BookGist Summary

The Holy Qu'uran & social sciences research: a handbook (Dr Ali Kouaouci sociologist & demographer)

by Dr Ali Kouaouci

Key Takeaways

• Qur’anic research should begin with a rigorous literature review that brings together relevant scholarship, compares methods and conclusions, and situates new work within existing knowledge rather than treating the subject as unexplored.

• The Qur’an’s Arabic wording is essential for textual and statistical research: translations convey meaning for readers but can add, omit, or reinterpret words, changing counts and obscuring linguistic features.

• Qur’anic scholarship is international and multilingual. Arabic, English, and French provide a useful starting point, but important work also appears in Indonesian, Malay, Turkish, Urdu, and other languages; translation and collaboration are needed to prevent isolated research communities.

• Digital counts of letters, words, verses, and terms—especially the name Allah—vary across texts, readings, and software. Researchers should state which text and counting rules they use, compare tools, and manually verify important results.

• Numerical patterns should not be treated as proof until their underlying text, definitions, and counting procedures are transparent and reproducible. The book warns particularly against forcing counts to support a predetermined claim.

• Qualitative software such as QDA Miner can help organize verses, code themes, visualize word frequencies, and explore co-occurrences, sequences, and similarities, but

it is an aid to human judgment, not a substitute for it.

• Coding verses is interpretive: the categories chosen by a researcher shape the patterns they find. A verse-by-verse approach can reveal themes that linear divisions into consecutive blocks may miss, including the recurring relationship between Allah and the Prophet Muhammad.

• The book models a cautious, educational use of social-science methods: it aims to describe and organize the text, not claim to interpret or explain the Word of Allah.

• Research should respect the Qur'anic text, its context, and the circumstances of revelation; interpretations should consider related verses across the Qur'an rather than relying on isolated passages.

Who Should Read This Book

This handbook is best suited to students, social-science researchers, librarians, and technically curious readers interested in studying the Qur'an through computational and qualitative methods. Readers will find a practical introduction to literature searching, multilingual research, digital word and letter counts, verse coding, and tools such as QDA Miner. Its case studies also model how to compare software outputs, trace themes across verses, and treat statistical patterns cautiously rather than as self-proving conclusions. It will be especially useful to researchers who want a methodological starting point rather than a conventional tafsir: the author explicitly frames the work as descriptive and educational, not as an authoritative interpretation of the Qur'an. Compared with books focused primarily on theology, exegesis, or claims of numerical miracles, this handbook spends more time on research design, data quality, translation problems, and software limitations. Readers should approach its specific counts and conclusions critically—the book repeatedly shows that tools and source texts disagree—and use it alongside Arabic-language sources and established scholarly commentary.

Chapter Summaries

Chapter 1 – Arabic Language and Research on the Holy Qur'an

Kouaouci presents Qur'anic scholarship as both a linguistic and a social-science undertaking. Arabic is indispensable for researchers because translations cannot fully preserve the Qur'an's wording, semantic range, and rhetorical features. At the same time, the global distribution of Muslims means that scholarship is produced in many languages, particularly across Asia. A researcher who searches only in Arabic, French, or English risks missing

relevant work, while no individual can realistically master every language in which research appears. The chapter lays out a research sequence: establish an initial question, review the literature, refine the problem, develop an analytical framework, collect and analyze evidence, and draw conclusions. It recommends organizing sources by theme and evaluating their authorship, hypotheses, methods, findings, strengths, and limitations. The author compares bibliographic tools and favors Mendeley for multilingual reference searches, while warning that AI-generated literature summaries can sound comprehensive while relying on incomplete or inaccurate results. His practical proposal is to expand translation and scholarly exchange—especially into Arabic—while verifying translated Qur'anic material against the original.

Chapter 2 – Counting Letters, Words, and Verses

This chapter tests the reliability of digital Qur'an resources by comparing their counts of letters, words, verses, and occurrences of Allah. It describes disagreements in traditional counts as well as discrepancies among online search engines and software. Even a seemingly straightforward term can produce different totals because tools handle grammatical forms, spelling, vocalization, orthographic conventions, translations, and verse boundaries differently. The discussion of numerical-pattern claims, including counts of "month" and "day," demonstrates why such claims need transparent methods and independent verification. Kouaouci examines tools including Alfanous, Kaheel, Quran Explorer, Quran Analysis, and other search services, identifying strengths and limitations rather than assuming any one is definitive. Translation can also distort results: a translator may insert a divine name to clarify a passage, so a translated count does not necessarily represent the Arabic text. The chapter's central practical recommendation is to specify the textual version and counting rules, compare independent sources, inspect results verse by verse, and avoid using numerical patterns to justify alterations or preconceived conclusions.

Chapter 3 – The Holy Qur'an and Qualitative Data Analysis

Kouaouci introduces qualitative data analysis as a way to organize and describe Qur'anic material without reducing it to simple word counts. He surveys the research landscape and notes that computational studies of Qur'anic themes, similarities, and co-occurrences are often published in English or local Asian languages, making them difficult for researchers working in other languages to assess. He selects QDA Miner because it combines qualitative coding with quantitative summaries and visual tools while leaving substantial decisions in human hands. The chapter explains a workable setup: import a text with each verse marked as a separate case, define codes and variables suited to the research question, and code verses manually. QDA Miner can then report code frequencies, co-occurrences, case similarities, sequences, and word frequencies, and produce visualizations. These outputs remain dependent on the researcher's coding choices, and the software has practical limitations, including counter inconsistencies, limited text capacity in WordStat, and missing

conveniences such as automatic backup and undo. The chapter treats the program as a teaching and exploratory tool, not an authority on meaning.

Chapter 4 – Surah Al-Fatiha

The first Surah case study introduces Al-Fatiha through its many names, its importance in prayer, and a hadith describing the exchange between Allah and the worshipper during recitation. Drawing on classical commentary, the author outlines its central elements: praise and glorification of Allah, acknowledgment of divine attributes and judgment, worship, and the request for guidance. He also surveys research on the Surah and uses the languages and topics represented in the literature to illustrate how local academic traditions shape what scholars investigate. Kouaouci applies letter counts, word frequencies, verse coding, and similarity tools to Al-Fatiha's seven verses. He contrasts software results with the Arabic text and notes that translations produce different word counts and may handle "Allah" inconsistently. The case also demonstrates that different methods can identify different verse relationships: a software tool may connect verses through shared words, while classical commentary may emphasize theological or contextual links. The author therefore treats visualizations as prompts for close reading, not as self-sufficient explanations, and points to the Surah's broad movement from praise to supplication.

Chapter 5 – Surah Al-Baqarah

The Al-Baqarah study combines background on the Surah and its reported virtues with a broad analysis of its wording and subjects. The author examines its letters, the opening disconnected letters Alif-Lam-Mim, and the disputed frequency of Allah. He codes verses for concepts such as divine attributes, prophets, revelation, faith, calls, legislation, and themes. This framework brings out the Surah's range: narratives about earlier communities, the formation of the Medinan Muslim community, and rules concerning worship, pilgrimage, fasting, marriage, divorce, inheritance, financial dealings, and conflict. Kouaouci compares his verse-by-verse coding with thematic structures proposed by scholars such as Farrin and Al-Mawdudi. He argues that consecutive thematic blocks can overlook subjects that recur throughout the Surah, especially Allah's address to Muhammad, while coding individual verses can index themes that reappear at a distance. Yet the case study also exposes the limits of the method: frequency counts differ across tools, machine-generated topics may be too broad, and coding depends on the researcher's choices. The practical lesson is to combine structured coding with contextual reading and to verify key counts against Arabic sources.

Chapter 6 – Surah Al-Imran

This chapter situates Al-Imran in its historical and religious context, including material concerning the family of Imran, Mary, Jesus, the People of the Book, and the battles of Badr and Uhud. The author uses reports about the revelation of different sections to show how the

Surah addresses events and questions arising in the early Muslim community. Its subjects include theological claims about Jesus, the relationship between Islam and earlier revelation, community conduct, patience, supplication, and the lessons of victory and defeat. The computational analysis counts letters and words, codes themes, and explores calls, prophets, books, co-occurrences, and verse sequences. It highlights a recurring feature that the author believes thematic block analyses can miss: although Muhammad is named only once, Allah addresses him across much of the Surah. Comparisons among QDA Miner, other tools, and close reading reveal inconsistencies in counts and weak or unclear similarity links. Kouaouci concludes that software results need human review, that researcher-defined codes should be made explicit, and that recurring relationships across nonconsecutive verses deserve attention.

Chapter 7 – Surah An-Nisa

An-Nisa is presented as a Medinan Surah whose concerns include women's rights, marriage, inheritance, orphans, communal responsibilities, conflict, and relations with religious communities. A report about daughters whose inheritance had been taken by a male relative introduces the Surah's legal significance. The chapter also considers the circumstances of revelation, the Surah's place in scholarship, and the challenge of reviewing work published in Arabic, English, French, and Indonesian. Its subject matter shows how revealed guidance addresses specific social situations while remaining relevant to later questions. The author applies letter analysis, word counts, verse coding, co-occurrence and sequence tools, and thematic comparisons. His coding identifies legislation as a major subject, including inheritance and protection of orphans, while also tracking believers, the People of the Book, hypocrites, and the Prophet's role. He argues that Allah and Muhammad should be recognized as recurring themes even when they do not fit a single consecutive block. The chapter also discusses how legal instructions are presented in relation to justice and responsibility. As elsewhere, the author emphasizes that disputed counts, incomplete thematic classifications, and differences in translation make cross-checking essential.

Chapter 8 – Surah Al-Ma'idah

The chapter introduces Al-Ma'idah through a hadith describing it as a late-revealed Surah and through accounts of its historical setting. Its content includes covenants, pilgrimage, food rules, permitted and forbidden conduct, legal judgments, relations with the People of the Book, and narratives concerning Jesus and the spread table. The author presents the Surah as combining obligations for the Muslim community with reflection on earlier communities' commitments and religious claims. Using QDA Miner, Kouaouci examines word and code frequencies, especially the prominence of Allah, then explores co-occurring concepts, similarities between verses, and code sequences. The analysis can make relationships among subjects—such as Jesus, the People of the Book, law, and belief—easier to inspect, while the translation-based word counts again diverge from counts based on Arabic. The

chapter demonstrates how visual tools can summarize a long text and help locate relevant verses, but it cautions that a graph or frequency table is only a starting point. Researchers must validate the output and keep the Surah's context in view.

Chapter 9 – Surah Al-An'am

Al-An'am is introduced as a Meccan Surah centered on monotheism and arguments against associating other beings with Allah. The chapter's overview covers the fate of earlier peoples, Abraham's rejection of celestial worship, the continuity of prophecy and revelation, life and death, dietary restrictions, and the commandments addressed to the community. The author also cites reports about the Surah's revelation and uses Al-Mawdudi's thematic account to show how these subjects form a sustained discourse rather than a simple list of separate topics. For its practical analysis, the chapter compares QDA Miner with SPSS and other resources. The tools do not perform uniformly: one may yield more dependable counts for a particular word while another performs better on a different measure. The author therefore recommends comparing software outputs instead of treating any single system as universally reliable. He also stresses that counts taken from French or English translations cannot settle the frequency of Arabic terms. The case study's broader method is to use computational summaries to identify patterns, then return to the Arabic text and relevant commentary to assess them.

Chapter 10 – Surah Al-A'raf

The Al-A'raf chapter describes a Surah that warns its audience through the histories of earlier prophets and communities. Its material includes the dialogue of the inhabitants of Paradise and Hell, the stories of Noah, Hud, Salih, Lot, Shu'ayb, and Moses, and reminders about the covenant between Allah and humanity. The author notes the Surah's varied setting and discusses the way its prophetic narratives address the rejection of messengers and the consequences of disbelief. The analysis uses word frequencies, verse coding, co-occurrences, sequences, and similarity measures to map its themes. Moses and Pharaoh are particularly prominent, alongside repeated calls to the people and exhortations by several prophets. A comparison of sequences in the prophetic appeals draws attention to recurring language about worshipping Allah alone, which the author treats as a notable pattern in the text. The chapter also reports mismatches between software matrices, search counts, and manual checks; dendrograms sometimes prove more useful than other displays. Its advice is to verify each apparent pattern in the verses themselves and not mistake a visualization for proof.

Chapter 11 – Recapitulation: Seven Surahs

The concluding chapter brings together the analyses of Al-Fatiha, Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, and Al-A'raf. It compares the occurrences of Allah and other frequent words, the distribution of letters—especially Alif, Lam, and Mim—and the coded

appearances of prophets, books, calls, faith, legislation, and themes. The comparison suggests that legal guidance is prominent in several Surahs, while prophetic narratives and particular figures dominate others. The author presents these summaries as exploratory descriptions, not final interpretations, and again stresses that counting differences prevent confident claims without a declared text and reproducible method. The chapter broadens its focus to language, intellectual exchange, and the future of Qur'anic research. It argues that scholarship is fragmented when researchers cannot access work in other languages and urges wider translation, publication, and collaboration, with Arabic proposed as a bridge and the original text as the essential reference. A discussion of Malek Bennabi's criticism of intellectual stagnation connects this practical agenda to a call for humility, rigor, and productive use of knowledge. The book closes with an extensive verse-and-code index that illustrates how a structured research project can make themes and references easier to locate, while leaving interpretation to qualified readers.

Notable Quotes

> *"“Modesty in scholarly research is not a sign of weakness but an acknowledgment of the vastness of knowledge and the need for ongoing learning.”"*

> *"“Any conclusion not verified through the Arabic text remains speculative.”"*

> *"“The Qur'an is not a manual or a technical book. Nor should it be regarded as a passive text. It is an interactive message.”"*

> *"“The meaning is in the middle.”"*

> *"“Artificial intelligence cannot replace human intelligence in theme codification.”"*

> *"“The first and foremost challenge is the language barrier: since Allah revealed the Holy Qur'an in Arabic, scholars of the Qur'an should ideally be fluent in the Arabic language.”"*

> *"“A literature review is an essential step in any researcher's process.”"*

Full Summary

Kouaouci begins by arguing that research on the Qur'an should start not with a claim of discovery, but with a careful review of what scholars have already done. Researchers need to compare approaches, methods, assumptions, and conclusions, then locate their own questions within that accumulated knowledge. Treating a topic as unexplored when relevant work exists prevents scientific progress and repeats earlier mistakes. Yet a comprehensive review is difficult because Islamic scholarship is spread across languages. Arabic, English,

and French offer a useful starting point, but research also appears in Indonesian, Malay, Turkish, Urdu, and other languages. English-language databases may include studies originally written in local languages, while their abstracts reveal only part of their arguments. Mendeley proves useful for locating references in Arabic, English, and French, but no search engine can make a multilingual literature review complete by itself. Kouaouci therefore calls for translation and collaboration, especially for making scholarship accessible in Arabic, which he regards as a shared language for research on the Qur'an.

Arabic is also indispensable because the Qur'an's wording, sounds, grammar, and rhetorical features cannot be reproduced fully in translation. Translations help readers understand its meanings, but they may add explanatory words, omit distinctions, or render the same Arabic expression differently in different passages. Kouaouci recalls working with Muhammad Hamidullah's French translation and finding that some of its choices altered the evidence available to researchers. A translation can be excellent for general understanding and still be unsuitable for counting words or examining linguistic patterns. His rule is to check translations against one another and return to the Arabic text before drawing conclusions.

That caution becomes urgent when researchers count letters, words, and verses. Muslims agree on the Qur'an's 114 surahs, but published totals for other units vary, reflecting different traditions, readings, scripts, and counting rules. The figures cited include 320,015 letters and 77,439 words, while estimates of the number of verses range from 6,014 to 6,236. Word counts also vary across traditions and sources. Digital tools do not settle these differences automatically: software can only count the text and definitions supplied to it, and even tools working with Arabic may treat spellings, diacritics, hamza, and grammatical forms differently.

The frequency of "month" and "day" illustrates the danger of treating numerical patterns as established facts. Claims that "month" appears twelve times and "day" 365 times have been advanced as evidence of numerical miracles, yet counts vary substantially: "month" ranges from 19 to 29 occurrences and "day" from 365 to 589. The Qur'anic Calculator and Qur'anic Seeker find 21 instances of "month," while QDA Miner finds 26, partly because they analyze different texts and translations. A pattern is only meaningful when researchers state exactly what text they used, how they defined a word, and how they counted it, then verify important results manually.

The name Allah receives particular scrutiny. Search engines produce differing totals, in part because some combine grammatical forms while others list them separately. Alfanous and the Qur'anic Calculator, for example, automatically include declensions; other tools count forms individually, and some provide results without explaining their rules. Kaheel's statistics program allows researchers to select among several textual forms, including versions associated with early writing, the Uthmanic script, and modern orthography. Such flexibility is valuable, but it also means that counts depend on the chosen version and settings. Kouaouci

highlights the danger of forcing a count to fit a predetermined theory through Rashad Khalifa's claim that Allah occurs 2,698 times, a multiple of nineteen. When his count reached 2,699, Khalifa rejected verses 9:128–129 as later additions. Kouaouci condemns removing verses to preserve a numerical pattern: the text and counting rules must be transparent, not adjusted to support a desired result.

Translation creates further distortions in these comparisons. Hamidullah's French text sometimes inserts "Allah" to clarify a passage where the Arabic says "Lord," or otherwise leaves the name unstated. Search Truth, for instance, returns 1,746 Arabic verses containing Allah but 1,959 in Hamidullah's French translation. The difference is not evidence about the Arabic Qur'an; it shows what translation can do to a count. Kouaouci likewise warns that word-frequency tools may disagree internally: QDA Miner reports 2,638 occurrences in one analysis of Hamidullah's text but 1,913 in another. He treats such discrepancies as reasons to compare engines and inspect results, rather than trust a convenient total.

For qualitative analysis, Kouaouci chooses QDA Miner because it combines statistical and visual functions with substantial human involvement. Researchers import a text, separate it verse by verse, and treat each verse as a case. They then assign codes or variables—for example, references to Allah, prophets, books, or degrees of faith. Once coding is complete, the software can display word and code frequencies, co-occurrences, similarities between verses, sequences of codes, and cross-tabulations. Word clouds and charts help make patterns visible, while searches can retrieve the verses behind a displayed term. But the software has limitations: it lacks automatic backup and an undo function, and its associated WordStat component cannot process a long text such as the French translation of Al-Baqarah in one operation. More fundamentally, software cannot decide what a verse means or replace the researcher's judgment. Coding is interpretive: the categories chosen shape what the analysis reveals.

Kouaouci demonstrates these methods on Surah Al-Fatiha. The chapter is known by numerous names, including the Mother of the Book, the Opening of the Book, the Seven Oft-Repeated Verses, the Healer, and the Sufficient. A hadith reported by Abu Hurayrah describes prayer as incomplete without Al-Fatiha and recounts Allah's response as the worshipper recites it, dividing the prayer between Allah and His servant. Ibn Kathir summarizes the surah as praise and glorification of Allah, an affirmation of His attributes and oneness, recognition of the Day of Judgment, and a request for guidance along the straight path.

The literature search itself illustrates the limits of language coverage. Mendeley identifies 76 Arabic references and 323 English references, but only one in French. In a sample of ten studies, several are in Indonesian, with others in Thai and Malay, making much of the scholarship inaccessible to researchers who know only Arabic, English, or French. The topics

also vary: Arabic work emphasizes linguistic questions; English studies often address translating Islamic teachings into education; Indonesian research connects the surah to social life; and other studies examine ceremonies or access for people with hearing impairments. For Kouaouci, these differences make multilingual review essential, not optional.

A word-frequency comparison shows why the Arabic source matters even in this short surah. QDA Miner counts 28 words in one French translation and 11 in an English translation; the word Allah appears twice in the French version but once in the English. The author also notes that, unlike in the other surahs under study, “Allah” is not the most frequent word in Al-Fatiha: “Merciful,” one of Allah’s attributes, leads in the analyzed translation. Kaheel’s software provides a separate count of the surah’s letters, including the frequent Alif, Lam, and Mim.

Verse relationships reveal further differences between methods. Ibn Kathir links the opening verses through their descriptions of Allah, while QDA Miner’s strongest similarity is between verses 6 and 7, which share the idea of the path. The tools do not necessarily identify the same relationship: a machine may register shared words or roots, while a classical commentary may connect verses through meaning. QDA Miner can also map code co-occurrences and sequences, but the researcher must decide which codes matter and how to interpret their order. In Al-Fatiha, that choice includes whether to read its opening as praise of Allah, its central verses as worship and reliance, and its ending as a plea for guidance.

The next Surah, Al-Baqarah, takes its name from the account of the cow, in which the Children of Israel delay and question a divine command. Its title points to one episode among many: the Surah also recounts the creation of Adam and Eve, Abraham’s encounter with Nimrod, Abraham’s birds brought back to life, and other signs. The Prophet called Al-Baqarah the Qur’an’s zenith and singled out the Throne Verse, verse 255, as its greatest verse. He also said that reciting the Surah in a home drives Satan away. The Surah’s subject matter ranges from the Children of Israel’s history to the laws shaping the Muslim community in Medina.

The literature search found ten Arabic and 200 English references, but none in French. The works address topics from literary structure and grammar to divorce, almsgiving, and fasting. Letter analysis shows that all 28 Arabic letters occur in the Surah. Alif, Lam, and Mim together account for roughly a third of its letters, with Kaheel’s count giving 8,574 out of 25,900. That same tool reports 286 verses, 6,117 words, and 25,900 letters, though the author emphasizes that counts change with the chosen script and counting rules.

The frequency of Allah’s name illustrates the problem. A manual count produced 275, then 277 on a second attempt; Microsoft Word returned 252, while other tools produced substantially different figures. QDA Miner counted Allah 296 times in Hamidullah’s French translation, but four instances were translator additions, leaving 292 according to the author’s review. The name’s broader references, including attributes such as Lord, the Forgiving, and

the Merciful, were coded about 441 times. These figures are not interchangeable: word counts depend on the text, while code counts depend on the researcher's classification.

Verse-by-verse coding also alters the picture of the Surah's themes. Legislation appears in 145 verses in the author's coding, followed by the Children of Israel in 57; believers, hypocrites, and unbelievers form other recurring categories. The legal material ranges across fasting, pilgrimage, marriage and divorce, inheritance, war, debts, and commercial dealings. Farrin identifies a ring-like structure in the Surah, with sections echoing one another around a central point; Al-Mawdudi, meanwhile, describes its overall invitation to divine guidance, especially addressing the Jews and urging them to accept the guidance revealed to Muhammad. These readings illuminate different aspects, but dividing the text into long consecutive blocks can obscure themes that recur throughout it.

One such theme is Allah's direct address to the Prophet. In verse 211, Allah recalls blessings upon the Children of Israel; the author codes it both within that theme and as an instance of Allah speaking to Muhammad, although the Prophet is not named. The related verses—47, 53, 56, 57, 58, 60, 61, and 211—are scattered rather than forming a continuous passage. QDA Miner's similarity rankings also need scrutiny: a highly ranked pair, verses 63 and 66, appears to share little beyond a divine term. By contrast, the author finds that some passages linked by the software contain "you," referring to Muhammad, and that question-and-answer formulations such as "They ask you" followed by "Say" reveal the Prophet's role as interlocutor.

Al-Imran, the family of Imran, likewise begins with Alif, Lam, and Mim; these letters make up about 37 percent of its letters. The Surah has 200 verses, and its account of Mary, Jesus, Zechariah, and Yahya is set alongside disputes with the People of the Book and lessons from Badr and Uhud. The author describes its revelation in stages: an early portion after Badr, a section associated with the Christian delegation from Najran, and a final portion after Uhud. The Najran visitors challenged Muhammad on religious questions; the revelation supplied accounts of Mary and Jesus with which he could answer them. The Surah also contrasts the Muslim victory at Badr, achieved while the believers were weaker, with the setback at Uhud after disobedience.

Mendeley located 200 English references and ten Arabic ones, again none in French, while many English-language records represented Indonesian research. In the software analysis, Allah is the most frequent word, counted 221 or 222 times depending on the procedure; four appearances in translation were additions intended to clarify meaning. The next prominent terms include "Messenger" and "believers." Coding identifies exhortations and supplications as leading themes, with 22 and 18 verses respectively. The Surah also refers to the Torah, Gospel, Psalms, and other scripture, and to angels sent to support the believers: three thousand in one verse and five thousand in another.

Here, too, sequence and coding results require checking. A co-occurrence matrix suggests that Allah and “Messenger” appear together in 14 verses, but a search of the text finds only 12. The author pays particular attention to the repeated commands “Say” and references to “you,” which often mark Allah’s address to Muhammad. The Prophet’s name itself appears only once, yet the author identifies him as Allah’s interlocutor across a much wider span, from verse 3 to verse 183. This theme is difficult to capture through a linear division into consecutive blocks, and it is absent from the principal thematic schemes of both Al-Mawdudi and Zhanizer. The coding choices remain interpretive, but reading each verse separately brings this recurring relationship into view.

Surah An-Nisa, “The Women,” is also called An-Nisa al-Kubra, or the Greater Surah of Women, in contrast with Surah Al-Talaq, sometimes called the Lesser Surah of Women. A report about two orphaned daughters whose uncle had taken their inheritance connects the Surah’s opening legal concerns with a specific human case: after revelation, Muhammad instructed the uncle to give the daughters two-thirds of the estate and their mother one-eighth. Revealed in Medina after Uhud, the Surah addresses inheritance, orphans, marriage, relations between spouses, and rules for war and peace. It also discusses hypocrites, Jews, and Christians, linking religious belief to social conduct under revealed law.

The literature search found 102 Arabic, 170 English, and 38 French references, though some French results did not actually concern this Surah. The subjects varied by language: Arabic studies emphasized language, morality, and leadership; English works often focused on justice and adultery; Indonesian research addressed education and leadership. Kaheel counts 176 verses, 3,747 words, and 15,937 letters, with Alif, Lam, and Mim making up 37 percent of the letters. Allah’s name appears 229 times in the Qur’anic Calculator, while QDA Miner counts 232 in French and 223 in English. Hamidullah’s additions help explain part of the difference, reinforcing the need to verify counts against Arabic.

The author’s coding marks 70 verses as containing a legal rule, including inheritance, marriage, orphans’ property, and conduct in conflict. Inheritance and orphans are especially prominent, followed by marriage regulations. Allah is referenced in 143 of the 176 verses, and Muhammad is addressed or referred to in 41, despite being named only once. The author also questions thematic summaries that classify just 81 verses, less than half the Surah, and argues that verse-by-verse coding can capture scattered themes as well as consecutive passages. The treatment of women’s rights, the author stresses, must be read in the context of the Surah’s wider balance of rights and responsibilities, rather than reduced to a single inheritance rule or the subject of polygamy.

Surah Al-Ma’idah is presented as a late revelation, traditionally the last Surah to descend, and its opening call to honour obligations follows the community-building rules of An-Nisa. A report from A’isha advises treating as lawful what the Surah permits and as forbidden what it

prohibits. The book describes its setting after the Treaty of Hudaybiyah, when Muslims were preparing to perform pilgrimage and needed guidance on worship, conduct, and relations with others. Its subjects include pilgrimage, food prohibitions, wine and gambling, legal penalties, murder, and the keeping of covenants. It also addresses Jews and Christians: condemning broken commitments and claims about Jesus, while recognizing Christian devotion, affirming that Muslims may eat the food of the People of the Book and marry their women, and setting limits on political alliances.

The literature search found 66 Arabic references, 148 English, and one French. The author notes that the Surah's title is also associated with respect for contracts, and that its varied rulings and narratives make it difficult to reduce to a single theme. In the translation used for analysis, the name Allah appears 152 times, though two instances were added by Hamidullah to clarify the meaning. The Qur'anic Calculator gives 148, while a manual count gives 147; the author suggests that the calculator may include Allah in the opening formula even though it is not part of the Surah. The difference illustrates why counts need checking against the Arabic text rather than being accepted from one tool.

The qualitative analysis identifies Allah as both the most frequent word and the most frequent coded subject, with 173 coded references compared with 152 appearances of the word. The word cloud places Allah at the centre, while the themes also bring forward the Qur'an's books and prophets, including Jesus, son of Mary, and the apostles. In a similarity analysis, verses 1, 11, 23, and 43 cluster because they contain both Allah and believers. Other displays explore co-occurrences and the sequence of codes, but their results remain dependent on the researcher's coding choices and the software's counting accuracy.

Surah Al-An'am is described as a Meccan chapter of 165 verses, with some traditions identifying a small group of verses as Medinan. A report says it descended all at once in Mecca, accompanied by seventy thousand angels. Its name means "the cattle," while other titles emphasize proof, monotheism, and Islamic doctrine. The literature search yielded nine Arabic references, thirteen English, and none in French. The Surah argues against associating partners with Allah, recalls the fate of earlier peoples who rejected messengers, and presents Abraham's reasoning against worship of changing heavenly bodies. It also discusses resurrection, revelation, arbitrary restrictions on meat, and the commandments that conclude in a declaration of exclusive devotion to Allah.

For this Surah, the author compares QDA Miner with SPSS after finding that QDA Miner's counters were unreliable in some instances. SPSS identified verses containing selected terms more accurately in one comparison, but performed less well for other words; neither program therefore serves as an unquestionable authority. The Qur'anic Calculator counts the name Allah 87 times in the Arabic text, against 91 in the French translation and 65 in English. The gap reinforces the difference between counting the revealed wording and counting translators'

choices. Coding each verse also allows a theme to recur in separated places, unlike a division into consecutive blocks. Al-Mawdudi's descriptions are more detailed, but the author argues that verse-by-verse coding can capture themes that linear summaries obscure.

Surah Al-A'raf takes its name from the heights mentioned in verses 46 and 48; it is also called Al-Mikat or Al-Mithaq. The chapter recounts Adam and Iblis, then the warnings delivered by Noah, Hud, Salih, Lot, and Shu'ayb, before giving extended attention to Moses and Pharaoh. Its themes include the covenant between Allah and humanity, the afterlife, and the consequences faced by communities that rejected their prophets. Al-Mawdudi describes a continuous discourse in which subjects merge rather than proceeding in separate blocks, an observation that supports the author's caution about imposing rigid linear divisions.

The word cloud identifies Allah as prominent, while Pharaoh appears in 25 verses associated with Moses' story; Moses is the most frequently represented prophet, appearing in 51 verses, nearly a quarter of the Surah. Allah and Lord occur in 134 verses. The Qur'anic Calculator counts Allah 61 times, Hamidullah's French text 62 times plus twelve explanatory additions, and an English translation also 61 times. The author tests QDA Miner's co-occurrence functions, identifying links such as Moses and the staff, Lot and wrongdoing, and Shu'ayb with fair measure and weight. A matrix meant to capture nearby occurrences produces a faulty count for "tribes," while a dendrogram proves more useful. Comparing the repeated calls of the five prophets, the analysis finds a shared appeal to worship Allah alone, followed by the rejection of their messages. Their similar wording, despite their different eras, is presented as evidence of the unity of the prophetic message.

In reviewing the seven Surahs studied, the author again compares names and attributes of Allah, books, prophets, calls, degrees of faith, legislation, themes, words, and letters. No search engine provides a fully satisfactory count of Allah; the manual tally is closest to the Qur'anic Calculator, although that tool does not show its verse-by-verse results. Letter analysis finds Alif, Lam, and Mim consistently among the most frequent letters. Only Al-Baqarah and Al-Imran begin with those three detached letters, while Al-A'raf begins with Alif-Lam-Mim-Sad, yet the trio is prominent throughout the other Surahs as well. Kaheel's count places them at about 36 percent of the Qur'an's 326,159 letters, with their share varying from Surah to Surah. The author treats this as a striking pattern for investigation, not as permission to force a numerical claim.

The wider comparison also exposes how differently research communities approach the text. In the sample of references, Indonesian scholarship often connects Qur'anic teaching to education, economics, the environment, health, and social life; Arabic work frequently foregrounds language, grammar, doctrine, and interpretation. English-language publications include studies of these contexts as well as computational work, while Malay, Thai, and Turkish research adds other local concerns. Neither linguistic nor social applications should

be dismissed. But when research remains available only in a language unfamiliar to other scholars, its findings cannot contribute fully to shared knowledge. The author therefore urges translation, collaboration, and publication that can bring researchers into conversation, with Arabic serving as a common bridge rather than a reason to disregard scholarship in other languages.

This concern connects the book’s practical methods to Malek Bennabi’s criticism of intellectual stagnation. Bennabi distinguished inherited “dead ideas” from foreign ideas incompatible with Islamic values, but also warned that the claim that Islam is already complete can become an excuse for complacency. Faith, he argued, must be used effectively in life, not treated as proof that Muslim societies need no reform. The author resists dismissing Arab history or culture through sweeping judgments, while acknowledging Bennabi’s challenge to Arab-Muslim scholars to overcome isolation and inefficiency. The Qur’an’s choice of Arabic, in this account, reflects its revelation to Muhammad in his own language and the language of his people. Translations make its meanings accessible, but cannot reproduce all its linguistic features or numerical patterns. Serious research therefore requires both openness to the world’s scholarship and a return to the Arabic text, joined with humility about what remains beyond any researcher’s knowledge.

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