignity and peace.

After the death of the Prophet, and under the Rashidun Caliphs, considered as his Fidel companions, Islam continued to spread rapidly into Syria, Iraq, Persia, and Egypt, creating a vast contiguous Islamic empire.

Later on, the Islamic empire stretched again and reached a very wide area from Al-Andalus in Spain to Central Asia, as one can see in figure 9.



Figure 9. Annotaed Image showing the expansion of the Islamic world. Red and blue annotations are added to see the expansion. The original image (*not annotated*) is taken from Robinson, F. (Ed.). (1996). *The Cambridge illustrated history of the Islamic world*. Cambridge University Press.

Thus, Arabic became the language of administration and culture, unifying diverse regions under a shared religious and intellectual framework. The center of power became in Baghdad, where intellectual, scientific and cultural growth flourished considerably during the Abbasid era.

Although territorial expansion slowed somehow, Islam continued to spread along trade routes into Africa, Central Asia, and India. Mainly, expansion was not only military: commerce, migration, and religious scholars' activity carried Islam into Sub-Saharan Africa, Southeast Asia, and even China.

By the early modern period, Islam had become a truly global religion, extending from West Africa to Southeast Asia, and forming new societies with a same religion across continents (Robinson, 1996).

Nowadays, continuously, more and more expansions have been recorded revealing that Islam is the most growing religion in the world in terms of population size (see figure 10). Reference: *Pew Research center demographic projection*.

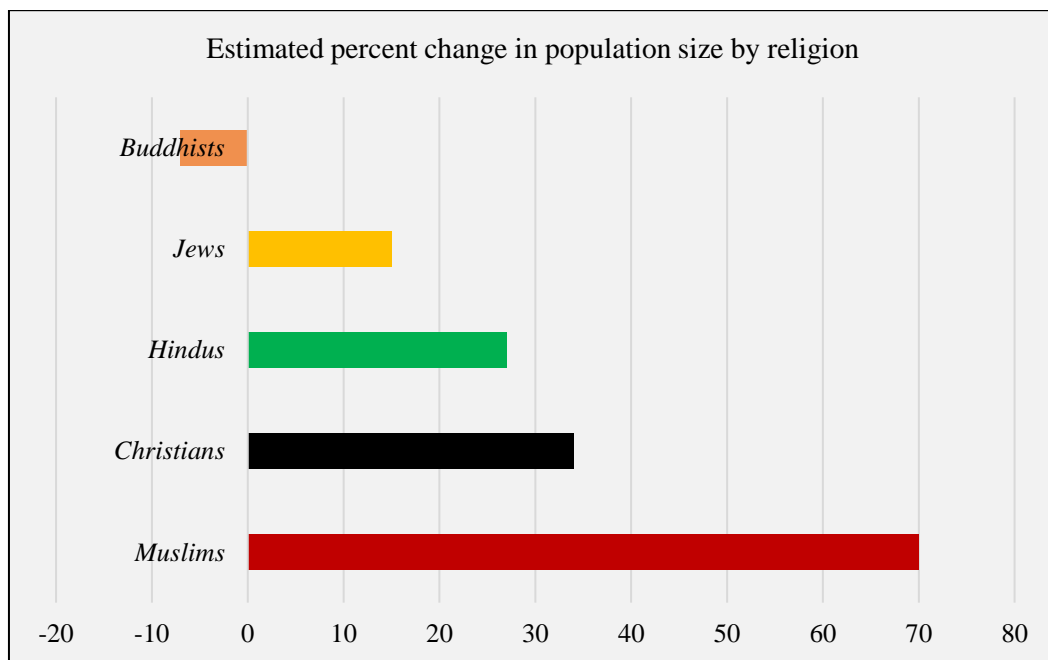


Figure 10. Estimated percent change in population size by religion. Source: *Pew Research center demographic projection*.

By observing the huge geographical expansion of the Islamic religion with the impressive growth of the Muslim population, which represents by far the largest population expansion in the world, we understand that Islam and specifically the holy Quran has earned strong trust within human communities. Consequently, it is unconceivable to say that the origin of the Muslim revelation – the holy Quran – could only be a simple human-authored book. **Indeed, no purely human book could have sustained the trust of people across centuries, nor could it alone have driven such vast expansion in both population and geography.** It is undeniable that no human intervention could have produced it.

10. THE QURAN IS EXCLUSIVELY THE MOST MEMORIZED BOOK IN ENTIRETY

There exist several famous books in the literature, ranging from a wide variety of topics. But none of them could be compared to the Quran. In fact, across centuries, it has remained the unique most read, most memorized, and most recited book by far (Martini, 2025).

The Quran is the only book in history learned by heart from its beginning to its end by millions. These memorizers exist in every corner of the world, from African villages to Western cities. This practice has played a vital role in safeguarding the text for more than 14 centuries, preventing any alteration or change (Martini, 2025).

In the holy Quran, the Almighty says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (54:22)

Translation: "*We made the Quran easy to remember. Is there anyone who would remember?*" [54:22]

This verse shows that there is a deliberate facilitation mechanism in the Quran text (*or sound*) that makes it easy to memorize. Again, in the second part of the verse, Allah ask a question: "*Is there anyone who would remember?*" – a majestic interrogative style inviting us to do so.

In fact, the Quran is the only big book (*604 pages*) where one can find very young children memorizing it and reciting it by heart at early age, confirming the truth of the previous verse. For instance, we can cite one of the youngest children who memorized the Quran – Abderrahmane Farah – a young boy often referred to as the "*Miracle child*" for being one of the youngest memorizers of the Quran. Born in 2006, he completed memorizing the entire Quran at the age of six only. But there are many other young children that completed memorizing the entire Quran as well.

This interesting fact could represent a key factor behind its endurance. In fact, any ancient book might dissolve and disappear over time, but the Quran has not stopped growing in readership and recitation. Its holy words are preserved, recited, memorized, and highly respected. Consequently, it is unsurprising that, even after fourteen centuries, it remains the most widely read and memorized book in the world to this day (Martini, 2025).

Furthermore, and majestically, Allah informed us that He sent down the holy Book and He does protect it (*from alteration or falsification*), as one can understand from the following verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (15:9)

Translation: "*Indeed, it is We who sent down the Quran and indeed, We are its Protectors.*" [15:9]

Now, by questioning ourself: How could this Book being the most read, the most recited, the most memorized by heart in its integrity and the most influencing one in the world? Could it be a simple haphazardness?

If we understand that **the probability to get such a Book by chance is almost nil, then, we realize that the only interpretation that remains valid is that it should have a Divine origin** – we do not see any other interpretation.

CONCLUSION

In this scientific investigation, we have attempted to examine whether the holy Book possesses characteristics that distinguish it fundamentally from all other human-authored texts or not.

For the purpose of verifying this assertion, ten distinct surveys have been systematically presented and discussed.

During the first survey, we noticed a clear difference between the Quran Author style and the Hadith author style (*Prophet's style*), and even a great difference between the Quran Author style and all investigated human styles as well.

In the second survey, we could notice that the noble Book possesses a marvelous narrative style, which we called: “stereo writing style”, and which represents an extraordinary writing style specific to the holy Quran.

The third survey revealed that the holy Book does not obey to Gaussianity – raising then its superior qualities – unlike other human books.

In the fourth survey we presented some discovered numerical structures in the holy text, which could perhaps be seen as a watermark for authenticating or preserving the Quran – an intriguing discovery.

As mentioned in the fifth survey, we were not able to find any contradiction in the holy Book, while most human works are likely to contain mistakes or contradictions especially for large books.

More strongly again, the sixth survey revealed several advanced scientific knowledge that were embedded in the holy text more than 14 centuries before – an unexplainable fact.

In the same optic and as cited in the seventh survey, the holy Book mentioned several fulfilled prophecies in advance and far before their occurrences – these prophecies were really fulfilled.

Moreover, in the eighth survey, we have been surprised to note that the holy Quran induced profound spiritual impact emanating from its recitation or listening, and we do not have any explanation on the actual reason for that.

In the ninth survey, we were astonished to see the large trust in the holy Scripture within human communities, making it a unique source of trustiness.

Last but not least, in the tenth survey we were impressed by the huge number of people who memorized the holy Quran entirely and by heart, unlike existing human authored books that do not possess such privilege.

In summary, **the evidences presented in this investigation strongly support the conclusion that the holy Quran goes beyond what humans could produce, affirming that neither the Prophet nor any other individual could have produced it.** As a consequence, its origin can only be attributed to a Super-Intelligent, Omnipotent, and All-Knowing Source: The Creator (Allah).

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**May this modest work
inspire reflection and insight**

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