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### Research Article

# Tawafuq (Miraculous Visual Alignments) in the Quran

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**Abstract.** Upon informing various Muslims (including Muslims living in Britain and the Middle East) about Tawafuq, I understood that many of them, including imams and various other professionals working with the Quran, seemed unaware of Tawafuq (miraculous alignment) in the Quran. How and why did so many Muslims seem unaware of one of the most important features of the Holy Quran? Tawafuq could save the faith of many, especially in an era where sight is often elevated in epistemology, many seem convinced only by what they can see, and where the sciences are often marked by an emphasis on empiricism. The article below seeks to introduce Tawafuq, and indicate its potential to be an important new field in Quranic studies.

**Keywords:** Tawafuq, Quranic studies, miraculous alignment

## INTRODUCTION

This text aims to inform readers of a miraculous aspect of the Quranic script called Tawafuq, (miraculous visual alignments of certain words and phrases in patterns in the Quran) which hitherto seems to be somewhat obscure, despite its

immense importance and relevance, including to the layman and to the scholar of the Quran.

Raising awareness of Tawafuq is arguably one of the most fundamental tasks of teachers of Islam and the Quran today. Tawafuq can greatly challenge much of the "revisionist" style of history that criticises traditional Islamic narratives of how the Quran was revealed, as well as those criticising the structure of the Quran. Aside from offering evidence of the Divine nature of the Quranic script, Tawafuq alignments often have a meaning. Studying Tawafuq together with another relatively new field of Quranic research on circle structures in the Quran might offer crucially important findings about the Quran and its interpretation.

Tawafuq may also save the faith of many in an era where empirical evidence is often favoured; Tawafuq is not an obscure esoteric branch of Quranic studies, but an often easily and indisputably *observable* aspect of the Quranic script. Someone might not be able to understand the irrefutable linguistic and mathematical miracles of the Quran, but they can easily *see* the Tawafuq alignments. As such, raising awareness of Tawafuq is arguably one of the most important tasks of the Ummah today. InShaAllah this text seeks to describe what Tawafuq is, some of its implications, some methods by which it can be studied together with some other fields of Quranic research, some suggestions for further avenues of research including suggestions based on original observations, and some methods by which Tawafuq may be promoted. The Tawafuq examples illustrated and described in this text are based on **original** observations by the author, (with the Help of Allah سُبْحَانَهُ وَتَعَالَى), **unless cited otherwise**. May Allah سُبْحَانَهُ وَتَعَالَى pardon any errors in the mushaf images in this text. Readers should also consult an Al-Azhar-approved mushaf published by Hayrat.

### What is Tawafuq?

Tawafuq can be described as concurrences that exist due to the intention of Allah سُبْحَانَهُ وَتَعَالَى, rather than being merely coincidences. In this text, it is used to refer to a miraculous aspect of the Quran: visual alignments of some of the Quranic words and phrases in a way that cannot be manufactured by the human mind. Imam Bediuzzaman Said Nursi, also known as Imam Bediuzzaman, states that: "Tawâfuqs' indicate mutual correspondence, and mutual correspondence indicates concord, and concord is a sign of wahdah, and wahdah shows Tawhîd; Tawhîd is the greatest of the four fundamentals of the Qur'an".<sup>1</sup> In the Quran, Tawafuq displays include the alignment of the Name of Allah سُبْحَانَهُ وَتَعَالَى in most of the 2806 instances it is mentioned, sometimes in neat vertical lines, sometimes facing each other on opposite pages in parallel, sometimes on overlapping interpages and sometimes on both sides of the same leaf.<sup>2</sup> Tawafuq is also displayed in the alignment of other words, some of the names of prophets السلام عليه, and in the meanings of some of the words in the Quran. The existence of Tawafuq alignments in the Quran cannot be honestly denied, since it is a visual phenomenon present in most of the Quranic pages: not an obscure, esoteric matter of subjective interpretation. Although some

<sup>1</sup> [http://www.risaleinur.online/english/\\_dictionary/T/TAWAFUQ.php](http://www.risaleinur.online/english/_dictionary/T/TAWAFUQ.php)'.

<sup>2</sup> <http://www.kuranvetevafuk.com/index.php/imam-bediuzzaman-and-husrev-efendi/>'.

may find it difficult to learn about the complex and many linguistic miracles of the Quran, many would find it easy to understand the visual connection between aligning words. The timing of the discovery of the miracle of Tawafuq, around 1350 years after the first revelation of the Quran (in a period during which empiricist and rationalist ideology was becoming more widespread) may add to appreciating its value in counteracting and refuting those anti-religious sentiments that tend to believe what they see.<sup>3</sup> Some might say that it is as if the miracle of Tawafuq, which can be seen and is visible, was revealed to protect iman (faith) when anti-religious ideas (supported by belief systems preferring what could be seen and elevating reason – rather than revelation – as their criterion for truth) became more popular on a level describable as unprecedented. Although there is not yet much research on the Tawafuq alignments, some findings, including original research, will be discussed in this text. Imam Bediuzzaman wrote somewhat on Tawafuq, but since then it seems that scholars of the Quran outside of Turkey seem largely unaware of Tawafuq. Scholars of the Quran should study Tawafuq in detail to bring to light more of its significance.

### How was Tawafuq Discovered?

The discovery of the miracle of Tawafuq in the Quran was enabled by organising the pages of the Quran according to the Quran's own measure. When the Quran is written with the page height according to the longest verse in the Quran (verse 282 of *Surah al-Baqarah*) and the line width according to the shortest surah (*Surah al-Ikhlās* and *Surah al-Kawthar* are both considered to be the shortest surahs in the Quran), which can be written on a single line, its pages have 15 lines and a page ratio is produced.<sup>4</sup> When the Quran is written according to its own measure in that way, a miracle becomes apparent: each page begins and closes with a complete verse. This feature of the Quran became famous in the Islamic world, and can be described as "Ayat Barqanar". Ayat Barqanar was first applied by Hafiz Osman عليه الله رحمة, a well-known Ottoman calligrapher. "...[E]very page started and ended with a complete verse in beautiful harmony with the content, even though the verses vary in length. Such a consistent pattern among seemingly random variations of lengths and meanings cannot be the product of chance ... arrangement is beyond human capacity, and clearly is a product of the intent and will of Allah".<sup>5</sup>

The beginning and closing of each page with a complete verse is a miracle in itself; the revelation of verses occurred during various times, and verses have different lengths. The beginning and closing of each page of the Quran with a complete verse cannot be honestly described as a coincidence or as a product of human minds, especially when considering how Ayat Barqanar became apparent hundreds of years after the revelation of the Quran. Historical sources would support that Ayat Barqanar became apparent with the work of Hafiz Osman. The second phase of the discovery of the miracle of Tawafuq in the Quran can be described as occurring in the 1930s,

<sup>3</sup> <https://risaleinur.com/articles/>-'MalaysiaNur'- 'Tawafuq Miracle in the Qur'an'.

<sup>4</sup> **Page references** regarding the Quran in this text are based on a mushaf printed by Hayrat according to Ayat Barqanar. However, the **images** of mushafs in this text are illustrated by the author.

<sup>5</sup> <https://hayratvakfi.org/en/the-quran-in-tewafuq/>.

when Imam Bediuzzaman discovered in his copy of the Quran (handwritten by Hafiz Osman) the alignment of the Name of Allah **سُبْحَانَهُ وَتَعَالَى** in many of the instances in which it occurs. Imam Bediuzzaman asked ten of his students to handwrite three juz of the Quran each, to discern whose writing best conveyed the Tawafuq in the Quran. He selected his student Ahmet Husrev **عليه الله رحمة**, although Husrev had previously been considered less proficient in Quranic calligraphy than his friends. Ahmet Husrev went on to write the Quran in Tawafuq nine times, helped to ensure that Iman was deeply rooted across Turkey, and founded the Hayrat Foundation, which continued to print the Quran in Tawafuq.

“In the Qur'an of Miraculous Exposition handwritten by the calligrapher Hâfidh Osman and later printed, many of the words look to one another. For example, if a needle is pierced through the word **كَلْبُهُمْ** in the phrase **وَنَوْمُهُمْ كَلْبُهُمْ** in *Surah al-Kahf* and through the underlying pages, with a slight deviation, it will go through the word **قَطْمِيرٍ** in *Surah al-Fâtir*, thus establishing the dog's name ... For example, the phrase **مَنْتَى** at the end of *Surah as-Saba'* looks towards the same phrase at the beginning of *Surah al-Fâtir*. The phrase **مَنْتَى** occurs only three times in the Qur'an, and two of these corresponding cannot be mere coincidence. There are numerous similar examples. One word even looks to the others with a slight deviation on five or six underlying pages ... many phrases looked to others on the reverse of pages, corresponding to one another in a meaningful way. Thus, since the arrangement of the Qur'an is through the guidance of the Prophet [ﷺ] and the writing and script of printed copies of the Qur'an is also through Ilahî ilham, Al-Qur'an Al-Hakîm contains the sign of a sort of miraculousness in its lettering and embroideries. For it is neither the work of chance nor thought of the human mind. Sometimes there are deviations, but that is generally the fault of the printing [...] the words would have corresponded to one another exactly”.<sup>6</sup>

“Furthermore, on every page of the Qur'an's Surahs of long and medium length which were revealed in Madinah, the word "Allah" [ **سُبْحَانَهُ وَتَعَالَى** ] has been repeated most wondrously. In addition to being repeated mostly five, six, seven, eight, nine or eleven times on the same page, the repetitions of the two sides of the same page or on facing pages display beautiful and significant numerical relationships”.<sup>7</sup> Imam Bediuzzaman said, “... although the word ‘Allah’ [ **سُبْحَانَهُ وَتَعَالَى** ] [is repeated in the Qur'an just 2806 times, they are all in tawafuq] congruous alignment (with some exceptions which are very few and have subtle meanings ... some people of heart have seen [the prepared pages] and accepted that it is similar to the script of the Preserved Tablet”.<sup>8</sup> Regarding alignment of the Name of Allah, it is important to mention that it is the word ‘Allah’, perhaps the most important word in the Quran, that is almost always in Tawafuq. It is not as if it is a frequent and less important word such as “and” or “the” that is almost always in alignment. It is the Name of the Author of the Quran that is aligning so frequently. Yet, if a novel is selected at random, will

<sup>6</sup> <http://www.risaleinur.online/english/dictionary/T/TAWAFUQ.php>’.

<sup>7</sup> <http://www.risaleinur.online/english/dictionary/T/TAWAFUQ.php>’.

<sup>8</sup> <http://www.kuranvetevafuk.com/index.php/imam-bediuzzaman-and-husrev-efendi/>’.

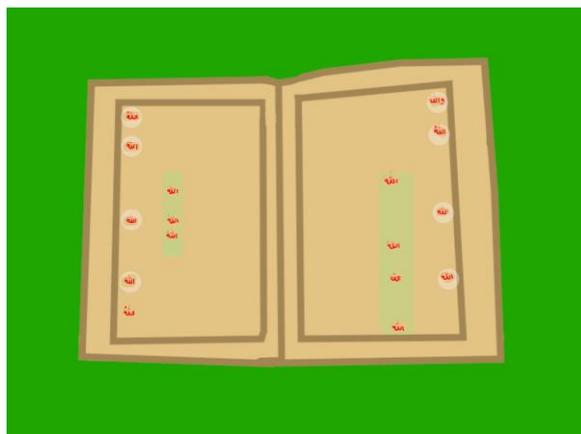
even oft-occurring words such as “and” and “the” align within it?<sup>9</sup> Even less likely is that any especially significant word would align in the novel on even a few pages. Now imagine how miraculous it is that most of the 2806 instances of the most important Name in the Quran align in almost all instances that the Name is mentioned in, and that alignments exist on hundreds of Quranic pages, not merely a few. Also, it is not just that the Holy Name aligns frequently. It is that **it aligns in almost all instances in which it occurs**, and any exceptions themselves are very few, and have meanings.

**Some examples of Tawafuq (there are far more than described in this text)**

**Alignment of the Name of Allah** سُبْحَانَهُ وَتَعَالَى (p .351 ,p .352 , p .353 ,p .354 in a mushaf published by Hayrat) of *Surah Al-Nur*, back-to-back on both sides of at least two pages consecutively.

**Alignment of the Name ‘Allah’ in neat lines: see appendix.**

**Alignment of the Holy Name on opposite pages, for example p.82 and p.83<sup>10</sup>:**



<sup>9</sup> That is not to say that “and” and “the” are not significant in the Quran. Indeed, Shaykh Nuh Ha Meem Keller demonstrates in the introduction to his excellent, important translation of the Quran, (*The Quran Beheld*) that thumma is usually translated as “and” or “then” in previous Quran translations, but traditional scholars of Quran identify various **meanings** for thumma. (Shaykh Nuh Ha Meem Keller, Introduction to *‘The Quran Beheld’*, p. xiv). Another example is the emphatic indefinite. Throughout the Quran, the indefinite is used in an emphatic way. Prior translations render the indefiniteness of nouns the same way it is usually denoted in English: by the unemphatic indefinite article “a” or “an” before them. However, that often conveys a very different sense to the Quranic Arabic. (Shaykh Nuh Ha Meem Keller, Introduction to *‘The Quran Beheld’*, p. xv). Read the introduction to *‘The Quran Beheld’* online via <https://quranbeheldtafsir.com/introduction-english/> inShaAllah.

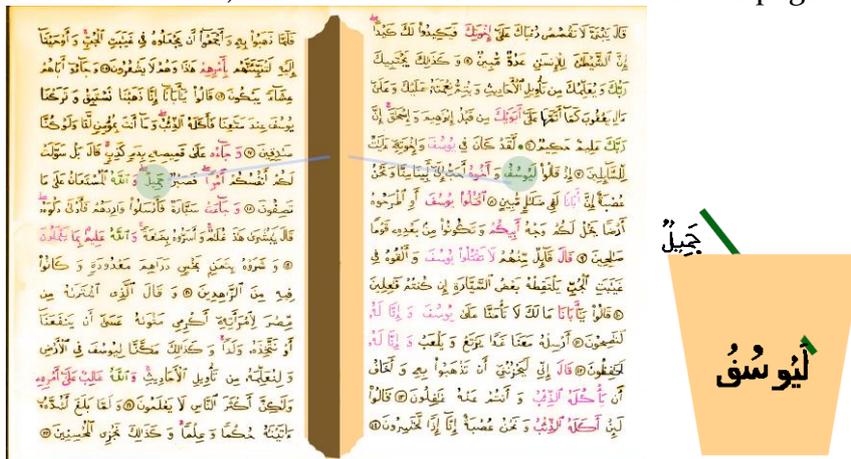
<sup>10</sup> Alignment shown on <http://www.kuranvetevafuk.com/index.php/en/presentation/>. Some other Tawafuq examples, including of words with similar meanings and roots, can also be viewed on that site inShaAllah.

**Alignments on the closing page of Surah al-Hadid, and first page of Surah al-Mujadilah.**<sup>11</sup>

How can the highlighted words be of equal distance from the centre in so many instances on the same page spread, especially when considering that the alignment spans across different surahs, which were revealed at different points? Studying inter-surah Tawafuq between surahs that have been historically proven to have been revealed at different points could offer many valuable insights, as might studying alignments between ayat revealed at different times.



The name of Yusuf عليه السلام and the Arabic word “jamilun”, which can be translated as “beautiful”, exactly overlapping each other through the page<sup>12</sup> on both sides of the same leaf, each four words from the side of the page.

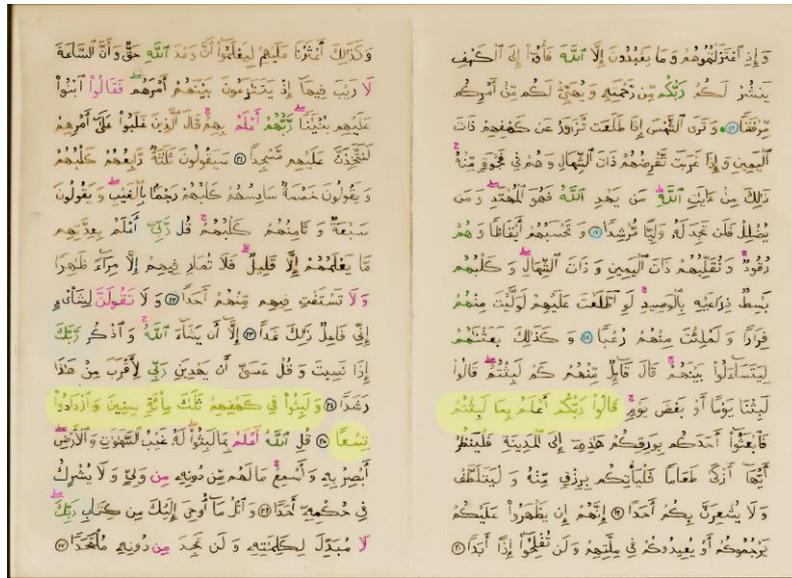


**Surah al-Kahf 18, p. 294**, while some of the People of the Cave wondered how long they had been in the cave, part of ayah 18:19 says, “Your Lord Knows best how

<sup>11</sup> The author read of the alignment on the closing page of Surah al-Hadid and first page of Surah al-Mujadilah on a site that seems to have stopped functioning.

<sup>12</sup> Page 235 and page 236.

long you have stayed”<sup>13</sup>. On the opposite page, p. 295, in alignment, 18:25 says: “And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years)”<sup>14</sup>. (Illustrated below):



### Some Surah al-Fatiha and Surah al-Baqarah alignments

Surah al-Fatiha closes with a request for guidance and Surah al-Baqarah opens with mention of guidance as noted by Raymond Farrin<sup>15</sup>, so the **alignment of ‘guidance’ twice in a vertical line in the opening of Surah al-Baqarah** (see image below) might be an example of how the field of structural research (discussed in further detail below) can connect with a study of visual alignment (Tawafuq) in the Quran.

The opening of six lines in Surah al-Fatiha show Alif, ا, in a vertical alignment (see illustration), but the Basmala placed at the top of the surah causes the top of the line of Alifs in the Tawafuq mushaf to be topped by a ب. There is much debate on whether the Basmala is a part of Surah al-Fatiha, but a mushaf published by Hayrat numbers the Basmala at the beginning of the Quran as the first ayah of Surah al-Fatiha. The author considers the Basmala to be the first ayah of the Quran as explained by some of the Naqshbandi Shaykhs. However, even if the Basmala is a part of Surah al-Fatiha, it has a special place in the surah: the knowledge of the Quran is contained in the Fatiha, and the knowledge in Fatiha is contained within the Basmala, and the knowledge in the Basmala is contained in the letter ‘ba’ ب.<sup>16</sup> Perhaps the distinctiveness of the Basmala from the rest of Surah al-Fatiha or the special place

<sup>13</sup> Darussalam, ‘Study the Noble Qur’an Word-for-Word’.

<sup>14</sup> Surah al-Kahf alignment was mentioned on <http://www.kuranvetevafuk.com/index.php/en/presentation/>. (Ayah 18:25 translation by Darussalam, ‘Study the Noble Qur’an’).

<sup>15</sup> Raymond Farrin, ‘Structure and Qur’anic Interpretation: A Study of Symmetry and Coherence in Islam’s Holy Text’, p.30.

<sup>16</sup> <https://www.nurmuhammad.com/tafsir-of-surah-fatiha-secrets-of-basmala/>.

of the ب is alluded to by the noticeable topping of a line of Alif, ا, by a ب, (see illustration below), and Allah knows best.

The Basmala above Surah al-Fatiha also places “Rahim” above “Rahman” (see image below). Many consider Rahman to be before Rahim in interpretations of the Basmala. In the Basmala **itself** Rahman is **before** Rahim, so the contrast of Rahim **above** Rahman in the same Basmala which places ب above **Alif** ا is very noticeable. Some Naqshbandi Shaykhs might be asked what the meaning of the contrast truly is inShaAllah, but the author considered the alignment and contrast important to mention.

**Alignment of ‘guidance’ at beginning of Surah al-Baqarah and a line of Alif in Surah al-Fatiha; alignment of a ب above the line of Alif, ا, and a Rahim above Rahman:**

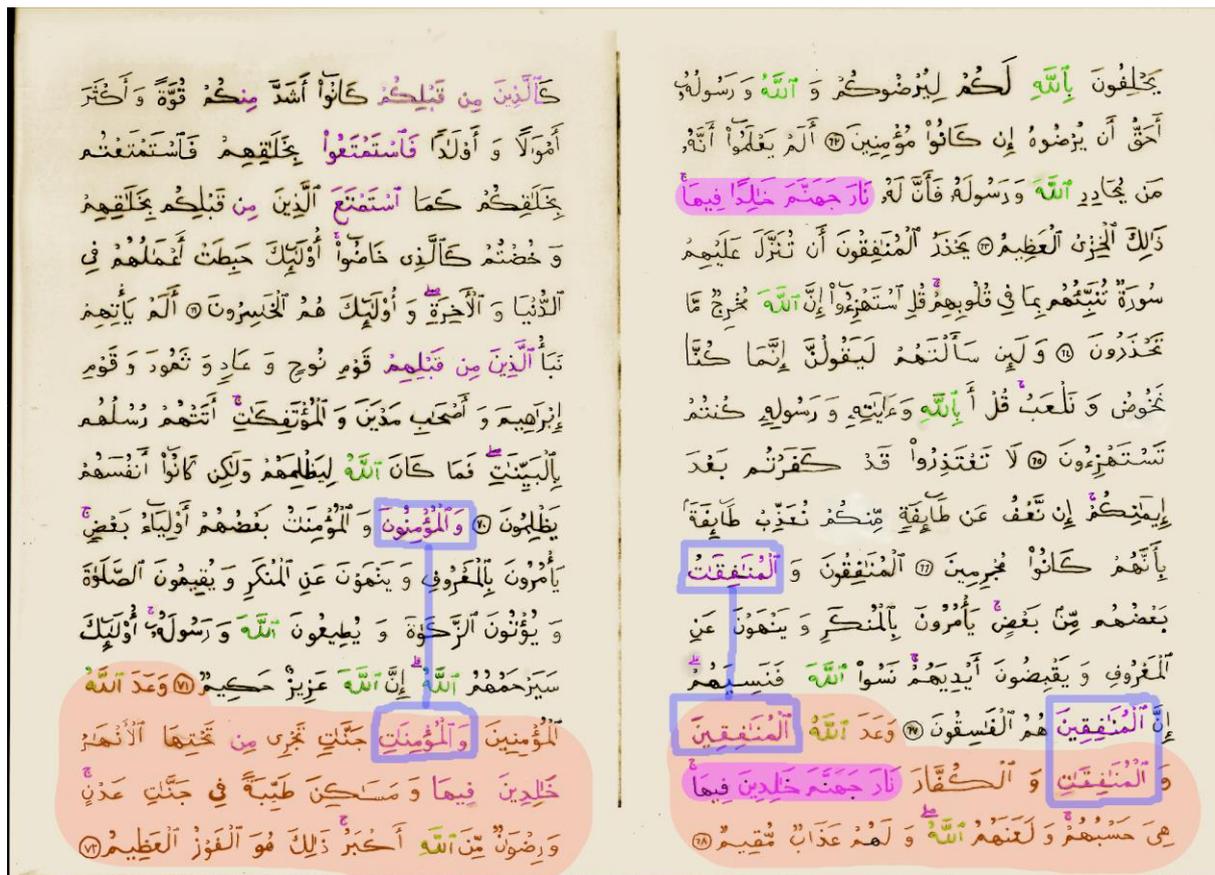


An alignment of “them”, “their hearing”, and “they”, referring to disbelievers, on page 2 of the Tawafuq mushaf; “them” aligns on 6/15 lines on the left of the page, ayah 2: 6-15. Interestingly, the numbers mentioned in this note (p.2, 6/15) are exactly the same as the ayah reference mentioned in this note (2: 6-15), maShaAllah.

On p. 197 and p. 196: mention of hypocritical men and women is in alignment on p. 196 and the closing ayah on p.196 mentions their punishment. P. 197 mentions believing men and women in alignment, and the closing ayah on page 197 mentions their reward. Part of ayah 9:68 in Surah at-Tawba, on page 196, says: ‘Allah has promised the hypocrites - men and women - and the disbelievers, the fire of

Hell...".<sup>17</sup>

Then in ayah 9:72 on page 197 it is mentioned: "Allah has promised the believers - men and women, - Gardens ..." (see illustration below).<sup>18</sup> The mention of hypocrites in ayah 9:68 is in alignment with mention of believers in ayah 9:72, on the opposite page, highlighted below. As al-Zamakhshari has observed, it is the Way of Allah in the Quran to provide a hopeful message along with a warning.<sup>19</sup> Could studying Tawafuq support that concept in some places? It is even more interesting to consider that it is said that ayah of mercy are mentioned immediately after verses of punishment in the Quran.<sup>20</sup>



The mention of hypocrites in ayah 9:68 is in alignment with mention of believers in ayah 9:72, on the opposite page, highlighted above.

On page 5, the mention of the name of Adam a.s aligns three times in a vertical line, and in the same vertical line are two alignments of the word "names" (illustrated below).

The earth is mentioned in ayah 2: 30 on the same page (illustrated below) above the angels, in another vertical alignment. The alignment (of 'the earth' above

<sup>17</sup> Translation from Darussalam, 'Study the Noble Qur'an'. The diacritical marks on the translation are not typed in this text.

<sup>18</sup> Translation from Darussalam, 'Study the Noble Qur'an'.

<sup>19</sup> Farrin, p.31.

<sup>20</sup> Shaykh Muhammad Hisham Kabbani, 'Qur'anic Openings to the Greatest Divine Name', p.28.

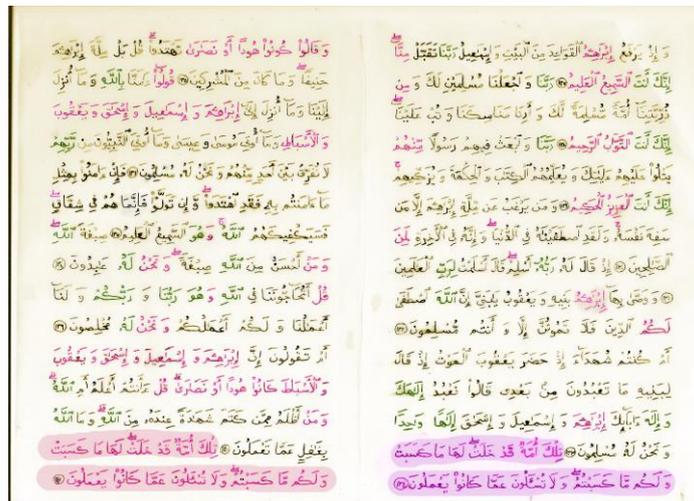


either spared a man. And the people of Noah *but before* (min qablu): Verily were they even worse in wronging, and in transgression" (53:50-52), though 'Ad and Thamud were separated from Noah by whole eras".<sup>22</sup>

The author of this text observed an alignment of mention of what might be considered two slightly different communities (with the community mentioned in 2:141 including descendents of the sons of Yaqub): see illustration highlighted below. Is it possible that the alignment highlighted can allude to the concept of the timelessness of Allah subhanaHuWaTaAla in a similar way to that described by Shaykh Nuh Ha Meem Keller?

“ That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do” (2:134);<sup>23</sup>

“That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do” (2:141);<sup>24</sup> in alignment on either side of the same page:



### Some implications of Tawafuq

Tawafuq offers strong support in understanding the Quranic origin as Divine. A human mind cannot create such alignments even if it does so consciously in a language far simpler than Arabic, such as English. Yet, the Final Messenger Sayyidina Muhammad ﷺ was “someone who, through forty years of life, had shown no special inclination to literature (he was a merchant). Suddenly he began coming forth, in the context of an extraordinarily rich literary tradition, with what has always been regarded as completely beyond compare, inimitable”.<sup>25</sup>

The Quran was revealed to the Prophet ﷺ in segments, and sometimes ayat within surahs are from different periods. A school of western scholars stated that the

<sup>22</sup> Shaykh Nuh Ha Meem Keller, ‘The Quran Beheld’, Introduction, pp. xxi-xxii.

<sup>23</sup> Translation from Darussalam, ‘Study the Noble Qur’an’. The diacritical marks on the translation are not typed in this text.

<sup>24</sup> Translation from Darussalam, ‘Study the Noble Qur’an’.

<sup>25</sup> Farrin, p.115.

Quran's collection occurred long after the Prophet ﷺ passed away and others even doubt who to attribute it to (those views are now disproven *even* by scholars working within the Western critical method). Such claims against the Quran often extend from the perception of inadequacy in the Quranic text and structural criticism.<sup>26</sup> Such criticism of Quranic structure now also has been shown to be without basis by scholars such as Islahi, Farrin, and others.

Radiocarbon dating of a parchment Quran found in San'a' in Yemen indicates an early date for the compilation of the Quran,<sup>27</sup> as does an early mushaf found in Birmingham.

The consistency in Quranic structure, proven by various scholars, indicates further that the Quran does not have multiple authors. The important text that Raymond Farrin wrote on 'Structure and Qur'anic Interpretation' describes further evidence that the entire Quran traces directly to the Prophet ﷺ.<sup>28</sup> Furthermore, Tawafuq alignments also prove that the Quran is by one author.

Indeed, even western scholars now mostly agree with the traditional Islamic narrative of how the Quran was revealed.

### How was the Quran arranged?

The Quran was revealed to the Final Messenger, Prophet Muhammad ﷺ across 23 years, from 610 to 11/632.

The traditional view is that the Prophet ﷺ recited the emerging Quran to Gabriel alayhiAsalam on a yearly basis for verification and did so twice in year that he ﷺ left this world.<sup>29</sup> Another view is that the Prophet ﷺ arranged all verses within chapters, but that after he ﷺ left the world, a committee of companions decided on the sequence of chapters. However, Farrin and others say the Prophet ﷺ (with revelation) arranged the whole Quran.<sup>30</sup>

It should be emphasised that the primary method by which the Quran was preserved is actually oral, although the physical written record also supports the traditional Islamic narrative of how the Quran was revealed.

With verses revealed at points spanning different periods in history, and historically *proven* to do so, how can it be that visible alignments connect ayat from different periods together in so many meaningful ways, including *through* and across pages? Tawafuq can be studied together with some other fields in Quranic studies that have disproved the "revisionist" type claims that the Quran is "disjointed".

### Tawafuq can challenge some historians

In the modern period, some intellectuals and Orientalists in the West reacted negatively to the Quran. Voltaire considered the Quran "a rhapsody without liaison..."<sup>31</sup>, a view that is now disproven. Thomas Carlyle in 1840 called the Quran a

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<sup>26</sup> Farrin, p.111.

<sup>27</sup> Farrin, p.111.

<sup>28</sup> Farrin, p.112.

<sup>29</sup> Farrin, p.110.

<sup>30</sup> Farrin, p.110.

<sup>31</sup> Farrin, p.11.

“wearisome confused jumble” and worse.<sup>32</sup> Those criticisms against the Quran are also now disproven. Western scholars often considered the Quran ‘disjointed’, an idea effectively refuted by Raymond Farrin.<sup>33</sup>

The reaction of Orientalists to the Quran forms a sharp contrast to many of those who heard the Arabic Quran centuries ago. Spontaneous conversion to Islam upon hearing the Arabic Quran is something that Kermani discussed.<sup>34</sup> Even non-Muslim Arabs were often stunned by the beauty of the Quran, and that should be considered in a context where some of the Arabs of that period were a people who highly admired poetry, rather than unacquainted with beautiful language.

In the 20th century, scholars such as ‘Abd al-Hamid al-Farahi, Amin Islahi, and Sayyid Qutb studied individual surahs holistically.<sup>35</sup> Especially since the 1980s, more scholars have demonstrated that surahs do demonstrate strong levels of unity *within* the surah. Raymond Farrin affirms that the entire Quran displays a “magnificent design”<sup>36</sup>. Studying Tawafuq visible alignments<sup>36</sup> may enhance views of the Quran as magnificently designed and strongly coherent.

### **Tawafuq can be studied together with circle structure analysis and analysis of the Quranic structure**

Study of the structure of the Quran has existed since centuries. One of the earliest writers on the subject is the Basran al-Jahiz (d.255/868 or 869), who wrote a text called ‘The Composition of the Qur’an’. In the 4th century AH/ 10th century CE, Abu Bakr al-Nisaburi would ask questions on the wisdom in placements of chapters next to each other, and would wonder why certain verses were next to each other.<sup>37</sup> During the classical era, those arguing for the interconnection of the Quran (and the coherence of the Quran) often cited the relationship of each verse to the preceding verse; the connection between the last ayah of a surah and the opening ayah of the next surah, and the connection between the first ayah of a surah and of the last ayah of the surah before it.<sup>38</sup>

Tawafuq could be relevant to such discussions on inter-surah connections. For example, that Surah al-Fatiha closes with a request for guidance and the next surah, Surah al-Baqarah, includes mention of guidance at its beginning, is something commented on by Raymond Farrin.<sup>39</sup> However, the word ‘guidance’ is also visually aligned in the opening of Surah al-Baqarah. In a text that the author of this article published, some other connections are also described inShaAllah.<sup>40</sup>

Imam Bediuzzaman comments that “the phrase *مُنْتَهَى* at the end of *Surah as-Saba*’ looks

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<sup>32</sup> Farrin, p.11.

<sup>33</sup> Farrin, p.13.

<sup>34</sup> Farrin, p.12.

<sup>35</sup> Farrin, p.13.

<sup>36</sup> Farrin, p.14.

<sup>37</sup> Farrin, p.9.

<sup>38</sup> Farrin, pp.9-10.

<sup>39</sup> Farrin, p.30.

<sup>40</sup> ‘Tawafuq (Miraculous Visual Alignments) in the Quran’, a print of which may be purchased via Amazon inShaAllah. ‘<https://www.amazon.co.uk/Tawafuq-Miraculous-Visual-Alignments-Quran/dp/BoBLR5C5Q4>’.

towards the same phrase at the beginning of *Surah al-Fâtir*. The phrase مَنَّٰى occurs only three times in the Qur'an, and two of these corresponding cannot be mere coincidence."<sup>41</sup> Islahi wrote that Surah Fatir and Surah as-Saba' form a pair for other reasons.<sup>42</sup> Perhaps studying Tawafuq alignments could enhance studies on surah pairings.

Raymond Farrin has also written an important text on 'Structure and Qur'anic Interpretation'. He discusses what some have called 'circle structures' in Quranic surahs that form a miraculous aspect of the Quran. 'Concentrism' is the form of symmetry that Farrin considers most prevalent in the Qur'an: concentric structures are of the form :

- 1 [a theme or idea]
- 2 [another theme or idea]
- 3 [a unique central element]
- 2' [the same theme or idea in '2' echoed or recurring somehow]
- 1' [the theme or idea in '1' echoed or recurring somehow].

However, there are also other types of symmetry within surahs, and the symmetry within surahs renders them "cohesive and tightly structured".<sup>43</sup> Sometimes, there are circle structures within circle structures in a surah. Circle structures often draw attention to the middle of the composition, where a strong central point or "essential message"<sup>44</sup> might be stated. That each of the 114 surahs is a whole is implied in the Quran, "If you are in doubt about what We have revealed to Our servant, then come forth with a comparable sura" (Quran, 2:23).<sup>45</sup> Circle structures within surahs and Tawafuq within surahs demonstrate the tight *interconnection* of surahs. Yet surahs can also connect with *each other*, further enhancing the understanding of the Quran as intricately designed on an inter-surah level as well as on a within-surah level.<sup>46</sup> It has also been argued by Islahi that most surahs "form pairs with adjacent [surahs]"<sup>47</sup>. Islahi also argues that "pairs then

<sup>41</sup> <http://www.risaleinur.online/english/dictionary/T/TAWAFUQ.php>'.

<sup>42</sup> 'Tadabur-e-Quran', Amin Ahsan Islahi: 'Surah Fatir'.

<sup>43</sup> Farrin, p.15.

<sup>44</sup> Farrin, p.16.

<sup>45</sup> Farrin, p.29.

<sup>46</sup> Farrin points out that correspondences are numerous but "they follow a single concentric plan. Parallels and symmetries throughout underscore a greater unity. Every formal element refers to the One God". (Farrin, 'Structure and Qur'anic Interpretation', p.110). Perhaps somewhat related, the idea of the meaning being in the middle might be reminiscent of the concept of "circling around what is superior". An excellent insight into the nature of some of the circling in nature as a type of Tawaf, and on the concept of Tawaf around what is superior, can be read on a Naqshbandi site, <https://www.nurmuhammad.com/reality-of-hajj/> inShaAllah. Another interesting tangent: the circle structures in the Quran have often been analysed by recourse to the concept of the meaning being in the *middle*. In Surah al-Baqarah, ayah 2:143 mentions "a middle nation". 2:143 is structurally the exact *middle* of Surah al-Baqarah, and furthermore, also mentions the *Qiblah*. A connection might be discerned between that and the previous comment on circle structures in nature as being viewable as a type of Tawaf – Tawaf being the *circling* around the Kaaba that Muslims perform at the Pilgrimage.

<sup>47</sup> Farrin, p.15.

combine to form chapter groups, and that the Qur'an as a whole is made up of numerous chapter groups".<sup>48</sup> The idea of pairing is frequent in the Quran.<sup>49</sup> Indeed, Surah Yasin mentions pairs in Quran, 36: 36, and the ayah reference is itself a pair of 36 and 36, even more so when it is considered that 3 paired forms 6.

Farrin further points out the existence of surah groups that are arranged in a concentric structure, where nine opening groups correspond to nine closing groups, with a central group dealing with the Hereafter embedded in between.<sup>50</sup> On a level spanning the entire Quran, the first surah and last surah "feature two salient, particular nouns ... the final verse of 54 features a third ...": maalik, maliik, and malik are mentioned at 1:3, 54:55, and 114:2.<sup>51</sup> It should be noted that the conjunction of surah 54 and surah 55 are the exact center of the Quran.<sup>52</sup> Also fascinatingly, surah 54 has 55 ayat, and the next surah is surah 55. Indeed, in circle composition, the ending often accords with the beginning, and the middle tends to be in concordance with both, rendering the text very interconnected.<sup>53</sup> Better understanding of the structure of the Quran may aid in interpretation of the Quran.<sup>54</sup> Some Tawafuq alignments span across surahs, some of which are described below, so Tawafuq may contribute much to discussions on surah groupings. Tawafuq alignments may also contribute to understanding circle structures within surahs. The strong connection across surahs may be further appreciated by studying Tawafuq. Of course, if strong connections are established between surahs via a visual phenomenon such as Tawafuq, it becomes much more difficult to try to refute that the structure of the Quran is both perfectly preserved, and Divine.

### Some further examples of how Tawafuq might be studied together with prior tafsir:

Surah al-Fatiha is called 'Umm al-Kitab' and epitomizes the Quran regarding structure and theme.<sup>55</sup> One of the major themes in debates about the Quran is whether the Basmala is a verse, and whether it is a verse in Surah al-Fatiha but not elsewhere. The Ba in Basmala above the line of Alifs in Surah al-Fatiha (discussed earlier in the text) might be making some type of comment on the relation of the Basmala to Surah al-Fatiha. The incongruity of the Ba above the 6 lines of Alif might be considered together with the incongruity of "Rahim" in the Basmala aligning above "Rahman" in Fatiha in a Tawafuq mushaf (discussed earlier).<sup>56</sup> The author considers

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<sup>48</sup> Farrin, p.15.

<sup>49</sup> Farrin, p.46.

<sup>50</sup> Farrin, p.15.

<sup>51</sup> Farrin, p.108.

<sup>52</sup> Farrin, p.109.

<sup>53</sup> Farrin, p.109.

<sup>54</sup> Farrin, p.16.

<sup>55</sup> Farrin, p.18.

<sup>56</sup> The concept of Rahman and Rahim has received many comments in tafsir literature, but Rahman is sometimes considered more vast than Rahim in implication of who it refers to, and also Rahman is mentioned *before* Rahim in the Basmala, meaning that the placement of Rahim *above* Rahman might well be considered in the same light as the placement of the Ba above Alif, since Ba comes *after* Alif in the alphabet as well as in many of its spiritual significances. For an interesting

the Basmala to be the first ayah of the Quran as explained by some of the Naqshbandi Shaykhs. Some comments on the incongruity mentioned in this paragraph are detailed elsewhere in the text, especially with reference to Naqshbandi teachings, perhaps indicating that insights of Awliya (rather than simply scholars) are often extremely important when analysing the Quran. Also, might there be visible Tawafuq connections between ayat at important places in the Quran? Furthermore, as al-Zamakhshari has observed, it is the way of Allah in the Quran to provide a hopeful message along with a warning.<sup>57</sup> Perhaps the pattern of hopeful message along with a warning can also be detected in some of the Tawafuq. It is apparent that studying Tawafuq might inform earlier debates on the Quran.

### Refuting potential criticism of Tawafuq

In 604 pages of the Quran the name 'Allah' is repeated in 2806 instances. Almost all instances of the mention of Allah in the Quran are in alignment. So, wherever the Name of Allah is written in most of the Tawafuq mushafs, it is highlighted. It isn't merely that the Name is highlighted wherever it aligns: all instances of the Name of Allah in the Tawafuq Mushaf are highlighted, and almost all of them align. How can the tight alignment of almost 2806 instances of a word be an accident? "In his copy, all 2806 words of 'Allah' in the Glorious Quran, are miraculously matched to each other in columns of a page or faced each other in mirror symmetry in opposite pages or situated back to back on different faces of a page or overlapped along a stack of pages. So, they show the 'tawafuq' in three-dimensional spatial coherence".<sup>58</sup>

As mentioned before, it is arguably the most important word in the Quran (the Name of Allah) that is forming so many striking alignments, rather than a less meaningful word. Yet would the average novel display remarkable alignments of any words at all? Some might suggest that the *repetitions* of words in the Arabic Quran are the reason for alignments. There are at least two responses to such an idea: the average English novel is said to have many hundreds less instances of unique words than the Quran, yet probably never displays any alignments.<sup>59</sup> Look at an English novel or Urdu novel, and see if any alignments occur.

Also, if the repetitions in the Quran were the reason for alignments, *then why do the mushafs that do not use Ayat Barqanar* (the Quranic page ratio discussed above) **not display alignments?** Look at an average Quran mushaf that is not printed according to Ayat Barqanar, and try to find even a few alignments on the same page. The sudden hundreds upon hundreds of remarkable, meaningful alignments **when** the Quran is written according to its own page ratio (Ayat Barqanar) clearly indicate the Divine nature of Quranic Tawafuq, making it impossible to be explainable as a coincidence or manufactured phenomenon. Furthermore, many of the through-the-

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explanation of part of the relationship between Alif and Ba, read: '[www.nurmuhammad.com/alif-the-arabic-letter/](http://www.nurmuhammad.com/alif-the-arabic-letter/)' inShaAllah.

<sup>57</sup> Farrin, p.31.

<sup>58</sup> '<https://hayratvakfi.org/en/the-quran-in-tawafuq/>'.

<sup>59</sup> It is said that the Quran has 14,716 *unique* words, and the average English novel roughly 5-10,000.

page alignments that are described in this text are based on original, Divine-aided insights that none aside from the author of this text seem to have thus written about. *How could such alignments not be mentioned by earlier calligraphers if those calligraphers sought to engineer them?*

That the Quran was written on bits of parchment and bone in the early Islamic years, and that the surah organisation was revealed to Prophet Muhammad ﷺ after the revelation of surahs. Surahs are historically proven to be revealed at different times. The surahs were consequently arranged into the organisation that they are in within the mushafs read today (Angel Gabriel alayhiAsalam revealed the surah organisation sequence to Prophet Muhammad ﷺ, as discussed earlier). Thus, that Tawafuq alignments are visible is even more miraculous, as if confirming the Divine nature of the organisation of surahs, as well as indicating that a human mind *truly* could not have manufactured it. Different mushafs with Tawafuq also prove that Tawafuq isn't something manufactured by one calligrapher, although Ahmet Husrev was especially proficient in displaying the Tawafuq in the Quran (despite not being what was considered a skilled calligrapher prior to that). Calligraphers who have written mushafs displaying Tawafuq aside from Ahmet Husrev include Hamit Aytac and Refet Kavukcu. Some images of the mushaf scribed by Refet Kavukcu can be viewed in the appendix 'Some Tawafuq Mushaf Excerpts' inShaAllah. Indeed, Imam Bediuzzaman discovered some alignments in a mushaf written by Hafiz Osman, as mentioned above. Those proficient in statistics might well attempt to calculate the statistical chances of Tawafuq occurring to further elucidate its miraculousness. Tawafuq in creation points to the fact that the Creator is One. The Tawafuq in the Quran points to the fact that the author of the Quran is Allah subhanaHuWatala.

### **Some ideas on how to raise awareness of Tawafuq:**

'Rasm Uthmani' is the standard Quranic scripting style that is accepted in Muslim countries. In Turkey, a different style ('Aliyyu'l-qari') is common. Aliyyu'l-qari has minor differences partly to make vocalisation easier for non-Arabs, but Aliyyu'l-qari script style is not allowed in most Arab countries. The primary mushaf that Hayrat tends to promote is written in the Aliyyu'l-qari style, but Hayrat also publishes a 'Rasm al-Uthmani' mushaf, which can be purchased via the Hayrat website under the 'Rasm al-Uthmani' heading inShaAllah. That mushaf is approved by Al-Azhar and suitable for distribution in Arab countries. We also found a script showing Tawafuq that has been reviewed by al-Azhar, approved for publication, and printed in Egypt and other countries. It was written by a scribe named Refet Kavukcu (rahmatullaAlayh). The Tawafuq mushaf by Refet Kavukcu doesn't highlight many of the aligning words other than the Name of Allah, partly due to concerns about whether certain organisations would approve of it. The Quran mushaf by Refet Kavukcu would be purchasable via 'Sozleregypt.com' inShaAllah. Awareness of Tawafuq may also be raised via purchasing Hayrat mushafs and distributing them, as well as visiting the social media links of the Tawafuq Project and raising awareness about them inShaAllah. Some original research is published in 'Tawafuq (Miraculous Visual Alignments) in the Quran', a print of which may be purchased via Amazon

inShaAllah.<sup>60</sup>

Researching the Tawafuq mushaf is indicating that there are meaningful alignments that others don't seem to have written about yet, so further Quranic Tawafuq research and writing about Tawafuq discoveries is to be continued, inShaAllah.

**Appendix: 'Some Tawafuq Mushaf Excerpts'.**

Some excerpts from the Tawafuq mushaf scribed by Refet Kavukcu and available to purchase via SozlerEgypt inShaAllah: '<https://sozleregypt.com/en>'. The mushaf excerpts below in this appendix are published in a brochure by Sozler Egypt, 'www.sozleregypt.com'.



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<sup>60</sup><https://www.amazon.co.uk/Tawafuq-Miraculous-Visual-Alignments-Quran/dp/BoBLR5C5Q4>'.