Exploring Qur'anic Mathematical Miracles through Median Analysis on *Surah As-Sajdah* and *Surah Al-Insan*

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Abstract

The miracles (*i'jaz*) in the Qur'an can be examined not only from a linguistic perspective, but also from a numerical perspective. One interesting phenomenon is the hadith about the virtue of reciting Surah As-Sajdah and Surah Al-Insan during the *Fajr* prayer on Friday. This study aims to explore these two surahs through a mathematical approach. A quantitative descriptive method with median analysis was used in this study. The data examined included the number of verses and words in *Surah As-Sajdah*, *Surah Al-Insan*, and the range of surahs between the two. The integration model used was mathematics to explore the Qur'an. The results of the study show three main findings. First, the median word in *Surah As-Sajdah* falls on verse 15, precisely on the word *sujjada*, which means prostration, and is located in the verse of prostration. Second, both the median verse and the median word in *Surah Al-Insan* consistently point to verse 16. Third, the median verse from the beginning of *Surah As-Sajdah* to the end of *Surah Al-Insan* points to *Surah Muhammad* verse 18, which talks about the signs of the Day of Judgment, in line with the belief that the Day of Judgment will occur on Friday. These findings show that simple mathematical analyses such as the median can be applied to reveal the regularity and numerical wonders in the Qur'an. This research contributes to the study of the *i'jaz* of the Qur'an from a mathematical perspective while opening up opportunities for the development of Qur'an-based mathematics learning integration.

Keywords: Quran, Mathematics, Median, As-Sajdah, Al-Insan.

Abstrak

Keajaiban *(i'jāz)* pada Al-Qur'an tidak hanya dapat ditinjau dari struktur bahasa, tetapi juga dari keteraturan numeriknya. Salah satu fenomena menarik adalah hadis tentang keutamaan membaca Surah As-Sajdah dan Surah Al-Insan pada shalat Subuh di hari Jumat. Penelitian ini bertujuan mengeksplorasi kedua surah tersebut melalui pendekatan matematis. Metode deskriptif kuantitatif dengan analisis median digunakan dalam penelitian ini. Data yang dikaji meliputi jumlah ayat dan kata pada Surah As-Sajdah, Surah Al-Insan, serta rentang surah di antara keduanya. Model integrasi yang digunakan adalah *mathematics to explore Qur'an*. Hasil penelitian menunjukkan adanya tiga temuan utama. Pertama, median kata pada Surah As-Sajdah jatuh pada ayat ke-15, tepat pada kata sujjada yang berarti sujud, dan berada pada ayat sajdah. Kedua, baik median ayat maupun median kata pada Surah Al-Insan konsisten mengarah pada ayat ke-16. Ketiga, median ayat dari awal Surah As-Sajdah hingga akhir Surah Al-Insan menunjuk pada Surah Muhammad ayat 18 yang berbicara tentang tanda-tanda Kiamat, selaras dengan keyakinan bahwa Kiamat terjadi pada hari Jumat. Temuan ini menunjukkan bahwa analisis matematis sederhana seperti median dapat diaplikasikan untuk menyingkap keteraturan dan keajaiban numerik dalam Al-Qur'an. Penelitian ini berkontribusi pada kajian *i'jāz* Qur'an dari sisi matematis sekaligus membuka peluang pengembangan integrasi pembelajaran matematika berbasis Al-Qur'an.

Kata kunci: Al-Qur'an, Matematika, Median, As-Sajdah, Al-Insan.

Introduction

The Qur'an, as the holy book of Muslims, is known not only for its beautiful language but also for its numerical wonders. Studies of the mathematical miracles of the Qur'an show that the structure and sequence of letters, words, verses, and chapters have a unique regularity when compared to ordinary human texts.[1] Several studies also suggest that the Qur'an exhibits consistent mathematical patterns such as word repetitions,[2] symmetrical structures,[3] and word distributions that follow certain statistical models.[4]

Numerical studies such as this are important in the context of mathematics learning integrated with Islam. The integration of mathematics with Islam, such as that based on the Qur'an, enables students to not only learn theorems, formulas, or definitions in the abstract, but also to learn that mathematics can demonstrate the values of faith and the orderliness of Allah's creation.[5] The

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[1] Asfira Zakiatun Nisa et al., "I'jaz Adadi: Keistimewaan Dan Fenomena Angka 9 Dalam Al-Qur'an," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 10, no. 02 (2022): 251–69, https://doi.org/10.24235/diyaafkar.v10i02.11649.

[2] Binimad Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code* (Binimad, 2018).

[3] Muhammad Zia Alghar, Anisatur Rizqiyah, and Dwi Setiawati Radjak, "Integration of Islam and Mathematics: A Study of the Number 10 in Surah Al-Kautsar," ed. Ifa Faizah Rohmah, Badruddin, and Abdul Aziz Sidqi, *Muhajirin International Conference* 1, no. 1 (2025): 472–83.

[4] Rashidul Hasan and Fazly Ealahi Mamun, "Numerical Statements of the Holy Quran Based on Verses, Words, and Letters in Makki and Madani Sura.," *International Journal of Cultural & Religious Studies* 2, no. 2 (2022): 24–33, https://doi.org/10.32996/ijcrs.2022.2.2.3.

[5] Kidup Supriyadi, "Islamication Efforts in Learning Mathematics," *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam* 3, no. 02 (2020): 377–93, https://doi.org/10.36670/alamin.v3i02.70.

integration of mathematics and the Qur'an can enrich students' perspectives on mathematical objects,[6] so that mathematics is used as a lens to see His wonders embedded in the holy book.[7] Thus, a Quran-integrated approach to mathematics can strengthen students' mathematical competence from a cognitive perspective while fostering a deep spiritual awareness of His order and greatness.

One interesting phenomenon in the study of the Qur'an appears in worship practices. This can be seen in the hadith that explains the virtue of reciting Surah As-Sajdah and Surah Al-Insan during the Friday dawn prayer.

أَنَّ النَّبِيَّ - صلى الله عليه وسلم- كَانَ يَقْرَأُ فِى الصُّبْحِ يَوْمَ الْجُمُعَةِ (الم تَنْزِيلُ) فِى الرَّكْعَةِ الأُولَى

وَفِى الثَّانِيَةِ هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا

Means: The Messenger of Allah (peace be upon him) recited 'Alif Lam Mim Tanzil...' (Surah As-Sajdah) in the first rak'ah of the dawn prayer on Friday. Meanwhile, in the second rak'ah, he recited 'Hal ataa 'alal insaani...' (Surah Al-Insan). (HR Muslim)

It is narrated that the Prophet always recited *Alif Lam Mim Tanzil* (*Surah As-Sajdah)* in the first *rak'ah* and *Hal ataa 'ala al-insaan (Surah Al-Insan)* in the second rak'ah of the Friday dawn prayer. This hadith forms the basis of the sunnah that continues to be upheld by Muslims in performing the Friday dawn prayer.[8] Thus, reciting these two surahs has its own virtue in the tradition of worship to start the day on Friday.[9]

Beyond this tradition, these two surahs complement each other thematically. *Surah As-Sajdah* emphasizes divine majesty and the certainty of the Day of Judgment.[10] Meanwhile, *Surah Al-Insan* highlights the process of human creation, the trials of human life, and the reward for human deeds, whether good or bad, during one's time in the world.[11] Thus, reading these two surahs at dawn on Friday can serve as a reminder to humans of where they came from and the reward for what they have done during their lives. Furthermore, Sheikh Islam Ibn Taymiyyah explained that these two surahs describe major events on Friday,

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[6] Abdussakir and Rosimanidar, "Model Integrasi Matematika Dan Al-Quran Serta Praktik Pembelajarannya," in *Seminar Nasional Integrasi Matematika Di Dalam Al-Quran*, 2017, 1–16.

[7] Wan Norliza Wan Bakar, "Mathematics in the Holy Quran," *Journal of Academic Minds* 5, no. 1 (2011): 53–64.

[8] Reski Anggraini, "Praktik Sujud Tilawah Pada Sholat Subuh Di Masjid Nurul Falah Koto Kociak Menurut Tinjauan Antropologi," *Indonesian Research Journal on Education* 4, no. 4 (October 2024): 1902 – 1907, https://doi.org/10.31004/irje.v4i4.1421.

[9] Ahmad Ulil Albab, "Tradisi Pembacaan Surat Al-Sajdah Dengan Sujud Tilawah Dalam Salat Subuh Di Hari Jumat Di Masjid Gedhe Kauman Yogyakarta: (Kajian Living Hadis)," *Living Islam: Journal of Islamic Discourses* 5, no. 2 (2022): 245–58, https://doi.org/10.14421/lijid.v5i2.3912.

[10] Ahmad Abdurraziq Al-Bakri et al., *Tafsir Ath-Thabari* (Jakarta: Pustaka Azzam, 2007).

[11] Ibnu Katsir, "Tafsir Ibnu Katsir," 2003; Muhammad Ibrahim Al-Hifnawi and Mahmud Hamid Utsman, *Tafsir Al-Qurthubi* (Jakarta: Pustaka Azzam, 2008).

such as the day Adam was created, the Day of Judgment, and the day humans will be gathered.[12]

Although the main focus of the hadith covers spiritual and theological aspects, the mention of these two surahs *(As-Sajdah and Al-Insan)* also raises scientific questions. The questions in question are: Is there a mathematical pattern behind the selection of these surahs? Is there a specific mathematical structure that aligns with religious themes, leading to the selection of these two surahs to be recited consistently? These questions are intriguing to explore through scientific research using an integrated mathematical approach to the Quran.

On the other hand, interest in research integrating the Qur'an and mathematics has increased significantly in the last decade.[13,14] This has occurred in both theoretical studies and educational applications.[15,16,17] Between 2014 and 2024, research presenting the integration of mathematics and the Qur'an increased with various integration models.[18] One model of integration of mathematics and the Qur'an that has not been widely studied is "mathematics to explore the Qur'an".[19] Although this model has not been studied extensively, it is relatively promising in terms of exploring the wonders of the Qur'an. This is exemplified by the emergence of certain numerical phenomena in the Qur'an, such as the appearance of *muqatta'ah* letters in several surahs related to the number 19. This phenomenon is interesting to observe and analyze scientifically, even though it does not form the basis of *Sharia* law or religious obligations, so it is more appropriately understood as a numeri cal study that reveals the uniqueness of the structure of the Qur'an.[20]

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[12] Mahmud Ahmad Mustafa, *Panduan Amalan Hari Jumat* (Mutiara Media, 2008).

[13] Muhammad Zia Alghar and Anisatur Rizqiyah, "Trends in Al-Qur'an-Integrated Mathematics Research: A Bibliometric Analysis of 2014-2024," ed. Ahmad Nurul Kawakip, Muhammad Walid, and Abdul Basith, *Proceedings of the International Conference on Islamic Education (ICIED)* 9, no. 1 (2024): 530–39.

[14] Fitria Lestari et al., "Integration of Qur'anic Values in Mathematics Learning: A Bibliometric Analysis," *Islamic Journal of Integrated Science Education (IJISE)* 4, no. 2 (July 2025): 55–71, https://doi.org/10.30762/ijise.v4i2.5921.

[15] Yoga Klody Arianto et al., "Qurmatica-Based Learning as a Solution to Reduce Anxiety for Students' Mathematics Phobias," *Numerical: Jurnal Matematika Dan Pendidikan Matematika* 5, no. 1 (June 2021): 57–64, https://doi.org/10.25217/numerical.v5i1.1355.

[16] Violina Almaghfiroh et al., "Development of an Encyclopedia of Mathematics in the Qur'an for Islamic Junior High School," *MaPan: Jurnal Matematika Dan Pembelajaran* 11, no. 2 (2023): 285–306, https://doi.org/10.24252/mapan.2023v11n2a6.

[17] Imam Rofiki and Muhammad Zia Alghar, "Keberhasilan Siswa Kompetisi Sains Madrasah Nasional Dalam Menyelesaikan Soal Matematika Terintegrasi Islam Pada Materi Segitiga," *Jurnal Pengembangan Pembelajaran Matematika* 6, no. 2 (August 2024): 147–61, https://doi.org/10.14421/jppm.2024.62.147-161.

[18] Alghar and Rizqiyah, "Trends in Al-Qur'an-Integrated Mathematics Research: A Bibliometric Analysis of 2014-2024."

[19] Abdussakir and Rosimanidar, "Model Integrasi Matematika Dan Al-Quran Serta Praktik Pembelajarannya."

[20] Rashad Khalifa, *Quran-The Final Testament-Authorised English Version* (Dr. Rashad Khalifa

In the current educational context, the integration of mathematics with the Quran is increasingly being applied in the classroom. The integration of the Quran with mathematics learning is no longer seen as "internalization" or even "attaching" Islamic values to mathematics, but also increases motivation, conceptual understanding, and the development of mathematics learning tools through an Islamic context.[21,22] For example, research by Rahmadhani and Wahyuni looked at how the integration of Islamic values affects motivation and learning outcomes.[23] Research by Tijah combined Islamic and cultural values in mathematics learning.[24] Research by Cholidiyah[25] and Slawantya[26] developed modules and worksheets for mathematics based on Islamic values.

Furthermore, previous studies show that research on mathematics integrated with Islam has not led to the exploration of the wonders of the Quran through the lens of mathematics, particularly the concept of statistics. This means that there is a gap in research to pay attention to the use of statistical concepts as mathematical analysis to explore the wonders in the Quran. Therefore, this study aims to explore the wonders of *Surah As-Sajdah* and *Surah Al-Insan* through a descriptive statistical approach, namely the median.

This study uses a descriptive quantitative approach to reveal numerical patterns in the Qur'an through median analysis. The primary data comes from the standard *mushaf* of *Surah As-Sajdah* and *Surah Al-Insan*, while secondary data was collected from literature related to *i'jāz adadi*, basic statistics, and Islamic mathematics integration. Data collection was carried out by counting the number, order, and position of verses and words using a digital copy of the Qur'an, Microsoft Excel, and verification through trusted sites such as www.corpus.quran.com and www.masjidtucson.org. The data was then tabulated to determine the median position of verses and words in each surah and the range between them. The analysis was carried out using the median formula, and the results were interpreted descriptively and linked to Islamic exegesis and literature.

Ph. D., 2010).

21 M Nuâ and Mulin Nu'man, "Pembelajaran Matematika Dalam Perspektif Al-Quran," *Jurnal Pendidikan Matematika (JPM)* 2, no. 1 (February 2016): 39–49, https://doi.org/10.33474/jpm.v2i1.205.

22 Muhammad Zia Alghar, "Keunikan Kasrah Dalam Surah Al-Ikhlas: Kajian Matematis Dan Nilai Ketauhidan," *Journal of Matematics In Teaching and Learning* 1, no. 2 SE-Articles (June 30, 2023): 53–63, https://jurnal.stain-madina.ac.id/index.php/matematika/article/view/2604.

23 Rahmadhani & Wahyuni (2020)

24 Tijah (2019)

25 Aam Choirotul Cholidiyah, "Pengembangan E-LKPD Interaktif Berbasis Realistik Yang Terintegrasi Nilai Keislaman Pada Materi Aritmatika Sosial Kelas VII," *Jurnal Penelitian, Pendidikan, Dan Pembelajaran* 14, no. 2 (2019): 1–10, https://doi.org/10.3390/educsci8040220.

26 Yusiana Rismatika Slawantya, Turmudi, and Imam Sujarwo, "Needs Analysis of E-Modules with an Islamic Integrated Problem Based Learning Approach to Improve Adaptive Reasoning and Students' Spiritual Attitudes," *Journal of Mathematics in Teaching and Learning2* 3, no. 1 (2024): 182–94.

This study refers to the integration model of "mathematics to explore the Qur'an"[27] and was carried out in five stages: (1) establishing a focus based on authentic hadith, (2) collecting verse and word data, (3) calculating the median, (4) interpreting the findings within a theological framework, and (5) validating through literature studies.

Mathematical Analysis of Surah As-Sajdah

This section presents a mathematical analysis of *Surah As-Sajdah* using the median. The median[28] is the middle value of a sorted data set, such that half of the data is greater than the median and half is less than the median. The median in this section is viewed from the perspective of verses and words.

Median of verses in Surah As-Sajdah

To determine the median of verses in *Surah As-Sajdah*, the researcher used the standard *Madinah mushaf*. The results of the analysis show that *Surah As-Sajdah* consists of 30 verses and 372 words, as shown in table 1 [29].

Verse order	Number of words	Verse wording	Verse order	Number of words	Verse wording
1	1	الٓمّٓ	16	11	تَتَجَافٰى جُنُوْبُهُمْ ...
2	8	تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ .	17	13	فَلَا تَعْلَمُ نَفْسٌ مَّآ ...
3	18	اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ...	18	8	اَفَمَنْ كَانَ مُؤْمِنًا ...
4	24	اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ ...	19	12	اَمَّا الَّذِيْنَ اٰمَنُوْا ...
5	17	يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ	20	21	وَاَمَّا الَّذِيْنَ فَسَقُوْا ...
6	6	ذٰلِكَ عٰلِمُ الْغَيْبِ	21	9	وَلَنُذِيْقَنَّهُمْ مِّنَ الْعَذَابِ
7	10	الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ ...	22	13	وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ...

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[27] Abdussakir and Rosimanidar, "Model Integrasi Matematika Dan Al-Quran Serta Praktik Pembelajarannya."

[28] The median is the middle value in an ordered dataset such that half the data lie below it and half above it. For an even number of observations (n), the median is conventionally taken as the average of the $\left(\frac{n}{2}\right)^{th}$ and $\left(\frac{n}{2}+1\right)^{th}$ values.

[29] Masjid Tuscon, "Quran Gematrical Value Computation," International Community of Submitters (ICS)/Masjid Tucson, 1985, https://www.masjidtucson.org/quran/wordCount/QuranGV.php; Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code*.

8	8	ثُمَّ جَعَلَ نَسْلَه ...	23	14	وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ ...
9	14	ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ ...	24	10	وَجَعَلْنَا مِنْهُمْ اَىِٕمَّةً .
10	14	وَقَالُوْٓا ءَاِذَا ضَلَلْنَا ...	25	11	اِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ ...
11	11	قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ .	26	18	اَوَلَمْ يَهْدِ لَهُمْ ...
12	16	وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ ...	27	17	اَوَلَمْ يَرَوْا اَنَّا نَسُوْقُ...
13	16	وَلَوْ شِئْنَا لَاٰتَيْنَا ...	28	7	وَيَقُوْلُوْنَ مَتٰى هٰذَا الْفَتْحُ
14	14	فَذُوْقُوْا بِمَا نَسِيْتُمْ ...	29	11	قُلْ يَوْمَ الْفَتْحِ ...
15	15	اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ ...	30	5	فَاَعْرِضْ عَنْهُمْ ...
		Total	-	**372**	-

Table 1. Verse Order and Number of Words in Surah As-Sajdah

If all the verses and words in *Surah As-Sajdah* are counted sequentially based on the standard *Madinah mushaf* text, the total is 30 verses and 372 words. When linked to the concept of statistics, the determination of the middle position of this verse can be analyzed using the concept of median. With 30 verses in *Surah As-Sajdah* (even number), the median value can be calculated as follows.

$$\text{Median} = \frac{\text{position of the 15th verse} + \text{position of the 16th verse}}{2} = \frac{15 + 16}{2} = \frac{31}{2} = 15.5$$

The above calculation shows that the median verse in *Surah As-Sajdah* is in the 15th or 16th verse, because mathematically the median value is 15.5. Since verses cannot be divided in half, the 15th verse is chosen as the median representation. So, we see that *Surah As-Sajdah* has 30 verses, and the median is in the 15th verse.

Verse wording	فَاَعْرِضْ...	قُلْ يَوْمَ	...	فَلَا تَعْلَمُ	تَتَجَافٰى ...	اِنَّمَا يُؤْمِن ...	فَذُوْقُوْا ...	وَلَوْ شِئْنَا	...	تَنْزِيْلُ ...	الٓمّٓ ...
Verse order	30	29	⋯	17	16	15	14	13	⋯	2	1

Table 2. The center position (median) of verse in Surah As-Sajdah

The results in table 2 show that verse 15 is the middle verse of the distribution of verses in Surah As-Sajdah. Interestingly, verse 15 is known as the sajdah verse.[30,31] Thus, verse 15 not only occupies a median position mathematically, but also has a special position from a theological point of view. As stated in Al-Qurthubi's interpretation, this verse is a comfort to the heart of the Prophet [32]. Quraish Shihab, in his *Tafsir Al-Misbah*, states that the people referred to in this verse are those whose faith is firm.[33] Meanwhile, *Tafsir At-Thabari* states that the meaning of this verse is that no one confirms the verses of Allah except those who, when warned and advised, prostrate themselves to Allah.[34] This confirms the integration of spiritual depth and math in Surah As-Sajdah.

Median words in Surah As-Sajdah

To determine the median word in *Surah As-Sajdah*, researchers used the standard *Madinah mushaf*. The results of the analysis show that *Surah As-Sajdah* consists of 372 words as shown in Table 1.[35] When analyzed using statistical concepts, the middle position of words in Surah As-Sajdah can be analyzed using the concept of median. With 372 words in *Surah As-Sajdah*, the median value can be calculated as follows.

$$\text{Median} = \frac{\text{position of the 186th word} + \text{position of the 187th word}}{2} = \frac{186 + 187}{2} = \frac{373}{2} = 186.5$$

The above calculation shows that the median word in *Surah As-Sajdah* is the 186th or 187th word, because mathematically the median value is 186.5. Since words cannot be divided in half, the 186th word is chosen as the median representation. Therefore, if we look at Surah As-Sajdah with 372 words, then the median is at the 186th word.

Word	مُنتَظِرُونَ	اِنَّهُم	وَانتَظِرْ	رَّبِّهِم	بِحَمْدِ	وَسَبَّحُوا	سُجَّدًا	خَرُّوا	بِهَا	ذُكِّرُوا	الْكِتَبِ	تَنْزِيلُ	الٓمّٓ
Word order	372	371	370	189	188	187	**186**	185	184	183	3	2	1

Table 3. The median position of words in Surah As-Sajdah

30   Mochammad Miftachul Ilmi, "Tafsir Ayat-Ayat Sajdah Dalam Kitab 'Arāis Al-Bayān Fī Ḥaqāiq Al-Qur'Ān Karya Rūzbihān Al-Baqlī Al-Syīrāzī" (UIN Sunan Kalijaga Yogyakarta, 2019).

31   Sahela Mustika, "Makna Sujud Dalam Ayat-Ayat Sajdah (Kajian Tafsir Al-Misbâh Karya M. Quraish Shihab)" (Institut Ilmu Al Quran (IIQ) Jakarta, 2018).

32   Al-Hifnawi and Utsman, *Tafsir Al-Qurthubi*.

33   M Quraish Shihab, "Tafsir Al-Misbah," *Jakarta: Lentera Hati* 2 (2002): 52–54.

34   Al-Bakri et al., *Tafsir Ath-Thabari*.

35   Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code*; Tuscon, "Quran Gematrical Value Computation."

The analysis in table 3 shows that the 186th word is the median word in the distribution of verses in *Surah As-Sajdah*. Interestingly, the 186th word is سُجَّدًا "*sujjada*", which means prostration. Similarly, Surah As-Sajdah means prostration. Thus, the median word in this surah is *sujjada*, which has the same root as the name of the surah.

Even more interestingly, the word سُجَّدًا "*sujjada*" as the median word in *Surah As-Sajdah* is found in the 15th verse of *Surah As-Sajdah*. The 15th verse of Surah As-Sajdah is the sajdah verse.[36,37] It should also be noted that there are only 15 sajdah verses in the Quran.[38,39] This correlation is a unique and 'miraculous' phenomenon in that the word سُجَّدًا "*sujjada*", which means prostration, appears as the median word precisely in the median verse, which is also the *sajdah* verse in *Surah As-Sajdah* [40]. Tafsir Ibn Katsir states that prostration here is not only a physical activity, but also listening to and obeying Allah through words and deeds.[41] Thus, the word سُجَّدًا "*sujjada*" appears to be the middle that is "prostrating" in the sajdah verse in Surah Sajdah.

Mathematical Analysis of Surah Al-Insan

This section presents a mathematical analysis of *Surah Al-Insan* using the median. As in *Surah As-Sajdah*, the median in this section is viewed from the perspective of verses and words.

Median of verses in Surah Al-Insan

To determine the median verses in Surah Al-Insan, the researcher used the standard Madinah mushaf. The results of the analysis show that Surah Al-Insan consists of 31 verses and 243 words, as shown in table 4 [42].

Verse order	Number of words	Verse wording	Verse order	Number of words	Verse wording
1	11	هَلْ اَتٰى عَلَى الْاِنْسَانِ ...	17	6	وَيُسْقَوْنَ فِيْهَا كَأْسًا ...
2	10	اِنَّا خَلَقْنَا الْاِنْسَانَ ...	18	4	عَيْنًا فِيْهَا ...

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36   Katsir, "Tafsir Ibnu Katsir."

37   Shihab, "Tafsir Al-Misbah."

38   Andi Eka Putra, "Penafsiran Buya Hamka Terhadap Ayat-Ayat Sajdah Dalam Al Quran" (UIN Sunan Gunung Djati Bandung, 2021).

39   Ilmi, "Tafsir Ayat-Ayat Sajdah Dalam Kitab 'Arāis Al-Bayān Fī Ḥaqāiq Al-Qur'Ān Karya Rūzbihān Al-Baqlī Al-Syīrāzī."

40   Mustika, "Makna Sujud Dalam Ayat-Ayat Sajdah (Kajian Tafsir Al-Misbâh Karya M. Quraish Shihab)."

41   Katsir, "Tafsir Ibnu Katsir."

42   Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code*; Tuscon, "Quran Gematrical Value Computation."

16	5	قَوَارِيْرَا۟ مِنْ فِضَّةٍ ...	Total	243	-
3	7	اِنَّا هَدَيْنٰهُ السَّبِيْلَ ...	19	9	وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ ...
4	6	اِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ ...	20	7	وَاِذَا رَاَيْتَ ثَمَّ ...
5	8	اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ ...	21	13	عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ ...
6	7	عَيْنًا يَّشْرَبُ بِهَا ...	22	8	اِنَّ هٰذَا كَانَ لَكُمْ ...
7	7	يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ ...	23	6	اِنَّا نَحْنُ نَزَّلْنَا ...
8	7	وَيُطْعِمُوْنَ الطَّعَامَ ...	24	9	فَاصْبِرْ لِحُكْمِ رَبِّكَ ...
9	10	اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ ...	25	5	وَاذْكُرِ اسْمَ رَبِّكَ ...
10	7	اِنَّا نَخَافُ مِنْ رَّبِّنَا ...	26	7	وَمِنَ الَّيْلِ فَاسْجُدْ ...
11	8	فَوَقٰهُمُ اللهُ ...	27	8	اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ ...
12	5	وَجَزٰىهُمْ بِمَا صَبَرُوْا ...	28	9	نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ ...
13	10	مُّتَّكِئِيْنَ فِيْهَا ...	29	9	اِنَّ هٰذِهٖ تَذْكِرَةٌ ...
14	6	وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا ...	30	11	وَمَا تَشَآءُوْنَ ...
15	8	وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ ...	31	10	يُّدْخِلُ مَنْ يَّشَآءُ ...

Table 4. Verse Order and Number of Words in Surah Al-Insan

If all verses and words in *Surah Al-Insan* are counted sequentially based on the standard Madinah mushaf text, the total is 31 verses and 243 words. In relation to statistical concepts, the determination of the median position of these verses can be analyzed using the concept of median. With 31 verses in Surah Al-Insan ($n = 31$), the median value can be calculated as follows.

$$\text{Median} = \frac{(\text{position of verse } n) + 1}{2} = \frac{31 + 1}{2} = \frac{32}{2} = 16$$

The above calculation shows that the median verse in *Surah Al-Insan* is verse 16. This is shown in detail in table 5.

Verse wording	يُّدْخِلُ..	وَمَا تَشَآءُوْنَ	عَيْنًا ...	وَيُسْقَوْنَ ...	قَوَارِيْرَا **...**	وَيُطَافُ ...	وَدَانِيَةً ...	اِنَّا...	هَلْ اَتٰى
Verse order	31	30	18	17	**16**	15	14	2	1

Table 5. Position of the median verse in Surah Al-Insan

Based on table 5, the median verse in *Surah Al-Insan* is verse 16 out of a total of 31 verses. Mathematically, the number 16 is the midpoint of 31; therefore, it is

the median. This verse describes the pleasures enjoyed by the inhabitants of heaven, namely silver glasses of appropriate size.[43] In Ath-Thabari's interpretation, these glasses are made of silver, their clarity is that of glass, and their whiteness is that of silver.[44] The glasses have been measured by them as best as possible, and their size has been determined for the people to drink from.[45,46] With its position in the middle of the surah, verse 16 can be seen as the core that connects the moral and eschatological messages contained in the preceding and following verses. This position indicates a thematic balance that is in harmony with mathematical balance.

Median word count in Surah Al-Insan

To determine the median word count in *Surah Al-Insan*, researchers used the standard *Madinah mushaf*. The results of the analysis show that *Surah Al-Insan* consists of 243 words, as shown in Table 2 When analyzed using statistical concepts, the middle position of words in *Surah As-Sajdah* can be analyzed using the median concept. With 243 words in Surah Al-Insan ($n = 243$), the median value can be calculated as follows.

$$\text{Median} = \frac{(\text{position of word } n) + 1}{2} = \frac{243 + 1}{2} = \frac{244}{2} = 122$$

The above calculation shows that the median word in *Surah Al-Insan* is in verse 122. This is shown in detail in table 6.

Word	هَلْ	اَتٰى	عَلَى	مِنْ	فِضَّةٍ	قَدَّرُوْهَا	**تَقْدِيرًا**	وَيُسْقَوْنَ	فِيْهَا	كَأْسًا	لَهُمْ	عَذَابًا	اَلِيْمًا
Word order	243	242	241	125	124	123	**122**	121	120	119	3	2	1

Table 6. The median position of words in Surah Al-Insan

The results in table 6 show that the 122nd word is the middle word of the verse distribution in *Surah Al-Insan*. The interesting part is that the 122nd word is the word تَقْدِيرًا "*taqdiira*", which means measurable [47]. In fact, the word تَقْدِيرًا is in verse 16 of *Surah Al-Insan*, which is in line with the median from the verse

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[43] Katsir, "Tafsir Ibnu Katsir"; Fauzi Achmad, "Minuman Penghuni Surga (Studi Komparatif Tafsir Ibnu Katsir Dengan Al-Misbah Dalam Surat Al-Insan)" (Institus Pesantren KH. Abdul Cahlim, 2023).

[44] Al-Bakri et al., *Tafsir Ath-Thabari*.

[45] Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuti, *Tafsir Al-Jalalain Al-Muyassar*, ed. Fakhruddin Qubawah (Bairut: Maktabah Libnan Nasyirun, 2003).

[46] Alfi Liani Putri et al., "Jahe Dalam Al-Quran Dan Sains: Analisis Penafsiran M. Quraish Shihab Terhadap Q.S Al-Insan Ayat 17 Dalam Tafsir Al-Misbah," *Al-Wasathiyah: Journal of Islamic Studies* 2, no. 2 (2025): 248–58, https://doi.org/10.56672/zede1w32.

[47] Al-Mahalli and Al-Suyuti, *Tafsir Al-Jalalain Al-Muyassar*.

side.[48] According to Ibn Kathir's interpretation, the meaning of the word تَقْدِيرًا "taqdiira" is measured according to their level of fullness.[49] So that it is not too much, not too little, but prepared according to the drinker's feeling of fullness. At-Thabari's Tafsir mentions that "taqdiira" means a glass that is measured according to the satisfaction of those who drink it.[50] Meanwhile, according to *Tafsir Al-Azhar*, the word *"taqdiira"* means measured as best as possible so that it is appropriate for the size, height, or height of the person who will hold it.[51]

It is as if the phenomenon of the similarity between the median of words and verses in *Surah Al-Insan*, which leads to verse 16, is something that is measurable (*taqdiira*).[52] Thus, verse 16 of *Surah Al-Insan* occupies the middle position in terms of both the number of verses and words. This median position can be a reflection that the Qur'an not only has linguistic beauty, but also meaningful numerical regularity (*taqdiira*).

Mathematical Analysis between Surah As-Sajdah and Surah Al-Insan

This section presents a mathematical analysis in the form of the median in the range of *Surah As-Sajdah* and *Surah Al-Insan*. However, the discussion of the median in this section is only conducted on the median from the verse side.

Median of verses in Surah Al-Insan

To determine the median verse in the range of *Surah As-Sajdah* and *surah Al-Insan*, the researcher used the standard *Madinah mushaf*. The verse range begins by giving the sequence 1 to *Surah As-Sajdah* verse 1, sequence 2 to *Surah As-Sajdah* verse 2, and so on, until the last sequence to *Surah Al-Insan* verse 31. The results of the analysis show that there are 2119 verses from *Surah As-Sajdah* to *Surah Al-Insan*, as shown in table 7 [53].

Verse order	Number of verse	Name Surah	Verse order	Number of verse	Name surah
1-30	30	*as-Sajdah*	1399-1476	78	*ar-Rahman*
31-103	73	*al-Ahzab*	1477-1572	96	*al-Waqi`ah*
104-157	54	*Saba'*	1573-1601	29	*al-Hadid*
158-202	45	*Fatir*	1602-1623	22	*al-Mujadilah*
203-285	83	*Ya Sin*	1624-1647	24	*al-Hashr*

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[48]   Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code*.

[49]   Katsir, "Tafsir Ibnu Katsir."

[50]   Al-Bakri et al., *Tafsir Ath-Thabari*.

[51]   Buya Hamka, *Tafsir Al-Azhar Buya Hamka* (Singapura: Pustaka Nasional PTE LTD Singapura, 1982).

[52]   Al-Ateeqi, *Quran Math Miracles An Undeniable Miraculous Code*.

[53]   Al-Ateeqi; Tuscon, "Quran Gematrical Value Computation."

286-467	182	*as-Saffat*	1648-1660	13	*al-Mumtahanah*
468-555	88	*Sad*	1661-1674	14	*as-Saff*
556-630	75	*az-Zumar*	1675-1685	11	*al-Jumu`ah*
631-715	85	*Ghafir*	1686-1696	11	*al-Munafiqun*
716-769	54	*Fussilat*	1697-1714	18	*at-Taghabun*
770-822	53	*ash-Shura*	1715-1726	12	*at-Talaq,*
823-911	89	*az-Zukhruf*	1727-1738	12	*at-Tahrim*
912-970	59	*ad-Dukhan*	1739-1768	30	*al-Mulk*
971-1007	37	*al-Jathiyah*	1769-1820	52	*al-Qalam*
1008-1042	35	*al-Ahqaf*	1821-1872	52	*al-Haqqah*
1043-1080	38	*Muhammad*	1873-1916	44	*al-Ma`arij*
1081-1109	29	*al-Fath*	1917-1944	28	*Nuh*
1110-1127	18	*al-Hujurat*	1945-1972	28	*al-Jinn*
1128-1172	45	*Qaf*	1973-1992	20	*al-Muzammil*
1173-1232	60	*ad-Dhariyat*	1993-2048	56	*al-Mudathir*
1233-1281	49	*at-Tur*	2049-2088	40	*al-Qiyamah*
1282-1343	62	*an-Najm*	2089-2119	31	*al-Insan*
1344-1398	55	*al-Qamar*	**Total**	**2119**	-

Table 7. Sequence and Number of Verses between Surah As-Sajdah and Al-Insan

Based on table 7, if the first verse of *Surah As-Sajdah* is sorted to the last verse of *Surah Al-Insan*, a total of 2119 verses will be obtained. When related to statistical concepts, the determination of the median position of these verses can be analyzed using the concept of median. With a total of 2,119 verses between *Surah As-Sajdah* and *Surah Al-Insan* ($n = 2{,}119$), the median value is calculated as follows.

$$\text{Median} = \frac{(\text{position of verse } n) + 1}{2} = \frac{2119 + 1}{2} = \frac{2120}{2} = 1060$$

The above calculation shows that the median verse in the range of *Surah Al-Sajdah* and *Surah Al-Insan* is in the 1060th verse. Based on table 7, the 1060th verse is in Surah Muhammad with a verse range of 1043-1080. In more detail, the 1060th verse is presented in table 8.

| **Verse** | اِنْ يَّسْـَٔلْكُمُوْهَا | اِنَّمَا الْحَيوةُ | وَيَقُوْلُ ... | فَاعْلَمْ اَنَّهٗ | فَهَلْ يَنْظُرُوْنَ ... | وَالَّذِيْنَ | وَمِنْهُمْ مَّنْ ... | وَالَّذِيْنَ | اَلَّذِيْنَ كَفَرُوْا ... اٰمَنُوا |

Order of verses from Surah As-Sajdah	1080	1079	1062	1061	1060	1059	1058	1044	1043
Order of verses from Surah Muhammad	38	37	20	19	18	17	16	2	1

Table 8. Position of the median verse in the range of Surah As-Sajdah & Al-Insan

The results in table 8 show that verse 1060 in the range of *Surah As-Sajdah* and *Surah Al-Insan* is verse 18 of *Surah Muhammad*. In other words, verse 18 of *Surah Muhammad* is the middle of *Surah As-Sajdah* and *Surah Al-Insan*. Verse 18 of *Surah Muhammad* is as follows:

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَأْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَاۤءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَاۤءَتْهُمْ ذِكْرٰىهُمْ

Means:"What else are they (the disbelievers) waiting for other than the Day of Judgment, which will come upon them suddenly, because its signs have indeed come? So what good will (their awareness) be when (the Day of Judgment) comes?" (Q.S. Muhammad: 18)

The interesting part is verse 18 of *Surah Muhammad*, which tells of the disbelievers who did not learn from the signs of the Day of Judgment. As explained in *Tafsir Quraish Shihab*, the signs of the Day of Judgment were apparent to the disbelievers, but they did not think about its arrival. So, where will their awareness come from when the Day of Judgment arrives?.[54]

On the other hand, the author sees that one of the signs of the Day of Judgment is that it will occur on a Friday. This is as explained in the hadith

عَنْ أَبِي هُرَيْرَةَ، يَقُولُ :قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ‹‹وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

Means: From Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, said: "The Day of Judgment will not occur except on Friday" (HR. Muslim, no. 854)

Based on the hadith narrated by Imam Muslim no. 854, it is mentioned that the Day of Judgment will occur on Friday. This is as explained by Ash-Syufiy that many hadiths narrate that one of the signs of the Day of Judgment will occur on Friday [55]. When many animals on Friday morning are in a state of anxiety because they fear the Day of Judgment, there are only two creatures that are not afraid of this, namely *jinn* and humans.[56]

Interestingly, this hadith seems to be in line with the hadith that recommends reciting *Surah As-Sajdah* and *Surah Al-Insan* during the dawn prayer on Friday.

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54   Shihab, "Tafsir Al-Misbah."
55   Ash-Syufiy (2007)
56   Zainurroziqin, "Kontekstualisasi Makna Hadis Tentang Jatuhnya Hari Kiamat Di Hari Jum'at (Studi Ma'ani Hadis)."

Indeed, the Prophet did not explain the reason why these two surahs must be recited on Friday dawn or why it must be these two surahs. However, findings from a mathematical perspective indicate a sign, namely that the middle of the verse between *Surah As-Sajdah* and *surah Al-Insan* points to *Surah Muhammad* verse 18, which explains the signs of the Day of Judgment. This is consistent with what is stated in the hadith narrated by Imam Muslim no. 854 that the Day of Judgment will occur on Friday.[57]

Thus, the findings of this study indicate that the median of all verses in the range between *Surah As-Sajdah* and *Surah Al-Insan* points to *Surah Muhammad* verse 18. This verse discusses the signs of the coming of the Day of Judgment. This finding is interesting because the median of the length range of two different surahs falls on a verse that is closely related to the Islamic belief in the Day of Judgment.[58,59] Friday is believed to be the day of the Day of Judgment.[60] This is in line with the interpretation of *Surah Ar-Rahman* verses 26 and 27 that all humans will die, and only God, who is great and glorious, will remain eternal [61]. This means that everything on the surface of the earth, whether *jinn* or humans, will perish, but your Lord will remain eternal.[62] Thus, the findings of this mathematical study align with the profound theological message regarding the virtue of reciting *Surah As-Sajdah* and *Al-Insan* during the dawn prayer on Friday.

Conclusion

This study successfully explored *Surah As-Sajdah* and *Surah Al-Insan* through a median-based mathematical approach. The results of the analysis show that the median position of verses and words in both surahs consistently points to verses that have theological meanings, namely the sajdah verses in Surah As-Sajdah and the verses about heavenly pleasures in *Surah Al-Insan*. Furthermore, the median range between the two surahs points to *Surah Muhammad* verse 18. This verse discusses the signs of the Day of Judgment.

These findings show that descriptive statistical concepts, such as the median, can be a tool for revealing the structural regularity of the Qur'an. However, this study does not claim the existence of a "secret code," but rather seeks to open up opportunities for the integration of mathematics and the Qur'an in learning. This study is still limited to median analysis. Further research is recommended using

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[57]   Ash-Syufiy, *Kiamat*.

[58]   Albab, "Tradisi Pembacaan Surat Al-Sajdah Dengan Sujud Tilawah Dalam Salat Subuh Di Hari Jumat Di Masjid Gedhe Kauman Yogyakarta: (Kajian Living Hadis)."

[59]   Miftahudin, Salim Rosyadi, and Mus'idul Millah, "Surah-Surah Al-Qur'an Untuk Bacaan Salat Dalam Perspektif Hadis," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 1, no. 4 (2024): 142–52, https://doi.org/10.61132/ikhlas.v1i4.134.

[60]   Zainurroziqin, "Kontekstualisasi Makna Hadis Tentang Jatuhnya Hari Kiamat Di Hari Jum'at (Studi Ma'ani Hadis)."

[61]   Katsir, "Tafsir Ibnu Katsir"; Al-Hifnawi and Utsman, *Tafsir Al-Qurthubi*.

[62]   Al-Bakri et al., *Tafsir Ath-Thabari*; Shihab, "Tafsir Al-Misbah."

other statistical analyses such as mode and variance in similar thematic surahs.

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