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# InfoMiracles and a Mathematical Proof to the Existence of God

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## Abstract

The existence of InfoMiracles in a scripture is an evidence that the scripture has a divine origin. It is also an evidence to the existence of God. A mathematical equation is developed to prove the existence of God. The equation depends on a single variable only, which is the number of InfoMiracles in the Qur'an. It is shown that the existence of 23 InfoMiracles in the Qur'an is a sufficient proof to the existence of God and that the Qur'an is a revelation from God.

**Keywords:** InfoMiracle, God, proof, Qur'an, scripture, mathematical proof, probability.

## I. Introduction

Proving the existence of God has been a major undertaking for philosophers and scientists for the whole span of man's existence.[1] There is important published work that defend the existence of God based on ontological, epistemological, cosmological, and moral arguments. Very few attempts, non the less, were made at developing mathematical proofs to the existence of God. One of these few attempts is that by the mathematician and philosopher Kurt Gödel (1906-1978). Gödel's proof, however, was an ontological proof that uses modal logic, which is a collection of formal systems that represent statement about necessity and possibility. The proof rests on several axioms that have to be accepted in order to reach the required conclusion. If any of these axioms were doubted or rejected, the modal collapses.[2]

An InfoMiracle is in an Information-Based Miracle. It differs from a typical miracle. The basic component of an InfoMiracle is a piece of information that could not be obtained by a human except through a divine channel.[3] The existence of InfoMiracles necessitates the existence of the divine source to these InfoMiracles. InfoMiracles could have varying levels of strength and effectiveness. There could be strong convincing InfoMiracles, and there could be weak, less convincing ones. As more of these strong InfoMiracles are shown to exist in a scripture, the evidence would mount to eventually prove the existence of God beyond reasonable doubt.

Several published works have shown that the Qur'an contains many InfoMiracles.[3,4,5] In this present work the existence of multiple strong InfoMiracles in the Qur'an is formalized as a proof

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to the existence of God, and that the Qur'an is the words of God revealed to Prophet Muhammad (pbuh).


## II. The Possible Sources of the Qur'an

The unbelievers at the time of Prophet Muhammad (pbuh) rejected the Qur'an and pushed back the Prophet's assertion that it was a revelation from God. They promoted other possible sources to the Qur'an:

- That the Qur'an is some form of poetry composed by Muhammad himself,
- That another person(s) (a Jew or a Christian) helped Muhammad in composing the Qur'an,
- That it was the product of sorcery and black magic, or
- That Muhammad was obsessed by the Devil or having nightmares when he was composing the Qur'an.

All of these attempts by the unbelievers to push back the Qur'an were documented in the Qur'an. In Verse 16:103, we read:

ولقد نعلم أنهم يقولون إنما يعلمه بشر لسان الذي يلحدون إليه أعجمي وهذا لسان عربي مبين. (النحل 103).

*Surely We know well that they say about you: "It is only a human being who teaches him," (notwithstanding) that he whom they maliciously hint at is of foreign tongue, while this (Qur'an) is plain Arabic speech. (16:103).[6]*

Verse 21:5,

بل قالوا أضغاث أحلام بل افتراه بل هو شاعر فليأتنا بآية كما أرسل الأولون. (الأنبياء 5).

*They say: "Nay, these are confused dreams; nay, he has forged it; nay, he is a poet. So let him bring us a sign, even as the Messengers of the past were sent with signs." (21:5).*

Verse 37:15,

وقالوا إن هذا إلا سحر مبين. (الصافات 15).

*And they say: "This is nothing but plain sorcery. (37:15).*

Verse 38:4,

وعجبوا أن جاءهم منذر منهم وقال الكافرون هذا ساحر كذاب. (ص 4).

*They wondered that a warner had come to them from among themselves, and the deniers of the Truth said: "This is a sorcerer, and a big liar. (38:4).*

Verse 51:52,

كذلك ما أتى الذين من قبلهم من رسول إلا قالوا ساحر أو مجنون. (الذاريات 52).

> *Thus has it been (in the past): never did a Messenger come to the nations that preceded them but they said: "(He is) a sorcerer, or a mad-man." (51:52).*

Verses 52:29-30,

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فذكر فما أنت بنعمت ربك بكاهن ولا مجنون. أم يقولون شاعر نتربص به ريب المنون. (الطور 29−30).

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> *So exhort (them, O Prophet), for by your Lord's Grace, you are neither a soothsayer nor a madman. Or do they say: "He is a poet for whom we await an adverse turn of fortune." (52:29-30).*

And, in Verse 74:24-25, we read:

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فقال إن هذا إلا سحر يؤثر . إن هذا إلا قول البشر. (المدثر 24−25).

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> *And he (the unbeliever) said: "This (Qur'an) is merely a sorcery of yore. This is nothing but the word of a mere mortal!" (74:24-25).*

From the above, we can identify 4 possible sources to the Qur'an: G, H, S, or D, as follows:

- G - That God exists and He is the source to the Qur'an.
- H - A human source to the Qur'an. Muhammad composed the Qur'an by himself alone, or with the help of other human sources.
- S - That the Qur'an is the product of sorcery and magic.
- D - The Devil is the source to the Qur'an, and that Muhammad had nightmares or was obsessed by the Devil when he composed the Qur'an.

## III. The Probabilities of the Different Sources

Let $P(G)$ be the probability that God exists and that He is the source to the Qur'an, and let $P(G_0)$ be its initial probability before any consideration to the existence of InfoMiracles in the Qur'an. Similarly, we define $P(H)$ as the probability of a human source to the Qur'an, with $P(H_0)$ as its initial value; $P(S)$ as the probability of sorcery and magic as the source to the Qur'an, with $P(S_0)$ as its initial value; and $P(D)$ as the probability of the Devil as the source to the Qur'an with $P(D_0)$ as its initial value.

Hence, we can define $P(G^*)$ as the probability of all Non-God sources to the Qur'an, and write it as follows:

$$P(G^*) = P(H) + P(S) + P(D) \qquad (1)$$

Thus, $P(G)$ can be written as follows:

$$P(G) = 1 - P(G^*) \qquad (2)$$

Initially, before any consideration to the existence of InfoMiracles in the Qur'an, we assume equal initial probabilities to all the proposed sources to the Qur'an. Thus:

$$P(G_0) = P(H_0) = P(S_0) = P(D_0) = \tfrac{1}{4} \qquad\qquad (3)$$

From (1) and (3), we calculate $P(G^*_0)$, the initial value of $P(G^*)$, to be:

$$P(G^*_0) = \tfrac{1}{4} + \tfrac{1}{4} + \tfrac{1}{4} = \tfrac{3}{4}\ (\text{or},\ 0.75) \qquad\qquad (4)$$

## IV. The Influence of InfoMiracles

From our definition to the InfoMiracle: it is an information-based miracle that supports the claim of the Prophet that God exists, and that the scripture with him is a revelation from God. Therefore, the existence of an InfoMiracle in the Qur'an incrementally reduces the value of $P(G^*)$ and increases the value of $P(G)$. As more InfoMiracles are identified in the Qur'an, $P(G^*)$ decreases more, and $P(G)$ increases.

The main issue here is how much a certain InfoMiracle affect the probabilities of the different proposed sources. How a person measures the importance and strength of an InfoMiracle is always going to be a subjective matter. People differ in their backgrounds, previous knowledge, and views towards Islam and the Qur'an. Hence, there is always going to be different opinions regarding a certain InfoMiracle.

Let $W$ be the Weakening-Factor on $P(G^*)$ resulting from the existence of an InfoMiracle in the Qur'an ($W < 1$). So if we have $n$ InfoMiracles, $P(G^*)$ takes the following form:

$$P(G^*) = P(G^*_0) \cdot W_1 \cdot W_2 \ldots W_n \qquad\qquad (5)$$

Equation (5) is the general form for $P(G^*)$ in the case of existence of $n$ InfoMiracles where the Weakening-Factor of each InfoMiracle, $W$, differs from one InfoMiracle to another. If $W = 0.6$, for example, it means the Weakening-Factor of the InfoMiracle is strong, and it causes a 40% reduction in the value of $P(G^*)$. If, on the other hand, $W = 0.9$, it means the Weakening-Factor is weak, and it causes only a 10% reduction in $P(G^*)$.

Equation (5), however, is difficult to use for it requires the analysis of each InfoMiracle to estimate its Weakening-Factor. One way to alleviate this problem is to assume that we can find an average value for the Weakening-Factor, $W_A$, that can be used with all the identified InfoMiracles. In such a case, Eq. (5) can be written as follows:

$$P(G^*) = P(G^*_0) \cdot (W_A)^n \qquad\qquad (6)$$

Accordingly, $P(G)$ is given as follows:

$$\boxed{P(G) = 1 - P(G^*_0) \cdot (W_A)^n} \qquad\qquad (7)$$

An interesting case arises if we assume that the value of $W_A$ is equal to equals to 0.75 (the same value of $P(G^*_0)$). In such a case, Eq. (6) can be written as follows:

$$P(G^*) = (P(G^*_0))^{(n+1)} \qquad\qquad (8)$$

The assumption here is that the Qur'an contains large number of possible InfoMiracles, and that it is always possible to identify $n$ number of InfoMiracles where each one of them has a Weakening-Factor that is equal to 0.75 (or less). This is a reasonable and conservative value. Hence, $P(G)$ takes the following form:

$$P(G) = 1 - (P(G^*_0))^{(n+1)} \qquad\qquad (9)$$

Substituting the value of $P(G^*_0)$ from Eq. (4) into Eq. (9), we get the following equation:

$$\boxed{P(G) = 1 - 0.75^{(n+1)}} \qquad\qquad (10)$$

Thus, Eq. (10) above, is "***The Equation***" that calculates the probability of the existence of God and that the Qur'an is a revelation from God. It depends on one variable only, the number of InfoMiracles in the Qur'an.

Table 1 gives the values of $P(G)$ for some select values of $n$. If $n = 0$, $P(G)$ would equal to 0.25 (25%) which is the initial probability, $P(G_0)$. If $n = 1$ (i.e. there exists only one InfoMiracle in the Qur'an), $P(G)$ increases to 0.438 (43.8%). And as $n$ increases, $P(G)$ increases.

It can be seen from the Table, that $n$ has a threshold of 23 InfoMiracles. Any number of InfoMiracles that is equal to, or, more than 23 would give us a value of $P(G)$ that is better than 99.9%, which means, for all practical reasons, that the existence of God is a certainty.

**Table 1: The Values of $P(G)$ for Some Select Values for $n$ ($W_A$=0.75)**

| $n$ | $P(G)$ |
|:---:|:---:|
| 0 | 0.250 (25.0%) |
| 1 | 0.438 (43.8%) |
| 2 | 0.578 (57.8%) |
| 7 | 0.900 (90.0%) |
| 15 | 0.990 (99.0%) |
| 23 | 0.999 (99.9%) |
| 31 | 0.9999 (99.99%) |

## V. The Sensitivity of $n_t$ to $W_A$

It is suggested above that a value for *P(G)* that is equal to 99.9% is a strong proof to the existence of God. Let $n_t$ be the threshold value of $n$ that gives us a value of 99.9% for *P(G)*. In Table 1, we have seen that for $W_A = 0.75$, $n_t$ has to be 23 or more. A choice of a higher value for $W_A$ means that the weakening effect of each InfoMiracle is smaller, and more InfoMiracle are needed to reach the targeted threshold. A choice of a lower value for $W_A$, on the other hand, means less number of InfoMiracles are needed to reach the targeted threshold.

Table 2, gives the values of $n_t$ for different values of $W_A$. It is a measure to the sensitivity of $n_t$ to the changes in the values of $W_A$. If $W_A = 0.60$ (a very strong weakening effect) as few as 13 InfoMiracles are needed to get *P(G)* to equal to 99.9% or better. On the other extreme end, if $W_A = 0.90$ (very limited weakening effect), 63 InfoMiracles are needed to reach the targeted threshold.

The analysis of the sensitivity of $n_t$ to $W_A$ is useful to accommodate the varying levels of doubt and skepticism among the users of Eq. (7). A very skeptical person may belittle the influence of InfoMiracles, and choose a high value for $W_A$ (smaller weakening effect). Such a person may need to witness more than 60 InfoMiracles in the Qur'an to believe in the existence of God.

**Table 2: The Sensitivity of $n_t$ to $W_A$**

| $W_A$ | $n_t$ |
|-------|-------|
| 0.60  | 13    |
| 0.65  | 16    |
| 0.70  | 19    |
| 0.75  | 23    |
| 0.80  | 30    |
| 0.85  | 41    |
| 0.90  | 63    |

## VI. How to Use *The Equation*

It should be noted that the use of ***The Equation*** is intended to be a personal endeavor. It is simple and straightforward. Every person, even a child, can use it to calculate for himself the probability of the existence of God. In the following we give the steps on how to use ***The Equation***.

**Step 1:** Get a copy of the Qur'an in Arabic (if you can read Arabic), or a certified and reputable translation of the Qur'an in English or in your native language (translations of the Qur'an are available in more than 30 languages.) Get also a few books that discuss the miracles of the Qur'an.

**Step 2:** Read carefully the Qur'an and the books that discuss the miracles in the Qur'an. Prepare a list of all the potential InfoMiracles in the Qur'an.

**Step 3:** Give each InfoMiracle a grade from 1 to 10 depending on how solid and convincing is the InfoMiracle. How each InfoMiracle is graded is expected to vary from a person to another depending on many factors: the person's background, previous knowledge about Islam and the Qur'an, motivation, open mindedness, emotional state, prejudice, .. etc.

**Step 4:** Distribute the InfoMiracles into 3 groups: Group A, contains the InfoMiracles that have grades 8, 9, or 10. Group B, contains the InfoMiracles that have grades 5, 6, or 7. And Group C, contains the InfoMiracles that have grades 2, 3, or 4.

**Step 5:** Count the InfoMiracles in each group. Let $N_A$ be the number of InfoMiracles in Group A, $N_B$ be the number of InfoMiracles in Group B, and $N_C$ be the number of InfoMiracles in Group C.

**Step 6:** Calculate $n = N_A + N_B/2$. Here, it is assumed that every two InfoMiracles from Group B have a combined effect and influence as one InfoMiracle from Group A.

**Step 7:** Calculate *P(G)* using Eq. (10) above.

**Remarks:**

a) The assumption that every two InfoMiracles from Group B are equivalent to one InfoMiracle from Group A (in Step 6), is equivalent to saying that $W_A$ of the InfoMiracles in Group B is equal to 0.866 (square root of 0.75).

b) We can include the InfoMiracles in Group C in our calculations by assuming, for example, that their $W_A$ is equal to 0.9. In such a case, every 3 InfoMiracles from Group C is equivalent to one InfoMiracle from Group A. Consequently, *n* in Step 6 is calculated as follows: $n = N_A + N_B/2 + N_C/3$.

c) Choosing a value for $W_A$ for the InfoMiracles in Group A other than 0.75 requires that Eq. (7) be used in the calculation of *P(G)* instead of Eq. (10).

# VII. Conclusions

A mathematical equation (***The Equation***) is developed here to prove the existence of God. It depends on a single variable only, which is the number of InfoMiracles in the Qur'an. Although

*The Equation* is simple and easy to use, a major effort is still needed to identify the possible InfoMiracles in the Qur'an.

For all practical purposes, the existence of as low as 23 InfoMiracles in the Qur'an is sufficient to convince the average person to the existence of God and that the Qur'an is a revelation from God. For a more skeptical person, the existence of more InfoMiracles may be needed to obtain the same result.

## VIII. Selected Bibliography

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Qutb, S - *Fi Zilal Al-Qur'an (In the Shadows of the Al-Qur'an)*, 18 Volumes.

### B. Miracles of the Qur'an:

(The partial list below includes some of the titles written in English. A large number of books that discuss the miracles of the Qur'an are written in Arabic. They are not included here.)

Al-Sha'rawi, M.M. - *The Miracles of the Qur'an*, Dar Al-Taqwa Ltd, Cairo, Egypt.

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Yahya, H. (2005), *Allah' Miracles in the Qur'an*, Goodword Books, New Delhi, India.

## IX. Internet Resources

### A. The Qur'an - Texts, Translations and Commentaries:

https://qurancomplex.gov.sa/
https://quran.ksu.edu.sa
https://tanzil.net

### B. Miracles of the Qur'an:

https://www.miraclesofthequran.com/site_map.html
https://kaheel7.net/?lang=en
https://nabulsi.com/web/en
https://quran-m.com/
https://harun-yahya.net/

## References

[1] See for example: Boa & Bowman (2005), *20 Compelling Evidence That God Exists; Discover Why Believing in God Makes So Much Sense*, 2e; Dembski & Licona (Eds.) (2010), *Evidence for God; 50 Arguments for faith from the Bible, History, Philosophy, and Science*; and Walls & Dougherty (Eds.) (2018), *Two Dozen (or so) Arguments for God. The Plantinga Project*.

[2] https://en.wikipedia.org/wiki/G%C3%B6del%27s_ontological_proof

[3] Mandurah, M.M. (2020), *Biblical Creation vs. Qur'anic Creation*, Ch. 6, 2020.

[4] Mandurah, M.M. (2021), *InfoMiracles of the Noble Qur'an*, Vol. 1.

[5] Mandurah, M.M., *InfoMiracles in the Holy Qur'an*, submitted separately for publication in this Journal.

[6] All translations of the Qur'an verses are taken from: Maududi, S.A. (1972), *Tafhim-ul-Qur'an.*