



Al-Muddaththir of the Quran Linked to the Covid-19 and Spanish Flu Pandemics: Circumstantial Evidence

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Abstract: Recently there have been speculations concerning a possible link between the covid-19 pandemic and al-Muddaththir, the 74th chapter of the Quran. An examination of this chapter presented in this article shows further evidences in support of these speculations. It is shown that indications of not only the current Covid-19 pandemic, but also the horrific 1918 Spanish flu can be detected in chapter 74. The main emphasis of this article will be to demonstrate the timings of the pandemic events as they appear to have been encoded in four of the chapter verses. The concept of Translational-Coding and in particular, its use in decoding one of the time-informing verses will be explained. A remarkable scheme of al-Muddaththir to announce the exact occurring years of the two major pandemics, will also be exposed. Coincidences of the Super Moon occurrences with major events of both, Covid-19 and Spanish flu pandemics, will be shown as the possible reason for “by the moon” swearing in verse 74:32. In connection with these observed coincidences, possible effect of the moon’s differential gravity on suppression of the human immune system during a Super Moon occurrence will be addressed. Some other verses in al-Muddaththir with possible relevance to the pandemic perspective of this chapter will also be discussed.

Keywords: Quran, al-Muddaththir, Covid-19, Spanish flu, pandemics, super moon, translational-coding

1. Introduction

No matter how the dreadful Covid-19 pandemic got this name, it is the 19 tagging in its name that has triggered speculations about its possible connection with Al-Muddaththir, the enigmatic 74th chapter of the Quran. A foretold divine retribution, specified by a seemingly inexplicit number 19 in verse 74:30, appears to be the source of all these speculations (Appendix A).

Possible parallels between chapter 74 content and Covid-19 pandemic have recently been suggested. Khenenou *et al.*, (2020) offer an interpretation of the chapter verses concerning prediction and expression of the symptoms and medical hygienic aspects of the disease and suggest that Quran may also be offering a way to find the medicine required to stop spread of the disease. In another article which is primarily based on a lexical and historical analysis of the words and events (Agwan, 2020), an interpretation of Al-Muddaththir is given which is also suggestive of its relation to the Covid-19 pandemic. In particular, concerning verse 8 under the subtitle “Corona”, Agwan (2020) suggests that this verse could be referring to the pandemics which happen more or less one century apart. In a review of the history that follows, Agwan (2020) gives examples of past pandemics and plagues, although the Spanish flu of 1918 (Appendix B) is conspicuously missed in this review. Finally, Agwan gives his interpretive translation of verse 8 as: “And, when the Corona becomes viral”. However, Khenenou *et al.* (2020), interpret verses 8 and 9 as announcing of the pandemic news by the mass media. In all, both these references suggest existence of a link between Al-Muddaththir content and Covid-19 pandemic.

It should be reminded that pandemic is not the first and the only subject which has been offered as a contemporary interpretation of Al-Muddaththir. In fact, Khalifa has been the first to suggest a different from the traditional interpretation

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of Chapter 74 (Khalifa, 1981; 1982). According to Khalifa, this chapter in its 30th verse is pointing to a built-in mathematical structure in the Quran which is based on number 19. There have been others too, who have shown 19-related numerical and computational manifestations in the Quran (Khodadoost, 2015).

In view of such contemporary interpretations of the Quran it seems that some Quranic contents, in addition to their traditional interpretations, can also be suspected of conveying futuristic messages. However, these messages need to be decoded since in most cases they are not bold and clear. Obviously, due to the lack of knowledge on the part of previous generations, futuristic messages could not have been stated in the Quran in a crystal-clear manner as some skeptics may demand. Previous generations not only would have failed to understand such clear news of the future but most probably, would have labeled them as meaningless, resulting in weakening of their belief in the Quran. On the other hand, historic and scientific developments can always be suggestive of potentially new perspectives for interpreting the Quranic contents. These contemporary interpretations can be offered without necessarily contradicting traditional interpretations (Appendix C). In fact, contemporary interpretations in many cases can be considered as complementary to the traditional ones.

This article offers further confirmations in support of a pandemic perspective of Al-Muddaththir, linking it not only to the current Covid-19 pandemic, but also to the 1918 Spanish flu. However, the main emphasis in this article will be to show the timing clues as they seem to have been encoded in relevant verses of Al-Muddaththir. These clues will be presented here under the title of “Observation” and in particular, they concern verses 8, 19, 20, and 32 of the chapter.

This article also introduces for the first time, the concept of Translational-Coding which can be used as a possible method to decode certain encrypted messages. In particular, it will be shown how through application of this method and based on translation to English of verse 8, the era of Covid-19 pandemic might have been encrypted in verse 8. Following this, a remarkable utilization of the verse numbers by Al-Muddaththir to portray exact starting years of two major pandemics will be exposed. Next, significance of the verse 74:32 and particularly its probable connection with the observed “Super Moon” coincidences will be shown. Fluctuations of the moon’s gravity during a Super Moon occurrence and its possible effect on suppressing immune system of humans regarding the observed critical pandemic events will also be evaluated. Contents of some other verses of Al-Muddaththir, which seem to be relevant to the pandemic perspective of this chapter, will be discussed in the latter parts of the article.

The concept of Translational-Coding, which will now be used for presenting a contemporary interpretation of verse 74:8, is new and might even appear to be unusually speculative. Nonetheless, employing this method to decode a possible hidden pandemic message of verse 74:8 is necessary, in particular because this verse appears to be the first in a succession of related verses in Al-Muddaththir which mark the timings of the pandemic events.

2. Observation (I)

2.1. Translational-Coding

Translation of a text involves converting words of its original language to the words of a second language while leaving the meaning intact. However, words may have more than one meaning in the translated tongue. It is therefore possible to write something in a language “A”, which once translated to another language “B”, in addition to preserving its original meaning, show extra meanings in language B. This linguistic property can be used to encode messages through what can be termed as “Translational-Coding”. An example of this type of message encryption, which also conforms with a pandemic perspective of Al-Muddaththir, can be observed in verse 8. Translational-Coding in this case can show how a translation to English of the verse may be revealing additional information about the occurrence era of the Covid-19 pandemic.

2.2. Announcement of the Covid-19 Era

Verse 74:7 suggests being patient for God (waiting for God’s command), implying that a certain event is about to happen, an event which is briefly described in the following verse:

فَإِذَا نُفِرَ فِي النَّاقُورِ ۝

74:8 “When the Trumpet sounds” (Appendix A).

There are 11 verses in the Quran wherein sounding of the trumpet has been mentioned. In ten of these verses (6:73, 18:99, 20:102, 23:101, 27:87, 36:51, 39:68, 50:20, 69:13, 78:18) the reference is clearly made to sounding of the trumpet in the Day of Judgment, although it is not clear exactly what this trumpet and what its sounding are. Nonetheless, in all these ten verses the Arabic word الصور “asoor” has been used for trumpet. It is only in verse 8 of Al-Muddaththir, that the word الناقور “annaqoor” has been used for trumpet. Here, choice of a different word for trumpet may well be indicative of a different trumpet referring also to a different event (not the Resurrection day), a possibility that has been suggested by others too (Agwan, 2020; Khenenou *et al.*, 2020).

Focusing now on the word “trumpet” in the above translation of verse 8, it can be noted that in English, and *as a noun*, “trumpet” and “trump” are synonyms and therefore may be exchanged (Oxford, Merriam-Webster). Both these words have also been used in English translations of the Bible (see for instance, King James Bible). English translation of the verse 8 can therefore be rewritten as:

74:8 “when the trump sounds”

However, in the era when the Covid-19 pandemic starts, the word trump has another meaning too, it is the surname of a “then-incumbent” US president. On the other hand, personification of the word “trump” as being a human, and not a musical instrument, almost automatically changes the meaning of “sounds” in the above translation to, “talks” or “speaks” (interestingly, Trump has also been noted for his talkativeness). Moreover, in this context “speaks” may also be interpreted as, “rules”. So, a final version of this interpretive translation of verse 74:8 can be:

74:8 “(In the era) when Trump rules”

From a pandemic perspective of Al-Muddaththir, the encoded message of verse 8 can be that the Covid-19 pandemic starts in Trump’s era. But, why Quran among all languages should choose English to convey this translational message and why Trump is used to personify in this setting? Possible answers may be suggested as in the followings:

Firstly, in the pandemic era, English will be the most common language used for global communication, therefore, demonstration of this observation in this language will have the broadest audience. Secondly, in the start of the pandemic era, Trump will be the most noted world leader, in command of a superpower which incidentally is also the hardest hit nation in terms of the number of Covid-19 cases and fatalities (at least, up until completion of this article).

In short, Al-Muddaththir through a Translational-Coding in its 8th verse reveals that the Covid-19 pandemic starts during Trump’s presidency.

3. Observation (II)

3.1. Fatality Related Verses 19 and 20

If in fact, Al-Muddaththir is linked to the pandemics, then it can be expected to find in it verse or verses referring to the most depressing outcome of a pandemic, which is death or mortality. Quite interestingly, throughout the entire chapter 74, two (and only two) verses can be found that clearly speak of death, verses 19 and 20. English translations of these verses start with “Death”, and “Again death” (Appendix A).

Verse 74:20 is just an identical repeat of the verse 74:19, only by adding the Arabic word *ثُمَّ* “thumma” in its beginning. Many translators have translated “thumma” to mean “again” or, “for a second time” (Al-Muddaththir. Noble Quran). The death curse in these two verses is expressed as a retribution in response to the wrongdoings of a typified human character whose types of misconduct are described in several other verses in chapter 74. However, exact repeat of the verse 19 in verse 20 can be suspected to have more meaning to it than just emphasizing verse 19. In fact, if verse 19 be taken as referring to a “deadly event” then the word “again” in the beginning of verse 20 can be interpreted as referring to the repeat of a similar “deadly event”.

Actually, from a pandemic perspective, Spanish flu of 1918 and Covid-19 of 2019, both having viral origins with similar symptoms, would qualify as the two similar deadly events fitting the subject of verses 19 and 20. Incidentally, in agreement with 74:30, both these pandemics can also be labeled by a Number 19: A clear 19 in Covid-19, and two 19s in 1919, the central year of the Spanish flu which was a three-year global episode from 1918 to 1920 (Appendix B). It is also interesting to note that in agreement with the proposition quoted in the introduction (Agwan, 2020), these two pandemics take place almost exactly one century apart.

3.2. Declaration of the Exact Years of the Pandemics

Looking at the verse numbers (19) and (20), it is very interesting to note that any combination of these two numbers corresponds to a year of either the first or the second pandemic: 1919 and 1920 of the Spanish flu, 2019 and 2020 of the Covid-19 pandemic. However, a more striking display of the exact starting years of the two major pandemics by Al-Muddaththir can now be observed:

Numbering of verses in the Quran is done by putting the verse number at the end, and not at the beginning of each verse. Fig. 1 shows the top of page 576 of a sample Quran (Quran), where a careful look can reveal a remarkable observation. Four consecutive verses 18, 19, 20, and 21 of Al-Muddaththir can be observed in a row on top of this page.

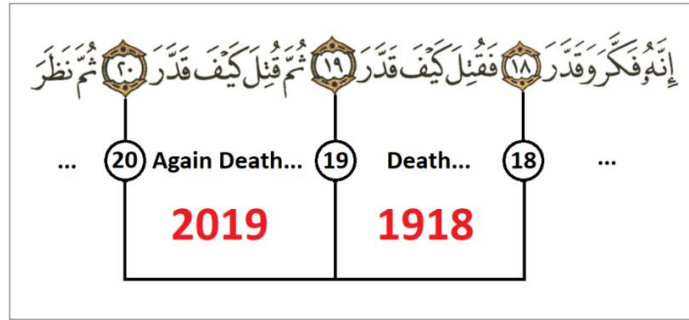


Fig. 1 - Al-Muddaththir declares the exact starting years of the two major pandemics of the human history

A magnificent coordination of the verse numbers with the verse contents can clearly be observed here: Verse 19 which its translation starts with “Death” is surrounded by number 19 on its left and number 18 on its right which combine to read “1918”, the starting year of the Spanish flu, one of the deadliest pandemics in human history (Appendix B). Likewise, verse 20 which its translation starts with “Again Death” is surrounded by 20 and 19 on both sides which reads “2019”, the starting year of a second similarly deadly global pandemic. What is most striking being that the exact verse initially suspected for announcing the Spanish flu pandemic correctly portrays “1918”, and the exact verse initially suspected for announcing the second similar Covid-19 pandemic correctly portrays “2019”.

In no other chapter of the Quran a similar match of these death implying verses can be found. It is astonishing that such clear matching of the numerical and textual contents is only observed in a chapter of the Quran which, because of an enigmatic mention of a number 19 in one of its verses, is already suspected by many observers for being related to the ongoing Covid-19 pandemic.

The verse number (19), observed in between the two pandemic related verses in Fig. 1, can also be viewed as a common denominator identifying both pandemics with a number “19”.

4. Observation (III)

4.1. Moon’s Testimonial



74:32 “Nay, by the Moon”

Verse 31 finishes by referring to unknown soldiers of God and declaration of a warning to mankind. Following this, in three short swearing verses, moon, night, and day are called to witness or testify on behalf of some important matter. Apparently, the testimony is on behalf of the matter of warning mentioned at the end of verse 31, a matter whose importance will be reinstated again in verses 35 and 36. This warning seems to be about a very important worldly event (Agwan, 2020).

The question is, why moon among other objects has been called to witness here and what its testimony might be? From a pandemic perspective of Al-Muddaththir, two main roles may be suggested for the moon: First, the spherical shape of the moon which resembles the shape of involved viruses, a point also suggested by others (Agwan, 2020; Khenenou *et al.*, 2020), second and most importantly, moon’s role as a celestial clock.

4.2. Shape Similarity of the Moon

The moon, similar to the disease causing viruses of these pandemics is spherical in shape. Also, the moon is known to everyone and everywhere on earth which makes it a perfect choice as a globally identifiable object, resembling the shape of the relevant viruses. In Fig. 2, photos can be seen of the Covid-19 causing viruses on the left side (Covid-19 pandemic), H1N1 causing viruses of the Spanish flu on the right side (Influenza A virus), and the moon in the center (scitechdaily.com).



Fig. 2 - Shape similarities of Covid-19 viruses (L), H1N1 viruses (R) and the Moon

4.3. The Moon as a Celestial Clock in the Quran

The moon has been mentioned and sworn to, quite a few times in the Quran. In verse 36:39 the moon is described as having different phases and in verse 10:5 in addition to that, the main role of the moon is described as a time keeper or a “time calculator” for the earthlings.

As Covid-19 statistics were emerging, peculiar coincidences of a particular phase of the moon with major pandemic events attracted the attention of this author. Surprisingly, further investigations showed that similar coincidences can also be observed for the 1918 Spanish flu. These observations suggested a plausible explanation as to why the moon has been selected for the swearing (testimony) in verse 74:32. Covid-19 and Spanish flu statistics will be used in this article to show these fascinating coincidences, but first, the Super Moon phenomenon is due to be explained.

4.4. The Super Moon Phenomenon

Orbit of the moon around the earth is not circular so the distance between the two celestial bodies varies. The closest position is called “perigee” and the farthest position is called “apogee”. When a full moon coincides with a perigee it is called a “Super Full Moon” (SFM) and when a new moon coincides with a perigee it is called a “Super New Moon” (SNM). It is interesting to note that the Super Moon is a modern term, first coined by astrologer Noelle in the late 1970s (timeanddate.com). In short, to be a Super Moon, in addition to be full or new, the moon has to be at its closest distance from the Earth.

Fig. 3, on the left side, shows schematic configuration of a Supper Moon (in perigee position) and on the right side, it shows the new and full moon configurations, however, with exaggerated distances and dimensions (tomevans.co).

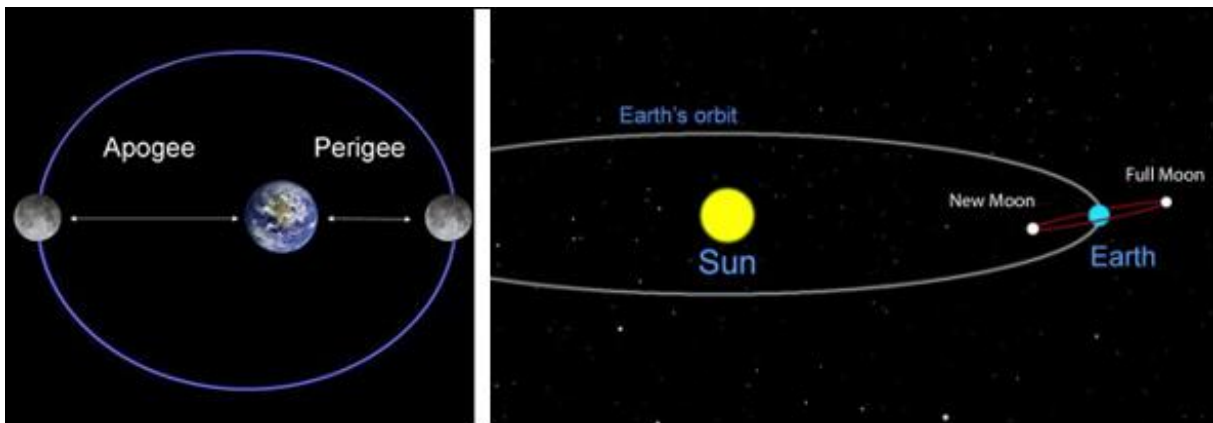


Fig. 3 - Super moon in perigee (L), Earth-Moon-Sun in full and new moon configurations (R)

Fig. 4, shows comparison in apparent size and brightness of the two farthest and nearest moon positions as observed from the earth (timeanddate.com).

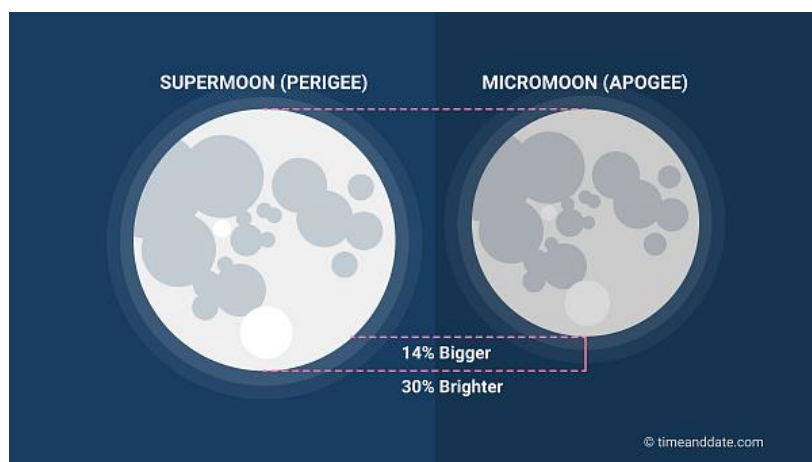


Fig. 4 - Comparing visual differences of a super moon with a micro moon

Fig. 5, shows Earth-Moon distance, computed for the years 2020 and 2021 (Moon distance with full & new.png). The moon in the apogee position is called a micro moon.

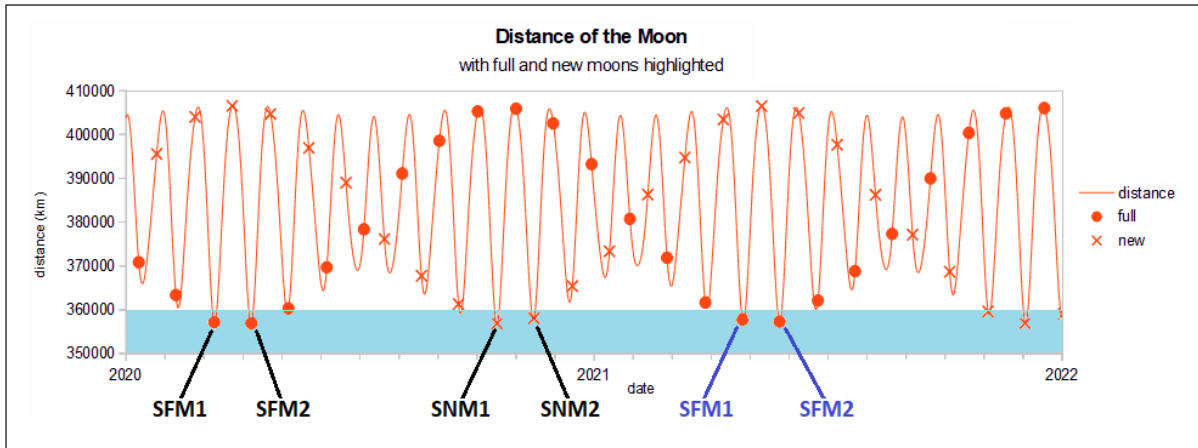


Fig. 5 - Earth-Moon distance for 2020 & 2021 (Distances inside the blue area qualify as super moons)

Fig. 5, shows the two Super Full Moons (SFM1, SFM2) and the two Super New Moons (SNM1, SNM2) of 2020, along with the two Super Full Moons (SFM1, SFM2) of 2021 (Moon distance with full & new.png). The earth-moon distances of these Super Moons are all less than 360,000 km (timeanddate.com). These distances even satisfy the more stringent criteria of (skyandtelescope.com) by being less than 359,000 km. The computed dates for observing the Super Moons of Fig. 5 are listed below (21st Century Super Moon Alignments):

- | | |
|---------------------------------|--------------------|
| First Super Full Moon of 2020: | SFM1 → March 9 |
| Second Super Full Moon of 2020: | SFM2 → April 7-8 |
| First Super New Moon of 2020: | SNM1 → October 16 |
| Second Super New Moon of 2020: | SNM2 → November 15 |
| First Super Full Moon of 2021: | SFM1 → April 27 |
| Second Super Full Moon of 2021: | SFM2 → May 26 |

(Blue color of SFM1 and SFM2 indicates that they belong to the year 2021).

4.5. Super Moon Coincidences of the Covid-19 Pandemic

Fig. 6 through Fig. 13, show graphical statistics of the Covid-19 pandemic (Worldometer.info). The occurrence dates of the specified Super Moons have also been indicated by vertical lines in these graphs. Major pandemic events and their coincidences with Super Moon occurrences can be seen from these graphs.

Fig. 6, shows that the first global surge in “Daily New Cases” starts immediately after SFM1 and plateaus right after SFM2. A more rapid surge starts after SNM1. In the second year of the pandemic (2021), a record high maximum is observed, exactly at SMF1.

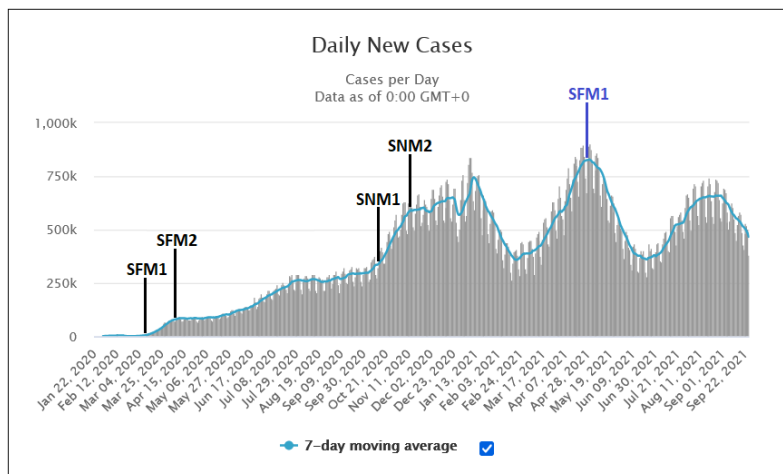


Fig. 6 - Global “Daily New Cases” with its super moon coincidences

Fig. 7, shows that the first global surge in “Daily Deaths” starts immediately after SFM1 and maximizes at SFM2. A second surge starts right after SNM1. Daily mortalities show a distinct maximum at SFM1 of 2021.

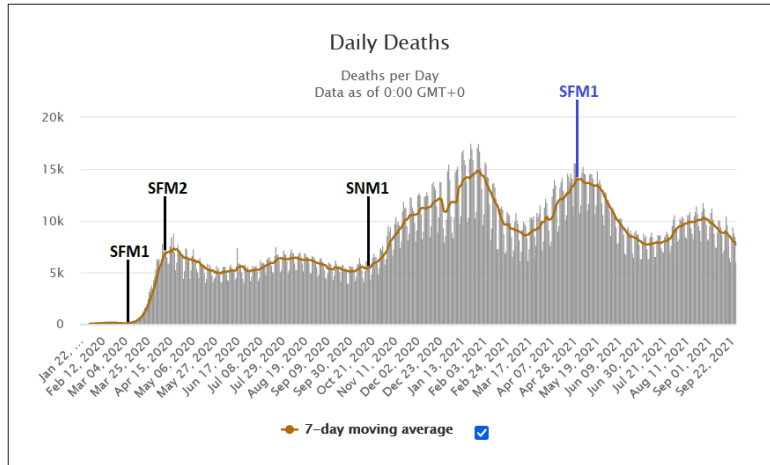


Fig. 7 - Global “Daily Deaths” with its super moon coincidences

“Total Cases” in logarithmic plot shows a clear upward bend centered around SFM1, and a clear downward bend centered around SFM2 of 2020, Fig. 8. Similarly, “Total Deaths” in logarithmic plot shows a clear upward bend centered around SFM1, and a clear downward bend centered around SFM2 of 2020, Fig. 9.

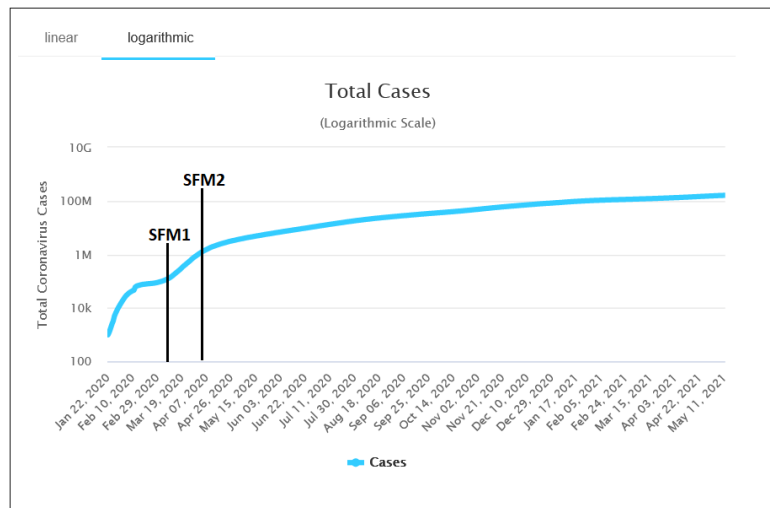


Fig. 8 - Global “Total Cases” in logarithmic plot

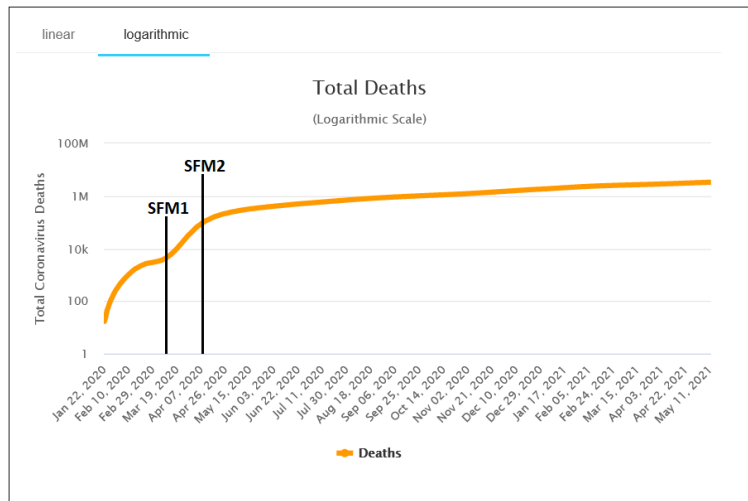


Fig. 9 - Global “Total Deaths” in logarithmic plot

“Total Serious and Critical Cases” in logarithmic plot has its sharpest increase between a distinct minimum around SFM1, and a flat maximum at SFM2. A peculiar tendency to stay around 100 k value, which is best seen in logarithmic plot, can be observed for many months, between SNM2 of 2020, and well past SFM2 of 2021, Fig. 10.

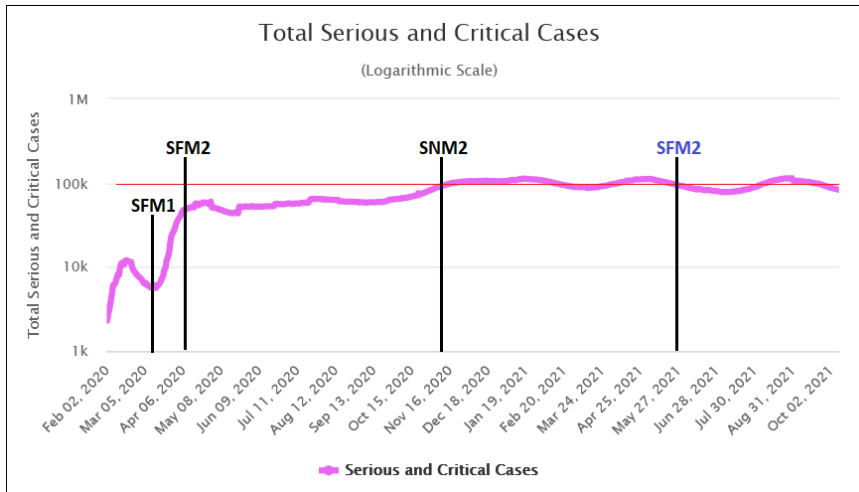


Fig. 10 - Global “Total Serious and Critical Cases” in logarithmic plot

“Active Cases” shows its first global rise right after SFM1 which continues almost linearly up to SNM1 of 2020, around which it bends upward with a sharp increase in the slope until around SNM2, where the slope is considerably reduced. A distinct maximum coincides exactly with the SFM1 of 2021, Fig. 11.

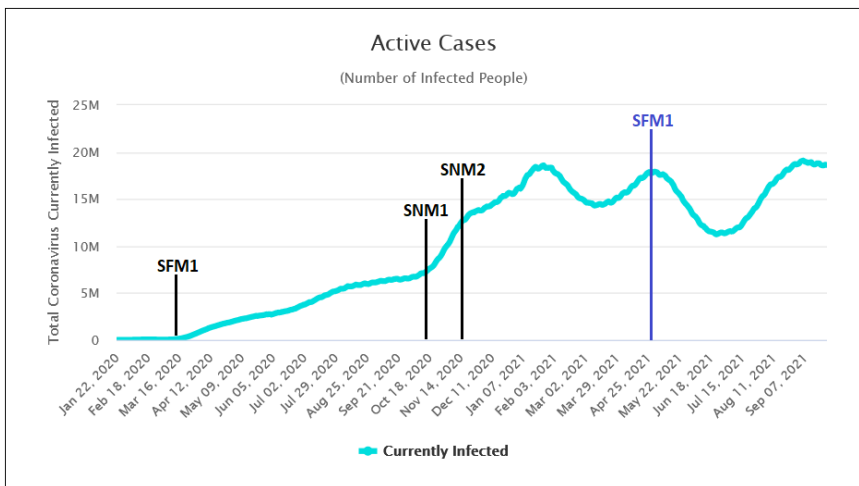


Fig. 11 - Global “Active Cases”

The only maximums and minimums of the global “Recovery Rate vs. Death Rate” amazingly coincide with the SFM1 and SFM2 of the year 2020. No minimum, maximum, or any other feature will be observed for these curves during the entire course of the pandemic again, Fig. 12.

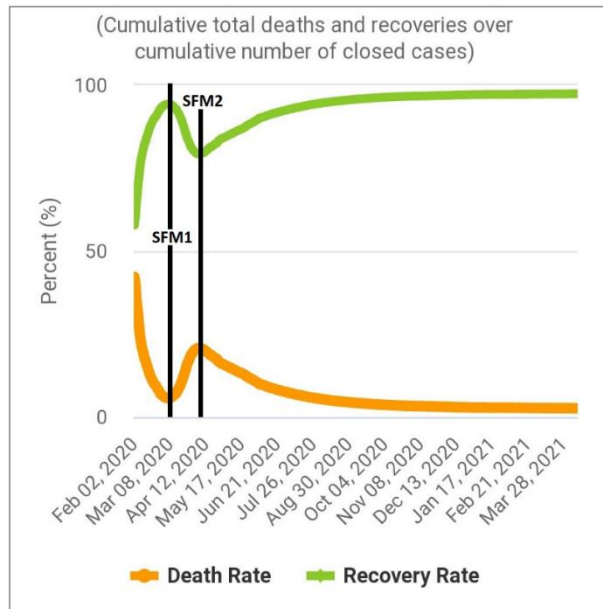


Fig. 12 - Global graph of “Recovery Rate vs. Death Rate”

It is interesting to see from Figs. 12 and 13, that in clear contrast with the curves of the sample countries, only the cumulative (global) curves show the distinct SFM1 and SFM2 minimum and maximum coincidences. In fact, not only for the “Recovery Rate vs. Death Rate” category of Fig. 12, but also for other categories observed in Fig. 6 to Fig. 11, depicted Super Moon coincidences are mainly observed only for the global curves and not for the curves of the individual countries (Worldometer.info).

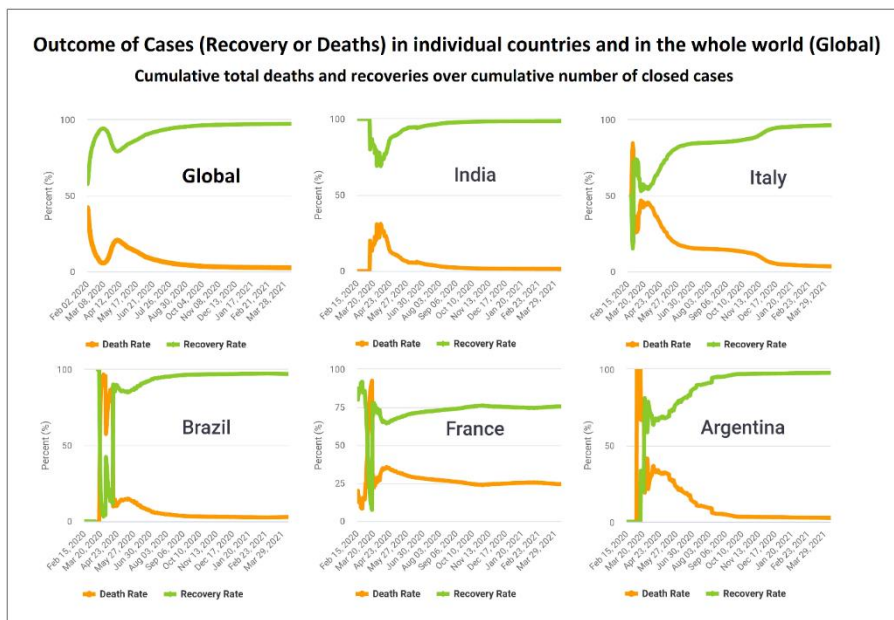


Fig. 13 - “Recovery Rate vs. Death Rate” graphs of the global and five sample countries

In general, these observations show the prominent status of SFM1, the first Super Full Moon of 2020 as both, start indicator for major uprisings and also, as event marker in all shown categories. Also, SFM2 the second Super Full Moon of 2020, shows very significant event coincidences in majority of the categories.

SNM1, the first Super New Moon of 2020, shows three significant coincidences associated with major uprisings. SNM2, the second Super New Moon of 2020, shows coincidence with the start of a peculiar constancy trend observed around 100k, a trend that continues at least up to SFM2, the second Super Full Moon of 2021. The first Super Full Moon of 2021, SFM1 shows exact and distinct coincidences with the maximums for the categories of Fig. 6, Fig. 7, and Fig. 11. In particular, SFM1 in Fig. 6 shows exact coincidence with the record high number of Daily New Cases, observed so far, throughout the entire course of the Covid-19 pandemic.

Presented graphs in this article are not all independent of each other, for example, a maximum in “Daily Death Rates”, with a few days of delay, has resulted from a maximum in “Daily New Cases” (the delay is due to the incubation period of the disease). However, discussion of such interdependencies for all presented categories is out of the scope of this article.

4.6. Comparison of Johns Hopkins and Worldometer’s Statistics

Comparison shows that Johns Hopkins Covid-19 statistics (Johns Hopkins coronavirus) are in agreement with Worldometer’s statistics, if not exactly in daily numbers, but certainly in trends. In order to observe these trend similarities, a graph of Johns Hopkins “Daily Cases” and “Daily Deaths” is shown in Fig. 14. In this graph coincidences of the first and second Super Full Moons of 2020 and also, the first Super Full Moon of 2021, can be seen to fully agree with coincidences observed from Worldometer’s graphs (Figs. 6-7). It should be noted here, that Worldometer offers more divers statistics as compared to Johns Hopkins, and for this reason its data were used for presentations in this article.

It is probably true that some countries have been inaccurate or even deceptive in reporting their Covid-19 statistics and exactness of some statistics may be questionable. However, this sort of uncertainty can also exist for any other type of medical statistics and should not be the cause for a total dismiss. However, it seems that overall, majority of the countries have been accurate and truthful in reporting their Covid-19 statistics which makes the cumulative statistics more reliable. In any case, these are the only global statistics that presently are available and are widely used by the users.

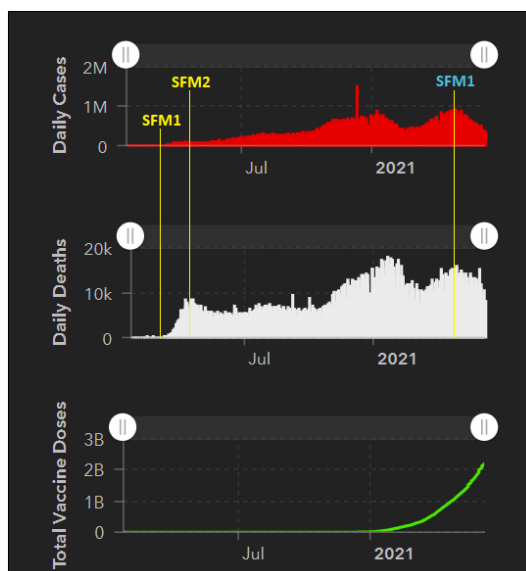


Fig. 14 - Covid-19 Statistics of Johns Hopkins showing super moon coincidences similar to Worldometer’s

4.7. Super Moon Coincidences of the 1918 Spanish Flu

There are not as much and as accurate data available from the Spanish flu, like there are now available for Covid-19 pandemic. However, four fatality graphs of the 1918 pandemic could be found which are shown in Figs. 15-18. As can be seen from these graphs, the Super Moon coincidences can also be observed for 1918 Spanish flu. These graphs show three Super Full Moons of 1918 occurring before the start, and during the greatest peak of the pandemic mortalities. Super Full Moons of 1918 have occurred in the following dates (20th Century Super Moon Alignments):

- First Super Full Moon of 1918: SFM1 → September 20
- Second Super Full Moon of 1918: SFM2 → October 19
- Third Super Full Moon of 1918: SFM3 → November 18

(red color SFM indicates its occurrence in 1918).

Fig. 15, shows Weekly combined influenza and pneumonia mortality during the 1918–1919 pandemic in the United Kingdom. It is stated in the reference that the waves were broadly the same globally (Webel & Freeman, 2020). Fig. 16, shows a more detailed graph of the weekly death rates from influenza in mentioned areas of England from week ending 29 June 1918 until the week ending 3 May 1919 (Reid, 2005). Both these graphs show that the deadliest wave of the pandemic commences shortly after SFM1 and coincides with SFM3 at its peak.

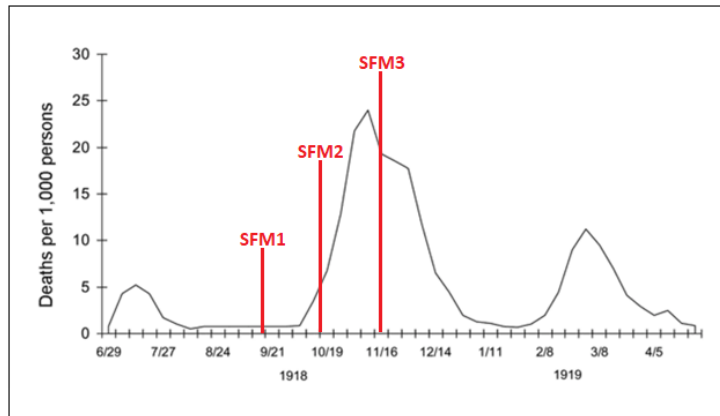


Fig. 15 - Weekly combined influenza and pneumonia mortality during the 1918–1919 pandemic, England

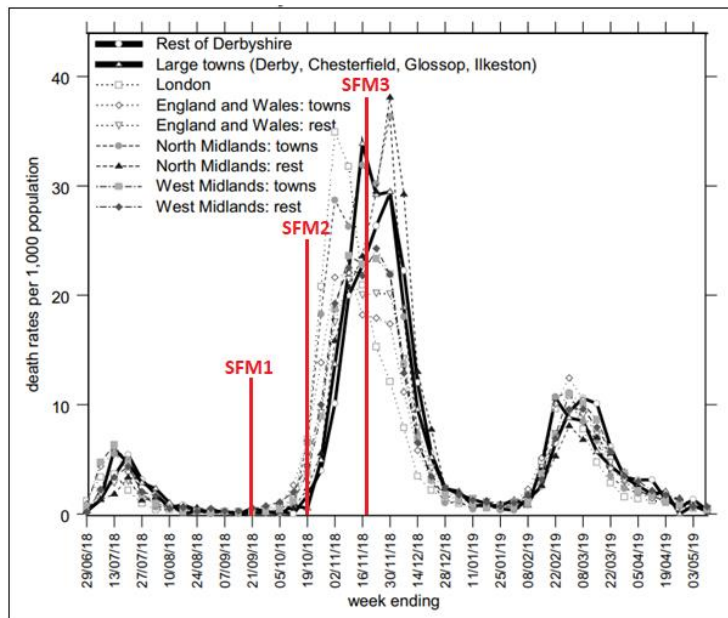


Fig. 16 - Detailed weekly death rates from influenza in mentioned areas of England

Fig. 17, shows monthly Influenza and Pneumonia Deaths in Sweden during 1917-1920 (Karlsson *et al.*, 2014). A complete coincidence of all three Super Full Moons of 1918 with the deadliest wave of the pandemic in Sweden is clearly observed here.

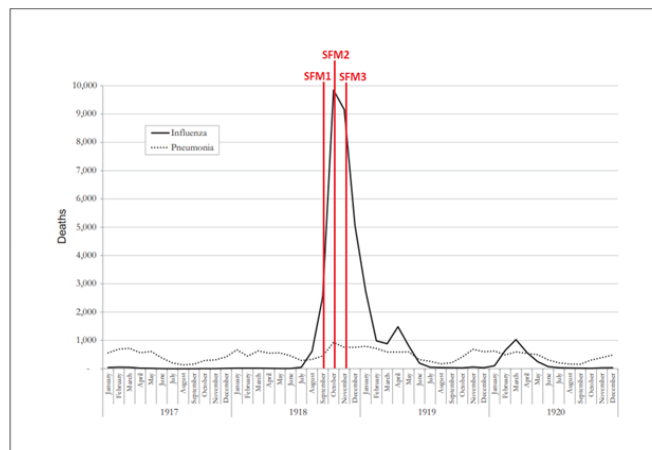


Fig. 17 - Monthly influenza and pneumonia deaths in Sweden 1917 – 1920

Fig. 18, which is a dated graph of the pandemic mortalities in the US and Europe (Spanish flu death chart.png) also shows that the deadliest wave of the Spanish flu starts right after SFM1 of 1918. The subsequent coincidence of the peak(s) of this deadliest wave with SFM2 and SFM3, is also observed from Fig. 18.

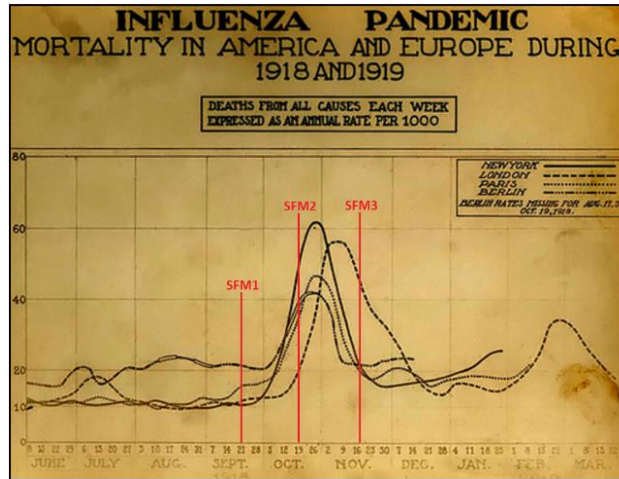


Fig. 18 - A dated graph of the US & Europe Spanish flu mortalities

As can be seen from Fig. 15 to Fig. 18, Super Full Moon coincidences can also be observed for the 1918 pandemic. Here, like in the case of Covid-19 pandemic, SFM1 basically plays the role of a start indicator while the next two Super Full Moons, SFM2 and SFM3 of 1918, coincide with the peaks of the deadliest wave of the pandemic. It is interesting to note that all three Super Full Moons of the 1918 happen in a two-month period, which makes their accidental overlap with the greatest pandemic peak less likely.

5. Observation (IV)

5.1. Time Related Verses Are Separated by Time Related Number of Verses

Another significant observation in chapter 74 which may well be hinting at the timing role of the three verses, related to the current Covid-19 pandemic, can be observed through a simple subtraction of the verse numbers.

As it was seen, verses 8, 20, and 32 seem to communicate the timings of the Covid-19 pandemic:

74:8 → The era 74:20 → The starting year 74:32 → Within the year events

The numerical separations of verses 8, 20, and 32, with inclusion of the first and the last verse numbers of Al-Muddaththir can be seen in the below. Here, each red number is simply the subtraction result of its surrounding verse numbers:

(1) 7 (8) 12 (20) 12 (32) 24 (56)

It can be noticed that all red numbers represent well known units of time; 7 being the number of days in a week, 12 being the number of months in a year and 24 being the number of hours in a day. It is interesting to note that these time related numbers are also unique and exact in the sense that they are fixed. For instance, the number of days in a year or in a month is not fixed because a month can have 29, 30, or 31 days and so is true for the number of days in a year which can be 365, 366, or even 355, as may be the case in a lunar year.

In other words, verses 8, 20, and 32, which apparently are related to the timings of the Covid-19 pandemic (verse 19 is relevant only to 1918 pandemic) seem to have been arranged in Al-Muddaththir, in such a succession that their separation intervals also display units of time. As far as Covid-19 and pandemic perspective of Al-Muddaththir is concerned, this may well be viewed as an additional sign confirming the time informing role of these 3 verses.

It is possible that these time related numbers have additional meanings too. For instance, Covid-19 pandemic started in late 2019, and it took almost exactly 12 months towards the end of 2020, before the first vaccines were developed (see the bottom graph in Fig. 14). Further developments of the Covid-19 pandemic may provide more clues about the possible meanings of these time related numbers.

6. Other Verses

In the following sections some other verses, mainly in Al-Muddaththir, which might be relevant to the pandemic perspective of the chapter, and to the knowledge of this author have not been mentioned anywhere before, will be discussed.

6.1. Verse 11

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

The emphasis at the end of verse 11, that: "... I created him alone (solely by myself)" (Appendix A), may be referring to a delicate biomedical point in the following sense:

Almighty God, the sole maker of man has the full knowledge of His creation, including a thorough knowledge also of man's biology which its complete details may never be known to humans. This, of course includes also the full knowledge of the ways that human body can be made to malfunction. This can be done, for instance, by entering specially made microbiological entities (i.e., viruses, bacteria) into the human body which induce diseases with particular symptoms. In other words, Al-Muddaththir in verse 74:11 may be reminding humans, exclusive knowledge and capability possessed only by God that can also be used for retribution.

It is interesting to note that the man who is said to be the original subject of Al-Muddaththir stated punishment mentioned in verse 11, "Walid bin al-Mughirah" himself died of a recurring infection which was due to a minor wound he had received by accident, years before his death (Agwan, 2020). Walid's cause of death can therefore be attributed to microbiological agents, similar to death caused by Covid-19 or H1N1 viruses.

6.2. Verse 31

Verse 30 plays a central role in that it introduces number "19", the key enigmatic figure of Al-Muddaththir. However, it seems that the essence of chap 74 message is given in the pivotal verse 74:31 (Agwan, 2020). In particular, it can be speculated that, it is realization of the pandemic prophecies of Al-Muddaththir in the 21st century that will strengthen and increase the faith of believers and particularly belief of those who are given the scripture (Appendix A). Verse 31 also predicts reaction of the skeptics who will refute any significance of such revelations.

As an interesting point, it is worth noticing that not only verse 31 is the lengthiest verse in Al-Muddaththir, but it is by far the longest verse from the beginning of this chapter to the end of the Quran, as can be seen from Fig. 19 which is an extract from Tanzil (Simple Quran text). The towering status of verse 74:31 which is sustained towards the ending of the Quran, may imply symbolic prominence of this verse as a warner or reminder, as is reflected from the finishing words of the verse itself (Appendix A).

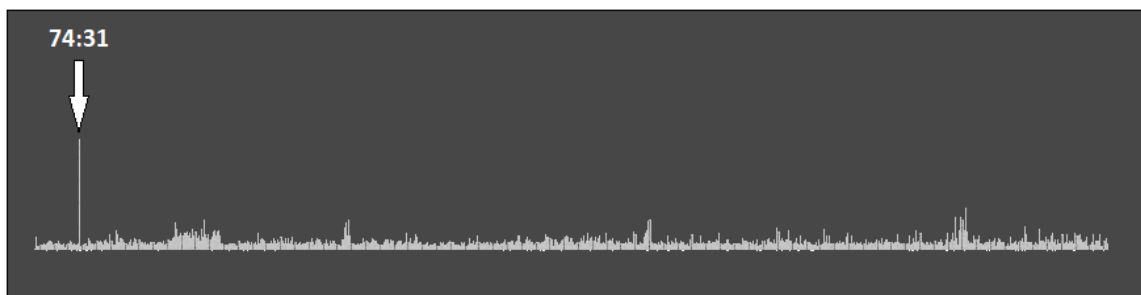


Fig. 19 - Relative lengths of verses from the beginning of al-Muddaththir to the end of the Quran

6.3. Verses 33 and 34

وَأَيُّلٍ إِذْ أَدْبَرَ ﴿٣٣﴾
وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾

74:33 and by the night when it departs, — Ruwwad Center

74:34 and by the dawn when it brightens, — Ruwwad Center

Symbolically and as a pandemic related interpretation, verse 74:33 may be referring to the first "dark" (night) stage of the pandemic when fatalities are high and there is no cure or no vaccines to be used. This stage will be followed by a

second “bright” (dawn) stage expressed by verse 74:34, perhaps when vaccines and other cures become available and gradually pandemic becomes under control.

6.4. Moon Oaths in the Quran

To further illuminate the general nature of the moon oaths in the Quran, it can be noted that in total there are 3 verses in the Quran wherein swearing to the moon can be seen. In addition to 74:32, the moon has also been sworn to in verses 84:18 and 91:2. But what is interesting is that in both these cases, the Full and the New phases of the moon have been specified (The Noble Quran):

وَالْقَمَرَ إِذَا اتَّسَقَ ١٨

84:18 And by the moon when it becomes full, — Ruwwad Center

وَالشَّمْسِ وَضُحَاهَا ١
وَالْقَمَرَ إِذَا نَلَّهَا ٢

91:1 By the sun and its brightness, — Ruwwad Center

91:2 And by the moon as it follows it, — Ruwwad Center

Reference to the Full Moon in verse 84:18 is quite clear, however, in verse 91:2 there is an indirect but still exact reference to the New Moon. According to earthsky.org (What is a new moon): “When the moon is new, it is rising and setting when the sun does and traveling across the sky with the sun during the day”.

So, it is only the New Moon that follows the sun or “travels with the sun” during the day, which means verse 91:2 must be referring to a New Moon. Therefore, it can be speculated that the moon swearing verse 32 in Al-Muddaththir which does not explicitly state the phase of the moon, most probably should also be referring to, either a Full or a New Moon, which is a necessary precondition for being a Super Moon (see Section 4.4).

6.5. Missing Clue in 74:32

Verses 32, 33, and 34 in Al-Muddaththir make a connected body of oaths. However, it is very interesting to note that although in both verses 74:33 and 74:34 the word “when” (إذا) followed by a verb has been used, no “when” and no following verb can be seen in the leading verse, 74:32. It makes it even more puzzling to see that, also in both other moon swearing verses of the Quran, 84:18 and 91:2 (see 6.3), there is a “when” followed by a verb after each “by the moon” swearing. It so seems then, that Al-Muddaththir in verse 32 is deliberately avoiding to mention the role that the moon is playing in this oath.

On the other hand, it can be asked why Al-Muddaththir does not clearly state that by “moon” in verse 32, it means a “Super Moon?” A Super Moon in simple language can be described as an “approaching moon” or a “near moon”. So, simple addition of a term, like is done in the following (specified in red) could have clarified the Super Moon matter:

32) Nay, by the moon (when it approaches)

33) and by the night when it departs

34) and by the morning when it brightens

كلا و القمر (إذا يقترب)
والليل إذا ادبر
والصبح إذا اسفر

Why then, Al-Muddaththir stops at mentioning only the moon, without mentioning its Super Moon state in this swearing? At least 4 possible reasons can be suggested for this omission:

- The concept of an “approaching moon” or a “Super Moon” is completely new, brought up only in the late 1970s (timeanddate.com). People even until very recently had no idea about variations of the moon distance. Therefore, adding the term “when it approaches” (or as in Arabic: إذا يقترب), would have been totally incomprehensible for previous generations.
- The notion of shape similarity mentioned in section 4.2 would be lost, if only Super Moon occurrence had been specified by restricting the oath only to the proximity aspect of the moon.
- The poetic rhyme and its beauty in consecutive verses would disappear, if 74:32 ended with the word “يقترب” : Verse 32 is surrounded by verses that all end with the sound “ar” as can be seen from the ending words: “تسعه” in verse 30, “بشر” in verse 31, “ادبر” in verse 33, “اسفر” in verse 34, etc. It is obvious that ending verse 32 with “rab”, as would be the case in يقترب, clearly destroys this beautiful harmony.
- The delicate mathematical construct of the Quran which is believed by some to be constraining the number of its used letters and words, and examples of which have been presented by Khalifa and others before, would somehow be compromised.

Therefore, it seems that by not stating the Super Moon nature of the moon, al-Muddaththir leaves it to the passage of time and increased knowledge of humans of the future generations to grasp the meaning of the moon oath in verse 74:32.

7. Causality vs. Coordinated Coincidence

The Full Moon is believed by some to be associated with occurrence of natural disasters, a belief which is not supported by any credible evidence. However, a relevant question concerning the observed pandemic events and their relation with phases of the moon still remains: Can physical effects of a Super Moon somehow be the cause of some observed pandemic events or Super Moons here just act as coordinated markers, synchronized with these events?

Considering only the physical effects, the most sensible physical effect of the moon on earth, besides its illumination, is its gravity which manifests mainly in creating tides. On the other hand, there have been detailed studies on the effect of microgravity (very low gravity) on humans and animals. In particular, it has been verified that microgravity suppresses the immune system of humans in the space (Weightlessness, Thiel *et al.*, 2017; Kulkarni *et al.*, 2018; Sessions, 2017).

Weight of an object on earth can change due to the gravitational force of the moon and this weight difference is of course greatest during a Super Moon occurrence, because in this case moon's gravitational pull is strongest. But even then, the weight change is in the order of a millionth (Sessions, 2017), and this is not at all within the orders that studies have shown to have any significant effect on the immune system of humans. So, based on our present knowledge it can be concluded that the Super Moon's role in the observed pandemic surges cannot be attributed to its gravitational effects. However, it cannot be ruled out with absolute certainty, that in the future studies certain effects might be discovered to also establish some sort of causal relation between occurrences of the Super Moons and certain pandemic events.

It therefore appears that, in agreement with verse 10:5, moon's role here should probably be that of a timer or a clock, resulted from an intelligent coordination of particular phases of the moon with major pandemic events. In this sense, the Super Moon marks, SFMs and SNMs which are observed in Fig. 5, may be considered as notches of a "Pandemic Clock", marking major pandemic events.

8. Conclusion

Observations presented in this article, as well as viewpoints expressed by others before, appear to strengthen the proposition of a link between the contents of chapter 74 and the two major pandemics of the recent human history. However, the pandemic related interpretation should not be considered as contradictory to the traditional or mathematical interpretations of this chapter. As a similitude, the traditional, mathematical, and pandemic related interpretations of Al-Mudaththir may all be considered as different facets of the same building. A building may look different to its spectators, if looked at from different directions or from different perspectives. Different perspectives are not contradicting but they are complementing each other. It is due to the peculiar design of the Quran that these different perspectives can coexist simultaneously. However, it may take passage of time for a particular perspective of a Quranic content to be observed and comprehended. Different perspectives, of course if they be based on strong supportive evidence, can always provide a deeper and more encompassing understanding of a Quranic content.

The four mentioned observations in this article, and in particular the 2nd and the 3rd, may even be viewed as circumstantial evidence, supporting the pandemic link of Al-Muddaththir. In the first observation the concept of Translational-Coding was introduced which may be used for decoding certain encrypted messages. Concerning the 3rd observation and based on present day knowledge, a cause and effect relation between the Super Moon occurrences and suppression of the immune system in humans could not be substantiated. However, from the scientific point of view the subject may have the potential for further studies in the future. As for the observed simultaneity of the Super Moon occurrences with the pandemic events, intelligent coordination of events seems to be the case.

Covid-19 pandemic is far from over and more Super Moon coincidences may or may not be observed as the statistics develop further. But it seems that, even without further observations, the Super Moon coincidences reported so far in this article can sufficiently support the link between verse 74:32 and the Super Moon related pandemic events.

In addition to those discussed in this and in the previously mentioned articles, there are also other verses in Al-Muddaththir that seem to be interesting to analyze in their relevance to pandemics, for instance, verses 9, 10, and 37. However, more and longer term statistics are needed for such analysis.

From a pandemic perspective, a general dissatisfaction from the state of human affairs seems to be implied in warning messages of Al-Muddaththir, mainly for the reasons stated in the chapter itself. Non-belief, greed, and disregard for the needy, are among these reasons. Apparently, the last two "warnings to mankind" have appeared as the Spanish flu, at the end of World War-I, and as the Covid-19 pandemic in 2019. Both these pandemics seem to have been addressed in Al-Muddaththir through an elusive number "19" in verse 30.

Verses 74:35-37 may be indicating importance of the pandemic in terms of its fallouts which can include a wide range of direct and indirect global consequences, many of them yet to be seen.

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Appendix A

The Noble Quran

In (The Noble Quran), several translations from different translators are given for each verse. These Arabic to English translations are sometimes different and sometimes also mixed with interpretations. In this appendix, in order to minimize the interpretive content of translations as well as consider their relevance to a pandemic perspective of chapter 74, it has been tried to choose for every verse a more fitting translation. Names of the translator(s) of the chosen translation is also given at the end of each verse.

- 74:1 O you shrouded (in your mantle), - Dr. Ghali
 74:2 Arise and deliver thy warning! - Yusuf Ali
 74:3 And your Lord (Allah) magnify! - Muhsin Khan
 74:4 Cleanse yourself; - Abdul Haleem
 74:5 Pollution shun! - Pickthall
 74:6 And do not do a favor for a greater return, - Ruwwad Center
 74:7 And be patient for the sake of your Lord. - Ruwwad Center
 74:8 When the Trumpet sounds, - Abdul Haleem
 74:9 Truly, that Day will be a Hard Day. - Muhsin Khan
 74:10 Far from easy for those without Faith. - Yusuf Ali
 74:11 Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone! - Yusuf Ali
 74:12 And to whom I granted extensive wealth - Saheeh International
 74:13 And children to be by his side. - Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan
 74:14 And gave him a life of comfort and power, - Ruwwad Center
 74:15 After all that he desires that I should give more; - Muhsin Khan
 74:16 Nay! Verily, he has been opposing Our Ayât (proofs, evidence, verses, lessons, signs, and revelations).
 - Muhammad Taqi-ud-Din al-Hilali & Muhammad Muhsin Khan
 74:17 Soon will I visit him with a mount of calamities! - Yusuf Ali
 74:18 For he thought and he plotted; - Yusuf Ali
 74:19 Death unto him! How (bad) is the suggestion he has put forward! - Maarif-ul-Quran
 74:20 Again, death unto him! How (bad) is the suggestion he has put forward! - Maarif-ul-Quran
 74:21 Then he looked; - Muhammad Hijab
 74:22 Then he frowned and he scowled; - Yusuf Ali
 74:23 Then he turned back and was haughty; - Yusuf Ali
 74:24 Then said he: "This is nothing but magic, derived from of old; - Yusuf Ali
 74:25 This is nothing but the word of a mortal! - Yusuf Ali
 74:26 I will roast him in Saqar. - Fadel Soliman, Bridges' translation
 74:27 But what can make you realize what Saqar is? - Fadel Soliman, Bridges' translation
 74:28 It leaves nothing and spares no one, - Ruwwad Center
 74:29 Altering [i.e., blackening] the skins. - Saheeh International
 74:30 Over it are Nineteen. - Yusuf Ali
 74:31 And We have not appointed except angels to be wardens of the Fire and have made their number nothing but a means of trial for the deniers—so that those given the Scripture may attain certitude, and those who have attained belief may increase in faith, and those given the Scripture and the believers may not doubt, and so that those in whose hearts is sickness and the deniers may say, "What did Allah desire by this parable?" Thus Allah misguides whomever He wills and guides whomever He wills, and none knows the soldiers of your Lord except He, and this is nothing but a reminder to human beings. - Fadel Soliman, Bridges' translation
 74:32 Nay, by the Moon - Pickthall
 74:33 and by the night when it departs, - Ruwwad Center
 74:34 and by the dawn when it brightens, - Ruwwad Center
 74:35 It is one of the mightiest things, - Abdul Haleem
 74:36 A warning to mankind, - Muhsin Khan
 74:37 for anyone of you who wishes to advance or lag behind! - Muhammad Hijab
 74:38 Every soul will be (held) in pledge for its deeds. - Yusuf Ali
 74:39 Except the companions of the right. - Saheeh International
 74:40 Who will be in gardens, asking - Mufti Taqi Usmani
 74:41 About the guilty persons, - Mufti Taqi Usmani
 74:42 What drove you into Saqar? - Fadel Soliman, Bridges' translation
 74:43 They will say: We were not of those who prayed; - Yusuf Ali
 74:44 And we used not to give food to the needy, - Maarif-ul-Quran
 74:45 And we used to wade with the waders, (i.e., wade in vain talk). - Dr. Ghali
 74:46 And we used to deny the Day of Judgment, - Yusuf Ali
 74:47 Till the Inevitable came unto us. - Pickthall
 74:48 Then will no intercession of (any) intercessors profit them. - Yusuf Ali
 74:49 So why are they disregarding the Reminder, - Fadel Soliman, Bridges' translation International
 74:50 As if they were frightened (wild) donkeys. - Muhsin Khan
 74:51 Fleeing from a lion! - Yusuf Ali
 74:52 In fact, each one of them desires that open [divine] letters be sent to each of them. - Ruwwad Center
 74:53 By no means! But they fear not the Hereafter, - Yusuf Ali
 74:54 Not at all! Surely it is a Reminder. - Dr. Ghali

74:55 Let any who will, keep it in remembrance! - Yusuf Ali

74:56 But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness. - Yusuf Ali

Appendix B

The 1918 Spanish Flu

Almost exactly a century before the start of the Covid-19 pandemic, a horrific viral pandemic started to ravage the human population all over the globe. The following is a quotation from the Wikipedia (Spanish flu): “The Spanish flu, also known as the 1918 influenza pandemic, was an unusually deadly influenza pandemic caused by the H1N1 influenza A virus. Lasting from February 1918 to April 1920, it infected 500 million people – about a third of the world's population at the time – in four successive waves. The death toll is typically estimated to have been somewhere between 20 million and 50 million, although estimates range from a conservative 17 million to a possible high of 100 million, making it one of the deadliest pandemics in human history.

This pandemic like the Covid-19 pandemic has a number 19 tag which is best seen in its central year 1919. In common English this number is pronounced by repeating two 19s. This makes the Spanish flu also a viable subject for 74:30.

Appendix C

Exegesis of the Quran

Interpretation of the Quranic verses is one of the most important subjects that has been dealt with by some of the greatest Muslim scholars throughout the history of Islam. Numerous prominent Muslim scholars have presented their best understanding of the Quranic content through their writings called “*tafsir*” (plural: *tafasir*). These scholars who belong to both Sunni and Shia divides of the Islam, have produced, literally hundreds of volumes in this subject. A very brief account of these interpreters and their methodology which is mainly extracted from (*Tafsir*), will be given in the following. Interested readers may obtain numerous other available sources on the subject themselves.

In terms of the viewpoints and methodologies, *tafsir* can be classified in two general branches: “Received interpretation” which in brief is the method of commenting on the Quran *using traditional sources*, and “interpretation by opinion”, which involves *using one’s independent rational and reasoning* for interpretation. It should be mentioned that the “received interpretation” method has been accepted and used by all scholars during the history.

Most important examples of the books in “received interpretation” category are “*Jāmi‘ al-Bayān*” written by al-Tabari (345 AH), and “*Tafseer al-Qur‘ān al-‘Azēm*” written by ibn-kathir (763 AH). Both these highly regarded Sunni scholars, use in the order of authority: The Quran, “hadith” which is the report from the companions of the prophet (ص) and their immediate next generation, and classical Arabic literature. The two scholars also oppose and criticize “interpretation by opinion”.

The most regarded method however, is considered to be interpretation of the Quran by the Quran. That is to interpret verses by referring to other verses (verses explaining each other). An example of extensive usage of this method can be seen in “*Al-Mizan fi Tafsir al-Qur‘an*” by the Shia interpreter, Muhammad Husayn Tabatabai.

The method of “interpretation by opinion”, is the method of using commentator’s independent opinion, in order to form an opinion-oriented interpretation. Of course this opinion should be based on reasonable clues and sources. This method has been considered to have come from the Quran itself, in Surah Sad verse 29:

“(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect (35:29)” – Pickthall

In this article, in addition to use of “Quran by the Quran” method (e.g. in 6.4), a new method or better stated, a new technique of *Translational-Coding* has been suggested to decode possible hidden meanings in a verse. Of course, this technique is based on the belief that Almighty God who is the knower of all things (past and the future), could easily devise in his book certain messages that can be decoded in an appropriate time in the future. In this suggested technique, word meanings and intricacies of both Arabic and English languages have been used to arrive at some meaningful interpretation, fitting the pandemic perspective of the specified chapter. This suggested technique has been used to reveal a possible hidden meaning of the 8th verse of Al-Muddaththir. It is possible that English language, because of its global popularity in this era, might have been chosen for such information coding. Application of this technique may also be able to reveal additional coded information in other verses of the Quran.