

دين

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CONTEMPLATION IN THE MIRROR OF SCRIPTS

Practical Applications Of Digital Manuscripts In The
Contemplation Of The Qur'an



NASSER IBN DAWOOD

BOOK INTRODUCTION: " *CONTEMPLATION IN THE MIRROR OF SCRIPTS: PRACTICAL APPLICATIONS OF DIGITAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN* "

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} (Surat Sad: 29)

"Praise be to Allah, who revealed His Book in a clear Arabic tongue, and embedded within the orthography of its letters and words verses of profound evidence, opening countless avenues of understanding for those who contemplate it. Peace and blessings be upon those who approach the sanctuaries of the Word, and upon their families and companions, and upon all who follow the path of contemplation until the Day of Judgment."

"Thoughtful reader, having laid the solid foundations for the methodology of contemplation in the previous two books—*Anwar al-Bayan* and *Tables of Meanings*—we now guide you, in this third volume, into the realm of practical application. Here, we move beyond merely discussing the importance of contemplation; we demonstrate *how* to contemplate. We do not theoretically examine the 'Arabic tongue made manifest,' but rather delve into the depths of Qur'anic words, utilizing the illumination of digital manuscripts to unveil the secrets of Uthmanic orthography. We show how this script can serve as the key to a deeper and more accurate understanding of God's beloved Book."

"In this age, God has graciously bestowed upon us a precious treasure that was unavailable to our predecessors: digital Qur'anic manuscripts. These are high-quality digital copies of the oldest Qur'ans, penned by the hands of the Companions and their Successors, or those from times proximate to theirs. Once confined to the vaults of museums and libraries, these manuscripts are now within our reach, thanks to modern digitization techniques. They are not merely static images, but interactive windows, enabling us to perceive what early commentators could not, and to contemplate the word-forms in a way they did not."

"Our goal in this book, O truth-seeker, is to offer you practical applications that demonstrate how digital manuscripts can enrich your understanding of the Qur'anic Surahs' objectives, reveal the organic interdependence of their verses, and illuminate the thematic unity that binds them. We will rely on the methodology of 'comparative interpretive application,' but we will integrate a new dimension: the digital. We will select various Surahs, analyze their key verses, examine the spelling of their words in digital manuscripts, and compare them with the orthography used in modern Qur'ans. We will observe how even a minor difference in script—such as the addition of an *alif* or the omission of a *fa'*—can open a door to a deeper, more precise, and more comprehensive understanding."

"We will embark on this journey from the *Fiqh of the Seven Mathani*, the revolutionary methodology we discovered in the previous two books. We will demonstrate how the disconnected letters (*huruf muqatta'at*) at the beginning of Surahs are not merely vague characters, but symbols referring to specific groups of correlative pairs (*Mathani*). It is these pairs, we will show, that determine a Surah's 'architecture'—that is, its structure, its main themes, and the sequence of its ideas."

"We will commence with Surah Al-Fatihah, the Mother of the Book, to illustrate how the foundations of contemplation are manifested within it. Subsequently, we will proceed to Surah Maryam, to reflect upon its remarkable narrative from the perspective of Uthmanic orthography. We will present other applied models from various Surahs to emphasize that the methodology of contemplating Uthmanic script is not confined to a specific Surah, but is rather a universal approach applicable to all Surahs and verses of the Qur'an."

"I invite you—my brother reader, my sister reader—not to be merely a passive recipient of these applications, but an active partner in this journey. Open your Qur'an, access digital copies of Qur'anic manuscripts, compare the scripts, meditate, reflect, and share your discoveries with us. May Allah grant each of us insights that we can then share with others, for every act of contemplation is an addition to the Ummah's wealth of understanding of the Book of its Lord."

"Let us utilize digital manuscripts as a microscope through which to discern the intricate details of Uthmanic orthography, a key with which to unlock the treasures of Qur'anic meanings, and a bridge that transports us back to the initial moments of revelation. This is an unending journey, a journey within the Holy Qur'an, the light of God that never fades, and His Book whose wonders never cease. Let us embark on this journey with humbled hearts, open minds, and souls eager to understand and reflect."

"O Allah, teach us what benefits us, benefit us from what You have taught us, and increase our knowledge. O Allah, make the Qur'an the spring of our hearts, the light of our chests, the dispeller of our sorrows, and the remover of our worries. O Allah, make us among the people of the Qur'an, who contemplate its verses, act upon its rulings, and call to its path with wisdom and good counsel. Praise be to the Lord of the worlds."

Nasser Ibn Dawood, Islamic scholar and engineer

INTRODUCTION TO THE PROJECT OF DIGITIZING THE ORIGINAL MANUSCRIPTS OF THE HOLY QURAN AND THE SERIES OF SIX BOOKS: THE LIGHT OF REASON AND AUTHENTIC CONTEMPLATION

"The Qur'an is guidance, healing, sustenance and light for the believers", with these great words God describes his dear book, stressing that it is the great blessing that guides hearts, heals chests, and illuminates paths. The scholars of the Ummah have made strenuous efforts over the centuries to memorize this great book and facilitate its understanding, setting the formation and points and establishing the rules of recitation. However, these blessed efforts, to the extent that they facilitated the outward reading, inadvertently obscured some of the beauty and contemplative depth of the authentic Qur'anic text.

In this context, the project of digitizing the original manuscripts of the Holy Qur'an is a unique initiative, which aims to make the Qur'anic text available in its form closer to the moment of revelation, before adding touches of human diligence to it. The digitization of these manuscripts, especially the Ottoman Qur'an, is not merely a work of art, but a call to revive authentic reflection and to encourage critical thinking that transcends blind imitation.

Why are digital manuscripts key to authentic reflection?

- Going beyond "unconscious delivery": digital manuscripts, with their different drawings and composition, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or stereotyped understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
- Freeing the mind from constraints: The Qur'ans in circulation today, with their unified composition, may make the reader feel "complete understanding" and "finality of interpretation". Digital manuscripts, with their different drawings, free the mind from these constraints and open up horizons for questioning and reflection.
- Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and finer meanings, beyond superficial and direct meanings.
- Encouraging personal reflection: digitizing manuscripts and transforming them into an interactive book that puts in the hands of each contemplative his own manuscript, shapes words according to his understanding, records his reflections, and shares them with others. Each contemplative person has his own manuscript, which enriches the field of Qur'anic reflection with multiple visions and understandings.

The Six Book Series: From Symbol to Reality This six-book series is not just a theoretical study, but a practical application of the digitization project. Each book in the series presents a different aspect of reflection through digital manuscripts, moving us from symbol to reality, from theory to application.

- The first book: "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue" focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.
- Book Two: "New Rules for the Arabic Quranic Tongue: Deduction from the Qur'anic Text and Evidence of the Original Manuscripts" New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.

- The third book, "Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in the Contemplation of the Qur'an" provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.
- Book Four: "New Concepts and Interactive Reflection: The Qur'an in the Age of Digitization and Digital Manuscripts" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that extend to various areas of life: religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.
- Book Five: The project of digitizing the original manuscripts of the Holy Quran The book presents an ambitious project to digitize the original Qur'anic manuscripts "especially the Ottoman Qur'an" and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Quran.
- Book Six: Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era:

Call to action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic reflection and for serving the dear book of God. Let us make these digital manuscripts the starting point for a rich contemplative journey, in which we draw from the help of the pure Qur'an, draw inspiration from its clear gifts, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.

Nasser Ibn Dawood is an Islamic engineer and researcher

13 March 2025

INTRODUCTION TO THE INITIATION OF DIGITIZING THE ORIGINAL MANUSCRIPTS OF THE NOBLE QUR'AN AND THE SIX BOOK SERIES: THE LIGHT OF REASON AND AUTHENTIC CONTEMPLATION

"The Qur'an is guidance, healing, sustenance and light for the believers", with these great words God describes his dear book, stressing that it is the great blessing that guides hearts, heals chests, and illuminates paths. The scholars of the Ummah have made strenuous efforts over the centuries to memorize this great book and facilitate its understanding, setting the formation and points and establishing the rules of recitation. However, these blessed efforts, to the extent that they facilitated the outward reading, inadvertently obscured some of the beauty and contemplative depth of the authentic Qur'anic text.

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- Book Two: " The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript " New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional

grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.

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1 OTTOMAN PAINTING: ETERNAL PROTECTION OF THE QUR'ANIC TEXT FROM DISTORTION AND ALTERATION

Introduction:

Have you ever imagined that the way words are written could be a shield protecting a Bible from distortion through the centuries? This is the case with Ottoman painting, the unique way in which the Holy Qur'an was written in the Ottoman Qur'an by order of Caliph Othman bin Affan, may God be pleased with him. It is not just a method of writing letters, but an integrated system that carries with it the secrets of memorizing the Holy Qur'an, and stands as an impregnable barrier to any attempt to change or change it. So what is Ottoman painting? How does the Qur'anic text protect against distortion?

What is Ottoman painting?

- **Definition of Ottoman drawing:** It is the method of writing the Holy Qur'an adopted by the Companions, may God be pleased with them, during the reign of Othman bin Affan, may God be pleased with him, which is characterized by some characteristics that violate modern orthography rules. This method has become the primary reference for writing the Qur'an throughout the Islamic world.
- Examples of characteristics of Ottoman painting:
 - **Deletion of some alifs:** such as writing "Rahman" without alif after Haa "Rahman".
 - **Increase some letters:** such as writing "those" by increasing the thousand after the waw "those".
 - The writing of the taa that is tied to taa is open in some words: such as the word "mercy" "mercy".
 - **Replacing some letters:** such as writing "prayer" with "prayer".

How does the Ottoman drawing protect the Qur'anic text from distortion?

1. Frequency and consensus:

- **Frequency:** Ottoman painting is frequent from the Companions, that is, it was transmitted from them generation after generation in ways where it is impossible to lie or error. This means that the way words are written in Ottoman painting reached us in the same way that the Companions wrote them.
- **Consensus:** Muslims throughout the ages have unanimously adopted the Ottoman drawing as a method of writing the Qur'an, and this consensus makes it a strong argument in preserving the Qur'anic text, and gives it sanctity and reliability.

2. Prevent text manipulation:

- **Difficulty of change:** The unique characteristics of Uthmani painting make it extremely difficult, if not impossible, to manipulate or make changes to the Qur'anic text without discovering it. Ottoman painting is not just a way of writing words, but an integral part of the Qur'anic text itself. Any change in this drawing, no matter how slight, will be clear and exposed to everyone who knows it.
- **Example:** Suppose someone wants to change the word "king" "without a thousand" in Surat Al-Fatihah to "Malik" "by adding a thousand". This change, although it seems simple, will bring about a change in the Ottoman drawing of the word, and it will be obvious to anyone familiar with this drawing.
- **Failed historical attempts:** Throughout history, there have been unsuccessful attempts to change the Qur'anic text, but they failed because of Ottoman painting. Some tried to add or

delete words, or change the order of verses, but these attempts were easily discovered due to the presence of the Ottoman painting as a fixed and unified standard.

3. Helping to understand the readings and contemplating the Qur'an:

- **Beyond the ten readings:** We must go beyond the ten readings, and focus on the readings that Ottoman painting bears.
- **Examples:** The word "king" in Surat Al-Fatihah can be read "Malik" "in thousand" or "king" "without a thousand", and both readings are correct and frequent, and the Ottoman drawing bears both readings.
- **Contemplation:** Ottoman painting helps to reflect, as some differences in drawing some words reflect differences in meaning, refer to hidden meanings, or emphasize a certain meaning.

4. Preserving the Arabic language:

- **Ancient Arabic:** Ottoman painting preserves some of the characteristics of the ancient Arabic language, which may not exist in modern Arabic.
- **Preventing linguistic changes:** Ottoman painting prevents the introduction of modern linguistic changes to the Qur'anic text, which ensures that the text remains as it was downloaded, preserving its linguistic originality.

Challenges of Ottoman painting in the modern era:

- **Difficulty reading:** Some non-specialists may find it difficult to read the Qur'an written in the Ottoman script, due to its difference from modern spelling.
- **The need for computer fonts:** There is a need to develop computer fonts that fully and accurately support the Ottoman drawing, to facilitate the writing and printing of the Qur'an with this drawing.
- **Controversy over spelling:** There is controversy among scholars about the permissibility of writing the Qur'an in modern spelling, to make it easier for non-specialists to read, but the public of scholars rejects this in order to preserve the Ottoman drawing.

Conclusion:

Ottoman painting is not just an ordinary writing method, but part of the miracle of memorizing the Holy Qur'an, and a protective shield that protects it from distortion and alteration through the centuries. It protects the Qur'anic text from manipulation, helps to understand different readings, and preserves the authentic Arabic language. The study, understanding and appreciation of Ottoman painting is part of memorizing the Book of God Almighty, and of understanding and contemplating it. Therefore, we must ensure that Ottoman painting is learned and taught to future generations, and use it in writing and printing the Qur'an, and defend about him against any attempt to change or replace it.

2 PERSONAL DIGITAL MANUSCRIPT: A REVOLUTION IN THE CONTEMPLATION OF THE NOBLE QUR'AN

Introduction:

In the age of digital technology, new horizons are opening up for contemplating and understanding the Holy Qur'an. Contemplation is no longer limited to traditional reading of the Qur'an, or referring to paper tafsir books. Innovative tools have emerged that help Muslims interact with the Qur'anic text personally and deeply, the most prominent of which are: **The personal digital manuscript.**

What is a personal digital manuscript?:

The personal digital manuscript is not just an electronic copy of the Qur'an, it is:

- **Interactive space:** allows the contemplative to record his thoughts, reflections, and personal interpretations of verses.
- **Organizing tool:** It helps to classify and organize verses by topics or concepts.
- **Educational center:** Connect verses to external educational resources "such as videos and lectures".
- **Research Platform:** Encourages in-depth research and study in the sciences of the Qur'an.
- **"Optional" communication tool:** Makes it easy to share measures with others "after maturity and revision".

The importance of a personal digital manuscript:

1. **Deep personal reflection:** Enables the contemplative person to record his thoughts and reflections in real time, which helps to deepen and stabilize understanding.
2. **Cumulative Comprehension:** Traces the evolution of the contemplative understanding of verses over time, by referring to and developing previous measures.
3. **Active interaction:** transforming negative reading into active interaction with the Qur'anic text, through writing, linking, and classification.
4. **Blended learning:** Combining personal reflection with learning from trusted scholars and sources.
5. **Organizing understanding:** Helping the contemplative to build a comprehensive vision of the Qur'an, by linking similar or complementary verses.
6. **Protection from abnormal interpretations:** Encouraging the contemplative to consult scholars before publishing his measures, which ensures their legitimacy from a legal point of view.
7. **Constructive Engagement:** Facilitate the sharing of mature measures with others, enriching the scholarly dialogue about the Qur'an.

How to use a personal digital manuscript:

A personal digital manuscript can be used in stages:

1. The stage of individual meditation "fasting":
 - Careful reading of verses.
 - Recording personal thoughts, reflections and interpretations.
 - Linking verses to external educational sources is "optional".
 - Classification and organization of verses.
2. Consultation and review stage "maturity":
 - Presenting the measures to scientists and specialists for review and evaluation.
 - Revise and correct measures as directed.
3. Participation and Publishing Phase "Hajj":
 - Share mature measures with others "via forums, websites, and social media."
 - Contribute to enriching the scientific dialogue about the Qur'an.

Additional benefits:

- **Encouraging scientific research:** transforming the thinker into a researcher, collecting information, analyzing texts, and deriving meanings.
- **Promoting Quranic Culture:** Spreading the culture of reflection and reflection in society.
- **Developing Reflection Tools:** Contribute to the development of digital tools and programs that help understand the Qur'an.

Conclusion:

The personal digital manuscript is a powerful and effective tool for the reflection of the Holy Qur'an, combining authenticity and modernity, personal understanding and collective interaction. It is a revolution in the world of contemplation, opening new horizons for understanding the Book of God, and contributing to building a conscious and educated generation capable of drawing inspiration from the guidance of the Qur'an in all aspects of its life.

Call to explore:

Are you ready for this experience? Ready to create your own personal digital manuscript and embark on a journey of reflection like no other?

3 DIFFERENCES IN THE NAMES OF THE SURAHS BETWEEN ANCIENT MANUSCRIPTS AND MODERN QUR'ANS,

1. Differences in the names of the surahs between manuscripts:

- **Historical context:**

It is not reported that the Prophet Muhammad "PBUH" specified official names for the surahs, but the names were often derived from the subject of the surah, a prominent word in it, or events contained in it.

Example:

- Surah "**Muhammad**" is called in some manuscripts "**fighting**" because there is talk of fighting in it.
- Surah "**Al-Tawbah**" is called "**scandalous**" in some ancient sources "because it exposed the hypocrites".

- **Nature of nomenclature:**

The names of the surahs were not fixed in the early ages, but varied according to methodologies:

- Some of them were based on **the first word** in the surah "such as "q" or "p"".
- Some were based on **such a main theme as "the cow" or "light"**.
- Some were associated with historical events such as "Al-Isra" or "Al-Fath".

- **Examples of differences:**

- Surah "**Al-Fatihah**": In some manuscripts, it is called "**Mother of the Book**" or "**Al-Hamad**".
- Surah "Al-Ikhlās": It is called "Tawhid" or "Al-Basis".
- **Surah "Al-Zalzalah"**: It is called "**Al-Zalzalah**" in some sources.

2. Claims of "name modification" over time:

- **Distortion of the word does not make sense:**

the difference in the name **does not mean a distortion in the Qur'anic text**, because the names are not part of the revelation, but human jurisprudence to facilitate circulation.

- Example: Changing the name of Surah "Al-Mumtahanah" to "Al-Mumtaha" does not affect its text or meanings.

- **Possible reasons for the difference:**

- **Multiple dialects:** such as the difference in naming Surat "Quraish" as "Elaf" in some areas.
- **Cultural context:** naming the surahs with prominent events at a certain time.
- **Scientific Ijtihad:** Different opinions of commentators in choosing the most appropriate title.

- **Some**
Western scholars (such as John Wansbrough) claim that the names of the surahs evolved for political or sectarian reasons, but these claims lack conclusive evidence and contradict the Islamic consensus to memorize the Qur'an in text.

3. The effect of difference in names on reflection and understanding of the message:

- **Surah names as "keys" to understanding:**
Surah names can help direct the reader to **the main axis** of the surah, but they are not necessary to understand the text.
Example:
 - The name of Surah "**Yusuf**" refers to the central story in it, while the name "**Thunder**" focuses on a cosmic verse contained in its introduction.
- Do not affect the essence of the message:
 - If the name of Surah "**Al-Kahf**" is changed to "**The Companions of the Cave**", the text and the meaning "The Story of Faith and Affliction" remain the same.
 - The Qur'an is understood through **its frequent verses**, not through the titles of the surahs.
- **Limited exceptions:**
Some surahs may use their name to understand their historical context, such as Surah al-Anfal (which was revealed after the Battle of Badr), but this does not mean that the name is part of the divine message.

4. Conclusion: Do the names of the surahs have a role in understanding the message?

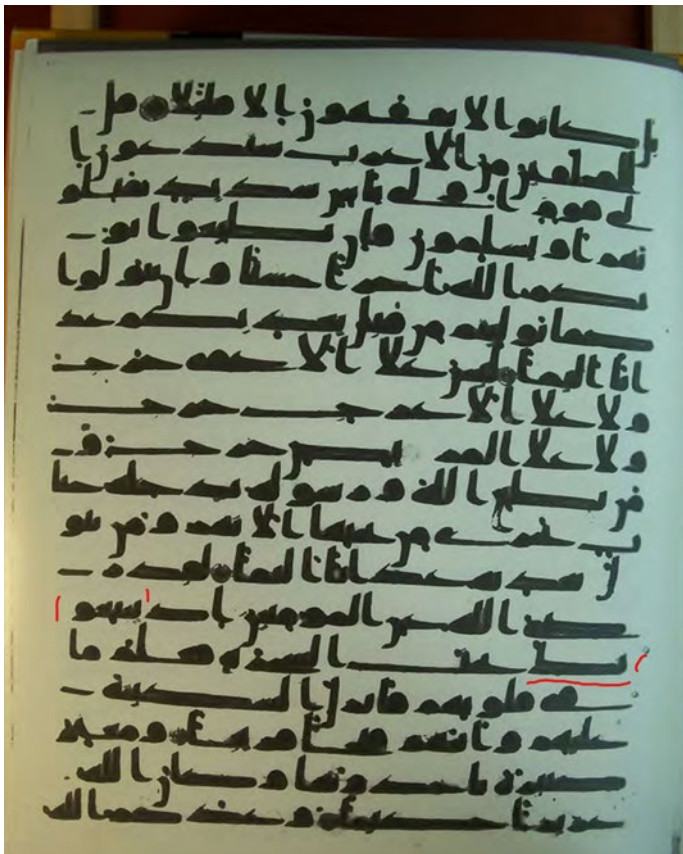
- **Yes, but with limits:**
names are **indicative signs** that help link the title of the surah with its content, especially for long surahs that deal with various topics "such as Surah "Al-Baqarah"".
- **No, in essence:** the
Qur'anic message is derived from **the text itself**, not from the title. Even if the name of the surah disappears, the text remains preserved with its meanings and provisions.
- **Practical significance:**
Nomenclature facilitates memorization, content and scientific discussion, but they do not change the fact that the Qur'an is preserved in **newspapers and Qur'ans** as it was revealed.

The opinion of scientists on this issue:

- **Ibn Ashour** "in liberation and enlightenment""The names of the surahs are endowment in some and ijtiḥad in some of them, but they do not depart from being an indication of the surah."
- **Al-Zarkashi** "In the proof in the sciences of the Qur'an"
""The difference of names does not hurt, because the intention is to distinguish the surahs from each other."
- **General agreement:**
The difference in nomenclature does not detract from the sanctity of the Qur'anic text, which has been preserved in its letters and words throughout the ages.

Result:

The difference in the names of the surahs between the manuscripts **does not affect the authenticity or contemplation of the Qur'an**, because the essence of the divine message is found in the hermetic text, on which Muslims have not disagreed throughout history. The names of the surahs, though different, remain auxiliary tools, not part of revelation.



4 THE DIFFERENCE BETWEEN "THEY SELL YOU" AND "THEY SELL YOU" IN MANUSCRIPTS:

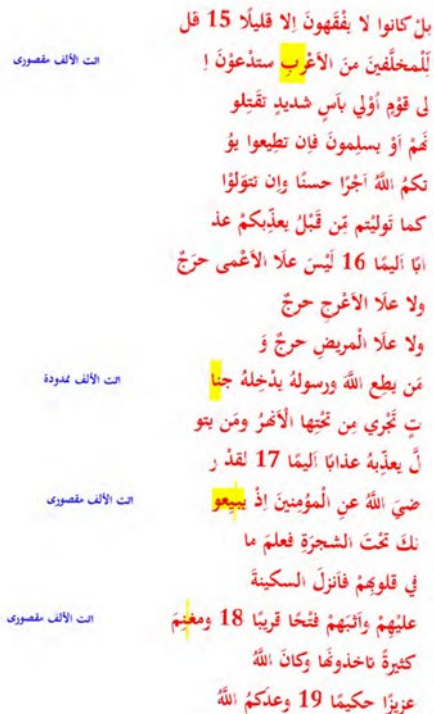
Quranic context: The verse you refer to is in Surat Al-Fath "Verse 10":

"Those who pledge allegiance to you are pledging allegiance to God, the hand of God is above their hands."

The word in the Qur'an that is frequent today is written "**pledge allegiance to you**" "with the tide and the thousand after the baa", that is, "they pledge you to obey", and it is linked to the incident of pledging allegiance to Radwan under the tree "Solh al-Hudaybiyah", where the companions pledged allegiance to the Prophet (peace and blessings of Allaah be upon him) on steadfastness.

Disagreement in manuscripts:

Some ancient "non-semicolons" manuscripts may write the word without a thousand or formation, so you read "**they sell you**" "from the sale", but this does not mean that the meaning becomes "they sell you", because:



The Qur'an was transmitted orally before writing, and its readings were memorized over frequency.

The historical context of "pledge of allegiance to Radwan" proves that the meaning is "pledge" and not "sale".

The scholars of the readings took into account these differences in the drawing, and adjusted them with diacritics and dots later to clarify the meaning.

2. The concept of "pledge of allegiance" in Islam and its relationship to violent organizations:

Allegiance to Sharia:

Allegiance in Islam is a contract of obedience to the Book of Allah and the Sunnah of His Messenger, may God bless him and grant him peace, under the following conditions:

Not to be in disobedience to God.

Not to oblige a Muslim to carry out orders contrary to Sharia.

The texts warn against following leaders in misguidance, as in

the Almighty's saying:

"Do not obey the one whose heart we neglected to mention" "Al-Kahf: 28".

Wrongdoing:

Some extremist groups exploit the concept of "allegiance" to justify blind submission to their leaders, a distortion of the original meaning.

The Prophet (peace and blessings of Allaah be upon him) said: "There is no obedience to a creature in disobedience to the Creator" (Narrated by Ahmad).

Legitimate pledge of allegiance does not mean "execution without restriction", but is restricted by Sharia.

3. Interpretation of texts and misuse:

The responsibility of understanding:

The error is not in the Qur'anic text, but in the superficial or arbitrary understanding that ignores:

Historical context: such as the pledge of allegiance to Radwan, which was to defend the right, not to aggression.

Sharia rules: such as the prohibition of injustice and aggression "Do not transgress, because God does not love aggressors" – Al-Baqarah: 190).

Overall purposes: such as preserving the soul, religion and mind.

The role of scholars: The

legal fatwa on sensitive concepts such as "pledge of allegiance and jihad" should be issued by respected scholars, not by individuals or groups that politicize religion.

4. How do we deal with differences in manuscripts?

Manuscript science "codicology":

It studies the differences in the ancient drawing, but it does not change that the Qur'an is preserved with peremptory frequency, as the Almighty said:

"We have revealed the dhikr and we are his keepers" "Al-Hajar: 9".

Recurring readings:

Differences in drawing do not imply the existence of "lost texts", but rather formal differences that have been adjusted across the seven or ten recurring readings.

5. Does "allegiance" in Islam foster terrorism?

Islam is innocent of extremism:

the legal pledge of allegiance has nothing to do with terrorism, but is a moral system to control the relationship between the ruler and the ruled, as in the saying of the Prophet (peace and blessings of Allaah be upon him): "Muslims on their terms, except for a condition that is forbidden or forbidden" (Narrated by al-Tirmidhi).

Historical models:

The pledge of allegiance to Abu Bakr as-Siddiq (may Allah be pleased with him) was conditional on justice and following the Sunnah.

'Umar ibn al-Khattab (may Allah be pleased with him) said: "There is no good in pledging allegiance in which Muslims are not consulted."

Conclusion:

It is the superficial reading of the texts, without regard to the context and controls, that leads to misunderstanding, not the texts themselves.

The Holy Qur'an is a book of guidance, but its application requires deep jurisprudence that takes into account:

- Language.
- Purposes.
- Reality.

The link between Islamic concepts such as "pledge of allegiance" and violence is a distortion of Islam's peaceful message and must be corrected by argument and proof.

The religion is with God the Islam. In the original manuscript, Islam and not Islam. There is no Islamic religion A new word God gave you verses and you return the verses to their origin and think about them and fix their

meanings because the verses on the face of it mislead people must be managed to show the inside of the verses the truth of God's words Don't they think about the Qur'an? The difference between Islam and Islam

5 CHARACTERISTICS OF OTTOMAN PAINTING: BETWEEN ARREST AND CONVENTION - THE SEMANTICS OF DRAWING - AND THE HISTORY OF THE HAMZA

Introduction:

Ottoman painting, the way in which the Holy Qur'an was written in the Ottoman Qur'an, has unique characteristics that make it different from the modern spelling that we are familiar with in our writings. These characteristics are not just fleeting formal differences or spelling errors, but rather deliberate and carefully drawn differences, and have their own profound causes and connotations, whether linguistic related to the dialects of the ancient Arabs, or related to frequent Quranic readings, or other secrets that we are still discovering. In this article, we explore these characteristics in detail, and discuss the opinions of scientists about the nature of Ottoman painting: Is it an arrest from the Prophet (peace and blessings of Allaah be upon him), or an idiomatic from the Companions? We take an in-depth look at the history of the development of hamza writing in Ottoman painting.

1. Arresting and Idiomatic: The Controversy of Scholars

- **First opinion: Al-Tawqifi:** The proponents of this opinion believe that the Ottoman drawing is tawqifi from the Prophet (peace and blessings of Allaah be upon him), meaning that he was the one who ordered the Book of Revelation to write the Qur'an in this special way, and it is never permissible to contradict it. They infer that the Prophet (peace and blessings of Allaah be upon him) used to dictate to the Book of Revelation how to write the Qur'an word by word and letter by letter, and that the Companions did not invent this drawing on their own, but followed what the Prophet (peace and blessings of Allaah be upon him) commanded them to do exactly.
- **The second opinion: idiomatic:** The proponents of this opinion believe that the Ottoman drawing was a term from the Companions, may God be pleased with them, that is, they agreed on it among themselves, and that following it is obligatory because the Companions unanimously agreed on it, and they wrote the Qur'an in this way and sent it to the cities, and ordered people to follow it and not violate it.
- **Third opinion: License to change:** Some scholars argue that the drawing was a convention of the Companions, and there is no objection to writing the Qur'an with another drawing, as long as the meaning does not change, does not differ from frequent readings, and does not lead to any distortion or alteration.
- **Fourth opinion: The necessity of adhering to the drawing:** The proponents of this opinion, who are the public of scholars, believe that the Ottoman drawing must be fully adhered to in writing the Qur'an, because it is far from distortion and alteration, and the writing of the Qur'an has continued in this drawing since the era of the Companions to this day, and because it represents a consensus from the nation on the way to write the Qur'an.
- **Weighting:** Many scholars and investigators tend to believe that the Ottoman drawing is either tawqifi "i.e. from God" or that its ruling is the rule of tawqifi "i.e. it must be followed even if it is not

a direct revelation", due to the consensus of the Companions on it, and its great importance in memorizing the Holy Qur'an, and the deep connotations and meanings it carries.

2. Characteristics of the Ottoman painting "with expansion and detail":

Ottoman painting is characterized by several characteristics that differ from modern spelling drawing, the most prominent of which are:

- Deletion rule:
 - **Omission of alif:** often denotes an inner meaning or a current attribute or related to the divine self "such as "in the name of God"", or to refer to another frequent reading "such as "king" and "owner", or to indicate speed or proximity.
 - **Omission of Waw:** It may indicate the speed of occurrence of the action or event, or the meaning of the connection and non-interruption, or to indicate another reading.
 - **Omission of Yaa:** It may indicate metaphysical or esoteric meanings, or the meaning of competence, or to indicate another reading.
- Increment Rule:
 - **Increasing the thousand:** It may indicate a multiplicity of meanings, an increase in meaning, or confirmation "such as "al-Dhanuna"", or to refer to another reading, or to amplify and glorify.
 - **Increase Waw:** It may indicate the appearance of meaning in the highest layer, or the meaning of companionship and guardianship "such as "ole", or to amplify and glorify.
 - **Ziyadah al-Ya'a:** It may indicate the competence of the meaning of the interior, or the meaning of force and intensity "such as "with hands"", or to amplify it.
- Substitution rule:
 - **Substitution of alif wawa:** Like the word "prayer", it is written in the Ottoman drawing "prayer", and this may indicate exaggeration or an ancient Arabic dialect.
 - **Replacing the ta'a linked to the open ta'a:** in the word "woman" it may refer to a marital relationship, and in the word "mercy" it may refer to a specific meaning or to another reading.
- **Hamza rule:** The writing of hamza in Ottoman painting differs in many places, according to the rules of Ottoman painting, not according to modern orthography. It may be written on the alif, waw, or yaa, or omitted, or written individually "on the line." This difference may have to do with different readings, Arabic dialects, or the origins of words.
- **Connection and separation rule:** The method of connecting and separating words in Ottoman painting has special connotations, and may differ from spelling. Two words have come up to denote the meaning of interdependence and connection, and two words may be separated to denote separation or independence.
- **Tethered/open Taa rule:** may indicate a different reading, or accent.
- **Solar and lunar lam base:** may indicate a reading.

3. Hamza in Ottoman Painting: History and Development "With Expansion"

- The early stage "first century AH":
 - **Absence of hamza as an independent sign:** In early Qur'anic manuscripts, hamza was not usually written as an independent sign, but the letters "alif, waw, yaa" were used to represent or denote it.
 - **Reliance on oral memorization:** The first Islamic community relied heavily on oral memorization of the Qur'an, and on receiving from proficient readers, which made writing less important in transmitting the text at first.
 - **Examples:** The word "read" was written "read" or "read", and the word "believer" was written "Momen".
- The transitional phase "second century AH":
 - **The emergence of dotting:** With the spread of Islam outside the Arabian Peninsula, and the mixing of Arabs with other peoples, the need arose to distinguish similar letters "such as: b, t, w, n", so scholars began to put dots on the letters.
 - **Primitive signs of hamza:** In some manuscripts, primitive signs began to appear to indicate the hamza, such as placing small dots or symbols above or below letters.
 - **Examples:** The word "asked" was written "asked" or "asked".
- The late stage "after the third century AH":
 - **Development of the hamza system:** Thanks to the efforts of scholars, led by Al-Khalil bin Ahmed Al-Farahidi, the rules of the hamza were systematically and accurately developed, and the hamza was linked to the movements of expression, which led to the standardization of its writing.
 - **Ottoman painting:** Ottoman painting preserved the way hamza was written according to its early origins mostly, and did not always adhere to the modern orthography rules that developed later.
 - **Examples:** The word "Rauf" in Ottoman painting is written with a hamza on the line, while in modern spelling "Rauf" is written with a hamza on the waw.
- Examples of manuscripts:
 - **Sana'a Qur'an:** The hamza is often written in tide letters, reflecting the early stage.
 - **Topkapi Qur'an:** It began to show signs resembling the modern hamza, reflecting the transitional period.

4. Semantics of the Ottoman drawing "Review with addition":

- **Indication of multiple readings:** Ottoman painting bears multiple readings of the same word, which expands and enriches the understanding of Qur'anic meanings.
- **Highlighting hidden meanings:** Ottoman painting, through its characteristics, may refer to hidden meanings that do not appear in modern spelling.
- **Emphasis on meaning:** You may use letter increment or other characteristics to emphasize or increase the significance of meaning.

6 OTTOMAN PAINTING: THE GUARDIAN OF THE QUR'AN - THE STANDARD OF READINGS - AND A WITNESS TO THE DEVELOPMENT OF WRITING

Introduction:

When we open the Holy Qur'an, we are not dealing with just a text written in ordinary words, but with a great historical monument, which carries with it the story of memorizing the Holy Qur'an and the care of Muslims in it over the centuries. The way words are written in the Qur'an, which is known as the "Ottoman drawing", is not just a secondary or formal detail, but rather an essential and essential element in preserving the Holy Qur'an and ensuring that it reaches us intact from any distortion, change or alteration. It is the method approved by the Rashidun Caliph Othman Ibn Affan, may God be pleased with him, and became the fixed and unified standard for writing the Qur'an at all times and places. This article explores the nature of Uthmani painting, its paramount importance as a faithful guardian of the Qur'anic text, how it became a criterion for the acceptance and validity of readings, and a witness to the development of Arabic writing in its early stages.

1. What is Ottoman painting?

- **Definition:** The Ottoman drawing, also known as the Qur'anic drawing or the first idiomatic drawing, is the specific way in which the words of the Holy Qur'an were written in the Qur'ans that were collected and sent to Islamic cities during the reign of the Rashidun Caliph Othman bin Affan, may God be pleased with him. It differs in some subtleties from the modern spelling that we use in our usual everyday writing.
- **Unification of the Qur'an:** During the reign of Uthman, may God be pleased with him, and with the expansion of the Islamic State, and the spread of Islam among non-Arab peoples, slight differences began to appear in the reading of the Qur'an among Muslims in different regions, and this is normal due to the different dialects of Arab tribes, and the entry of non-Arabs into Islam. In order to unite Muslims on one Qur'an, and to eliminate any possible disagreement that may lead to the distortion of the Qur'anic text, Othman bin Affan ordered a committee of senior companions, headed by Zaid bin Thabit (may Allah be pleased with him). By collecting the Qur'an in one Mushaf, relying on:
 - Newspapers written during the reign of Abu Bakr as-Siddiq (may Allah be pleased with him), which compiled the Qur'an after the death of the Prophet (peace and blessings of Allaah be upon him).
 - What they received orally directly from the Prophet (peace and blessings of Allaah be upon him), as the Companions used to memorize the Qur'an by heart.
 - What the Companions collected from the patches "cut skin", bones and other things on which the Qur'an was written in the life of the Prophet (peace and blessings of Allaah be upon him).
- **The Imam Qur' an:** Copies of this unified Qur'an, which was called the "Imam Qur'an", were sent to the main Islamic cities "Mecca, Medina, Basra, Kufa, and the Levant", and ordered to burn the corresponding Qur'ans that existed among the people, so that the "Imam Qur'an" is the main reference and the supreme reference for writing the Qur'an everywhere, and people copied their Qur'ans from it.
- **Ottoman painting is not modern spelling:** It is very important to realize that Ottoman painting differs in some details from the modern spelling that we use today in writing books, newspapers and

magazines. These differences are not spelling errors, but rather deliberate and carefully drawn differences, and have their own profound causes and connotations, whether linguistic related to the dialects of the ancient Arabs, or related to frequent Quranic readings.

2. Why is Ottoman painting important?

- **Preserving the Qur'an from distortion:** Ottoman painting is considered an essential and effective way to memorize the Holy Qur'an from distortion, alteration and alteration. It was agreed upon by the word of the Companions, may God be pleased with them, and it became the approved and reliable reference for writing the Holy Qur'an, which ensures that the Qur'anic text remains preserved as it was revealed, without increase, decrease or change.
- **Frequency:** The Ottoman painting is frequent from the Companions, that is, it was transmitted from them generation after generation with frequency, which is the highest degree of transmission of validity and reliability. This means that the way words are written in Ottoman painting reached us in the same way as the Companions, without any change or alteration.
- **Islamic Unity:** The Ottoman painting is a symbol of the unity of Muslims, uniting them around a single agreed Qur'anic text, regardless of their linguistic, cultural or geographical differences. Everyone reads the Qur'an in the same way, reinforcing a sense of belonging to one nation and strengthening bonds among Muslims everywhere.
- **Standard for accepting novels and readings:** The approval of the Ottoman painting has become a prerequisite for the acceptance of any Qur'anic narration or reading. Any novel or reading that contradicts the Ottoman drawing is considered abnormal and unreliable, and is not read by it, which protects the Qur'anic text from additions, distortions or incorrect or abnormal readings.
- **Witness to the Evolution of Arabic Writing:** Ottoman Painting provides us with a unique glimpse into the development of Arabic writing in its early stages, and how it evolved from relying on oral memorization to using and writing signs and writing them. It marks an important stage in the history of Arabic and Islamic writing.

3. Ottoman painting and readings:

- **Possibility of readings:** The Ottoman drawing was written in a tight, intelligent and strange way, so that it bears the different frequent Qur'anic readings, and some differences in the drawing reflect these multiple readings.
- **Writing without form "formation":** Initially, the Ottoman Qur'ans were written without forming "fatha, damma, kasra and sukoun", which made them bear multiple readings of the same word, while preserving the original text. This shows how accurate and careful the Qur'an was written, and how this drawing carries with it the possibility of different readings.
- **Drip: Historical controversy:**
 - **Popular opinion:** It was believed that the first Ottoman Qur'ans were completely devoid of dots "dots of letters such as baa, taa and thaa".
 - **Recent discoveries:** But recent discoveries of some ancient Qur'anic manuscripts, using sophisticated techniques such as microscopes, have shown the presence of faint traces or "fingerprints" of dots in some of these manuscripts.

- **Possibilities:** This suggests the possibility that some Ottoman Qur'ans had very light dots, but they were erased or faded over time, or that the dots were added at a later stage, but in a limited and incomplete form.
- **Impact on readings:** Whether the points were originally present or added later, their presence "even if limited" may have helped guide and identify the readings, and reduce the likelihood of misreading.

Conclusion:

Ottoman painting is not just an ancient or traditional way of writing the Holy Qur'an, but an essential part of its memorization, frequency and the unity of Muslims around it. He is the custodian of the Qur'anic text, and a precise criterion for accepting correct narrations and readings. It is a great legacy that must be preserved, understood, appreciated and studied, as it represents an integral part of our Islamic identity, and a means of understanding the Book of God Almighty correctly and directly. Recent discoveries about the presence of traces of dots in some ancient manuscripts increase the complexity and beauty of the story of Ottoman painting, and invite to further research, study and investigation.

- **Reference to linguistic origin:** The Ottoman drawing may refer to the linguistic origin of the word, which helps in understanding its meaning more accurately and deeply.
- **Guiding understanding:** The characteristics of the drawing may help guide the understanding of the verse, and determine the most appropriate meaning.

Conclusion:

The characteristics of Ottoman painting, including the development of Hamza writing, are not just fleeting spelling or formal variations, but are an integral part of the miracle of the Holy Qur'an, and carry deep connotations and meanings that can only be understood through the study, understanding and appreciation of this drawing. They are deliberate and carefully drawn differences, and indicate the extent of accuracy and precision in memorizing the Holy Qur'an, text, drawing and reading. In the following article, we will delve deeper into how to use Uthmani painting to reflect on the Holy Qur'an and understand its meanings, and how This drawing can help us in our journey of reflection.

7 A LINGUISTIC AND CONTEMPLATIVE ANALYSIS OF SURAT AL-TAHIRM "VERSES 1-10" IN THE LIGHT OF THE TEXTUAL POSSIBILITIES OF EARLY QURANIC MANUSCRIPTS

Summary:

This paper provides a linguistic and contemplative analysis of verses 1-7 of Surat Al-Tahrim, focusing on key words and vocabulary that may bear different readings or understanding when viewed from the perspective of the spelling "Rasm" of early Qur'anic manuscripts and the absence of syntactic signs and complete punctuation in them. Study explores how morphological and semantic analysis These words, such as Maradaat, Imankum, Malika, and the adjective formulas in verse five, open up horizons for interpretation that focuses on psychological and relational dimensions, in addition to traditional jurisprudential or historical interpretations. The paper discusses the hermeneutical possibilities offered by the flexibility of the first drawing, recognizing the stable text and frequent readings, with the aim of enriching the understanding and reflection of the Qur'anic text.

Introduction

Surat Al-Tahrim is one of the surahs that received great attention in the books of interpretation, especially its first verses that deal with a sensitive aspect related to the house of prophecy. Traditional interpretations often focus on the historical and legislative context of these verses. However, the study of early Qur'anic manuscripts, and their characteristics in spelling "Ottoman painting", opens the door to a reconsideration of the possible linguistic connotations of some vocabulary, which may lead to new contemplative illuminations.

This study aims to provide an in-depth linguistic analysis of verses 1-7 of Surat al-Tahrim, drawing on recent discussions of codicology and textual criticism of the Qur'an, albeit sometimes theoretically. We will examine the morphological structure, root and semantic field of keywords contained in these verses, and investigate how the possibilities offered by the first drawing "before the completion of the dotting and formation and the addition of signs such as the alif of the dagger" may allow alternative or extended readings of meaning, with a focus on Psychological and relational dimensions and general human lessons.

Methodology

This study is based on a descriptive and analytical approach, which combines:

1. **Linguistic analysis:** Examining the linguistic roots "Etymology", morphological structure, and semantic fields of keywords in the verses under study, based on considered Arabic dictionaries and philology studies.
2. **Familiarization with the characteristics of the Ottoman drawing:** Consider how the absence of dotting, diacritics, or some letters "such as alif" in the first drawing may allow the word to be read in more than one way linguistically, even if the reading is later settled on one side. "Note: This study does not claim to discover new unknown readings in manuscripts, but rather explores the linguistic possibilities offered by the drawing itself."
3. **Contextual Analysis:** Linking possible linguistic semantics to the internal context of the verses and the general context of the surah.

"Linguistic and Contemplative Analysis of Verses 1-7"

1. **Verse one: O Prophet, you have not forbidden what Allah has permitted for you, you seek to please your husband.**
 - Yaha: While it is a familiar call, focusing on its possible linguistic origin from "E" (in the sense of preparation and preparation) may add a dimension to the meaning of the prophetic qualification of the situation.
 - Prophet: Drawing It may theoretically be possible to differentiate between the Prophet "the Prophet" and the Prophet "from the news, i.e. the bearer or revealer of the news", although the context favors the former. The reading proposed in the source that links it to the "prophet" "the hidden thing or the mistake" needs a stronger linguistic basis.
 - Nurses: It's the central word here. The traditional interpretation associates it with Reza. But linguistic analysis allows to associate them with a disease. The root "MRZ" denotes sickness, weakness and dysfunction "psychologically or physically". To say that the Prophet wanted to deal with a "disease" (doubt, jealousy, stubbornness) rather than just "please" changes the dynamics of the situation dramatically. This interpretation, although uncommon, finds support in the general context of the psychological conflict to which the surah alludes.

- Marry you: The proposed reading "from an intellectual marriage" rather than your husbands "gathering a wife" is an explanatory reading that relies more on a certain understanding of the context than on a certain difference in the drawing. But it raises the question of the nature of the relationship in question.
2. **Verse two: Allah has imposed for you the sweetness of your right hand and Allah is your guardian**
- Your right: Distinguishing between your faith "from honesty or right" and your right "from Yemen and optimism" is linguistically possible. An initial drawing without a hamza or diacritics may theoretically allow both possibilities. Linking it to "optimism" is consistent with the idea that the Prophet was overly hoping for a change in the situation, and that God freed him from that optimism.
 - Molikum: The exact distinction between your sire "Nasser, master" and your sire, "mastermind, reformer, whoever takes over" depends on the morphological structure "the name of the actor of the guardian of the quadrilateral versus the name of the trio". The absence of formation may make the distinction more context-dependent.
3. **Verse Three: She said of this Anbaak**
- This: The name of the sign does not mean this , but rather refers to the "delirium " of any speech that needs to be thought out and dismantled, and may seem like delirium to those who have not delved into it.
4. **Verse Four: For Allah is his sire and Gabriel and the peace of the believers and the king after that Zahir**
- Malika: This is the most prominent example in which painting is likely to have an effect. The word angels includes hamza and alpha often drawn in different ways in early manuscripts. The claim that the original is the kingship "in the sense of the newspaper or record, perhaps from the root of a king in the sense of possession or codification?" is a bold proposition. Linguistically, the word "Malika" is uncommon in this sense. However, the absence of dotting and hamza may theoretically open the door to speculation, albeit the scientific consensus and the public's reading as "angels." Linking it to the context "that the record is a witness of a backer" has dispensational relevance.
5. **Verse Five: Muslim Moment Qantat Tibet Abdat Sihath Thibet and Bakra**
- Singular forms: Note that these words may be read as singular forms "Muslim, believer... etc" instead of the feminine plural of Salem is an important note related to painting. In some manuscripts, the distinction of the feminine plural may not always be clear. Their interpretation as adjectives of the singular focuses on the individual condition of a good woman.
 - Abkar: Rejecting the interpretation of "virgins" and saying that it is from a "virgin" who "gave fruit early" is an interpretation based on choosing a different linguistic root for a word that looks similar in drawing. The word abkar "plural of virgin" is well known. Linking it to early giving is a linguistically feasible contextual interpretation that radically changes the meaning toward initiative rather than physical condition.
6. **Verse six: Strengthen yourselves and your families with a fire fueled by people and the room.**

- Ahlikom: Interpreting it as "problems for you" instead of "family" is an expansion of meaning based on the root "do" "appear, accept" and contextual interpretation.
- **Malika Ghalaz Shaddad ...And fire and its fuel**
- **Malika Ghallaz Shaddad:** The text continues to assert that Malika "al-Sahif" is the original rather than the angels, and that Ghallaz is a misrepresentation of "source in the sense of emphasis and severity" as a description of the newspaper and not of the angels. As discussed earlier, this interpretation lacks sufficient linguistic and textual support for Malika's word in this sense, and relies on a metaphorical interpretation of the word "thick."
- **Fire and its fuel People and the room:** The interpretation of fire with defeat, people with troubled drifts, and the room with fossilized minds "room" provides a mystical or metaphorical interpretation of the verse. While metaphorical interpretation is possible in the Qur'an, this specific interpretation relies on derivations and assignments of meanings "especially the people and the room" that may not be initiated or conclusively supported by other Qur'anic contexts. However, the probability of reading the chamber "mind" instead of the room "stones" remains the most interesting linguistic possibility here due to the multiplicity of meanings. The root "h c r" and the lack of formation in the first drawing.

7. Verse seven: Do not apologize today...

- Directly linking it to those who cover the truth and psychologically harm the prophet is an interpretation that depends on the proposed context of the first verses.

8. Verse Eight: Repentance and your sie, your gardens, the rivers, and by which of them

- **Allah as His family:** Allah is not only a title but denotes the attribute that devolves to him and everything.
- **Your Lord,** the "reformer and educator", may erase from you the effects of haste and haste in requesting things without awareness and effort "Siytkm"
- **Gent / Jannat:** I reaped a thousand daggers in our Qur'ans and in the manuscript with the tide. Plural reading is frequent and context weights it.
- **Rivers: Its interpretation of the plural of "river" "which rivers people" instead of rivers "plural river of water" is linguistically and contextually anomalous, and contradicts the usual description of paradise's bliss in the Qur'an. The rivers that flow "beneath" "flow from and branch out" are not only rivers of water, but "rivers of knowledge, wisdom and light" that contemplative people reap as the fruits of their labor.**
- **In any of them:** saying that it is the original instead of their faith is theoretically possible in terms of the initial drawing "the possibility of deleting the thousand", and interpreting it with optimism "from Yemen" is linguistically possible as one of the meanings of the root, but the frequent reading and prevailing interpretations tend to other meanings "the party, the faith, the good deeds".

9. Verse Nine: Effort/Struggle, Jah Nam/Hell, Bess/Misery

- **Effort/Struggle:** The possibility of reading the effort of "effort" instead of the struggle of "killer" is possible in terms of the initial drawing "probability of omitting the thousand", and represents a well-known interpretation that seeks to expand the meaning of jihad beyond

combat, but contradicts the direct and most common meaning of the verb strive "on the weight of an actor" in confrontational contexts.

- **Hell:** There is no linguistic or manuscript basis for this claim.
- **Bess/Bees:** The original Bes, which is read in Balya, and may refer to a connection with a bad path as analyzed in the Mathani methodology and does not contradict the Qur'anic use of the verb of slander is miserable. It enriches it.

10. Verse ten: Under two slaves

- **An interpretation** under the meaning of inferior status or subordination is valid, acceptable and has evidence.

8 INTERPRETATION OF SURAT AL-TAHIRM "1-10" - FOR THE PUBLIC "WITH A VISION AND REFINED MEANINGS"

- **Title:** Surat Al-Tahrim "1-10": A Journey into the Depths of the Human Soul and the Battles of the Soul - A Reading in the Light of the Secrets of Quranic Painting
- **The**
Holy Qur'an opens endless doors of contemplation, and Surat Al-Tahrim, with its story that begins from the pure house of prophecy, is no exception. A careful reading, inspired by the secrets of Qur'anic painting in the first manuscripts before adding subsequent signs, suggests that this surah reveals a deep journey in the human soul, its challenges, and ways to elevate it towards the gardens of closeness and knowledge. It is a story that transcends the apparent to touch the essence of our relationship with God, with truth, and with ourselves.

Verses 1-5: Managing Psychological Challenges and Building a Model

The surah begins with a gentle guidance to the Holy Prophet (peace and blessings of Allaah be upon him), not to forbid him from prohibiting good deeds for superficial satisfaction, but for a deeper understanding. The word maradaat, with its original drawing and linguistic root, may not only refer to satisfaction, but also carries a reference to the "disease" of the heart and soul "such as doubt, jealousy, stubbornness" that the Prophet, with the transcendence of his creation, tried to deal with wisely among some of those intellectually close to him, "marry you". Perhaps he was motivated by a noble optimism about the possibility of their righteousness: "Your faith is read here in the sense of optimism and hope, not oaths."

The divine intervention comes to set the record straight: do not deprive yourself of what God has permitted in order to contain this imbalance, for God is forgiving and merciful, and He will take care of it and manage it. When one soul confronts this divine revelation with denial, describing the words of revelation as "any word that needs to be thought out and deconstructed, and may seem like delirium to those who have not delved into it," the response comes that the source of this science is the expert knower.

The divine support for the prophet is not only from God and Gabriel, but also from the "good of the believers" (people of wisdom and insight), as well as from the king, "the newspaper or the precise divine record that records everything and shows it as a true witness". And the standard for a righteous woman, as painted by the fifth verse with its singular adjectives "Muslim, Moment...", it is not the apparent beauty or the social status, but submission to the truth, deep faith, qunoot and humility, constant

repentance, sincere servitude, fusion in the message "Sihat", and a permanent return to the right "established". The highest of these qualities is positive initiative and early "like the one who gives early before being asked", it is the pinnacle of spiritual and moral advancement.

Verse 6: Fuel for inner defeat

Then the speech goes on to every believer: Strengthen yourselves and your families with fire. How do we protect ourselves and the challenges facing us from the "fire of defeat"? The lesson here is profound: the fuel for this psychological and spiritual defeat is two things: people "unconsciously driven by passions and intellectual turmoil" and the chamber "rigid fossilized minds that reject truth and light and refuse to change." Beware of these two sources of loss of soul.

Verses 6-8: Record of Deeds, Warning, and Repentance Towards the Garden of Knowledge

How do you know these defeats and be held accountable? On her Malika is a tough shaddad. On this soul and what is issued by the "newspaper" "Malika" is characterized by emphasis, strength and severe control "thick shaddad", in which honest scribes write who do not disobey God what they commanded. This record is a mirror of the soul, leaving neither small nor large.

Therefore, comes the stern warning to those who insist on covering the facts, "O you who disbelieve": do not apologize today, for the reward is of the kind of work.

But, how merciful God is! The door of return opens: O you who believe, repent to God, repent in truth. Address with sincere repentance emanating from your depths after reflection and advice to the soul "text" to the one who has the whole matter "Al-Lah, the proposed reading of the word majesty here". May your Lord, the "reformer and educator", erase from you the effects of haste and haste in asking for things without awareness and effort of "your will".

And what is the reward for this sincere repentance? And he will bring you into gardens under which rivers flow. These are not just physical gardens with rivers, but a **"paradise of knowledge and insight"** that contemplative people reach. It is an existential state of peace, tranquility and certainty. The rivers that flow "beneath" "flow from and branch out" are not only rivers of water, but **"rivers of knowledge, wisdom and light"** that contemplative people reap as the fruits of their labor. As for the rivers (meaning those who crudely rebuke others, which is the proposed reading of the word here), they are in an inferior position, running away from this paradise, deprived of its fruits and light.

On the Day of Judgment, the day of valuation of human worth, the light of the believers is manifested: their light seeks in their hands and in their hands. The light of their good deeds and what they supported from the right of their "hands" seeks with them, and is accompanied by their optimism and trust in God "by them, from Yemen". They call their reformer Lord "our Lord": complete this light for us, "fulfill our light", cover our shortcomings and "forgive us", for you are the Almighty.

Verses 9-10: Effort required and examples of lesson

What is required of the Prophet and the believers in the face of those who reject this light? O Prophet, the effort of the disbelievers and spenders and be them. The matter here is an effort to "exert maximum effort and intellectual, advocacy and psychological hardship" to confront those who cover the truth and those who are hypocritical, with firmness and severity in stating the truth "and be them".

As for the fate of these recalcitrant people, it is their shelter. Their shelter, their refuge and their stability is that miserable existential state that we have analyzed earlier from "jh + nam": **a constant and increasing state of distress, distress, heavy-handedness and pervasive evil**. It is the hell of the soul and soul that they live as a result of their reluctance. and the peace of destiny "which reads Balya, and may indicate a link to a bad path as analyzed in the Mathani method"

Proverbs come to confirm these meanings: the orders of Noah and the orders of Lot were under two of our servants who were righteous and betrayed them. Their physical closeness and subordination "under" did not benefit them in the face of their betrayal of faith and their rebellion against the truth, so their fate was "fire" "defeat and existential torment".

Provisional Conclusion

Thus, Surat Al-Tahrim, with this in-depth reading inspired by the secrets of Qur'anic painting, paints us a sophisticated painting of the human soul in its ups and downs. It is a call to manage psychological challenges wisely, to adhere to high moral standards, to confront drift and stagnation with inner strength and awareness, and to strive towards the paradise of knowledge and tranquility through sincere repentance and continuous reflection, while being careful of the consequences of rejection and covering the truth that leads to the hell of the soul in this world before the hereafter.

Important Note: This article presents a specific, unconventional interpretation that **was drawn only** from Ihab Hariri's interpretation **and not as a confirmation of its authenticity.**

9 "SURAT AL-TAHIRIM" THE ORIGINAL MANUSCRIPT OF THE MEDITATORS - TUB QABI'S QUR'AN ATTRIBUTED TO OTHMAN DIGITAL

In the name of Allah, the Most Gracious, the Most Merciful, O Prophet, you have not forbidden what Allah has permitted for you, you seek to please your husband, and Allah is forgiving and merciful 1 Allah has imposed for you the sweetness of your right hand, and Allah is your master, and he is the All-Knowing and the Wise 2

And when the Prophet was taken captive to some of his newly wives, when he grew by him, and Allah showed him to him, he knew some of them, and turned away from each other, and when he rebuked her by him, she said, Who is your prophet, the All-Knowing, the Expert, said: 3 To repent unto Allah, for your hearts have been heard, and to appear to Him, for Allah is His sire. And Gabriel and reconciled the believers and the Malika after that Dahir 4 May his Lord, if he divorces you, replace him with a husband better than you I delivered Moment Qentt Tibet worshipped Sihath Thabet And

firstborn 5 O you who believe, strengthen yourselves and your families a fire fueled by people, and the room is on it Malika Galaz Shadad They do not disobey God what he commanded them, and they do what they command 6 O you who disbelieve, do not apologize today, but you will reward what you have been doing 7 O you who have believed, repent to God, repentance and righteousness. May your Lord atone for you and enter you into gardens from under which rivers flow on a day when God does not disgrace the prophet. And those who believed with him their light seeks between their hands and

with them they say our Lord complete our light for us and forgive us that you are capable of everything 8 Oh prophet, he fought the infidels and the spenders, and was them, and sheltered them in hell and the money of destiny 9 God set an example for those who disbelieved, the wives of Noah and the orders of Lot, who were under two of our servants, who were righteous, and were betrayed by a movie. And it was said that they entered the fire with the two entrants, 10 And God set an example unto those who believed in the commands of Pharaoh, when she said, Lord, my son, thou hast a house in

Paradise, and deliver me from Pharaoh
and his work, and deliver me from the
unjust people, 11 And Mary the daughter
of Amren, who fortified her vagina, and we
breathed into it out of our spirit, and she
believed in the word of her Lord and his
books, and she was of the two canals, 12

10 UNLEASHING THE POWER OF THE QUR'AN: GUIDELINES FOR REVOLUTIONARY UNDERSTANDING

Introduction:

In a world of complex challenges and rapid changes, a clear and reliable compass is urgently needed. For Muslims seeking guidance and guidance, the best compass remains the Holy Quran. But the path to true understanding of this divine text has been hampered by layers of traditions, historical interpretations, and intellectual assumptions. *This book is a bold call to restore the Qur'an as a living source of inspiration, a source capable of illuminating our path towards a more just, merciful and brighter future.*

We stand at a crossroads. Traditional methods of exegesis of the Qur'an, while valued in historical contexts, often fail to address the urgent questions and moral dilemmas facing modern Muslims. We have often been accustomed to holding on to interpretations passed down through generations without critically examining their relevance to our current reality. We cling to rigid formulas and legal declarations, ignoring the rich fabric of moral, social, and spiritual visions woven within the verses of the Qur'an.

This book offers a bold and transformative vision of Qur'an reading. It is a vision rooted in deep respect for the divine origin of the Qur'an, but it is not afraid to challenge conventional wisdom and explore new horizons of understanding. Our goal is to unleash the eternal power of the Qur'an, free it from the shackles of the past and enable us to deal with it in a way that is intellectually rigid and spiritually gratified.

Within these pages, you will discover:

- *A compelling argument for the primacy of the Qur'an:* we will explain why the Qur'an should serve as the absolute authority in all matters of faith and practice, and guide us to distinguish truth from falsehood.
- *A guide to engaging with the original text of the Qur'an:* You will learn how to approach the original manuscripts and early texts of the Qur'an with fresh eyes, and set aside later interpretations that may have obscured its message.
- *A framework for combining reason and faith:* We will show how logic and critical thinking can harmonize with a deep respect for the Qur'an, enabling us to connect with its divine wisdom on a deep and meaningful level.

Going forward, these guidelines are essential to revolutionize the interpretation of the Qur'an:

- Looking at the universe
- Search for sources
- Shows accuracy
- Understanding the context
- Description of the Quran
- Correction of doctrine
- To promote culture
- Challenging prejudices

The process is not easy, and the journey requires perseverance. Let us continue together on this inspiring task.

We call to join this transformation, to seek a deeper understanding of God's book and to unleash its transformative power in our lives and in the world around us.

These are not just words. It's a call to action. It is a call to turn understanding into reality, and to bring justice, compassion and charity to our lives.

11 LIST OF QUR'ANIC VERSES CITED "ORGANIZED BY SUBJECT":

- Creed:
 - **Al-Baqarah 116:** "And they said, 'Allah has taken a son, Glory be to Him, but to Him is what is in the heavens and the earth, and each has a Qantun.'" "Reply to those who claim that Allah has a son, and confirm his oneness."
 - **Al-Hajar 9:** "We have revealed the dhikr and we are his keepers" "Allah's confirmation of his memorization of the Qur'an from distortion."
 - **Al-Imran 7:** "He is the one from whom the Book was revealed to you, verses that are the mother of the Book and the last of the similar" "Referring to the presence of the hermetic and the similar in the Qur'an."
 - **An-Nisa' 82:** "Do they not contemplate the Qur'an, even if it is from someone other than Allah, they will find a great difference in it" "Proof of the truthfulness of the Qur'an and that it is from Allah."
 - **Al-Anbiya 25:** "And we have not sent a messenger before you except to suggest to him that there is no god but I, so worship him" "The origin of monotheism is the basis of the call of all the apostles."

- **Az-Zukhruf 26:** "And when Abraham said to his father and his people, 'I am innocent of what you worship,' "Innocence from polytheism."
- **Phase 35:** "Or were they created out of nothing, or are they the Creators?" "Establishing the argument against the polytheists"
- **Al-Baqarah 143:** "Likewise, we have made you a middle nation so that you may be martyrs against the people and the Prophet will be a martyr against you, and we have not made the qiblah that you were except to know who follows the Prophet from those who turn against his heels, even if it is great except for those who are guided by Allah" "Allah's test for the believers by transforming the qiblah, and explaining that guidance is from Allah."
- **Al-'Imran 143:** "And you wished for death before you received it, for you saw it while you were looking" "Remind the believers of their wish for martyrdom before it occurs."
- **An-Nisa' 44:** "Have you not seen to those who have given a share of the Book that they buy misguidance and want to go astray * And Allah knows your enemies and enough in Allah and Leah and enough in Allah as a supporter"
- **An-Nisa' 47:** "O you who have written the Book, believe in what we have revealed, believing what you have with you, before we blur their faces, and we turn them back against their enemies, or we curse them, as we cursed the companions of the Sabbath, and God's command was effective" "Warning against disbelief."
- **Al-Ma'idah 48:** "And we revealed to you the Book in truth, confirming and dominating what is in his hands" "The Qur'an is authenticated and dominant over the previous heavenly books."
- **Al-Ma'idah 64:** "And the Jews said, The hand of God is tied, and their hands are tied, and they are cursed by what they have said, but His hands are stretched out, and He spends as He pleases" "Invalidating the claim of the Jews and demonstrating the breadth of God's bounty."
- **Al-An'am 136:** "And they made a portion to Allah of what was plowed and cattle, and they said, 'This is to Allah by their claim, and this is for our partners.'" "Warning against polytheism".
- **Al-A'raf 185:** "Have they not looked into the kingdom of heaven and earth and what Allah has created, and may it be approached for them, then by what hadith after that they will believe?"
- **Hud 17:** "Whoever is aware of his Lord, and a witness recites from him and before him the Book of Moses as an Imam, and the mercy of those who believe in Him, and those who disbelieve in Him from among the parties, then Hell is His promise, so you will not be in sight of Him, for it is the truth from your Lord, but most people do not believe."

- **Al-Ra'd 39:** "God erases what He wills and establishes and has the Mother of the Book" "God erases and establishes what He wants, and He has the origin of the Book."
- **Top 13:** "Then he shall not die in it, nor shall he live."
- **Worship:**
 - **Al-Baqarah 3:** "Those who believe in the unseen and establish prayer, and from what we have provided them, they spend" "Describe the believers by believing in the unseen and establishing prayer and spending."
 - **Al-Baqarah 153:** "O you who believe, seek the help of patience and prayer, for Allah is with those who are patient" "Urging patience and prayer."
 - **Ghafir 60:** "And your Lord said, Let me answer you, that those who are arrogant about my worship will enter hell without fear" "The command to pray and the promise to answer." [Ottoman drawing: "Call me" in Waw].
 - **Al-Baqarah 186:** "If my servants ask you about me, I am near, I will answer the call of the caller, if he calls, let them respond to me and believe in me, that they may be guided" "A statement of God's closeness to His servants and His response to their supplications." [Ottoman painting: "Da'an" without F].
 - **Al-Baqarah 203:** "And remember Allah in a few days" "Urging to remember Allah".
 - **An-Nahl 90:** "Allah commands justice, charity and the giving of kinship and forbids fornication, evil and prostitution, and He preaches to you, that you may remember" "The command of justice and charity."
 - **Al-A'raf 204:** "When the Qur'an is read, listen to it and listen, that you may have mercy" "The command to listen and listen to the Qur'an."
 - **Table 101:** "O you who believe, ask not about things that seem to you to be wrong"
 - **An-Nisa' 78:** "Wherever you are, death will perceive you, and if you are in a constructed tower, and if you pour them good, they say this is from God, and if you pour them bad, they say this is from you, say everyone from God, for the money of these people is hardly newly understood."
 - **Al-An'am 39:** "And those who lie with our signs are deaf and dumb in darkness, whoever wills Allah will mislead him, and whoever wills to make him on a straight path"
 - **Al-Anfal 60-61:** "Prepare for them as much strength and horseback as you can, with which you will terrorize the enemy of God and your enemy... And if they turn to peace, then go to them and trust in God" "The command to prepare for jihad, with readiness for peace."
 - **At-Tawbah 101:** "And those around you from the Arabs are hypocrites, and from the people of Medina, they have rejected hypocrisy, you do not teach them, we teach them, we will torture them twice, and then they will return to great torment."
 - **At-Tawbah 124-125:** "If a surah is revealed, some of them will say, "Which of you has increased this faith, but those who believe have increased their faith while they are looking forward * But those who have

- disease in their hearts have increased their abomination to their abomination and they died while they were disbelievers."
- **Jonah 22:** "He is the one who will lead you on land and sea, so that if you are in the ark and a good wind blows over them and they rejoice in it, a stormy wind comes to them, and waves come to them from everywhere, and they think that they are surrounded by them, let Allah be faithful to Him..." "The condition of man in times of distress".
 - * **Yunus 58:** "Say thanks to God and his mercy, so let them rejoice, it is better than what they gather"
 - **Yunus 101:** "Say, 'Look what is in the heavens and the earth, and what the verses and vows sing about people who do not believe.'"
 - **Hud 20:** "Those who were not miraculous on earth, and they had no guardians without God, for whom the torment would be multiplied, as they could not hear, and who could not see"
 - * **Thunder 19:** "Who knows that the truth has been revealed to you from your Lord, as one who is blind, but remembers the first of the minds?"
 - **Abraham 34:** "And I will come to you from all that you have asked, and if you transgress the graces of God, do not count them, for a man is oppressed by disbelievers."
 - **An-Nahl 89:** "And the day we send in every nation a martyr against them from themselves and we brought you as a martyr against these and we sent you the book to explain everything and guidance and mercy and good news for Muslims"
 - * **An-Nahl 103:** "We know that they say that it is taught by human beings tongue to which they refer Ajami and this tongue Arabic shown"
 - **Cave 45:** "And multiply for them the parable of the worldly life, as water that we brought down from heaven, and the vegetation of the earth mixed with it, and it became fragile and blown away by the wind, and God was mighty over all things"
 - * **Mary 71:** "And if any of you did not want it, it was definitely against your Lord, judged"
 - * **Mary 31:** "And He made me blessed wherever I was and commanded me to pray and give alms as long as I live."
 - **Maryam 56:** "And mention in the book Idris that he was a friend of the Prophet"
 - * **Taha 123:** "He said, Descend from them all to each other, an enemy, and either you will come from me as a guide, and whoever follows my guidance will not go astray or be miserable"
 - * **Taha 124:** "And whoever turns away from my remembrance will have a living in distress, and we will put him blind on the Day of Resurrection"
 - * **The Prophets 2:** "What comes to them from the remembrance of their Lord is modern, but they listen to it while they play"

- * **Al-Mu'minun 11:** "Those who inherit Paradise are immortal in it"
- * **Al-Furqan 30:** "And the Prophet said, O Lord, that my people have taken this Qur'an abandoned"
- * **An-Nur 26:** "The malicious are for the malicious, the malicious are for the malicious, the good are for the good, and the good are for the good, those who are innocent of what they say to them, forgiveness and a generous livelihood."
- **S 44:** "The day the earth cracked them quickly, that crammed us walking"
- * **An-Najm 60:** "And you laugh and do not cry"
- * **Sun 38:** "And a bad reward is as bad as it is, so whoever pardons and reforms, his reward is against God, he does not love the oppressors"
- * **Al-Qamar 17:** "We have facilitated the Qur'an for remembrance, so is there anyone who thinks"
- **Ethics:**
 - **Al-Imran 102:** "O you who believe, fear Allah for the truth of His piety, and do not die unless you are Muslims" "Emphasizing the importance of piety."
 - **An-Nisa' 1:** "O people, fear your Lord, who created you from one soul" "Emphasize the importance of piety."
 - **Asr 3:** "Except those who believe and do good deeds and counsel the truth and counsel patience" "Counsel the truth and patience."
 - **Shura 23:** "That which Allah announces to His servants who believe and do good deeds, say, I will not ask you for a reward except affection in kinship" "Urging affection in kinship."
- **Legislation:**
 - **An-Nisa' 59:** "O you who believe, obey Allah and obey the Messenger and those in charge of you, and if you dispute something, return it to Allah and the Messenger" "The command to obey Allah, His Messenger and the guardians, and to refer to the Qur'an and Sunnah when there is a dispute."
 - **An-Nisa' 60:** "Have you not seen to those who claim to have believed in what has been revealed to you and what has been revealed by you, wanting to be judged against the tyrant and have been commanded to disbelieve in him" "warning against being judged against the tyrant."
 - **Al-Hashr 7:** "And when the Messenger came to you, take him and what we forbid you from him, and finish it" "The command to obey the Messenger."
 - **Table 44:** "... Whoever does not judge by what Allah has revealed, those are the disbelievers."
 - **Al-Ma'idah 15-16:** "O People of the Book, our Messenger has come to you to show you much of what you have been hiding from the Book, and to pardon a lot that has come to you from God, light and a clear book" 15 by which God will guide those who follow the paths of peace and bring them out of darkness to the light with His permission and guide them to a straight path."
 - **An-Nisa' 174:** "O people, proof has come to you from your Lord and we have revealed to you a clear light"
- **Stories:**

- **Al-Baqarah 34:** "And when we said to the angels, 'Bow down to Adam,' and they worshiped except Iblis, my father, and he was arrogant, and he was one of the disbelievers" "The story of the angels worshipping Adam."
- **Taha 24:** "Go to Pharaoh, he is overwhelmed" "The command to Moses to go to Pharaoh."
- **An-Nazi'at 17:** "Go to Pharaoh, he is overwhelmed" "Repeat the command to Moses to go to Pharaoh."
- **Poets 10:** "And when your Lord called Moses, that the unjust people should come," "The command to Moses to bring the people of Pharaoh."
- **Al-Qasas 31:** "And when he saw it shaking as if it were a jinn, he was orchestrated and did not follow, O Moses, come and do not be afraid" "The story of the staff of Moses."
- **Al-A'raf 104-105:** "And Moses said, O Pharaoh, I am a messenger from the Lord of the worlds, * True, I must not say anything against God but the truth..." "Moses' Dialogue with Pharaoh".
- **Taha, 47-48:** "Then they came to him, saying, 'I am the messenger of your Lord, and send the children of Israel with us.'" "Continuation of the Dialogue of Moses and Aaron with Pharaoh".
- **Poets 63:** "So we inspired Moses to strike with thy rod the sea, and it broke apart, and every difference was like a great toad" "The story of the sea break."
- **An-Naml 45:** "And we have sent to Thamud their brother Saleh, to worship God, and therefore they are two groups that are quarreling" "The story of Saleh with Thamud."
- **An-Naml 15:** "And David and Solomon brought us knowledge"
- **p. 36:** "So we harnessed to him the wind running at his command prosperity where he hit"
- **p. 30:** "And we gave to David Solomon"
- **Joseph 12:** Send him with us tomorrow to rise and play, and we are his keepers
- **Joseph 43:** "And the king said, 'I see seven cows of quail, eaten by seven lean.'
- **Joseph 66:** "He said, I will not send him with you until you come with a document from God to bring me to him except that he surrounds you."
- **Al-A'raf 58:** "And a good country brings out its plant with the permission of its Lord, and the one who is malicious, does not come out except for distemper, so we spend the verses for people who are thankful"
- **Al-Qasas 34:** "Rab said, 'I have killed a soul of them, and I am afraid that they will be killed.' And my brother Aaron is the most eloquent tongue from me, and I will send him with me, so that he may believe me, that I am afraid that they will lie."
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- The Universe and Man:
 - **An-Nahl 78:** "By Allah, He brought you out of the wombs of your mothers, knowing nothing, and He gave you hearing, sight and hearts, so that you might be thankful" "He created man and made hearing, sight and heart."
 - **Al-Mu'minun 78:** "He is the One who established for you hearing, sight and hearts, which you are little thankful" "Repetition of meaning with a difference in pronunciation."
 - **Al-An'am 6:** "Have they not seen how much we have destroyed before them from a century that enabled them in the land unless we enabled you" "The destruction of unjust villages".
 - **Al-Furqan 61:** "Blessed is He who made a tower in the sky and made a lamp and a bright moon in it" "He created the sky, the stars, the sun and the moon."

- **Al-Hadid 25:** "We sent our messengers with evidence, and sent down with them the book and the scale, so that the people might do the installment, and we sent down iron in it with great strength and benefits for people" "Bringing down iron."
- **Ottoman drawing:**
"Specific examples will be added in later articles"
- Contemplation and interpretation:
 - **p. 29:** "A book that we have sent down to you, blessed be the one to reflect on its verses and to remember the first of the minds" "Urging to contemplate the Qur'an."
 - **Muhammad 24:** "Will they not contemplate the Qur'an or on the hearts of its locks" "Rebuke for not contemplation."
 - **An-Nisa' 83:** "And if a command of security or fear comes to them, they will broadcast it"
- Miracles:
 - **Cave 109:** "Say, if the sea were an extension of the words of my Lord, the sea would run out before the words of my Lord ran out, and if we had come like him for a long time" "The words of God do not run out."
- Miscellaneous:
 - **Al-Imran 113:** "They are not any of the People of the Book as an existing nation who recite the verses of Allah at night while they prostrate"
 - **Al-Imran 120:** "If you are touched by good deeds, it will harm them, and if bad things happen to you, they will rejoice in it, and if you are patient and pious, nothing will harm you by their cunning."
 - **Al-Imran 143:** "And you wished for death before you received it, for you saw it while you were looking."
 - **An-Nisa' 78:** "Wherever you are, death will perceive you, even if you are in a constructed tower, and if you pour good on them, they will say this is from Allah, and if you pour them bad, they will say this is from you, say everyone from Allah, so what is wrong with these people they hardly understand newly"
 - **An-Nisa' 47:** "O you who have written the Book, believe in what we have revealed, believing what is with you before we blur their faces and turn them back on their enemies or curse them as we cursed the owners of the Sabbath, and the command of Allah was effective."
 - **Al-An'am 122:** "Whoever is dead, we revived him and made him a light with which to walk in people, as one who is like him in darkness is not outside of it, as well as adorning for the disbelievers what they were doing."
 - **Al-An'am 39:** "And those who lie with our signs are deaf and dumb in darkness. Whoever wills Allah will lead him astray, and whoever wills to make him on a straight path"
 - **Al-An'am 136:** "And they made a share to Allah of what was plowing and cattle, and they said, 'This is for Allah according to their claim, and this is for our partners.'"
 - **Al-A'raf 58:** "And a good country brings out its plant with the permission of its Lord, and the one who is malicious, does not come out except for distemper, as well as we spend the verses for people who are thankful."
 - **Al-A'raf 157:** "Those who follow the Prophet, the illiterate prophet whom they find written with them in the Torah and the Injil, commanding them to do what is right, forbidding them from evil, making good deeds for them, forbidding them from evil deeds, and putting their shackles on them and the shackles that were on them."
 - **Al-A'raf 185:** "Have they not looked into the kingdom of heaven and earth and what Allah has created of anything, and may it be approached for them, then by what hadith after it they will believe?"
 - **Al-A'raf 204:** "When the Qur'an is read, listen to it and listen, that you may have mercy."

- **Al-Anfal 60-61:** And prepare for them as much strength as you can and from the horse strap with which you will intimidate the enemy of Allah and your enemy and others without them whom you do not know, Allah knows them, and whatever you spend for the sake of Allah will come to you, and you will not be wronged.60 And if they go to peace, then lean towards it and trust in Allah, for He is the All-Knowing Listener.
- **At-Tawbah 101:** And those around you from among the Arabs are hypocrites, and from the people of Medina, they have rejected hypocrisy, you do not teach them, we teach them, we will torture them twice, and then they will return to great torment
- **Al-Tawbah 124:** "And if a surah is revealed, some of them say which of you has increased this faith, but those who believe have increased their faith while they are looking forward"
 * **Al-Tawbah 125:** "But those who have disease in their hearts have increased their abomination to their abomination and they died while they were disbelievers"
- **Yunus 22:** He is the one who walks you on land and sea, so that if you are in the ark and they are dragged by a good wind, and they rejoice in it, a stormy wind came to them, and the waves came to them from everywhere, and they thought that they were surrounded by them. Let Allah be faithful to Him. Religion, if you save us from these, let us be thankful.
- **Yunus 58:** "Say thanks to God and his mercy, so let them rejoice, it is better than what they gather"
 * **Yunus 101:** "Say, Look what is in the heavens and the earth, and what the verses and vows sing about people who do not believe"
 * **Hud 17:** "Was he aware of his Lord, and a witness recited from him and before him the Book of Moses as an imam and the mercy of those who believe in him and from He will disbelieve in it from the parties, for the fire is his promise, so do not be in the sight of him, for it is the truth from your Lord, but most people do not believe."
- **Hud 20:** Those were not miraculous on earth, and they had no guardians without God who would double their torment, as they could not hear and could not see.
- **Thunder 19:** "Who knows that the truth has been revealed to you from your Lord, as one who is blind, but remembers the first of the minds?"
- **Thunder 39:** "God erases what He wills and establishes, and He has the Mother of the Book"
 * **Abraham 34:** "And I will come to you from all that you have asked, and if you transgress the graces of God, do not count them, for man is an unbeliever oppressor."
- **An-Nahl 89:** "And the day we send in every nation a martyr against them from themselves, and we brought you as a martyr against these people, and we revealed the Book to you as an explanation of everything and guidance and mercy and good news for Muslims"
- **An-Nahl 103:** "We know that they say that it is taught by human beings tongue to which they refer Ajami and this is a clear Arabic tongue"
 * **Cave 45:** "And multiply them like the life of the world as water that we brought down from heaven and mixed with the vegetation of the earth and became fragile blown by the wind and God was able to do everything"
- **Cave 109:** "Say, if the sea were an extension of the words of my Lord, the sea would run out before the words of my Lord ran out, and if we had come with the same for a long time"
- **Mary 71:** "And if any of you did not want it, it was definitely against your Lord."
- **Maryam 31:** "And He made me blessed wherever I was, and commanded me to pray and give alms as long as I live"
 * **Maryam 56:** "And mention in the book Idris that he was a friend of the Prophet"
 * **Taha 123:** "He said, "Descend from them all to one another, an enemy, and either you will come from me as a guide, and whoever follows my guidance will not go astray or be miserable."

- **Taha 124:** "Whoever turns away from my remembrance will have a living in distress, and we will put him blind on the Day of Resurrection."
- **The Prophets 2:** "What comes to them from the remembrance of their Lord is modern, but they listen to Him while they play."
- **Believers 11:** "Those who inherit Paradise are immortal therein."
- **Al-Furqan 30:** "And the Prophet said, O Lord, that my people have taken this Qur'an abandoned"
 - * **Al-Nur 48-50:** "And if they call upon Allah and His Messenger to judge among them, then a group of them are exposed" 48" and if they have the right to come to Him in submission "49" Is there sickness in their hearts, or are they suspicious, or are they afraid that Allah and His Messenger will live against them, but those are the oppressors"
- **Al-Nur 26:** "The malicious for the malicious, the malicious for the malicious, the good for the good, and the good for the good, those who are innocent of what they say to them, forgiveness and a generous livelihood"
 - * **S 44:** "The day the earth is quickly torn apart from them, that is a crowd on us that is easy"
 - * **An-Najm 60:** "And you laugh and do not cry"
 - * **Incident 77+79:** "It is for the Holy Qur'an "77" in the book Maknoon "78" untouched only by the purified"
 - * **Sun 38:** "And a bad reward is as bad as it is forgave and reformed, its reward is against God, he does not love the oppressors"
 - * **Al-Shams 82:** "Do they not contemplate the Qur'an, even if it is from other than God, they will find a lot of difference in it"
- **Al-Qamar 17:** "We have facilitated the Qur'an for remembrance, so is there anyone who thinks"
 - * **Muhammad 24:** "Do they not contemplate the Qur'an or on the hearts of its locks"
 - * **Evidence 2:** "A messenger from God recites purified newspapers"
- **An-Nisa' 48-50:** {Allah does not forgive to associate with Him and forgives anything less than that to whomever He wants, and whoever associates with Allah has slandered a great sin "48" Have you not seen to those who commit adultery, but Allah pays tribute to whomever He wills and does not oppress a wick "49" See how they slander Allah by lying and enough of a clear sin}
- Certainly, I am happy to add two more articles based on our last interview, to complement the previous articles in your book and deepen the discussion about the experiment and approach of the thinkers.

12 TRUTH ECHO IN INSTINCT: WHY RESIST LIGHT?

Introduction

The journey of contemplating the Holy Qur'an is not just an intellectual process, but a profound spiritual experience that touches the heart and corresponds to the common sense that God has bestowed upon people. The contemplator feels inner harmony and firm conviction as he delves into the direct understanding of God's words, as if he is discovering himself and his true identity in the mirror of revelation. However, as God's tradition is in His creation, this light that rises in the heart often faces strong winds of resistance and skepticism.

Contemplation and the call of instinct

This deep sense of connection and harmony when contemplating the Qur'an is not an illusion or merely a fleeting personal impression. It is, as one of the brothers put it, "conquering spirits to settle in hearts, because it is in harmony with common sense". The Qur'an speaks to the essence of man, that pure region that has not yet been contaminated by layers of blind imitation, conflicting passions and changing human opinions. It resets the compass of the soul towards its Creator, revealing the universal and legislative truths that are in harmony with the design of this existence. This inner echo It is itself a testimony to the truthfulness and intrinsic power of Revelation.

The year of the struggle between right and wrong

Why, then, is this noble quest to return to the pure origin met with opposition and accusation? The answer lies in understanding the norms of history and the nature of the human soul. It is the Sunnah of God that every call to the truth, every attempt to repair what has been corrupted or to revive what has disappeared from the features of the true religion, faces resistance. The prophets and messengers, who are leaders of the knees of guidance, were met with rejection, accusations and wars. The Qur'an itself tells us the stories of this recurring conflict. Those who today seek to rehabilitate the Qur'an as a source Dominant, and to reflect as a basic tool of understanding, follows in the footsteps of these advocates of truth. Resistance may come from people of ignorance, from those who adhere to outdated traditions, or from those who fear for interests or status based on a certain understanding of heritage.

Desperate attempts to extinguish the light

This resistance, in all its forms of denigration, accusation and classification, is in fact nothing but an attempt to extinguish the light of God that has begun to shine in the hearts of the contemplative and illuminate the paths of those seeking the truth. The words of God Almighty apply to them: "They want to extinguish the light of God with their mouths, and God refuses except that His light be fulfilled, even if the disbelievers hate it" [Al-Tawbah: 32]. They are desperate attempts, because the light of God cannot be obscured by human words or doubts. God's unequivocal promise that His light will be fulfilled It spreads, however strong the opposition.

Conclusion

Let this truth be a source of strength and reassurance for every contemplator. The sense of truth and tranquility that you find in the Qur'an is not a mirage, but a proof of truthfulness and proof of truth. The opposition you face is not proof of your wrongdoing, but a tax on the path of truth in a world of darkness. Visualize, sensing the compatibility of revelation with your instinct, trusting in God's promise to uphold His religion and fulfill His light.

13 THE CRIME OF ADHERING TO THE BOOK OF GOD! THE PARADOX OF THE DAY OF JUDGMENT

In the midst of controversies over curricula and sources, strange and painful charges are sometimes thrown at those who make the Qur'an their first and supreme reference, even to portray the adherents to the Book of God as if he is committing a crime or deviating from the straight path. This charge not only collides with common sense, but stands in stark contrast to what the Qur'an itself tells us about the Day of Judgment and the balance of divine justice.

Qur'an: The Book of Arithmetic and Testimony

Consider with me the words of God Almighty in Surat Al-Jathiya: "And you will see every nation that is kneeling, every nation is called to its book today, you will reward what you have been doing" 28 This is our book that speaks the truth to you that we were copying what you were doing "29". These verses paint a terrible scene for the day of separation, and lay down a basic rule of reckoning: every nation is called to its "book". Whether this book is the revelation revealed to her or the record of her works based on that revelation, The ultimate reference is the "book". God affirms that this "record" book "speaks the truth" based on careful reproduction of works.

The strange irony: sticking to the book becomes a charge!

Here the stark paradox emerges: if the "book" "the Qur'an for us" is the basis of the call for reckoning on the Day of Judgment, and it is the witness who speaks the truth, how can one be blamed or criminalized for adhering so hard to this book and making it the first and last criterion in understanding and applying religion? Isn't that exactly what needs to be done in preparation for that day? How does concern for the closest origin, God's preserved words, turn into an accusation of innovation or delusion?

The honor of belonging to the Qur'an

The truth, as one of the brothers rightly pointed out, is that affiliation with the Qur'an is an "honor" and not a crime. It is the attachment to God's strong rope, the inseparable bond of God. It is the direct response to the Almighty's saying: "Hold fast to the One who revealed to you, that you are on a straight path" [Ornament: 43]. Is it reasonable for one who reads these and other verses and then sees those who hold on to this revelation as a criminal or a pervert? "Are they not reasonable?"

Conclusion

The criminalization of adhering to the Qur'an and putting it above what is below it is an inverted logic and thinking that contradicts the most basic rules of faith and the requirements of sound reason. The Qur'an is the light, the guidance, and the Furqan, and it is the balance by which deeds will be weighed on the Day of Resurrection. Let everyone who has made the Qur'an his Imam and leader be reassured, and firmly adhere to it, as he is on a straight path, and is preparing to meet his Lord with the ultimate argument and the book that speaks the truth. As for the one who accuses those who adhere to the book with false accusations, he must review his understanding and position before the day comes when she is called Each nation to its book.

14 THE QUR'AN: THE MIRROR OF THE SOUL AND THE GREAT TESTIMONY OF GOD

Introduction The

relationship with the Qur'an goes beyond being just a text that is read or memorized. It is a journey of diving into the depths of the self and into the kingdom of divine meanings. The time spent with the Qur'an is not ordinary time, but rather moments of exposure, purification and connection, which leave a profound impact on the soul, heart and mind.

The Qur'an reveals the secrets of the soul

In the Qur'an, the contemplative finds himself face to face with his truth. The verses of God act as a clear mirror, not only revealing aspects of goodness and hope, but "allowing you to learn about the mysteries and secrets of the soul." You may "fall on truths that you are afraid to reveal and have taken root in you"; behaviors, convictions, or psychological deposits that you would not have paid attention to without the revealing light of the Qur'an. It invites you to a sincere encounter with oneself, which is the first step to acclamation and real change.

Loud calls and disengagement

In the midst of this confrontation, as one ponders deeper, one begins to "hear loud calls that reach deep inside you." It is not just a mental understanding, but a spiritual response, a sense of direct contact with the source of guidance. This connection gives strength and insight to distinguish truth from falsehood. The Qur'an "breaks up clashes involving people by the invalids," whether these clashes are intellectual, psychological, or social. It sets the record straight, exposes the falsity of slogans and the charlatanism of invalids, and restores clarity and simplicity to understand religion and life.

Reviving sincere emotion

It is strange that the Qur'an does not only address the mind, but awakens the conscience. "In his verses, between his meanings and his buildings, that lifeless passion moves to the pulse again." The passion of love for God, the fear of Him, the hope in Him, the mercy of His creation, and the longing to meet Him. It restores life to its meaning and value, and recharges the heart with a faith energy that pushes it to good deeds and charity.

The Qur'an: The irrefutable testimony of God This

profound emotional experience, and this profound transformative effect, are not mere fleeting subjective feelings, but living proof of the truthfulness of this book and its Lordship. The Qur'an itself comes to provide conclusive proof and irrefutable evidence of its source and its validity, so God Almighty says, addressing His Messenger and the believers after him:

﴿Say anything greater testimony- Say Allah- martyr between me and you- And inspire me this Qur'an to warn you about it and whoever reaches your groans to witness That with Allah are other gods, say, I do not testify, Say, but He is one God, and I am innocent of what you share﴾ [Al-An'am: 19].

In this universal verse, fundamental truths are revealed:

1. **God is the greatest witness:** there is no greater or truer testimony than that of God.
2. **The Qur'an is the instrument of testimony and warning:** God has inspired "this Qur'an" to be the same warning and the ultimate argument against all those who have reached it "and those who have attained". The Qur'an is not just words, but an act of continuous divine witness.
3. **The essence of martyrdom is monotheism:** the main focus of this divine testimony and this Qur'anic warning is the singling out of God for worship and the categorical denial of partners from Him: "Say, I will not bear witness... He is one God, and I am innocent of what you share."

Conclusion The

profound spiritual and psychological experience of the contemplator in the Qur'an is an echo of his self-testimony spoken in his verses. The Qur'an reveals the soul because it is from its Creator, breaks up clashes because it is the truth from the truth, and revives passion because it is the speech of the soul from its righteous. At the same time, he presents himself as God's greatest witness of his oneness and the sincerity of his message. Let the heart of the contemplative be reassured, for it does not cling to an ordinary book, but to the testimony of God, which is not brought by falsehood, and to His light that reveals darkness and revives Hearts.

15 RATIONALITY IN ISLAM: BETWEEN FOLLOWERS AND IJTIHAD

Introduction:

Islam is often seen as a religion based on absolute submission and transmission without reason, and this is a deficient understanding. Islam, in fact, is a religion that urges a delicate balance between *following* what has been proven from the Bible and the correct interpretations, and between *disciplined mental diligence in understanding texts and applying them to the renewed reality of life*. We examine the concept of rationality as seen by Islam, and how a Muslim can combine following and diligence in his intellectual and practical life.

Reason at the heart of Islam:

- **The Qur'an addresses the mind:** The Qur'an does not merely address people's emotions, it addresses their minds directly. The repetition of phrases such as "Do they not reason", "Do they not think", "May they remember" indicate that the Qur'an considers reason as an essential tool for understanding religion and believing in God.
- **Reason is mandated:** In Islamic law, reason is the mandate "i.e. the basis of responsibility". The insane is inexpensive, and the undiscerned boy is inexpensive, because reason is the tool by which man perceives the difference between good and evil, right and wrong.
- **Reason and Revelation: Complementarity, Not Contradiction:** Islam sees no contradiction between sound reason and true revelation. Revelation sets the general framework and overall rules, and the mind strives to understand the details and apply them to reality.

Following: Starting basis:

Following is not just a blind imitation, it is:

- **Follow the evidence:** Follow what is proven by the conclusive evidence of the Qur'an.
- **Follow the established scholars:** In matters that need specialized knowledge, it is necessary to refer to the people of knowledge who are firmly established in knowledge and piety.
- **Following the categorical:** There are peremptory things in religion that can be done in *ijtihad*, "such as the pillars of Islam, the number of prayers, and the sanctity of murder and adultery."

Ijtihad: The necessity of renewal:

Diligence is not an intellectual luxury, but a necessity to keep pace with life changes:

- ***Ijtihad* in hypothetical:** There are hypothetical things in religion that "bear more than one aspect of understanding", and this is the field of *ijtihad*.
- ***Ijtihad* in developments:** Life is constantly evolving, and new issues appear that did not exist at the time of legislation, and these need the diligence of scholars to find solutions to them in light of the purposes of Sharia.
- **Restricted *Ijtihad*:** *Ijtihad* is not absolute, but is restricted by the mechanisms and methods of managing the Qur'an and the controls and principles of Sharia. It is permissible to be diligent in anything and any conclusion must be in harmony with the entire system of the Qur'an and not contradict the purposes of the Qur'an.

Controls of *ijtihad* "detail":

- Knowledge of the tools of *ijtihad*:
 - The Qur'an has mechanisms for reflection that deduce from within it any conclusion that should not contradict all the verses of the Qur'an, the Qur'an is interpreted by the Qur'an, which is an integrated system that is difficult to distort and destroys all abnormal interpretations.
 - **Usul al-Fiqh:** Understanding the rules by which jurists deduce rulings from evidence.

- **The science of the purposes of Sharia:** Understanding the major goals that Sharia came to achieve "such as preserving religion, soul, mind, offspring and money."
- **Reality science:** Understanding the reality to which the legal ruling is applied, because judging something is a branch of its perception.
- **Freedom from passion:** The mujtahid must strip himself of passion and personal interests, and seek the face of God Almighty by his work.
- **Consultation:** It is mustahabb for the mujtahid to consult scholars and specialists before issuing his judgment, especially in major cases.

Consensus and imitation: between acceptance and reservation:

- **Consensus:**
 - **The power of consensus:** Consensus is a strong source of legislation, but it should not contradict the Qur'an, logic, instinct, laws and laws of God, and it does not incite violence, corruption and sorcery, and it is politicized for political purposes, these conditions can be accepted because it indicates the agreement of the nation on a certain understanding of religion.
 - **Consensus is not infallible:** However, consensus is not infallible, especially if it is a Scottish consensus (i.e., scientists have not declared it, but they have kept silent about it).
 - **Presumptive consensus:** There are hypothetical meetings "such as the consensus that the Earth is round," and these can be reviewed if new evidence emerges that is stronger than it.
- **Imitation:**
 - **Imitation of the commoner:** It is permissible for the "non-specialist" layman to imitate the scholars in matters that he does not know.
 - **Reprehensible imitation:** Reprehensible imitation is blind imitation that prevents a person from thinking and contemplating, and makes him captive to the words of others without understanding or evidence.

Practical examples:

- **Dealing with modern technology:** The emergence of the Internet and social media has raised new issues "such as privacy, intellectual property, and cyber extremism", and these need the diligence of scholars to find solutions to them in light of the purposes of Sharia.
- **Contemporary Financial Transactions:** The emergence of Islamic banks, Islamic insurance and Islamic financial markets requires constant diligence to ensure that they comply with the provisions of Sharia.
- **Emerging medical issues:** such as organ donation, cloning, and surrogacy, which require the diligence of scientists in cooperation with doctors.

Conclusion:

Rationality in Islam is not just a slogan, it is a way of life. Islam calls for a balance between following and diligence, and between transmission and reason. A Muslim must follow what has been proven by correct evidence, use his mind to understand the texts and apply them to reality, and refer to the scholars and specialists in problematic matters. It is this balance that brings Islam its vitality and ability to keep pace with developments, and protects the Muslim from rigidity and blind imitation.

Rationality and dealing with heritage:

- **Heritage is not all sacred:** The Islamic tradition (books of interpretation, jurisprudence, hadith, etc.) is the product of human minds and jurisprudence, but it is not infallible. It must be dealt with rationally, taking from it what agrees with the correct evidence, and leaving what is contrary to it.
- **Understanding heritage in context:** The statements of scholars must be understood in their historical and social context, and not projected on our current reality without taking into account differences and differences.
- **Heritage is not a substitute for ijihad:** it is not permissible to be satisfied with what the previous ones said, but we must strive to understand religion and apply it to our reality, as they worked hard to understand and apply it to their reality.

Rationality and confronting extremism:

- **Extremism is the opposite of rationality:** Religious extremism is often the result of ignorance, fanaticism, blind imitation, and a wrong understanding of religion.
- **Rationality is a weapon against extremism:** Rationality is the ultimate weapon against extremism, because it calls for critical thinking, a correct understanding of religion, dialogue and tolerance.
- **Moderation is rationality:** Islam is a religion of moderation and moderation, and it rejects extremism and extremism in religion. Moderation is rationality at its best.

Rationality and civilizational progress:

- **Islam does not oppose progress:** Islam does not oppose scientific and technological progress, but rather encourages it, as long as this progress serves man and does not harm him.
- **Rationality is the basis of progress:** Rationality is the basis of civilizational progress, because it calls for research, experimentation and discovery, and the use of reason to solve problems and develop life.
- **Benefiting from the experiences of others:** Islam does not prevent benefiting from the experiences of others in science and civilization, as long as these experiences do not contradict the principles and values of Islam.

Rationality and intellectual freedom:

- **Islam respects freedom of thought:** Islam respects freedom of thought and expression, and encourages dialogue and discussion that are better.
- **Responsible Freedom:** Intellectual freedom in Islam is not absolute, but is restricted by the rules of Sharia and morality. Intellectual freedom may not be used to spread infidelity and atheism, to challenge the sacred, or to offend others.
- **Difference does not spoil friendliness:** Differences of opinion are natural, and they do not spoil friendliness of an issue. We must learn how to disagree politely and respectfully, and how to dialogue with argument and proof.

Examples of rationality in Islamic history:

- **Islamic scholars:** such as Ibn Rushd, Ibn Sina, Ibn al-Haytham, and others, who combined Islamic science with secular science, and made great contributions to Islamic civilization.
- **Mujtahid imams:** such as Imam Abu Hanifa, Imam Malik, Imam Shafi'i, Imam Ahmad, and others, who worked hard to understand religion and apply it to their reality, and presented various jurisprudential doctrines.

Conclusion:

Rationality in Islam is not just a theoretical concept, but a holistic way of life. It is a call to use reason in all aspects of life, to balance between following and diligence, between transmission and reason, and between authenticity and modernity. It is a call for critical thinking, for a correct understanding of religion, for dialogue and tolerance, for moderation and moderation.

It is the adherence to rationality that enables Muslims to regain their civilized role and to present a bright Islamic model to the world, a model that combines faith and science, religion and worldliness, spirit and matter. It is the model that the world needs today, a world suffering from extremism, violence and ignorance, and from the tyranny of matter over spirit.

To achieve this desired rationality, we must:

1. We educate future generations in critical thinking: not just on indoctrination and memorization.
2. **We encourage scientific research:** in all fields, religious and secular.
3. **We open the door to ijihad:** for the qualified, and we fight stagnation and imitation.
4. We spread a culture of dialogue and tolerance: we reject intolerance and closure.
5. We present Islam in its true form: a religion of reason, instinct and mercy.

Only with this can we respond to skeptics, convince the undecided, and build a better future for Islam and Muslims.

16 THE MAJORITY AND INTELLECTUAL VIGILANCE IN THE HOLY QURAN

Introduction:

In a world where opinions are increasingly vocal and there are multiple sources of information, distinguishing between right and wrong becomes crucial. The Holy Qur'an, the eternal book of guidance, does not leave the Muslim lost in this midst, but rather provides him with a clear approach to critical thinking, and warns him against blindly following the majority without awareness or scrutiny. We examine in depth the concept of the "majority" in the Holy Qur'an, and how the Qur'an relates it to intellectual awakening, and provides models and examples that illustrate this concept.

The majority in the Qur'an: is not an absolute criterion for the truth:

The Qur'an makes it abundantly clear that numerical multitude is not necessarily evidence of right or right. On the contrary, the Qur'an indicates in various places that the majority may be misguided or inattentive:

- ﴿If you obey more than one on earth, they will lead you astray from the path of Allah﴾ "Al-An'am: 116": This verse is an explicit warning against following the majority if it is misguided, even if it is the overwhelming majority.
- **"And how many people, even if you are keen on believers" "Joseph: 103":** This verse shows that guidance and faith may be in the few, and that the many do not guarantee faith.
- **Most of them believe in God only when they are polytheists. "Joseph: 106":** This verse is more severe, as it does not talk about mere lack of faith, but rather about faith tainted by polytheism, which is the case of the majority at the time of the revelation of the verse.

Why would the majority be misguided?

The Holy Qur'an provides multiple reasons for the misguidance of the majority, including:

1. **Following the whims:** "If the truth followed their whims, the heavens and the earth would be corrupted" "The Believers: 71". Following personal passions and desires without the control of Sharia or reason leads to delusion.
2. **Blind imitation:** "And if they are told to follow what Allah has revealed, they say, but we follow what our fathers have instructed us to do" "Al-Baqarah: 170". Adhering to the traditions of parents and grandparents without thinking or scrutiny, even if they are wrong, is one of the causes of delusion.
3. **Arrogance about the truth:** ﴿And they defied it and believed it themselves unjustly and exalted﴾ "Ants: 14". Man may know the truth, but he rejects it out of arrogance and stubbornness.
4. **Ignorance and heedlessness:** "Most of them do not know the truth, for they are exposed" "The Prophets: 24". Ignorance and failure to seek the truth lead to heedlessness and delusion.
5. **Following conjecture:** ﴿They follow only conjecture and conjecture does not enrich anything from the truth﴾ "An-Najm: 28". Following suspicions and illusions without certain evidence leads to delusion.

Intellectual Awakening: The Alternative Quranic Approach:

The Holy Qur'an not only warns us against following the misguided majority, but also offers us an alternative approach, the approach of intellectual awakening, based on:

- **Contemplation and reflection:** "Did they not think about themselves, what God created the heavens and the earth and everything in between except by truth?" "Romans: 8". Contemplating the universe and the signs of God is the key to guidance.
- **The use of reason:** ﴿In the creation of the heavens and the earth and the difference of night and day for the verses of the first minds﴾ "Al-Imran: 190". The mind is the instrument by which God has distinguished man, and it is the mandate of the man.
- **Seeking knowledge:** "Say, are those who know and those who do not know equal?" "Al-Zumar: 9". Science is light, ignorance is darkness.
- **Distinguishing between truth and falsehood:** "Say, is the blind and the sighted equal, will you not think?" "Al-An'am: 50". Man must distinguish between truth and falsehood, and follow only the truth.

Quranic Models:

- **The story of Abraham, peace be upon him:** He challenged his people who worshipped idols, and invited them to worship the one God, using reason and logic to convince them.
- **The story of the companions of the cave:** boys who believed in God in an infidel society, and fled with their religion to the cave, so they were an example of intellectual awakening and steadfastness in the truth.
- **The story of the believer of the Pharaoh's family:** A believing man from the Pharaoh's family suppressed his faith, and then spoke the truth when he saw injustice and tyranny, so he was an example of courage in speaking the truth.

Contemporary Applications:

- **Not being led by rumors:** In the age of the internet and social media, rumors and fake news spread very quickly. A Muslim must verify the veracity of news before believing or publishing it.
- **Not to be affected by media propaganda:** The media can be a tool for disinformation and guidance. A Muslim must be aware and not be influenced by media propaganda that contradicts the principles of Islam.
- **Not blindly imitating celebrities:** Celebrities may be role models in certain fields, but they are not infallible. A Muslim should not blindly imitate them in everything.

Conclusion:

Intellectual vigilance is the weapon that protects the Muslim from delusion and deviation, and it is the method that makes him able to distinguish between right and wrong, and between right and wrong. It is not just a slogan, but a way of life, which a Muslim must practice in all aspects of his life.

Following the majority without awareness or thought is the path of delusion, but following the truth, even with the few, is the path of guidance. The Holy Qur'an guides us on this path and invites us to be among the first to listen to the words and follow the best of them.

To achieve this vigilance, we must:

1. **To return to the Holy Qur'an:** to reflect on its verses, and to understand its meanings.
2. To seek useful knowledge: and to agree with it in religion.
3. **To use our minds:** in thinking, analyzing, and criticizing.
4. **To be courageous:** to speak the truth, not to be afraid of blame.
5. **To set a good example:** for others, in intellectual vigilance and conscious following.

Only by this can we be among those in whom God said: "The servants of those who listen to the saying will preach and follow the best of those whom God has guided and those who are the first of the minds" (Az-Zumar: 17-18).

17 CONTEMPLATION IN THE HOLY QUR'AN: BETWEEN CONSENSUS AND UNIQUENESS

Introduction:

The Holy Qur'an, the miraculous word of God, is not just a book read for blessing or recited on occasions, but a book of guidance, legislation and way of life. One of the most important ways to derive his guidance and understand his purposes is to contemplate. But is reflection purely an individual process, or is it governed by the controls of consensus and inherited interpretation? We examine the nature of Qur'anic reflection, how a Muslim can balance personal understanding with adherence to what scholars have agreed upon, and how to deal with differences in interpretation.

Contemplation: The essence of the relationship with the Qur'an:

- **Contemplation is a language and idiomatically:** Contemplation is a language is to consider the consequences of things, and idiomatically is to think and meditate deeply on the verses of the Holy Qur'an, with the aim of understanding their meanings, deriving their rulings, and drawing lessons from them.
- **Contemplation is an obligation:** Contemplation is not just a desirable act, but an obligation for every Muslim who is able to do it. The Almighty said: "Do they not contemplate the Qur'an or on the hearts of its locks?" "Muhammad: 24". This denial interrogative indicates that it is obligatory.
- **Contemplation is the key to understanding:** Contemplation is the key that opens the treasures of the Qur'an, reveals its secrets, and leads to guidance.
- **Contemplation is worship:** Contemplation is a heartfelt worship that brings the servant closer to his Lord, and increases his faith and certainty.

Consensus: It is not a restriction on reflection, but a control of it:

- **Consensus: Definition and Importance:** Consensus is the agreement of all the hardworking Muslim scholars in an era on a legal ruling. Consensus is one of the sources of Islamic legislation, and it indicates that the ummah does not gather on a delusion.
- **Consensus is not infallible:** Human consensus is not infallible, except for the consensus of the Companions (may Allah be pleased with them), because they are the closest people to the Prophet (peace and blessings of Allah be upon him), and I inform them of the will of Allah and His Messenger.
- **Consensus does not eliminate reflection:** Consensus does not mean the abolition of the role of reason and individual understanding, but rather establishes a general framework for reflection, protecting against deviation from the purposes of the Sharia.
- **Consensus in categorical matters:** Consensus is strongest in matters that are necessarily known from religion, "such as the obligation to pray, fast, zakat and pilgrimage, and the sanctity of murder, adultery and theft." These matters should not deviate from consensus.
- **Unanimity in hypotheticals:** As for hypothetical matters that bear more than one aspect of understanding, consensus in them is not binding as strongly as consensus in categorical, and the mujtahid can contradict it if he has stronger evidence.

Uniqueness in contemplation: possibility and controls:

- **Exclusivity is not innovation:** Singularity in contemplation is not an innovation in religion, but is legitimate, and even required, if it is based on sound foundations. The Sahaabah (may Allah be pleased with them) used to contemplate the Qur'an, and they differed in understanding some verses, and none of them denied the other.
- **Uniqueness is not lusting:** exclusivity in contemplation does not mean that a person says in the Qur'an his abstract opinion, or interprets the Qur'an to his liking. Uniqueness must be based on knowledge, understanding and controls.
- Controls of uniqueness "detail":
 - **Knowledge of the Arabic tongue:** Whoever contemplates the Qur'an must be aware of the rules of the Arabic tongue deduced from within the Qur'an.
 - **Knowledge of the Sunnah of the Prophet:** The Sunnah of the Prophet does not prevail over the Qur'an relying on the first source is the Qur'an and the Sunnah for domestication only.
 - **Knowledge of the sayings of old and new contemplators:** You must refer to their statements on the subject of your contemplation and do not depart from them except with strong evidence.
 - **Knowledge of the principles of interpretation and its rules:** There are rules and principles of interpretation that the contemplative must adhere to, so as not to fall into error and slippage.
 - **Devotion to God:** The contemplator must save his intention to God Almighty, and seek by contemplation the face of God, not fame, hypocrisy or reputation.
 - **A healthy heart:** The heart of the contemplative must be free from passion, heresy and fanaticism, and be ready to accept the truth from wherever it comes.

Difference in interpretation: mercy and diversity:

- **Difference is natural:** differences in understanding the Qur'an are natural, because of different minds and understandings, and because of different clues and evidence.
- **Difference is mercy:** Difference in interpretation is a mercy from God Almighty, because it expands the circle of understanding, enriches knowledge, and opens new horizons for reflection.
- **Blamed difference:** Blamed difference is the difference that leads to division, partisanship and fanaticism, and to impugning others, excommunicating and innovating them.

- **Etiquette of disagreement:** We must learn how to disagree politely and respectfully, how to dialogue with argument and proof, and how to accept the other opinion with open arms.

Examples of praiseworthy uniqueness in contemplation:

- **Ibn 'Abbas (may Allah be pleased with him):** He was called the "translator of the Qur'an", and he had a special understanding of some verses, and the companions used to refer to him in the interpretation of the Qur'an.
- **Imam al-Shatibi:** In his book al-Mufaza'at, he provided an intentional understanding of the Holy Qur'an, focusing on the purposes and major objectives of Sharia.
- **Sheikh Muhammad Abdo:** In his commentary on al-Manar, he called for the renewal of religious understanding and for facing modern challenges in the light of the Holy Qur'an.

Conclusion:

Contemplation in the Holy Qur'an is a journey of faith and mentality, aimed at understanding the words of God Almighty, deriving His guidance, and applying it in life. This journey is not purely individual, nor purely collective, but a combination of the two. A Muslim must contemplate the Qur'an himself, benefit from the understanding of scholars, abide by the rules of Sharia, and have the etiquette of difference.

True contemplation is one that combines authenticity and modernity, reason and transmission, individual understanding and consensus. It is the contemplation that opens hearts and minds to the light of the Qur'an, and guides to the straight path.

To achieve this desired reflection, we must:

1. **We learn the Arabic tongue:** it is the key to understanding the Qur'an.
2. **We study the sciences of the Qur'an:** interpretation, methods of reflection and its findings in it, the Qur'an interprets itself, and others.
3. **We read the interpretations:** and we benefit from them, but we do not sanctify it and develop our skill by contemplating by following the new and old dispensations, because contemplation is a collective process, so do you not contemplate?
4. **We strive to understand the Qur'an:** by ourselves, but by the indication of the Qur'an.
5. **We have the etiquette of disagreement:** we respect the opinions of others, even if we disagree with them.
6. **We pray to God Almighty** to guide us to understand His Book, and to bless us with working with it.

Only in this way can we revive our hearts with the Qur'an, enlighten our minds with its light, and make our whole lives a Qur'an that walks on earth.

18 "THE QUR'AN IN A CLEAR ARABIC TONGUE": A CALL FOR A RENEWED UNDERSTANDING OF THE DIVINE TEXT

Introduction:

The Holy Qur'an, God's eternal miracle, is not just a book of guidance and legislation, but a unique linguistic system, manifested in its letters, words, structures and, above all, in its exquisite style. Understanding this divine text requires going beyond superficial reading and penetrating into the depths of the Arabic tongue,

which is not just a means of expression, but a key to understanding the universe and man and their relationship to the Creator.

The verses establishing the rules of the Arabic tongue:

The author has cited a set of Qur'anic verses that establish the rules of the Arabic tongue, and can be analyzed as follows:

1. The Qur'an is Arabic shown:
 - ﴿We have made it an Arabic Qur'an, so that you may be reasonable﴾ "Ornamentation: 3", ﴿We have revealed it as an Arabic Qur'an, so that you may be reasonable﴾ "Yusuf: 2": These two verses confirm that the Qur'an was revealed in a clear and clear Arabic tongue, so that Arabs can understand it and contemplate its meanings.
 - ﴿A book whose verses detailed an Arabic Qur'an for people who know﴾ "Separated: 3": This verse indicates that the Qur'an is characterized by the detail and statement of its verses, which makes it understandable and contemplative by the owners of knowledge and knowledge.
 - ﴿We have struck people in this Qur'an from every example, so that they may remember an Arabic Qur'an that is not crooked, so that they may be pious﴾ "Al-Zumar: 27-28": This verse confirms that the Qur'an came in a correct Arabic tongue, free from warp and ambiguity, in order for people to fear their Lord and work with His teachings.
1. The Qur'an explains everything:
 - ﴿And the book was revealed to you to explain everything and guidance and mercy and good news for Muslims﴾ "Al-Nahl: 89": This verse indicates that the Qur'an includes a healing statement and a complete detail of everything that a Muslim needs in his life, from guidance, mercy and good tidings.
 - ﴿What was a hadith is slandered, but to believe what is in his hands and detail everything, guidance and mercy for people who believe﴾ "Yusuf: 111": This verse confirms that the Qur'an is not just the words of an author, but rather a confirmation of what preceded it and a detail of everything, guidance and mercy for people who believe.
 - ﴿Allah: A book whose verses were wiser and then separated from the hands of an expert sage﴾ "Hud: 1": This verse indicates that the Qur'an is characterized by tightness and detail, as it is a hermetic word from God the wise and expert.
1. The Qur'an is guidance and light:
 - ﴿Do not contemplate the Qur'an or on the hearts of its locks﴾ "Muhammad: 24": This verse urges contemplation of the Qur'an, and warns against refraining from it, because it is the key to understanding and guidance.
 - ﴿Allah revealed the best hadith, a similar book from which the skins of those who fear their Lord are shuddered, then their skins and hearts soften to the remembrance of Allah, that is the guidance of Allah, by which He guides whomever He wants, and whoever misleads Allah, so what is His guidance﴾ "Az-Zumar: 23": This verse explains that the Qur'an is the best hadith, and that it is a guidance from Allah by which He guides whomever He wants.
1. The Qur'an is easy to mention:
 - ﴿We have facilitated the Qur'an for remembrance, so is there anyone who thinks﴾ "The Moon: 17": This verse confirms that the Qur'an is easy to understand and contemplate, and that God has made it easy for people to remember and preach.
1. The Qur'an is a balance of truth:
 - "Thunder: 37": This verse indicates that the Qur'an revealed an Arab ruling, as it is a standard of truth and justice, to be judged at all times and places.
 - ﴿God commands justice and charity﴾ "Al-Nahl: 90": An affirmation of the importance of justice and charity as fundamental values in Islam.

- ﴿If they are told, "There is no god but Allah", they will be arrogant﴾ "Saffat": illustrates the importance of speaking the truth.
- 1. The Qur'an for contemplation and action:
 - ﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾ "p: 29": This verse confirms that the purpose of the revelation of the Qur'an is to reflect and reflect on its verses, and to act on what is stated in it.

Conclusion:

By reviewing these verses, it is clear that the author wants to emphasize that the Holy Qur'an is a unique and elaborate linguistic system, revealed in a clear Arabic tongue so that people can reason and guide them in their lives. It is not just empty words, but a manifestation of everything, guidance and mercy, a balance of truth and justice, a source of remembrance and action.

Let us be keen to master the Arabic language, and let us contemplate the Qur'an with open minds and conscious hearts, so that we may draw from its help and be enlightened by its light, and follow its guidance in our life in this world and the hereafter.

19 THE QUR'AN FROM MEANING TO BUILDING: THE JOURNEY OF REVELATION FROM HEART TO LETTER

Introduction:

In this paper, we address a vital topic that touches the essence of our understanding of the Holy Qur'an, namely: How did divine revelation transform from a perceived meaning in the heart of the Prophet (peace and blessings of Allaah be upon him) to words and letters that we read today in the Qur'an? We refute false claims about the existence of a "book of revelation" and explore the deep journey of the Qur'an from meaning to structure, based on verses from the Holy Quran and an enlightened understanding of divine revelation.

False claims about the "Book of Revelation":

One of the lies propagated by some is the idea that there are human beings who "wrote revelation", and that the Prophet (peace and blessings of Allaah be upon him) used to dictate to them what was revealed to him. They go on to claim that some of the Companions, such as Mu'awiyah ibn Abi Sufyan, were such writers. These allegations are baseless and contrary to the nature of divine revelation and to a correct understanding of the Qur'an.

The Holy Quran: The Underlying Meaning:

To understand the Qur'an, we must proceed from the words of God Almighty: "It is a noble Qur'an in a hidden book that only the purified can touch" [Incident: 77-79]. These verses indicate that the Holy Qur'an is not just words and letters, but a profound meaning deposited in the "Book of Maknoon", a metaphor for the purified human soul.

The Qur'an, before being written words, is a meaning perceived in the self, in the heart. {Say, The Holy Spirit has come down from your Lord in truth} [An-Nahl: 102] on the heart of the Prophet (peace and blessings of Allaah be upon him). It is divine light, divine wisdom, deposited by God in the heart of His prophet.

Stages of Revelation: From Download to Activation:

Revelation went through several stages, which can be summarized as follows:

1. **Download:** The revelation of the Qur'an as a total meaning, as codes, in the heart of the Prophet (peace and blessings of Allaah be upon him). {Ham Asaq also suggests to you and to those before you God the Mighty and Wise} [Shura: 1-3].
2. **Verification:** The Prophet (peace and blessings of Allaah be upon him) lived this meaning, tasted it, and investigated it in his behavior and morals.
3. **Prohibition of early disclosure:** The Prophet (peace and blessings of Allaah be upon him) commanded that this meaning should not be disclosed until it has been completed and fulfilled. {And do not hurry with the Qur'an before it is decreed to you and its revelation, and say, Lord, increase me in knowledge} [Taha: 114].
4. **Plural and the Qur'an:** {Do not move your tongue to hasten it, we have to collect it and its Qur'an, and if we read it, follow its Qur'an} [Al-Qiyamah: 16-18]. That is, it was God Almighty who compiled the Qur'an in the heart of the Prophet and made it a Qur'an, that is, an activator in it, a behavior and a method.
5. **Transfer to the world of the manifest:** After the completion of the download, verification, and activation, the stage of transferring the Qur'an from the world of the Batin "meaning" to the world of the apparent "letter" came.

The Prophet is from the line of the Qur'an:

The Qur'an was not written, but a line. The Prophet (peace and blessings of Allaah be upon him) was the one who wrote it with his honorable hand. The evidence for this is the Almighty's saying: {And what you recited before him from the book and do not step on it with your right hand, if the invalids are suspicious} [Spider: 48].

The unique Qur'anic drawing of words, and the different drawing of the same word in different places in the Qur'an, indicate that the Qur'an is written with one hand, the hand of the Prophet (peace and blessings of Allaah be upon him).

The Qur'an is wider than the Qur'an:

The Qur'an is not confined to the Qur'an in our hands. It is broader and more comprehensive. {And what you will be about and what you recite from the Qur'an, and you will not do any work, except that we were witnesses to you as you overflow in it} [Yunus: 61]. Every affair, every work, every useful science is from the Qur'an.

Conclusion:

Our understanding of the Holy Qur'an must proceed from our awareness of the nature of divine revelation, and that it is a journey from meaning to the building. The Qur'an is not just words, but light and guidance, we must realize its meanings, and make them a behavior and a method in our lives.

20 SIMILAR VERSES AND VERBAL DIVERSITY IN THE NOBLE QUR'AN: MIRACLES AND ACCURACY

Introduction:

The Holy Qur'an is the miraculous word of God, to whom falsehood does not come from his hands nor from behind him. One of the most wonderful aspects of its miracle is the verbal diversity of similar verses. The same meaning may be repeated in various places in the Qur'an, but in different terms and structures, each

with its own connotation and appropriate to the context in which it is received. This diversity is not just a random repetition or variation, but is intended for itself, and carries with it rhetorical, linguistic and doctrinal secrets, and indicates the accuracy and precision of Qur'anic expression. In this The article, we explore the concept of similar verses and verbal diversity, and their importance in understanding and contemplating the Holy Qur'an.

1. What verses are similar?

- Definition of similar verses:
 - **Linguistically:** Similarity is what is similar and similar, so that it resembles each other in form or meaning.
 - **Idiomatically:** In the sciences of the Qur'an, similar verses have two meanings:
 1. **General similarity:** This needs a statement and interpretation, and its meaning is understood only by referring to other verses or to the Sunnah of the Prophet.
 2. **Verbal similarity "the subject of our article":** It is verses that agree in the general meaning, but differ in some words, structures, introduction, delay, increase and decrease.
- The importance of studying similar verses:
 - **A deeper understanding of the meanings of the Qur'an:** The study of similar verses helps to have a deeper and more accurate understanding of the meanings of the Holy Qur'an, and to derive the hidden connotations that verbal differences carry.
 - **Standing on the secrets of miracles:** It reveals the secrets of linguistic and rhetorical miracles in the Qur'an, and shows the extent of accuracy and precision in the selection of words and compositions.
 - **Strengthening and stabilizing memorization:** It helps to memorize and stabilize the Qur'an, because paying attention to the nuances between similar verses establishes them in the mind and prevents confusion between them.
 - **Responding to suspicions:** Helps respond to suspicions raised by some skeptics about the Qur'an, who claim that it is repetitive or contradictory.
 - **Increasing faith and certainty:** Increases the reader's faith and certainty in the Qur'an, because he sees the extent of greatness and mastery in the words of God Almighty.

2. What is verbal diversity?

- **Definition of Verbal Diversity:** It is the use of different words or structures to express the same or close meaning in different places in the Qur'an. It's not just a change in words, it's a change with intentional connotations.
- Types of verbal diversity:
 - **Addition:** Adding a word, letter, or sentence in a verse compared to another similar verse.
 - **Depreciation:** Deleting a word, letter, or sentence in a verse compared to another similar verse.
 - **Introduction and delay:** Changing the order of words or sentences in one verse compared to another similar verse.
 - **Substitution:** Replacing a word with another word that is synonymous with it or close to it in meaning, or replacing one letter with another letter.
- Reasons for verbal diversity:
 - **Context difference:** The general context of the surah or the verses in which the similar verse is mentioned may differ, which calls for the use of a different word or structure that suits this context.

- **Multiple meanings:** One word may have more than one meaning, so the Qur'an uses the appropriate word for each context, which carries the most accurate and eloquent meaning.
- **Technique:** Verbal diversity may be just for the sake of mastery in style, showing the beauty, eloquence and richness of the Arabic language, and diversifying ways of expressing the same meaning.
- **Taking into account Quranic intervals:** Verbal diversity may be to take into account Quranic commas "the ends of verses", and to achieve phonetic and rhythmic balance in the Qur'anic text.
- **Brevity and detail:** The deletion may be for brevity and brevity, and the increase may be for detail and clarification.
- **Affirmation:** Repetition may be with diversity to emphasize the meaning and anchor it in the same reader.
- "Brief" examples:
 - **Ziyadah:** "And when we said to the angels, 'Bow down to Adam', 'Al-Baqarah: 34' – 'And when we said to the angels, 'Bow down to Adam,' and they worshipped" "Al-A'raf: 11". "Increase 'and they worshipped'."
 - **Depreciation:** "And they said, 'Allah has taken a son'" "Al-Baqarah: 116" – "They said, 'Allah has taken a son'" "Yunus: 68". "Decrease" they said"".
 - **Introduction and delay:** "And we submitted to what they had done, and we made it in vain" "Al-Furqan: 23" – "The day one looks at what his hands have offered" "Al-Nabaa: 40".
 - **Substitution:** "And Moses said to his people" "Al-Baqarah: 54" – "And Moses said to Pharaoh" "Al-A'raf: 103". "Replacing 'his people' with 'for Pharaoh'".

3. The difference between verbal similarity and repetition:

- **Verbal similarity:** It is the agreement of verses in the general meaning, with a difference in some words, structures, introduction and delay, or increase and decrease. This difference carries intentional connotations.
- **Repetition:** It is the repetition of the same pronunciation or meaning in the same form and with the same words. Repetition in the Qur'an also has rhetorical purposes, such as affirmation, reporting, intimidation, and intimidation.

4. How does verbal diversity show the miracle of the Qur'an?

- **Accuracy of expression:** The use of different words in similar contexts expresses the most accurate meanings and the most important differences between them, and expresses complex feelings and ideas with unparalleled clarity and brevity.
- **Contextual compatibility:** The words and structures used in each verse fit perfectly with the context in which they are received, whether it is historical, legislative, doctrinal or preaching context, reflecting the exquisite linguistic structure of the Qur'an and its tightness.
- **Multiple meanings:** The Qur'an chooses the appropriate word for each context, which carries the most accurate and eloquent meaning, which enriches and expands the meaning, and reveals inexhaustible linguistic treasures.
- **Rhetorical Miracles:** Verbal diversity highlights the beauty of the Qur'an in its eloquence, eloquence and unique style, which no human being can come up with, and which captivates hearts and minds.
- **Repetition of meanings:** Repetition with change of words reinforces the said idea or principle, confirms it in the same reader, and makes it more firmly established in his mind.
- **Relevance:** The Qur'an speaks to all people at all times, and verbal diversity makes it suitable for different levels of understanding, diverse cultures, minds and hearts of all stripes.

- **Conciseness:** Verbal diversity achieves brevity in expression, where the same meaning can be expressed in fewer words, while maintaining accuracy and beauty.
- **Influence:** Verbal diversity increases the impact of verses on souls, evokes feelings and feelings, moves hearts, and invites reflection and meditation.
- **Integration:** Verbal diversity achieves integration between verses, as similar verses complement each other, and clarify the meaning more comprehensively and deeply.
- **Challenge:** Verbal diversity, with precision and precision, represents a challenge for the Arabs in coming up with the ideals of the Qur'an, and they are the people of eloquence and eloquence, and they have been unable to do so, and will remain powerless until the Day of Resurrection.

5. Verses or vocabulary that are remarkably repeated in the Qur'an:

"Note: This section can be developed into a separate article, dealing with the semantics of repetition and its rhetorical secrets."

Conclusion:

The study of similar verses and verbal diversity in the Holy Qur'an is an enjoyable and fruitful journey in the rehab of the words of God Almighty. It reveals to us an aspect of the linguistic and rhetorical miracles of the Qur'an, and increases our understanding, faith and certainty. Contemplating these verses and considering the nuances between them opens up broad horizons for us to understand the Book of God and reveals to us His inexhaustible treasures.

Improvements made:

- **Introduction:** The introduction has been rephrased to be more impactful and interesting, and to further illustrate the importance of the topic.
- **Definitions:** Added clear definitions of verbal similarities and verbal diversity.
- **The importance of the study:** The importance of studying similar verses has been detailed.
- **The difference between similarity and repetition:** The difference between verbal similarity and repetition has been clarified.
- **Types and causes of verbal diversity:** The types and causes of verbal diversity are structured in detail.
- **Examples:** Brief examples of types of verbal diversity were given.
- **How does verbal diversity manifest the miracle of the Qur'an?** This point is elaborated extensively, with multiple aspects of the miracle mentioned.
- **Language:** The language has been improved throughout the essay to be more accurate, clear and eloquent.
- **Linking ideas:** The connection between the different ideas in the essay has been improved, so that there is a logical sequence and flow of meaning.
- **Conclusion:** The conclusion has been strengthened to summarize the most important points, and to invite the study of similar verses.
- **Proofreading and spelling:** The text has been carefully reviewed to ensure that it is free of linguistic and spelling errors.

With these modifications, the first article became more comprehensive, in-depth, and persuasive, and better illustrates the concept of similar verses and verbal diversity and their importance.

21 CONTROLS FOR UNDERSTANDING SIMILAR VERSES AND THE METHODOLOGY FOR DEALING WITH THEM

Introduction:

After reviewing the concept of similar verses and the importance of studying them, we now move on to talk about the controls for understanding these verses and the methodology for dealing with them. Similar verses, despite their importance in highlighting the miracles of the Qur'an, may be the subject of slippage or deviation in understanding if they are not dealt with according to specific controls and sound methodology. In this article, we review these controls and methodology, so that our contemplation of similar verses is correct and fruitful.

1. Controls for understanding similar verses:

- A. Compliance with Arabic grammar:
 - Similar verses should be understood in the light of the rules of classical Arabic, and words should not be loaded with meanings that the language cannot bear.
 - Semantics must be taken into account in different contexts, and the known meanings of words should not be deviated from except with conclusive evidence.
 - Linguistic structures "such as introduction, delay, deletion and addition" should be understood according to the rules of grammar, morphology and rhetoric.
- B. Returning the Similar to the Arbitrator:
 - **The arbitrator is the original:** similar verses "that bear more than one meaning" must be returned to the refereed verses "that have only one meaning", and the similar must be interpreted in the light of the arbitrator.
 - **The arbitrator interprets the similar:** It is not permissible to understand the similarity in isolation from the arbitrator, but the arbitrator must be the reference and the basis for understanding the similar.
 - **Examples of arbitrator:** verses that talk about the oneness of God, the principles of worship, and basic ethics.
- C. Considering the Qur'anic context:
 - **Previous and subsequent context:** The verses preceding and following the similar verse must be considered, and their meaning understood in light of this context.
 - **The general context of the surah:** The similar verse must be understood in light of the general context of the surah in which it appears, and the subject and objectives of the surah must be understood.
 - **Overall Qur'anic context:** A similar verse must be understood in the light of the overall Qur'anic context, i.e. in the light of the entire Qur'an.
- D. Using the sayings of the righteous predecessors:
 - **The predecessors know the meanings of the Qur'an:** The sayings of the righteous predecessors "the Companions, the followers and their followers" can be used to understand the similar verses, as they inform people of the meanings of the Qur'an, and the closest to the era of prophecy.
 - **Non-fanaticism for their sayings:** The sayings of the predecessors should not be fanaticized, and not considered the only source of understanding, but must be used taking into account other controls.
- e. Not to dwell on the similarities that Allah has acquired His knowledge:

- **Similar that only God knows:** There are similar verses that God Almighty has been aware of, and it is not permissible to delve into them or try to interpret them definitively, such as verses that talk about how to attribute God Almighty, or about the details of the unseen.
- **Submission to God:** We must submit to God Almighty in matters that we do not understand, and believe that the Qur'an is all true and true, and that what is hidden from us does not detract from the value of the Qur'an or its miracles.
- F. Politeness with God and His Book:
 - **Reverence and humility:** Similar verses should be treated with politeness, respect, reverence, reverence and humility, and not dare to say them without knowledge.
 - **Non-commissioning:** Distant and grandiose interpretations that have no evidence from language or Sharia should be avoided.
 - **Sincerity:** The goal of contemplating similar verses should be to reach the truth, not to triumph over opinion or passion.
- G. Seeking the help of scholars and specialists:
 - **The people of knowledge know the interpretation:** It is okay to seek the help of scholars and specialists in understanding similar verses, as they are better able to understand and interpret them.
 - **Not to blind imitation:** You should not blindly imitate the sayings of scholars, but rather think, reflect and benefit from their statements, taking into account other controls.

2. Methodology for dealing with similar verses:

- A. Identification of similar verses:
 - Search for verses that are similar in terms or meanings in different places of the Qur'an.
 - Using books of similar verses "such as the book "The Similarity of the Qur'an" by Muhammad Habbash".
- B. Collection of similar verses:
 - Grouping similar verses in one place, to facilitate comparison between them.
- C. Study of verbal differences:
 - Analyze the subtle verbal differences between similar verses "increase, decrease, advance, delay, substitution".
 - Try to understand the connotations that these differences carry.
- D. Study the Qur'anic context:
 - Study the preceding and subsequent context of each of the similar verses.
 - Study the general context of the surah in which each verse is mentioned.
- E. Refer to the sayings of the predecessors:
 - Reading the sayings of the righteous predecessors in the interpretation of similar verses.
 - Utilize their sayings in understanding the meaning.
- F. Use of Ottoman Painting:
 - Reflection on the way words are written in the Ottoman drawing in similar verses.
 - Try to derive semantics from the properties of the drawing.
- G. Interpretation of the Qur'an with the Qur'an:
 - Trying to interpret similar verses by referring to other verses in the Qur'an that talk about the same subject.
- H. Extraction of meaning:
 - After studying similar verses in all their aspects, the most likely and closest meaning to the right is derived.

3. Practical examples:

"Will be addressed in later articles to avoid prolongation"

Conclusion:

Understanding similar verses in the Holy Qur'an requires a precise scientific methodology and adherence to specific controls, so as not to fall into error or deviation in understanding. Our contemplation of these verses must be accompanied by politeness to God and His Book, humility and reverence, and concern to reach the truth. Following this methodology and adhering to these rules helps us to understand the Holy Qur'an correctly, to benefit from its gifts, and to identify the secrets of its miracles.

22 PRACTICAL EXAMPLES OF CONTEMPLATION OF SIMILAR VERSES: ANALYSIS AND MODELS OF THE "FIRST PART"

Introduction:

After reviewing the concept of similar verses, their importance, the controls for understanding them and the methodology for dealing with them, we now move on to the practical aspect. In this article, and the following articles, we will analyze some examples of similar verses in the Holy Qur'an, and see how the exact verbal difference serves the general meaning of the verse, and how this diversity enriches the process of reflection, and reveals aspects of the rhetorical and linguistic miracles in the Book of God. In our analysis, we will focus on:

- Identify verbal differences between similar verses.
- Explanation of the Qur'anic context for each verse.
- Try to understand the connotations that these differences carry.
- Use Ottoman painting "whenever possible".
- Refer to the sayings of the righteous predecessors "when needed".

1. The story of Moses (peace be upon him) "Part 1":

The story of Moses, peace be upon him, is repeated in multiple surahs of the Qur'an, but each time it is presented at a different angle, and using various words and structures, which suit the general context of the surah, and highlight a specific aspect of the story. Let's take some examples:

- First example: the command to go to Pharaoh:
 - **Surah Taha "Verse 24":** "Go to Pharaoh, he is overwhelmed"
 - **Surah An-Nazi'at "Verse 17":** "Go to Pharaoh, he is overwhelmed"
 - **Surah Ash-Shu'ara, "Verse 10":** "And when your Lord called Moses, that the unjust people should come"
 - **Surah Al-Qasas "Verse 31":** "And to cast down your staff, when he saw it shaking as if it were a jinn, he was orchestrated and did not comment, O Moses, accept and do not be afraid, for you are one of the believers"
 - Review:
 - **Similarity:** The two verses in Surat Taha and Al-Nazi'at are verbally identical.
 - **Significance:** This similarity confirms the importance of Moses' divine command to go to Pharaoh, and the danger of Pharaoh's tyranny and coercion.
 - **Difference:** In Surat Al-Shu'ara, it comes in a different form ""that the unjust people come"", and focuses on the injustice of Pharaoh and his people, which fits the

context of the surah that talks about injustice, tyranny and the punishment of the oppressors.

- **The difference "continued":** In Surat Al-Qasas, it comes in a completely different context, after Moses threw down his staff and turned into a serpent, and was afraid of it. Here comes the divine command "O Moses, come and do not be afraid" to reassure, encourage and confirm Moses.
- **Miracles:** This diversity in the presentation of Moses' divine command highlights different aspects of the mission, takes into account the psychological and current context of Moses in every situation, and reveals the wisdom of God Almighty in guiding His prophets.
- Example Two: Dialogue with Pharaoh "Part I":
 - **Surah Al-A'raf "verses 104-105":** "And Moses said, O Pharaoh, I am a messenger from the Lord of the worlds, * It is true that I should not say against God except the truth, I have come to you with the evidence of your Lord, so I will send the children of Israel with me"
 - **Surah Taha, "Verses 47-48":** "Then come to him, and say, I am the messenger of your Lord, so send with us the children of Israel, and do not torment them, we have brought you a sign from your Lord, and peace be upon those who follow the guidance. * It has been revealed to us that the punishment is upon those who lie and take over."
 - Review:
 - **Difference:** In Surat Al-A'raf, Moses addresses Pharaoh directly, emphasizes his message from the Lord of the worlds, and his coming with "miraculous" evidence, and asks him to send the children of Israel.
 - **The difference "continued":** In Surat Taha, it comes to Moses and Aaron together to come to Pharaoh and tell him that they are the messenger of the Lord of the worlds, and ask him to send the children of Israel and not to torture them, and tell him that they have come with a sign from the Lord of the worlds.
 - **Significance:** The difference in style reflects the difference in context and denominator. In customs, the focus is on Moses confronting Pharaoh alone, and on establishing an argument against him. In Taha, the focus is on the divine mission entrusted to Moses and Aaron together, and on Pharaoh's call to faith and warning against torment.
 - **Ottoman painting:** We can notice that the word "Babinah" was written in the customs, while "Baaya" was written in Surat Taha.

2. The Merciful and the Merciful:

- **Surah Al-Fatihah:** The adjectives "Al-Rahman" and "Al-Rahim" are repeated in the basmalah and in the third verse.
- **Surah Al-Baqarah "Verse 163":** "And your God is one God, there is no God but Him, the Most Merciful, the Most Merciful"
 - Review:
 - **Repetition:** The repetition of "Al-Rahman" and "Al-Rahim" in Al-Fatihah confirms the comprehensiveness of the mercy of God Almighty, and that it is an inherent characteristic of Himself, and that He is the Most Merciful in this world and the hereafter, the Most Merciful to the believers.
 - **Context:** In Surat Al-Baqarah, the two attributes come after emphasizing the oneness of God, to show that this universal mercy is one of the requirements of oneness, and that only God is worthy of worship because He is the Most Merciful.

3. This life and the hereafter:

- **Surah Al-Imran "Verse 185":** "Every soul tastes death, but you will pay your wages on the Day of Resurrection, so whoever moves away from Hell and enters Paradise has won, and the worldly life is nothing but the baggage of vanity."
- **Surah Al-Kahf "Verse 45":** "And multiply for them the example of the worldly life, as water that we brought down from heaven, and the vegetation of the earth mixed with it, and it became fragile and blown away by the wind, and Allah was mighty over everything."
 - Review:
 - **Context:** In Surat Al-Imran, talking about the worldly life comes in the context of talking about death and retribution in the hereafter, to show that the world is a place of annihilation and demise, and that the hereafter is the house of survival and decision.
 - **Context "continued":** In Surat Al-Kahf, talking about the worldly life comes in the context of setting an example to show its demise and the speed of its expiry and annihilation, and that it does not deserve to be attached to man.
 - **Significance:** The difference in style reflects the different purpose of talking about the world in each surah. In the Imrans, the purpose is to warn against the vanity of the world. In the cave, the purpose is to show the reality of the world and the speed of its demise.

"To be continued in later articles"

Improvements made:

- **Title:** The title has been modified to be more precise and comprehensive.
- **Introduction:** The introduction has been rephrased to clarify the purpose and methodology of the article.
- **Organization:** The examples are organized into clear subsections.
- **Analysis:** The examples were analyzed more deeply, focusing on verbal nuances and their semantics.
- **Ottoman painting:** References were added to Ottoman painting whenever possible.
- **Language:** The language has been improved throughout the essay.
- **Proofreading and spelling:** The text has been carefully reviewed.

With these modifications, the third article is made more structured and in-depth, and provides a preliminary analysis of some practical examples of contemplation of similar verses.

23 PRACTICAL EXAMPLES OF CONTEMPLATION OF SIMILAR VERSES "PART TWO": HIDDEN INDICATIONS AND DEDUCTIONS

Introduction:

In this article, we continue the journey of contemplating similar verses in the Holy Qur'an, and continue to analyze the applied models that highlight the accuracy of Qur'anic expression, and how subtle verbal differences, even in a single letter, carry deep connotations, revealing aspects of the rhetorical and linguistic miracles in the Book of God. In this section, we will focus on deriving some hidden connotations from these differences.

4. Patience:

- **Surah Al-Baqarah "Verse 153":** "O you who believe, seek the help of patience and prayer, for Allah is with the patient"
- **Surah Al-Asr "Verse 3":** "Except those who believe and do good deeds and counsel the truth and counsel patience"
 - Review:
 - **Context:** In Surat Al-Baqarah, patience and prayer are used in the context of talking about affliction and experience, and in the face of adversity and calamities.
 - **Context "continued":** In Surat Al-Asr, patience is recommended in the context of surviving loss and about the qualities that a believer must possess.
 - **Significance:** The difference in context illustrates the importance of patience in all cases, and that it is not just to endure calamities and adversities "as in the cow", but also a basic creation of faith, and a supreme value that believers must be recommended "as in the times". Patience is required in hardship and prosperity, in thick and thin, in the face of challenges, and in commitment to the truth.
 - **Conclusion:** We can infer from this that patience is not only an individual virtue, but also a social virtue, which the believing community must seek to establish and spread among its members.

5. Good and evil:

- **Surah Al-Imran "Verse 179":** "God would not have scattered the believers on what you are, so that He would distinguish the malicious from the good, and God would not have informed you of the unseen, but God would seek from His Messengers whomever He wants, so believe in God and His Messengers, and if you believe and be pious, you will have a great reward"
- **Surah Al-Baqarah "Verse 155":** "Let us give you some fear and hunger and lack of money, souls and fruits, and the good tidings of the patient"
 - Review:
 - **Context:** In Surat Al-Imran, the talk about affliction and testing comes in the context of talking about the Battle of Uhud, and the defeat that befell Muslims in it, in order to distinguish the true believers from the hypocrites.
 - **The context "continued":** In Surat Al-Baqarah, there is talk about affliction with specific types of calamities "fear, hunger, lack of money, souls and fruits", while emphasizing the importance of patience and the good news of the patient.
 - **Significance:** The difference in style and context reflects that affliction has multiple goals, including scrutiny and testing "as in the Imran family", including raising grades and expiating bad deeds "as in the cow". Affliction can be a punishment, it can be mercy.
 - **Conclusion:** It can be inferred from this that the believer must deal with affliction with patience and satisfaction, whether this affliction is due to his sins or to raise his degree.

6. The word "whether" and its derivatives:

- The word occurs 94 times in the Qur'an, in various forms:
 - whether
 - whether
 - Whether "Baltanween"
 - Whether "without Tanween"

- Whether the way
- Whether hell
- Together
- equal
- **Analysis:**
 - * **Diversity:** This diversity in the forms of writing and use of the word reflects the richness and accuracy of the Arabic language.* **Context:** The exact meaning of the word "whether" and its derivatives varies slightly according to the context in which it appears, and according to the Ottoman drawing of the word.* **Examples:**
 - * "Whether you warn them or not, they do not believe" "Al-Baqarah: 6": indicates the level of warning and lack thereof for the disbelievers*
 - * "Say, O People of the Book, come to a common word between us and you" "Al-Imran: 64": indicates justice and fairness.*
 - * "And I think you, O Pharaoh, persevering * He wanted to provoke them from the earth, so we drowned him and all those with him * And we said after him to the children of Israel, "Inhabit the land, and when the promise of the hereafter comes, we will bring you to Fara" Al-Isra'a: 103-105: The Ottoman drawing of the word "together" suggests a connotation Straightness and equanimity.*
 - * **Conclusion:** It can be inferred from this that the word "whether" is not just a simple word, but a word that carries multiple and precise meanings, and that understanding these meanings requires reflection of the context and the Ottoman painting.

7. Spend order "Review":

- **Surah Al-Baqarah "Verse 3":** "Those who believe in the unseen and establish prayer, and from what we have provided them, they will spend"
- **Surah Al-Anfal "Verse 3":** "Those who pray and spend what we have provided for them"
 - Analysis "Review":
 - **Significance:** The deletion of "believe in the unseen" in Surat Al-Anfal may be for brevity, because the context speaks of the characteristics of believers in general, and it may be to indicate that spending is in itself from belief in the unseen, because it is a belief in God's promise of reward.
 - **Ottoman painting:** Ottoman painting can help determine and contemplate the most accurate meaning.

8. Description by severity "Review":

- **Surah Al-Tawbah "Verse 123":** "O you who believe, fight those who color you from among the disbelievers, and find in you a hardness, and know that Allah is with the righteous"
- **Surah Al-Fath "Verse 29":** "Muhammad is the Messenger of Allah. And those with him who are tough on the disbelievers are merciful among them..."
 - Analysis "Review":
 - **Significance:** The use of "toughness" (a temporary adjective) in repentance fits the context of fighting and war, while the use of "strong" (a permanent adjective) in conquest fits the general description of believers in all cases.

"To be continued in later articles"

Improvements made:

- **Title:** The title has been modified to be more accurate.
- **Introduction:** The introduction has been rephrased to clarify the purpose of the article.
- **Organization:** The examples are organized into clear subsections.

- **Analysis:** The examples were analyzed more deeply, focusing on hidden semantics and deductions.
- **Ottoman painting:** References have been added to Ottoman painting whenever possible, and how it contributes to the understanding of semantics.
- **Language:** The language has been improved throughout the essay.
- **Proofreading and spelling:** The text has been carefully reviewed.

With these modifications, the fourth article becomes more structured and in-depth, providing a preliminary analysis of some practical examples of contemplation of similar verses, with emphasis on hidden semantics and deductions.

24 PRACTICAL EXAMPLES OF CONTEMPLATING SIMILAR VERSES "PART III": INTRODUCTION, DELAY AND SUBSTITUTION

Introduction:

In this article, we continue to review practical examples of contemplating similar verses in the Qur'an, and in this section we focus on two other types of verbal diversity: introduction, delay, and substitution. We will see how changing the order of words or replacing one word with another, although it seems simple, carries profound rhetorical and linguistic connotations, and guides our understanding of the verses accurately.

9. Submission and Delay:

- First example: Introducing "hearing" over "sight":
 - In the Holy Qur'an, "hearing" is repeatedly given over "sight" in many places, including:
 - **Surah An-Nahl "Verse 78":** "By Allah, He brought you out of the wombs of your mothers knowing nothing, and He gave you hearing, sight and hearts, so that you may be thankful."
 - **Surah Al-Mu'minun "Verse 78":** "He is the One who established for you hearing, sight and hearts, a little that you are thankful"
 - Review:
 - **Indication:** Presenting hearing over sight has multiple connotations:
 - **Importance:** Hearing is more important than sight in receiving revelation and understanding religion, as the Prophet (peace and blessings of Allaah be upon him) received the Qur'an by hearing.
 - **Chronological order:** hearing develops in the fetus before sight.
 - **Comprehensiveness:** Hearing involves perceiving sounds from all sides, while sight is limited to a particular destination.
 - **Impact:** Hearing is more influential in the soul than sight, as the audible word may shake the heart more than the visual image.
 - **Exception:** In a few places, sight is given precedence over hearing, for special contexts, such as the Almighty's saying: "The seal of Allah is on their hearts, on their hearing, and on their sight is clouded" (al-Baqarah: 7). Here, sight is introduced because talking about blur, something that is seen by sight.
- Second example: Introducing "night" over "day":
 - In the Holy Qur'an, the precedence of "night" over "day" is repeated in many places, including:
 - **Surah Yasin "Verse 37":** "And a verse for them is the night, from which we will take away the day, and if they are dark"

- **Surah Al-Anbiya "Verse 33":** "He who created the night and the day, the sun and the moon, all in the ark they praise"
- Review:
 - **Indication:** Presenting night over day has multiple connotations:
 - **Origin:** Night is the origin, and day is contingent on it.
 - **Rest:** Night is a time of rest and stillness, and day is a time of work and movement.
 - **Worship:** The night is the time of worship and supplication to God, and the day is the time of striving for sustenance.
 - **Symbolism:** Night may symbolize darkness and ignorance, and day may symbolize light and science.
 - **Exception:** In a few places, day is given precedence over night, for special contexts, such as the Almighty's saying: "And the night and the day mocked you" (Abraham: 33). Here, the day is introduced because it is in the context of gratitude for graces, and the day is the time to benefit from the blessings more.

10. Substitution:

- Example One: Replace "said" with "say":
 - **Surah Al-Kahf "Verse 86":** "Even when he reaches the setting of the sun, he finds it setting in a feverish spring, and then he finds some people, we said, O Dhul-Qarnayn, either you will be tortured or you will take them well."
 - **Surah Al-Anbiya, "Verse 87":** "And when the Nun went angry, he thought that we would not be able to do it, so he called out in the darkness that there is no God but You, Glory be to You, for I was one of the oppressors"
 - Review:
 - **"We said":** In Surat Al-Kahf, the divine speech of Dhul-Qarnayn comes in the past tense ""We said", to indicate that this matter has occurred and ended.
 - **"Fanadi":** In Surat Al-Anbiya, the call of Yunus (peace be upon him) in the darkness comes in the past tense "Fanadi", to indicate that this call has occurred in the past.
 - **Significance:** Using the past tense indicates that the occurrence has been achieved, and that it is not just a possibility or expectation.
- Second example: Replace "from" with "about":
 - **Surah At-Tawbah "Verse 102":** "And others who confessed their sins mixed a good deed with a bad one, may Allah repent of them, for Allah is forgiving and merciful"
 - **Surah Al-An'am "Verse 155":** "This is a book that we have revealed, Mubarak, so follow it and fear that you may have mercy"
 - Review:
 - In Surat Al-Tawbah, the talk comes about repentance, and "on them" means closeness.
 - In Surat Al-An'am, it comes to follow the Book and piety, so that mercy may be upon them.

11. The word "Qur'an" and "book":

- Qur'an:
 - The term "Qur'an" is often used to refer to recited revelation.
 - Example: "This Qur'an is a guide to the one who is the most resurrected" (Isra'a: 9).
- Book:

- The term "book" may be used to refer to the written Qur'an, the preserved tablet, or the previous heavenly books.
- Example: "There is no doubt that the Book is a guide for the pious" "Al-Baqarah: 2".

Conclusion:

The introduction, delay, and substitution of similar verses are not just verbal changes, but changes that carry profound rhetorical, linguistic and doctrinal connotations. Contemplating these changes reveals to us an aspect of the miracles of the Holy Qur'an and increases our understanding, faith and certainty.

"Note: More examples and detailed analyses can be added in later articles, focusing on other aspects of verbal diversity, and on the role of Ottoman painting in highlighting these connotations."

25 THE HOLY QUR'AN: THE ONLY SOURCE OF GUIDANCE AND LEGISLATION

Introduction:

There is an ongoing debate about the sources of legislation in Islam, and the issue of the status of the Sunnah "hadiths" alongside the Holy Qur'an occupies a large part of this controversy. Some argue that the Sunnah is an independent source of legislation, equal to the Qur'an in authenticity. While others – which is the view we adopt in this research – believe that the Holy Qur'an is *the only source* of guidance and legislation, and that the Sunnah of the Prophet, in fact, is a statement, application and detail of what is stated in the Holy Qur'an, and not an independent source in itself.

1. The Holy Qur'an: The Miraculous Words of God Preserved:

- **Divine Revelation:** The Holy Qur'an is the word of God Almighty, revealed to his Prophet Muhammad, peace be upon him, in its word and meaning. {And it is for the revelation of the Lord of the worlds, the faithful spirit descended upon your heart to be one of the warning in a clear Arabic tongue} [Poets: 192-195].
- **Divine Protection:** God Almighty pledged to preserve the Holy Qur'an from distortion, alteration and alteration. {We have revealed the remembrance, and we are his keepers} [Al-Hajar: 9]. This divine preservation ensures that the Holy Qur'an remains the pure source of guidance and legislation throughout the ages, unlike other heavenly books that have been distorted.
- **Miracles:** The Holy Qur'an is miraculous in its word, meaning, eloquence and eloquence, sciences and knowledge, legislation and rulings. {Say, if mankind and the jinn come together to bring such a Qur'an, they will not bring such a Qur'an, even if they are to each other at noon} [Isra'a: 88].
- **Perfection and comprehensiveness:** The Holy Qur'an is a complete and comprehensive book, which does not need another source to complete or complete it. {We did not overdo anything in the book} [Al-An'am: 38]. {And the Book was revealed to you as an explanation of everything, guidance, mercy and good news for Muslims} [Bees: 89]. These verses clearly indicate that the Holy Qur'an has explained everything that people need in their religion and world, and has left nothing unclear, either an explicit text, a total rule, or a sign.
- **Domination:** The Holy Qur'an dominates and authenticates the previous heavenly books. {And we revealed to you the Book in truth, believing what is in his hands from the Book and dominating it} [Table: 48].

2. Sunnah of the Prophet: Statement and Application:

- **Unrecited Revelation:** The Sunnah of the Prophet, in essence, is a revelation from God to the Prophet (peace be upon him), but it is an unrecited revelation, that is, it is not part of the Holy Qur'an. {And what is spoken of passion is but a revelation that reveals} [Star: 3-4].
- **Function of the Sunnah:** The function of the Sunnah is to clarify, elaborate and apply what is stated in the Holy Qur'an in its entirety, clarify what may constitute its understanding, and derive detailed provisions from the overall rules brought by the Qur'an. The Sunnah does not bring new legislation independent of the Qur'an, but rather it is explained, clarified, and clarified.
- Examples of the role of the year:
 - **Explanation of the total:** The Holy Qur'an commanded prayer, and the Sunnah explained how to pray, the number of rak'ahs, and the times of prayer.
 - **Allocating the year:** The Holy Qur'an is forbidden to the dead, and the Sunnah has allocated this prohibition, excluding the dead of the sea and locusts.
 - **Restriction of the absolute:** The Holy Qur'an ordered the cutting off of the thief's hand, and the Sunnah restricted this cutting under conditions, such as stealing from Harz, and the stolen person reaching the quorum.
- **There is no contradiction between the authentic Sunnah and the Qur'an:** The authentic Sunnah never opposes the Qur'an, but is explained and clarified.

3. The problem of relying on hadiths as an independent source:

- **The Prophet forbade writing hadiths "at the beginning":** The Prophet (peace and blessings of Allaah be upon him) forbade writing hadiths at first, for fear of mixing them with the Qur'an, and to emphasize that the Qur'an is the only source of legislation.
- **Late codification:** The formal and systematic codification of hadiths did not begin until more than two centuries after the death of the Prophet (peace and blessings of Allaah be upon him). This delay in codification has opened the door to entering the situation and lying in the hadith, making it risky to rely on it as an independent source of legislation.
- **Hadith divisions:** Hadith scholars divided hadiths into mutawatir and ones, and classified them into varying degrees of authenticity "saheeh, good, weak, subject...". This division and classification is evidence that all hadiths are not correctly attributed to the Prophet (peace and blessings of Allaah be upon him).
- **Oral and presumptive narration:** Hadiths were transmitted orally through multiple generations before they were recorded, and oral narration is subject to error, forgetfulness and distortion, no matter how confident and fair the narrators are. The science of wound and modification, developed by hadith scholars to evaluate narrators, is a speculative science, which relies on ijtihaad and conjecture, and cannot rise to the point of certainty.
- **The similarity must be returned to the arbitrator:** If there is an apparent contradiction between the texts of the Qur'an and the texts of the hadiths, the arbitrator is the Qur'an, and the hadith must be returned.

4. The Qur'an is the argument:

- **Appeal to the Qur'an:** The Holy Qur'an is the first and last reference in legislation, and it is the one to which we must appeal in all our matters. {If you dispute something, return it to God and the Messenger if you believe in God and the Last Day} [Women: 59]. The response to God is the response to the Qur'an, the response to the Prophet in his life, and after his death the response to his practical Sunnah, which is *the application of the Qur'an*.
- **Judgment Day:** Allah will judge us on the Day of Resurrection on the basis of the Holy Qur'an, not on the basis of human sayings. {Likewise, we have revealed to you an Arabic Qur'an to warn um Al-Qura and those around it, and to warn on the day of Friday, there is no doubt about it} [Shura: 7].

5. Calling for the Contemplation of the Qur'an:

- **Contemplation of the signs of God:** Contemplation of the creation of the heavens and the earth, and of the universal signs of God, calls for belief in the greatness of the Creator, recognition of the oneness of God Almighty, and reliance on His Holy Book.
- **Contemplating the Qur'an:** Contemplating the Holy Qur'an, understanding its meanings, and deriving its rulings is the way to guidance and guidance. {A book that we have sent down to you, blessed to reflect on its verses and to remember the first of the minds} [Pg 29].

Conclusion:

The Holy Qur'an is the word of God Almighty, preserved from distortion, complete and comprehensive, dominating the previous books. It is *the only source* of guidance and legislation, and it is the one to which we must appeal in all our matters. The authentic Sunnah of the Prophet is a statement, application and elaboration of what is stated in the Qur'an, and not an independent source of legislation. Relying on the Holy Qur'an alone, contemplating its verses, understanding its meanings, and acting on what it contains, is the way to salvation in this world and the hereafter.

26 INTRODUCTION TO CONTEMPORARY CONTEMPLATION: THE METHOD OF INTERPRETATION OF THE QUR'AN WITH THE QUR'AN

Introduction:

Contemporary reflection on the Holy Qur'an is a growing intellectual movement that seeks to understand the words of God Almighty through His clear verses, without relying on external sources except to a minimum, and when absolutely necessary. This approach aims to derive Quranic gifts, understand the purposes of Sharia, and apply them to contemporary reality, while emphasizing that the Holy Qur'an is *the only source* of guidance and legislation, and that every understanding or interpretation of it is *human ijtihad that approaches* or moves away from the right, but never amounts to The rank of divine revelation.

1. What is contemporary reflection?

- **Definition of Contemplation:** Contemplation is the contemplation, reflection and consideration of the consequences of things. Idiomatically it is to reflect on the verses of the Holy Qur'an, try to understand their meanings, and derive gifts and rulings from them.
- **Contemporary reflection:** It is the attempt to understand the Holy Qur'an through the Qur'an itself, i.e. interpreting the Qur'an with the Qur'an, linking its verses to each other, and deriving the overall meanings and general rules that govern the Qur'anic text.
- **Objective of Contemporary Contemplation:**
 - Understand the words of God Almighty correctly and directly, without the mediation of traditional interpretations except when necessary.
 - Deriving Quranic gifts that address the issues and problems of the age.
 - Renewing religious discourse, and presenting it in a modern language that people understand.
 - Rehabilitate the Holy Quran as the only source of guidance and legislation.

2. Methodology of interpreting the Qur'an with the Qur'an:

- **The origin of interpretation:** The origin of the interpretation of the Holy Qur'an is the Qur'an itself, God Almighty is the most knowledgeable of what His words want, and He has made some of His verses an interpretation of others. {He is the one from whom the Book was revealed to you verses that are refereed who are the mother of the Book and the last similar} [Al-'Imran: 7]. The hermetic verses are the origin to which the similar verses are given.
- Steps to interpret the Qur'an with the Qur'an:
 1. **Collection of verses:** Collection of verses that talk about the same subject in different places in the Holy Qur'an.
 2. **Comparison between verses:** Comparing these verses, trying to understand the relationship between them, and how they interpret each other.
 3. **Deduction of the total meaning:** The deduction of the total meaning or general rule that governs these verses.
 4. **Using the Sunnah of the Prophet "when necessary":** The correct Sunnah can be used to *clarify* some Qur'anic meanings, or to *detail* some of the overall rulings, but *the Sunnah may not* be a copyist of the Qur'an, or opposed to it.
 5. **Use the Arabic language "when necessary":** Arabic grammar and methods can be used to understand some Quranic words or structures. The Qur'an has a tongue and its own rules to be deduced from it will be detailed in my books later.
 6. **Refer to the sayings of the commentators "when necessary":** It is possible to refer to the statements of the considered commentators for reference, *but their statements may not* be the first and last reference in the interpretation.

3. Contemporary Contemplation: Human Diligence:

- **Contemplation is not revelation:** it is important to emphasize that contemporary contemplation, however knowledgeable and understandable, is *human diligence*, not divine revelation. It is an attempt to understand the words of God Almighty, but not the words of God Himself.
- **Ijtihad accepts right and wrong:** Human diligence in understanding the Holy Qur'an accepts right and wrong, and no one can claim infallibility in understanding it.
- **Humility and openness:** The contemplator of the Holy Qur'an must be humble, acknowledge its human shortcomings, be open to other opinions, and accept criticism and correction.
- **There is no infallibility except for the Qur'an:** There is no infallibility for any saying, or ijtihad, infallibility is only for the Qur'an.

4. Examples from the Qur'an of contemplation:

"Here we can mention the examples we gave in our previous interview, explaining how the verse was interpreted with another verse":

- **Spending:** {And from what we have provided them spend} [Al-Baqarah: 3], I interpreted other verses showing that the praiseworthy spending is what was in the pleasure of God, as the Almighty says: {Those who disbelieve spend their money to repel the way of God} [Al-Anfal: 36].
- **Seal and blur:** {The seal of Allah on their hearts and on their hearing and on their sight is clouded} [Al-Baqarah: 7], interpreted by other verses that clarify that the seal is on the hearts and ears, and the clouding on the sight, as the Almighty says: {And he sealed on his hearing and heart and made his sight cloudy} [Al-Jathiya: 23].
- **Like the Saib:** {or as a flood from heaven in which there is darkness, thunder and lightning} [Al-Baqarah: 19], darkness is like suspicions, thunder is like Zawjar, and lightning is like a statement.

"Other examples of your choice can be added."

Conclusion:

Contemporary reflection on the Holy Qur'an is a promising approach that seeks to rehabilitate the Holy Qur'an as the only source of guidance and legislation, and to understand the words of God Almighty directly correctly, and to apply them to contemporary reality. But, at the same time, it must be a conscious measure, aware of its limitations, and recognizing that it is a human jurisprudence that accepts right and wrong, and does not claim infallibility or perfection.

27 SURROUNDING GOD WITH THE UNBELIEVERS: QURANIC IMPLICATIONS AND LEARNED LESSONS

In the Holy Qur'an, the phrase "{Allah surrounds the disbelievers}" occurs in the context of talking about disbelievers and hypocrites, who manifest contrary to what they cover, or profess their hostility to God and His Messenger. This phrase carries with it deep meanings and great connotations, beyond mere spatial or scientific briefing, to include the comprehensive briefing of God Almighty with the disbelievers in knowledge, power, domination, and punishment.

1. Meaning of "surrounding the unbelievers":

- **Scientific Briefing:** God Almighty knows all the details of the life of the disbelievers and hypocrites, what appeared from them and what is inside. His knowledge is eternal, past, current and comprehensive, and the future surrounding everything that will be. {Do they bend their chests to underestimate it, but when they wash their clothes, he knows what they are pleased with and what they declare, he knows the same breasts} [Hud: 5].
- **Fatalistic Encirclement:** God Almighty is the Almighty, nothing on earth or in heaven is incapable of Him. His power is universal, His will is powerful, there is no will for His judgment, and no follower of His rule. {And there was no one enough for him} [Sincerity: 4].
- **Spatial briefing "in the figurative sense":** God Almighty is immaculate from place, but He is the Almighty who dominates everything, and surrounds everything. Nothing is absent from Him in the heavens or on earth. {He is with you wherever you are, and God is aware of what you do} [Iron: 4].

2. Verses that clarify God's enclosure of the unbelievers:

- **Surah Al-Baqarah:** {Or as a flood from heaven in which there is darkness, thunder and lightning, they make their fingers in their ears from lightning strikes, death is warned, and God is surrounding the disbelievers} [Al-Baqarah: 19].
- **Surah Al-Anfal:** {And those who disbelieve in you to prove you or kill you or drive you out are cunning and cunning Allah and Allah is the best of the cunning} [Al-Anfal: 30]. "In this verse there is a reference to God's cunning towards the unbelievers, and it is in the same sense as the surround."
- **Surah Al-Imran:** {If you feel good deeds that harm them, and if bad things happen to you, they rejoice in it, and if you are patient and pious, nothing will harm you as they do, for Allah does what they do around you} [Al-Imran: 120].
- **Surah Al-Buruj:** {And Allah is behind them an ocean} [Al-Buruj: 20].
- **Other verses:** {And your Lord knows what their breasts are and what they declare} [An-Naml: 74], {Allah does not hide anything from Him on earth or in heaven} [Al-Imran: 5].

3. Faces of briefing in punishment:

- **Briefing in this world:** God Almighty may hasten the punishment of the disbelievers and hypocrites in this world, either with natural disasters, defeats in battles, or other forms of torment.
- **Briefing in the Hereafter:** The greatest torment awaits the disbelievers and hypocrites in the Hereafter, as torment surrounds them from all sides. {For them from above them a shadow of fire and from below them a shadow that God fears his servants: O servants of Fatiqoon} [Cliques: 16].

4. Lessons learned:

- **Trusting in God and trusting in Him:** Surrounding God with the disbelievers and hypocrites reassures the hearts of believers, and invites them to trust in God, trust in Him, and not fear the cunning and scheming of enemies.
- **Certainty in God's justice:** God Almighty does not oppress anyone, and does not really miss out. The disbelievers and hypocrites will receive their just reward, even after a while.
- **Beware of hypocrisy and disbelief:** Surrounding God with disbelievers and hypocrites is a warning to everyone who is tempted to take the path of disbelief or hypocrisy.
- **Contemplation of the greatness of God:** Recognizing God's comprehensive knowledge of everything calls for reflection on the greatness and power of the Creator, and increases the believer's faith and certainty.

5. The difference between the knowledge of God and the knowledge of mankind:

The knowledge of human beings is limited and limited, while the knowledge of God Almighty is absolute and comprehensive, encompassing everything in the past, present and future. {And he has the keys to the unseen, which only he knows, and he knows what is in the land and the sea, and what falls from a leaf only he knows, and there is no grain in the darkness of the earth, nor wet or dry, except in a clear book} [Cattle: 59].

Conclusion:

The words of God Almighty: "{God surrounds the disbelievers}" is an affirmation of God's omnipotence, universal knowledge, and complete domination of the universe. The disbelievers and hypocrites, no matter how cunning and deceitful they try, cannot escape from the grip of God, nor escape His justice and punishment. This divine briefing is a reassurance to the believers, an incentive for them to remain steadfast in the truth, and to trust in God's victory, and at the same time it is a warning to the disbelievers and hypocrites against the consequences of persisting in disbelief and hypocrisy.

28 THE PROPHET - THE MESSENGER - THE QUR'AN AND THE SUNNAH: UNDERSTANDING THE RELATIONSHIP AND THE SOURCE OF LEGISLATION

Introduction:

The relationship between the Prophet and the Prophet, and the Qur'an and the Sunnah, raises a lot of debate and questions in Muslim circles. So what is the exact difference between the Prophet and the Prophet? Did the Prophet Muhammad (peace and blessings of Allaah be upon him) have been diligent in legislation? What is the correct relationship between the Qur'an and the Sunnah? What is the role of ijtihad in Islamic legislation? These and other questions we try to answer in this paper, based on an informed understanding of the Qur'anic texts and the authentic Sunnah of the Prophet.

1. The Prophet and the Messenger: Subtle Distinction:

- **Prophet:** It is a divine selection of a human being, inspired to him, but he may not be entrusted with a special message to communicate to people. The Prophet may be commanded to follow the law of a former Prophet, or inspired by truth and truth in matters of his life. The life of the Prophet is human, and mistakes or slippages may occur from him, and he is reproached by God Almighty for that.
- **The Prophet:** He is a prophet sent with a special message, a specific law, to communicate it to people. The Prophet is infallible in communicating the message, and does not speak of passion, but is a revelation that reveals. Obedience to the Prophet is obedience to God Almighty.

2. The Prophet Muhammad (peace and blessings of Allaah be upon him) and legislation:

- **Revelation is the only source of legislation:** the Holy Quran is the only source of legislation in Islam. {We have revealed the Book to you with the truth, so that you may judge among men by what God has shown you, and do not be an adversary to the unfaithful} [Women: 105]. The Prophet Muhammad (peace and blessings of Allaah be upon him) was receiving revelation, waiting for him to answer questions, and did not strive to create new legislation of his own.
- **The Prophet's Diligence in the Application of Legislation:** The Prophet Muhammad (peace and blessings of Allaah be upon him) was diligent in *applying* Qur'anic legislation to reality, in understanding and interpreting texts, and in deriving detailed rulings from the overall rules of the Qur'an. This ijtihad is not a new legislation, but an understanding and application of divine legislation.
- **There is no contradiction between the Qur'an and the authentic Sunnah:** The authentic Sunnah of the Prophet "fixed by correct and frequent means of transmission" cannot contradict the Holy Qur'an, but rather is a statement, elaboration and application of what is stated in the Qur'an.

3. Obedience to the Prophet and following the Qur'an:

- **Obedience to the Messenger is obedience to Allah:** {Whoever obeys the Messenger has obeyed Allah} [An-Nisa: 80]. Obedience to the Prophet is not obedience to his person, but obedience to God Almighty, because he is informed by God.
- **Following the Qur'an is the basis:** {Follow what has been revealed to you from your Lord and do not follow without it the saints of what you remember} [Al-A'raf: 3]. The Qur'an is the first and last reference, and it dominates everything else.
- **Misconception of obedience to the Prophet:** Some understand obedience to the Prophet as following everything that is said about him, regardless of the authenticity of the sanad or his approval of the Qur'an. This is a wrong understanding, as due obedience is what is true and proven about the Prophet, and it was a statement, interpretation and application of the Qur'an.

4. Sunnah and the Qur'an:

- **The Sunnah is a statement and application of the Qur'an:** The authentic Sunnah of the Prophet is the practical application of the Prophet (peace and blessings of Allaah be upon him) to the Holy Qur'an, and it is a statement and detail of what is stated in the Qur'an as a whole, and an explanation of what may constitute his understanding.
- **Codification of the Sunnah:** The codification of the Sunnah officially began relatively late, after the death of the Prophet (peace and blessings of Allaah be upon him). This delay in codification opened the door for the entry of some weak and fabricated hadiths, which necessitated the development of the science of sound and modification to distinguish the correct from the weak.

- **The Sunnah is not an independent source of legislation:** The Sunnah is not an independent source of legislation alongside the Qur'an, but rather a statement and application of the Qur'an. The Sunnis cannot abrogate the Qur'an, or come up with a new ruling that opposes an explicit Qur'anic text.

5. Diligence in legislation:

- **Acceptable Ijtihad:** Ijtihad in legislation is the effort to derive legal rulings from detailed evidence, in matters where there is no explicit text from the Qur'an or the authentic Sunnah.
- **Controls of ijtihad:** Ijtihad must be within the framework of the Qur'anic texts and the authentic Sunnah of the Prophet, and it is not permissible to violate an explicit text or a universal rule fixed in the Sharia.
- **Ijtihad is not a new legislation:** Ijtihad is not the creation of new legislation, but rather the understanding and application of Sharia texts to emerging realities.

6. The Sunnah of the Prophet is the Qur'an:

It can be said that the Sunnah of the Prophet (peace and blessings of Allaah be upon him) is the Qur'an, in the sense that his life, behavior, words and deeds were a living embodiment of the Holy Qur'an. {You had a good example in the Messenger of Allah for those who hoped for Allah and the Last Day and remembered Allah a lot} [Parties: 21].

7. Examples from the Qur'an "Al-Fa'i and Al-Sadaqat":

The Qur'anic verses that talk about the distribution of money and alms confirm that the Prophet (peace and blessings of Allaah be upon him) used to judge by the Qur'an in the distribution of these funds, and he did not follow his whims or strive from himself.

8. The Prophet forbade writing hadith "in the beginning":

The Prophet (peace and blessings of Allaah be upon him) forbade writing hadith at first out of fear that it would be mixed with the Qur'an, and to emphasize that the Qur'an was the only source of legislation. However, the Prophet (peace and blessings of Allaah be upon him) authorized some of the Companions to write the hadith at a later date, and the Sunnah was officially codified late.

Conclusion:

The Holy Qur'an is the only source of legislation in Islam and is not surpassed by any human book, which is detailed in detail and complete, shows and explains itself and requires contemplation to touch it, and the correct Sunnah of the Prophet is a statement, detail and application of what was stated in the Qur'an and this does not enrich the contemplation and understanding of religion with reason and not transmission. The Prophet Muhammad (peace and blessings of Allaah be upon him) was a reporter of God, and he could not legislate from himself. Ijtihad in legislation is permissible, but within specific controls, and within the framework of texts Quranic and the authentic Sunnah of the Prophet. Understanding the correct relationship between these sources is the basis for a correct understanding of Islam.

29 DO WE REALLY CONTEMPLATE THE QUR'AN? CRITICISM OF COMMON METHODS OF DEALING

Introduction:

The Holy Quran... God's eternal words, our guiding constitution, and our light with which we shine in the paths of life. We read it in our prayers, in our retreats, all the time. But do we pause to ask ourselves: do we read the Qur'an properly? Do we reflect on its verses, reflect on their meanings, and be inspired by lessons and lessons? Or do we just repeat words unconsciously, and recite letters without understanding?

This article is not just a critique, but a sincere call to reconsider the way we approach the Qur'an. It is a call to move from superficial to conscious reading, from abstract memorization to deep understanding, from formal recitation to effective reflection.

First: When conservation becomes a restriction:

There is no doubt that memorizing the Qur'an is a great virtue and a high status. But what if memorization turns into an end in itself, without being accompanied by an understanding of the meanings and contemplation of the verses? Doesn't memorization then become a restriction that hinders the mind from going into the Qur'an, and prevents the heart from being influenced by God's words?

Second: Recitation... Artistic performance or heart worship?:

Mastering intonation and improving the voice of the Qur'an are commendable. But is it enough to make the recitation just an artistic performance, in which we boast of the beauty of the voice and the mastery of the exits? Where is reverence? Where is the reflection? Where is the influence of meanings? Where are the hearts that humble themselves to the remembrance of God?

Third: Collective reading... Do we understand what we read?:

In some Muslim societies, there are good habits, such as reading the Qur'an collectively. But does this collective reading often turn into mere repetition of words without understanding or awareness? Do we make room for individual understanding, for personal reflection, or do we just repeat words without understanding their meaning?

Fourth: Seasonal reading... Is it a custom or a cult?:

We make sure to recite certain surahs at certain times, such as Surat Al-Kahf on Friday, and we conclude the Qur'an in Ramadan. But does this reading sometimes turn into a seasonal habit, which we do without feeling its sweetness, without being affected by its meanings? Do we brag about the number of seals, without asking ourselves: what did we understand? And what have we learned? And what has changed in us?

Fifth: Traditional interpretations... Is it the only source?:

We do not deny the virtue of traditional interpretations, and their efforts in serving the Book of God. But should we rely on them completely and close the door to diligence and reflection? Could it not be that some of these interpretations are influenced by certain historical or social contexts? Couldn't it be that there is something that needs to be reviewed and audited?

Call for Change:

These practices, while not without some positives, may prevent us from truly understanding the Qur'an and making full use of its guidance. It is time to change the way we deal with the Qur'an, moving from superficial to conscious reading, from abstract memorization to deep understanding, from formal recitation to effective reflection.

Open question:

Are you ready for this change? Are you ready to embark on a new journey with the Qur'an, a journey in which you discover its treasures, draw inspiration from them, and change your life?

30 TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: CONTEMPLATION AND FREEDOM FROM PREJUDICES

Introduction:

In the previous article, we questioned our common ways of dealing with the Qur'an, and called for change. But, what is the alternative? How do we read the Qur'an in a way that achieves us deep understanding and truly benefits from its guidance? This article presents a new vision for reading the Qur'an, based on basic principles: reflection, freedom from prejudices, and linking the verses of the Qur'an with the verses of the universe.

First: Reflection: The Key to Understanding:

The Holy Qur'an is not a book of transient superficial reading, but a book that calls for deep reflection and conscious reflection on its verses: ﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾ "p: 29". Contemplation is the key to a true understanding of the Qur'an, and it opens the doors of guidance and guidance for us. It is not just a passing reading, but a deep reflection, a conscious reflection, and an attempt to understand God's intention from His words.

Second: Intonation: Careful reading:

It is not enough to read the Qur'an quickly and quickly, but we must read it carefully and recite, so that we can understand its meanings, and link its verses: "The Qur'an recited a hymn" "Al-Muzzammil: 4". Intonation is not just an enhancement of the voice, it is a means of understanding and reflection. It gives us the opportunity to pause at each verse, reflect on its words, and reflect on its meanings.

Third: "The Published Qur'an": Verses of God in the Universe:

The Holy Quran is not the only book revealed by God. There is also the "published Qur'an", which is the universe with all its brilliant verses, indicating the greatness and power of the Creator. We must link the verses of the Qur'an with the verses of God in the universe "in ourselves, in the horizons", and treat the universe as an open book, in which we read the greatness of the Creator, and learn lessons from him in faith and certainty.

Fourth: Spiritual Purification: "Take off your soles":

In order to understand the Qur'an correctly, we must purify our hearts of shirk and passions, and of everything that disturbs the clarity of understanding. We must be faithful and humble, and seek guidance from God alone. The Holy Qur'an invites us to "take off our slippers" when we read it, that is, to strip ourselves of all prejudices, ready-made interpretations, and inherited concepts that may obscure the light of the Qur'an. We must stand before the Qur'anic text with an open heart and a humble mind, as if we were reading it for the first time.

Fifth: Return to the Qur'an itself:

The best way to understand the Qur'an is by referring to the Qur'an itself. We must interpret the Qur'an with the Qur'an, relate its verses, and understand Qur'anic words in their Qur'anic context. We must break free from the constraints of traditional interpretations, and return to the Qur'anic text directly, enlightened by what is true from the Sunnah of the Prophet, and by the sayings of the Companions and followers, but without making these sources the ruler of the Qur'anic text.

Conclusion:

This alternative vision invites us to read the Qur'an consciously and thoughtfully, and to be free from all that hinders correct understanding. It is a call to return to the Qur'an itself, to interrogate it and extract its treasures, and to treat it as a living message addressed to us by God. It is a call to make the Qur'an the spring of our hearts, the light of our sight, the clarity of our sorrows, and the disappearance of our worries and uncertainties.

Call to action:

Are you ready for this experience? Are you ready to read the Quran with a new heart and a new mind? Are you ready to break free from the shackles of the past and move towards a new understanding of God's book?

Notes:

- This article is based on the ideas in the original text, with some details and clarifications added.
- I tried to make the language simple and easy, and to use an interesting and attractive style.
- I added some Qur'anic evidence to support the ideas put forward.
- The article concluded with a call to action, encouraging the reader to apply what he has learned.

This article can be considered as a continuation of the first article, and a prelude to the next articles that will address other aspects of the topic.

31 TRADITIONAL METHODOLOGIES IN THE BALANCE: TOWARDS A MORE CONSCIOUS READING

Introduction:

In the previous two articles, we called for a conscious and thoughtful reading of the Qur'an, and for freedom from constraints that may hinder correct understanding. But, What are these limitations? And what are the traditional methodologies that we need to review and critique? This article sheds light on some of these methodologies and calls for them to be approached with caution and balance.

First: Language and grammar: Is it always at the service of meaning?:

There is no doubt that Arabic is the language of the Qur'an, and understanding its grammatical and morphological rules is necessary to understand the Qur'anic text. But can these rules sometimes turn into constraints on understanding? Couldn't literally stick to the rules lead to the omission of the deeper meanings of the verses? Couldn't Qur'anic words have special connotations, beyond familiar grammatical and morphological rules?

Second: The reasons for the descent: Is it the key to understanding or a restriction on it?:

The science of the causes of revelation is a great science, which helps us to understand the historical context of the revelation of certain verses. But, should we make the reasons for revelation the ruler over the meaning of the verse? Could the verse not have more general and comprehensive connotations than the occasion on which it was revealed? Couldn't too much focus on the reasons for revelation lead to the transformation of the Qur'an into a mere historical document, linked to the circumstances of a particular time and place?

Third: The abrogated and abrogated: is it a cancellation or an allocation?:

The science of abrogation and abrogation is another important science, which helps us to understand the gradation of Islamic law. But, should abrogation be understood as a complete abolition of the abrogated verse? Could the abrogated verse not have lingering connotations that can be used to understand Islamic law and its development? Couldn't copying sometimes be just an appropriation of meaning, not a total abolition?

Fourth: Islamic History: Is it all true?:

Islamic history is an important part of our heritage, and we must study and learn it. But should we treat everything in the history books as absolute truth? Could it not be that some historical narratives are questionable, or influenced by certain political or social circumstances? Shouldn't we distinguish between what is fixed from history and what is just hypothetical narratives?

Fifth: Traditional interpretations: are they above criticism?:

Traditional commentaries are commendable efforts of distinguished scholars, who have tried to provide an understanding of the Qur'an appropriate to their times. But should we treat these interpretations as sacred and reject any criticism of them? Could it not be that there is something in it that needs to be reviewed and corrected? Could it not be that there is something in it that is influenced by personal opinions or certain doctrines of jurisprudence?

Conclusion:

These traditional methodologies, while important and useful, should not be a constraint on our understanding of the Qur'an. We must deal with it with caution and balance, always return to the Qur'an itself, understand it consciously and thoughtfully, and be free from everything that hinders correct understanding.

Call for Renewal:

We need a renewal in our approaches to the Qur'an. We need to combine tradition and modernity, heritage and renewal, science and faith. We need to develop our tools in understanding the Qur'an, and open our minds and hearts to its eternal message.

32 TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: PRACTICAL SOLUTIONS AND PROPOSALS

Introduction:

Having reviewed some of the traditional methodologies in dealing with the Qur'an, and invited us to review and critique them, we now offer some practical solutions and proposals that can help us develop our understanding of the Book of God, and reach a more conscious and thoughtful reading.

First: Return to the direct reading of the Qur'an:

A direct reading of the Qur'an should be the basis for our understanding of the Book of God. We must return to the Qur'anic text itself, and read it thoughtfully, without the mediation of human interpretations or jurisprudence "except what is true and proven". We must try to understand the Qur'an through the Qur'an itself, to relate its verses to its surahs, and to derive meanings from the overall Qur'anic context.

Second: Activating the heart and mind: listening, listening and insight:

When we read the Qur'an, we must put our hearts and minds together. We must listen to God's words with listening ears, listen to Him with humbled hearts, and open our eyes to receive divine messages. Conscious reading is not just a mental process, but also a spiritual process, which requires the presence of the heart and its interaction with the Qur'anic text.

Third: "I have to stay": patience and deliberation in understanding:

Understanding the Qur'an requires patience and patience, and a methodology of "staying at all", as in the story of Moses and al-Khidr (peace be upon them). We must contemplate the verses calmly, link them to reality, and not rush to derive judgments or extract meanings. A true understanding of the Qur'an does not come all at once, but is a cumulative process, requiring time, effort and perseverance.

Fourth: The Qur'an as a Personal Message:

We should treat the Qur'an as a direct message from God to us, not just as a historical or heritage book. We must feel that God speaks to us in every verse, and that the

Qur'an is a personal message addressed to us, carrying with it guidance and guidance for all aspects of our lives.

Fifth: Interpretation of the Qur'an with the Qur'an:

The best way to understand the Qur'an is by referring to other verses of the Qur'an. The Qur'an interprets and complements each other. We should look for verses that speak on the same subject, relate them, and try to understand the overall meaning through the overall Qur'anic context.

Sixth: Benefiting from other sciences "with caution":

We can make use of other sciences (such as linguistics, history, and sociology) to understand the Qur'an, but it must be done with caution and balance. We should not make these sciences the arbiters of the Qur'anic text, but rather use them as auxiliary tools to understand the Qur'anic text in its proper context.

Seventh: Supplication and supplication to God:

Before we begin to read the Qur'an, we must pray and pray to God, and ask Him to open us to understand His Book, to guide us to its meanings, and to bless us with working with it. God Almighty is the guide to the right path, and He is the One who teaches man what he does not know.

Conclusion:

These solutions and proposals invite us to return to the Qur'an itself, to read it consciously and thoughtfully, and to treat it as a living message addressed to us by God. It is a call to make the Qur'an the spring of our hearts, the light of our sight, the clarity of our sorrows, and the disappearance of our worries and ambiguities.

Call for Participation:

Do you have other suggestions to better understand the Qur'an? Do you have personal experiences of reflection that you can share?

33 THE HOLY QUR'AN: A LIVING DIALOGUE BETWEEN THE CREATOR AND MAN

Introduction:

The Holy Quran... It is not just words written on the pages of the Qur'an, but a living and renewed dialogue between the Creator and man. It is not only a historical book in which we read about the past, but it is a book of the present and the future, addressing

every human being at all times and places, and offering him guidance and guidance in all aspects of his life.

First: The Qur'an is not a static text:

The Qur'an is not a static text closed to the past, but a living, renewed text that interacts with reality, answers the questions of each age, and offers solutions to the problems of each generation. It is an open book to the future, carrying with it meanings and connotations that never run out.

Second: The Qur'an is a dialogue:

The Qur'an is a dialogue between God and man. God Almighty speaks in the Qur'an, and man listens, contemplates and interacts. This dialogue is not a one-sided dialogue, but a mutual dialogue, which requires man to open his heart and mind to the words of God, to strive to understand his intentions, and to respond to his commands and prohibitions.

Third: The Qur'an is a code:

The Holy Qur'an carries with it codes and symbols, which can only be deciphered by deep reflection and conscious reflection. These codes are not just linguistic puzzles, but keys to understanding the mysteries of the universe and life, and to understanding the reality of human existence.

Fourth: "The Published Qur'an": The Universe is the Open Book of God:

The Holy Qur'an invites us to look at the universe and reflect on the signs of God. The universe is the "published Qur'an", an open book read with contemplation and reflection. Every atom in the universe, every star in the sky, every drop of water in the sea is a sign of the greatness and power of the Creator.

Fifth: Abandoning the Qur'an:

The Prophet (peace and blessings of Allaah be upon him) says: "O Lord, my people have taken this Qur'an as deserted" (Al-Furqan: 30). This verse indicates that abandoning the Qur'an is not limited to not reading it, but also includes not contemplating it, not acting on it, and not judging it in the affairs of life. Every reading devoid of reflection, and every recitation devoid of reflection, is a kind of abandonment of the Qur'an.

Conclusion:

The Holy Qur'an is a living dialogue between God and man, and it is a book that invites reflection and reflection. We must approach the Qur'an with a pure heart and an open mind, and seek to decipher it and see its verses in the universe and soul. We must make the Qur'an the spring of our hearts, the light of our sight, the clarity of our sorrows, and the disappearance of our worries and ambiguities.

Call for Renewal:

We need a renewal in our relationship with the Qur'an. We need to move from superficial to conscious reading, from abstract memorization to deep understanding, from formal recitation to effective reflection. We need to make the Qur'an the first reference in our lives, to be guided by it in all our matters, and to make it the arbiter between us in what we disagree about.

34 BEYOND CRAFTSMANSHIP: CONTEMPLATION AND THE MIRACLES OF THE PROPHETS IN THE QUR'AN

Introduction:

The pages of the Holy Qur'an are full of stories of the prophets and their miracles, from the staff of Moses that split the sea, to Jesus' resurrection of the dead. But how do we understand these miracles? Do we read them literally, believing that they occur as stated in the text appearance? Or are we looking for deeper meanings, hidden symbols, that transcend the boundaries of time and space? This article calls for a balanced reading, combining belief in the unseen and mental reflection, and seeks to understand the true message that these stories carry.

First: Miracles in the Qur'an: Facts or Symbols?:

The Holy Qur'an mentions the miracles of the prophets and presents them as signs of proof of the sincerity of their message. But should we understand these miracles as mere extraordinary historical events? Couldn't these miracles be symbols and references to deeper meanings, transcending the boundaries of time and space?

Second: The Qur'an is a similar book:

The Almighty says: {He who revealed the book to you from him verses are the mother of the book and the last similar} "Al-Imran: 7". This verse indicates that the Qur'an contains verses that are clearly significant, "Mahkamat", and other verses that have more than one meaning of "similar". The stories of the prophets and their miracles may be similar and need to be contemplated and interpreted.

Third: Contemplation: The key to understanding:

To understand similar verses, we must reflect on the Qur'an, relate its verses, and return to the linguistic and historical context. It is contemplation that reveals to us the true meanings of the verses, and distances us from superficial interpretations that may contradict reason and logic.

Fourth: "Only the purified shall touch it":

The Almighty says: {Untouched only by the purified} "Incident: 79". This verse means not only physical purity, but also purity of the heart from shirk and passions. A pure heart is one that can receive the light of the Qur'an and understand its meanings.

Fifth: Examples from the stories of the prophets:

- **Moses' staff:** It may not just be a rod turned into a snake, but a symbol of divine power that upholds truth and refutes falsehood.
- **Jesus' resurrection of the dead:** It may not be just the resurrection of dead bodies, but it may be a symbol of the revival of dead hearts with faith and guidance.
- **The descent of the table from heaven:** It may not just be a dining table that came down from heaven, but it may be a symbol of divine sustenance that descends on believers from where they are not counted.

Sixth: Return to the origins:

To understand the meanings of the Qur'anic verses, you must refer to the origins of words in ancient languages.

Conclusion:

The Holy Qur'an is not a book of myths and legends, but a book of guidance and guidance. We should read the stories of the prophets and their miracles thoughtfully, look for deep meanings and lessons learned, and not be satisfied with superficial literal reading.

An invitation to meditation:

Are you ready to reread the stories of the prophets with an open mind and a thoughtful heart? Are you ready to search for hidden meanings that may be underlying historical events?

35 THE HOLY QURAN: INDIVISIBLE UNITY

Introduction:

Some treat the Qur'an as a collection of scattered verses, separate stories, or scattered rulings. But does this fragmentary view reflect the reality of the Qur'an? Is it correct to understand the Qur'an in isolation from its organic unity, tight interdependence, and overall context? This article emphasizes that the Qur'an is one integrated book, indivisible or divisible, and that its correct understanding requires a comprehensive view of its verses and surahs.

First: "God who revealed the Book with truth and balance":

The Almighty says: {God who revealed the Book with truth and balance} "Shura: 17". This verse affirms that the Qur'an is one book, revealed with truth and balance. It is not a collection of separate books, but one integrated book, interconnected and complementary.

Second: "And we have reached them to say":

The Almighty says: {And we have reached them to say that they may remember} "Stories: 51". This verse indicates that God Almighty has conveyed to us the saying in the Qur'an, that is, making it connected and interconnected, and does not accept division or fragmentation. It is as if the Qur'an is a single chain connected to the rings, one of which cannot be understood in isolation from the rest of the episodes.

Third: The reasons for revelation: It is not a fragmentation of the Qur'an:

Some may think that the science of the causes of revelation means that the Qur'an was revealed fragmented and scattered, and that each verse was revealed on a particular occasion. However, this understanding is incorrect. The reasons for the revelation are merely historical events that accompanied the revelation of some verses, but they do not mean that the Qur'an is fragmented or contradictory. The Qur'an was revealed as a unit, and verses revealed on certain occasions have more general and comprehensive connotations than those occasions.

Fourth: "If God relied on human beings...":

If Allah had relied on human beings to deliver the Qur'an, the Book would have been lost or a letter, or it would have reached us fragmented and dispersed. However, it is God Almighty who has preserved the Qur'an, and He is the One who has delivered it to us complete, undiminished, and interconnected.

Fifth: Practical Applications:

- **Interpretation of the Qur'an by the Qur'an:** We must interpret the Qur'an with the Qur'an, link its verses and surahs, and understand the verse in its overall Qur'anic context.
- **Do not cut verses:** We should not cut a verse out of its context and infer a specific meaning from it, without looking at the verses before and after it, and without taking into account the general context of the surah.
- **Understanding the Qur'an as an objective unit:** Each surah of the Qur'an must be understood as an integrated objective unit, with a general purpose and specific purposes.

Conclusion:

The Holy Qur'an is one integrated book, indivisible or divisible. We must treat the Qur'an as a single unit, link its verses to its surahs, and understand it in its overall context. It is this comprehensive view of the Qur'an that enables us to understand it correctly, and to benefit from its guidance and guidance.

An invitation to meditation:

Are you ready to look at the Qur'an as one integrated unit? Are you ready to connect his verses and surahs to each other? Are you ready to understand the Qur'an in its overall context?

36 CONTEMPLATION: A WAY OF LIFE, NOT JUST A PASSING READING

Introduction:

In previous articles, we emphasized the importance of reflection as an essential tool for understanding the Holy Quran. But, is reflection just a mental skill we use when reading the Qur'an? Or is it a way of life, a holistic approach, that must extend to all aspects of our lives? This article presents reflection as a way of life, and advocates making it an integral part of our thinking, behavior, and decisions.

First: "Let them study His signs": a divine call:

The Almighty says: {A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds} "p: 29". This verse is not just an exhortation to read the Qur'an, but a divine invitation to reflect on its verses, reflect on their meanings, and draw lessons from them. It is a call to make reflection a part of our lives, a companion every step of the way.

Second: Contemplation: More than just reading:

Contemplation is not just a passing reading of words, or repeating words without understanding or awareness. It is a mental, heart and spiritual process, which requires:

- **Presence of the heart:** To read the Qur'an with a present heart, influenced by its meanings, and interacting with its verses.
- **Opening the mind:** to open our minds to understand God's words, and to be free from prejudices that may hinder correct understanding.
- **Realization of thought:** to reflect on the meanings of verses, to link them with reality, and to draw lessons and lessons from them.
- **Seeking help from God:** To pray to God Almighty to open us to understand His Book, to guide us to its meanings, and to bless us with working with it.

Third: Contemplation of everything:

Contemplation is not limited to the Holy Qur'an, but must extend to all aspects of our lives. We must reflect on the universe around us, in ourselves, in the events that pass through us, and in everything we see, hear and feel. Everything in this universe is a sign of God, signifying His greatness, power and wisdom.

Fourth: Contemplation and Action:

Contemplation is not just a theoretical process, it is a process that must lead to action. If we reflect on the verses of the Qur'an and understand their meanings, we must act on what we have understood and apply what we have learned in our lives. True contemplation is one that changes our behavior, improves our morals, and brings us closer to God.

Fifth: Reflection and Change:

Contemplation is the key to real change in our lives. When we contemplate the Qur'an, understand its meanings, and act on it, we change ourselves from within, we change our outlook on life, and we change our relationship with God, people, and the universe around us.

Conclusion:

Contemplation is a way of life, not just a passing reading of the Qur'an. It is an ongoing process, requiring the presence of the heart, the opening of the mind, the realization of the intellect, and the help of God. It is contemplation that leads us to a correct understanding of the Qur'an, to its action, and to real change in our lives.

Call to practice:

Are you ready to make reflection a way of life? Are you ready to think about everything around you, and look for signs everywhere? Are you ready to change your life in light of what you learn from the Qur'an?

37 CORRECTING CONCEPTS: TOWARDS AN AUTHENTIC QUR'ANIC ISLAM

Introduction:

Over the centuries, concepts and perceptions of Islam have accumulated, some derived from the Qur'an and the authentic Sunnah, others alien to them, either because of ignorance, passion, or influence on other cultures. This article calls for a comprehensive review of the Islamic concepts in circulation, and for the correction of those that need to be corrected, in the light of the Holy Qur'an and the authentic Sunnah of the Prophet.

First: The Qur'an is the balance:

The Holy Qur'an is the balance by which we weigh everything, and it is the arbiter to which we refer in every dispute. We must present all our concepts and perceptions on the Qur'an, what the Qur'an agrees with we accepted, and what we disagree with we repeat, whatever its source.

Second: "Only the purified shall touch it":

In order to understand the Qur'an correctly, and to correct our Islamic concepts, we must purify our hearts of shirk and passions, and of everything that disturbs the clarity of understanding. We must be faithful and humble, and seek guidance from God alone.

Third: Examples of concepts that need to be corrected:

There are many Islamic concepts that need to be reviewed and corrected, including:

- **The concept of jihad:** Jihad is not just fighting for the sake of Allah, but it is more general and comprehensive than that. Jihad is exerting effort in everything that is close to God, and in everything that brings good to Islam and Muslims.
- **The concept of women in Islam:** Islam honored women, gave them full rights, and raised their status in society. However, some outdated customs and traditions have distorted the image of women in Islam and obscured their rights guaranteed by Sharia.
- **The concept of relationship with non-Muslims:** Islam calls for peaceful coexistence with non-Muslims, and for righteousness and righteousness with them. However, some misconceptions have led to the distortion of the image of Islam and its portrayal as an aggressive religion that does not accept the other.
- The concept of applying Islamic law.
- The concept of applying boundaries
- The concept of hijab
- **The concept of takfir:** It is not permissible to accuse a Muslim of takfir unless he necessarily denies a piece of information from the religion, and this is proven against him by conclusive evidence. However, some extremist groups have expanded takfir, unjustly blaspheming Muslims.

Fourth: Return to the Qur'an and Sunnah:

To correct these and other concepts, we must return to the Holy Qur'an and the authentic Sunnah of the Prophet, understand them in their proper context, and be guided by the understanding of the righteous predecessors of the Companions and Taabi'een.

Fifth: The Role of Scientists and Thinkers:

Scholars and intellectuals should do their part to correct Islamic misconceptions, show people truth from falsehood, and guide them to a correct understanding of Islam.

Conclusion:

Correcting Islamic concepts is the duty of every Muslim. We must return to the Holy Quran and the authentic Sunnah of the Prophet, understand them in their proper context, and correct concepts that may have been marred by flaws over time. Correcting concepts is the path to authentic Qur'anic Islam and to a civilized and strong Muslim society.

Call to action:

Are you ready to contribute to the correction of Islamic concepts? Are you ready to seek, defend, and spread the truth among the people?

38 SCHOOLS OF JURISPRUDENCE: A PRECIOUS LEGACY... BUT!

Introduction:

The four schools of jurisprudence "Hanafi, Maliki, Shafi'i, Hanbali" are ancient schools of thought, which originated in the early centuries of Islam, and provided great services to Islamic jurisprudence. But how do we deal with these doctrines in our time? Do we stick to it literally, or reject it altogether? This article provides a balanced view of the schools of jurisprudence, calling for benefiting from them without sanctification, and for ijtihad while adhering to Sharia controls.

First: Schools of Jurisprudence: Human Jurisprudence:

We must realize that doctrines of jurisprudence are human jurisprudence, not sacred texts. The proponents of these schools of thought, the four imams and others, are distinguished scholars, who have made commendable efforts in the service of Islamic jurisprudence, but they are not infallible. They may be right or wrong, and their jurisprudence is linked to the circumstances of their time and environment.

Second: Commitment to a certain doctrine: is it obligatory?:

A Muslim should not adhere to a particular doctrine of jurisprudence, be intolerant of it, and reject everything that contradicts it. Rather, it is permissible for a Muslim to take from each school what he deems closer to the truth and right, provided that this is based on knowledge and evidence, and not on passion and lust.

Third: Jurisprudential Stalemate: A Threat to the Nation

Literal adherence to the views of the imams and the lack of diligence in emerging issues leads to jurisprudential rigidity and an inability to keep pace with modern developments. We must open the door to ijtihad, encourage scholars to research and consider, and offer jurisprudential solutions to contemporary problems.

Fourth: The Role of Politics in the Spread of Sects:

There is no denying that some schools of jurisprudence have received political support from some rulers, which contributed to their spread and influence. However, this does not mean that these schools are the best or the most correct, nor does it mean that we sanctify or tolerate them.

Fifth: Return to Origins:

The best way to overcome doctrinal differences, and to reach the truth, is to return to the origins: the Holy Qur'an and the authentic Sunnah of the Prophet. We must make the Qur'an and Sunnah our supreme reference and understand them in the light of the purposes and general rules of Sharia.

Sixth: Disciplined Diligence:

Ijtihad is essential for the renewal of Islamic jurisprudence and for keeping pace with modern developments. However, ijtihad must be disciplined by the rules of Sharia, based on knowledge and evidence, and take into account the purposes of Sharia and the interests of the people.

Seventh: Respecting scientists and appreciating their efforts:

We must respect the scholars of the schools of jurisprudence, appreciate their efforts in serving Islamic jurisprudence, and benefit from their knowledge and heritage. However, this does not mean that we sanctify them, that we should be intolerant of them, or that we should reject all criticism of their opinions.

Conclusion:

Schools of jurisprudence are a precious legacy, from which we must benefit, but without sanctification or fanaticism. We must return to the fundamentals: the Qur'an and Sunnah, and strive to understand and apply them in our contemporary reality. We must open the door to ijtihad, encourage scholars to research and consider, and provide jurisprudential solutions to contemporary problems, while adhering to the rules of Sharia and the purposes of Sharia.

Call to unity:

Sectarian differences have divided the nation and weakened its strength. We must overcome these differences, unite on a common word, and work together to serve Islam and Muslims.

39 ANALYSIS OF MUHAMMAD SHAHROUR'S METHODOLOGY IN READING THE NOBLE QUR'AN

There is no doubt that Muhammad Shahrour represents a milestone in contemporary Qur'anic studies, offering a new and controversial insight into the understanding of the Qur'anic text. His methodology can be summarized in five main foundations, as stated in the book "A Guide to Contemporary Reading of the Wise Download":

1. Basis of faith

Shahrour proceeds from the fact that the Holy Qur'an is a text of faith par excellence, not presented as conclusive scientific facts, but as faith directives that establish the relationship of man with his Creator. He stresses that proving the credibility of this text lies with believers, by embodying it in reality, and highlighting its ability to keep pace with the developments of life and provide solutions to its problems.

Shahrour adds an important epistemological dimension, as he considers that material existence and its laws are the "concrete words of God," and that science is the way to understand these words. This vision rehabilitates science, removes the supposed conflict between religion and science, and makes them complementary in understanding existence.

Shahrour also emphasizes that understanding the Qur'an does not require external sources, but stems from the text itself. He rejects the idea of "dwarfing the text" that prevailed in the eras of tradition, and stresses the need to understand it in its linguistic and historical context.

In the area of legislation, Shahrour adopts the principle of "the origin of permissible things" and makes prohibition the right of God alone. It provides a new understanding of the Sunnah, distinguishing between the "Prophetic Sunnah", which has no ijtihad, and the "Prophetic Sunnah", which reflects the Prophet's jurisprudence as a community leader, which may change with circumstances.

2. Priorities

Shahrour stresses that the Qur'an is a divine linguistic text, and that God is its author, while humans are the reciters. He asserts that a full understanding of the text cannot be achieved for one person or a particular generation, but evolves with the development of human knowledge.

He points out that legislation in Islam is divided into two types: fixed legislation that includes the obvious taboos "hermetic", and flexible legislation that allows for "similar" ijtihad. Human beings are free to choose what suits them from the jurisprudence, within the limits set out in the text.

3. Linguistics

Shahrour believes that meanings precede words, and that words are mere tools to serve meanings. He stresses the importance of context in determining the meaning of a word, and points out that synonymy is abolished in the Qur'an, but the multiplicity of meanings of a single word is possible.

It also emphasizes that the Qur'anic text precedes the rules of grammar, and calls for benefiting from the development of linguistics in understanding the text.

4. Intellectual approach

Shahrour focuses on the importance of using reason to understand linguistic texts, and emphasizes that texts can only be understood as required by reason. He points out that the miracle of the Qur'an lies not only in its linguistic style, but in the credibility of its content and its ability to apply in practice.

It is considered that society contributes to the formation of the meaning of verses through its cognitive development, but this does not mean that human knowledge can contradict the divine text. He emphasizes that God's words are understood through the study of His words of existence and its laws.

Shahrour places freedom as the supreme value and foundation of human life, and considers it the essence of slavery to God.

5. Foundations of contemporary legislation

Shahrour offers a contemporary view of Islamic legislation, distinguishing between the verses of the Prophethood dealing with the laws of the universe and the verses of the message that relate to rulings and legislation. He points out that the verses of the letter are divided into two parts: a fixed section in the text and content "arbitrators", and a fixed section in the text but its content is animated "elaboration of the arbitrator".

It also rejects the concept of "abrogated and abrogated" and considers that ijtiḥād is confined to the elaboration of the arbitrator and must be based on material evidence and scientific evidence. He stresses that prohibition is the right of God alone, while society has the right to prevent and forbid.

He considers that the Sunnah of the Prophet is the first human diligence in interacting with the message, and that jurisprudence is a human jurisprudence linked to specific historical and cognitive circumstances. He demands that fatwa councils be concerned only with religious rites, and that societal legislation be left to elected legislatures.

The bottom line

It can be said that Muhammad Shahrour presented an integrated intellectual project, aimed at understanding the Holy Qur'an in a new way, transcending traditional restrictions, opening up to wider

horizons, combining religion and science, and taking into account the requirements of the times. His views have undoubtedly sparked controversy, but at the same time they have opened the door to serious debates on issues of religion and society, which in itself is a valuable contribution to the enrichment of contemporary Islamic thought.

40 THE CHALLENGE OF SOUND UNDERSTANDING: DISMANTLING PARALLEL RELIGION AND ITS CONSEQUENCES FOR ISLAMIC THOUGHT

Introduction:

The Holy Qur'an, which is the essence of divine teachings, invites us to deep reflection and sincere commitment. However, in our contemporary world, troubling trends are emerging, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim Ummah. This research explores the roots of this parallel religion and its devastating effects on Islamic thought.

What is parallel religion?

Parallel religion is not an explicit form of apostasy or blatant denial of Islam, but rather a hidden current that infiltrates Islamic thought through:

- **False and fabricated narratives:** Publishing hadiths attributed to the Prophet Muhammad, peace be upon him, which carry ideas that contradict the spirit and teachings of the Qur'an.
- **Arbitrary jurisprudence:** Providing interpretations of the Qur'an that rely on personal whims or self-interests, and ignore the rules of the Arabic language and the principles of interpretation.
- **Reliance on heritage:** total reliance on inherited opinions without scrutiny or reflection, leading to the sanctification of persons and sects at the expense of the divine text.
- **Abolition of reason:** Disrupting the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

The roots of parallel religion:

Parallel debt stems from several factors, the most important of which are:

- **Ignorance of the Holy Qur'an:** Lack of interest in learning the Qur'an and contemplating its meanings, which opens the door to erroneous interpretations.
- **Doctrinal fanaticism:** fanatical bias towards a particular sect, preferring it over others, which leads to narrowing the intellectual horizon.
- **Influenced by other cultures:** Importing ideas and concepts from other cultures, without scrutinizing them, which confuses Islam with values alien to it.

Consequences of parallel debt:

Parallel religion leads to serious consequences for Islamic thought, including:

- **Distorting the image of Islam:** presenting a negative and backward image of Islam, which harms its reputation in the world.

- **Dispersion of the Ummah:** Stirring up conflicts and divisions among Muslims due to differing interpretations and opinions.
- **Intellectual rigidity:** disrupting creativity and renewal in Islamic thought, and only repeating old sayings without understanding or analysis.
- **Moving away from Islamic values:** Losing the highest Islamic values, such as justice, mercy and tolerance, and focusing on formalities and appearances.

Back to Pure Source:

To counter parallel religion, Muslims must:

- **Return to the Holy Qur'an:** Make it the primary source for understanding religion, and contemplate its verses with an open mind and pure intention.
- **Getting rid of dependency:** Freedom from blind dependence on inherited opinions, and diligence in understanding religion in line with the times.
- **Be rational:** use reason and logic to understand Islamic texts, and get rid of superstitions and illusions.
- **Upholding Islamic values:** Acting on the highest Islamic values, such as justice, mercy, tolerance and charity, and rejecting intolerance and hatred.

Conclusion:

Fighting parallel religion is not an easy task, but requires a continuous effort and deep reflection on the Book of God, enlightened minds and conscious hearts. Let us work together to purify Islamic thought, free it from lies and illusions, so that it can return to what it was: a light and guidance for all humanity.

41 "RESURRECTION OR VALUE? UNRAVELING THE MYSTERY OF DIFFERENCES IN EARLY QUR'ANIC MANUSCRIPTS"

Introduction:

Reflection on the history of the Qur'anic text and the ancient manuscripts that have reached us through the ages raises interesting questions about the development of Arabic calligraphy and the rules of writing. Among the phenomena that may draw the attention of the scrutinized researcher is the presence of a word ostensibly read "value" in some of the oldest Qur'ans, such as the Sana'a manuscripts and the early Kufic Qur'an, in places where the Qur'an in circulation reads the "resurrection", especially in the context of talking about the day of resurrection and retribution, or even in the name "Surat Al-Qiyamah". Does this difference reflect a distortion? In the text, or a real difference in words, or does it have another explanation that lies in the nature of language and calligraphy in that early era? This article aims to uncover this linguistic and historical mystery, based on linguistics and the history of Arabic calligraphy.

Common linguistic roots:

Before diving into calligraphy, it is useful to realize that the words "resurrection" and "value" are not linguistically alien to each other. Both are derived from the triple root "**s and m**", which carries with it intrinsic meanings such as getting up, erection, straightness, steadfastness, and taking over. It is from this root that multiple meanings branch:

- **Resurrection:** This source specializes in religious usage to denote the greater event of resurrecting people from their graves and rising for reckoning and retribution. It is a day when people "rise" for the Lord of the worlds.
- **Value:** This source carries broader meanings, including righteousness and moderation, "as in the Almighty's saying, "the religion of value", i.e. the straight religion", including fate, status and price, and also can be used in the sense of "resurrection" or the Day of Resurrection, which is the meaning that intersects with "resurrection".

This common root and convergence in some meanings makes the overlap between them linguistically possible, but it alone does not explain why the form of "value" exists in ancient manuscripts in the context of resurrection day.

The Decisive Key: Characteristics of Early Ottoman Painting

The most accurate and powerful explanation for this phenomenon lies in the characteristics **of Ottoman painting** in its early stages, specifically in the lines in which ancient Qur'ans were written, such as the early Kufic script:

1. **Absence of "dots":** Letters similar in shape "such as B, T, W, N, J/C, H, X/Q, S" were written without points that distinguish them, and the reader relied on context and oral memorization to distinguish between them.
2. **Absence of diacritics "movements":** short movements "fatha, damma, kasra", stillness and intensity were not written, which increases reliance on prior knowledge of the text.
3. **Writing the taa linked "e" e "e":** This is **the focal point** of our topic. The rule of practice in many early fonts, such as the Kufic script, was to draw **the taa linked "e" at the end of the word as a "e" stripped of dots**. Based on this spelling rule, a word like "resurrection" would have been written visually in the form we might read today, "values." This does not necessarily mean that the writer meant the word "value" in its other sense, but that this was the way the end of the word "resurrection" was written at the time.

Manuscript Evidence:

The earliest Qur'anic manuscripts strongly support this interpretation. The Sana'a manuscripts, considered to be one of the oldest known copies, and the Qur'an written in Kufic script in the early Hijri centuries clearly show these spelling characteristics, including the writing of the ta'a linked as a semicolon at the end of the words. When we find in these manuscripts a drawing that corresponds to the "values" in the context of the day of resurrection, the most plausible explanation is that the writer followed the spelling rules of his time in writing the word "resurrection."

Qur'anic context and its role in determining meaning:

Despite this visual similarity in ancient painting, the general Qur'anic context of the verses in which the word appears leaves no doubt that what is meant is **the day of resurrection and reckoning**. The entire chapter "The Resurrection" talks about the horrors and events of that day, as well as the "Slip" (sometimes called Surat Al-Qaymah based on this ancient drawing) clearly describes the signs of the Hour's resurrection. A correct understanding of a text always depends on the overall meaning learned from the context, not just on the abstract spelling of a single word in its old drawing.

Calligraphy Evolution: Accuracy not distortion: The

existence of such differences in drawing between early manuscripts and later Qur'ans is not evidence of distortion or inaccuracy, but on the contrary, it is a living witness to **the historical development of Arabic calligraphy** and the tremendous efforts made by scholars through the ages to adjust the text and facilitate its reading. The addition of dots, diacritics and stops, and the standardization of the drawing of certain

letters "such as the distinction between haa and taa linked by two dots", were all steps aimed at increasing clarity and accuracy and preventing Confusion in the reading of the sacred text, while fully preserving its essence transmitted by oral and written frequency.

Conclusion:

In conclusion, it is clear that the presence of the drawing of the word "value" instead of "resurrection" in some early Qur'anic manuscripts is primarily **a historical spelling phenomenon** that dates back to the rules of painting prevailing in that period, specifically the way the marbouda taa is written. This difference does not represent a change in the intended meaning clearly defined by the Qur'anic context "Day of Resurrection", nor does it refer to a distortion, but rather provides us with a valuable window into the history of the codification of the Qur'an and the development of Arabic calligraphy. Understanding this historical and linguistic background It reinforces our appreciation of the depth of this heritage and of the efforts made in preserving and faithfully transmitting the Qur'anic text across generations.

42 "SURAT AL-ZALZALA BETWEEN COSMIC HORRORS AND PSYCHOLOGICAL AWAKENING: A READING IN THE TRADITIONAL AND SYMBOLIC INTERPRETATION"

Introduction:

Surat Al-Zalzalah "or Qiyamah / Value, as discussed in a previous article in connection with the old drawing" begins with strong verses that shake the conscience: "If the earth quakes its earthquake * and the earth takes out its burdens * and man says what is it." These words depict a momentous event, a massive coup that raises questions and astonishments. The traditional understanding of these verses has settled among the Muslim public and their scholars as describing the signs and horrors of the Great Day of Judgment. However, other readings have emerged, including the "new interpretation" to which we referred earlier, It offers a symbolic and psychological understanding of these events. This article aims to review and compare these two understandings – the cosmic tradition and the psychological symbolism – for a deeper understanding of the dimensions and reception of the Qur'anic text.

1. Traditional interpretation: cosmic earthquake and exclamation of the dead

The prevailing and adage understanding of the surah is based on a vivid depiction of the events of the end of time and the day of resurrection:

- **"If the earth quakes, its earthquake"**: The commentators interpret this verse as a description of a **real, comprehensive and great physical earthquake** that strikes the entire planet at the end of time as a major sign of the hour or when blowing in images. It is not a typical local earthquake, but the final tremor that tamps the mountains and changes the features of the earth, as other verses describe the horrors of that day refer to ""the day when the earth and the mountains tremble and the mountains were a majestic dune." It is **a future, cosmic and physical event** in every sense of the word.
- **"And the earth brought out its burdens"**: the basic meaning that comes to mind among the commentators, and which is supported by the other verses of the resurrection, is that the earth brings out what is inside it from **the dead**, that is, the inhabitants of the graves. The word "weights" here refers to those humans whom the Earth carried in its hollow. He cites the Almighty in Surat Al-Inshiqaq: "And she threw away what was in her and gave up." This output is a prelude to the Day of Judgment and Retribution. Some commentators also mentioned additional possible meanings such as the removal of hidden treasures, or the testimony of the land by the deeds of its people, but the

excising of the dead remains the central meaning. It is also a **future event, linked to the Baath, and material** in nature.

The central message of this interpretation is to consolidate faith in the Last Day, to recall its horrors and greatness, to urge preparation for it by good deeds, and to realize that every small and large will be reckoned with ""Whoever does an atom weight for good will see it, and whoever does an atom weight for evil will see it."

2. The "new" symbolic interpretation: psychological earthquake and burden removal

This approach, which can be described as a symbolic, psychological or moral explanation, offers a different reading that focuses on the inner human experience:

- **"Resurrection/earthquake" as an awakening of conscience:** This interpretation holds that the "resurrection" or "earthquake" mentioned here is not necessarily a future cosmic event, but rather a **deep inner experience** that a person may experience in his life. It is a **violent "psychological earthquake"** or "awakening of conscience" that occurs when a person is confronted with the truth and mistakes of himself, or when he is exposed to an existential crisis that destroys his false convictions and forces him to reevaluate his life. It is a **moment of awakening from the slumber of ignorance and inattention**, a moment of intense self-accountability that may be painful but necessary for growth. This "resurrection" can be a **present and possible event at any time**, and is **internal and psychological/spiritual** in nature.
- **"Weight Lifting" as a Psychological Cleansing:** Based on an understanding of an earthquake as a psychological event, "earth" here is symbolically interpreted as **the human soul, memory, or subconscious mind**. The "burdens" are not the dead, but **the psychological and spiritual burdens** that burden man and prevent him from progressing: painful memories, untreated trauma, guilt, restricted negative beliefs, the residue of harsh experiences. "Removing these burdens" represents the process **of psychological cleansing and liberation**, where a person gets rid of these burdens through awareness, confrontation, repentance or treatment, allowing him to embark on a healthier and more conscious life. This process is also **internal, psychological/spiritual** and possible in this worldly life.

The central message of this interpretation is to emphasize the importance of self-awareness, constant self-accountability, the pursuit of freedom from psychological and spiritual burdens, and taking responsibility for our actions and decisions in the **present**.

3. Comparison of the two understandings:

Concept	Traditional "cosmic" interpretation	"Psychological" symbolic interpretation
Nature of the event	Physical, Cosmic, External	Psychological/Spiritual, Personal, Internal
Time	My future is inevitable "the end of time"	Present/Continuous/Possible at any time
"Earth"	Physical Planet	Human Soul / Memory / Subconscious
"Weights"	The Dead "Basically", Treasures, Works	Psychological burdens "sins, painful memories, trauma"

Main Objective	Belief in the Last Day, Preparation for Eschatological Reckoning	Self-awareness, psychological cleansing, current responsibility, spiritual growth
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Discussion and evaluation:

It is clear that we are faced with two radically different approaches to the text. The traditional interpretation is the **original, aphorism, and understanding consistent** with the Islamic doctrinal system that emphasizes the reality of the Last Day as a realistic future event. It is supported by the general context of the Qur'an and the hadiths of the Prophet.

Symbolic interpretation can be thought of as a kind of **contemplation (tadabbur)** or **ta'wil** that seeks deeper meanings and personal applications of the text. This interpretation may have a **positive value** in reminding man of the importance of spiritual awakening, self-accountability, and getting rid of psychological burdens in his worldly life. The "awakening of conscience" can be seen as a "minor resurrection" that pushes man to repentance and change.

But **the problem lies** when this symbolic interpretation is presented not as an additional meaning or a level of reflection, but **as a substitute for or negation of the original meaning** "as the phrase "the resurrection is **not** a future event, **but an** awakening of conscience" suggests. This directly contradicts a fundamental pillar of faith, which is belief in the Last Day as described in the Qur'an and Sunnah.

Conclusion:

Surat Al-Zalzalah, with its powerful verses, carries a clear warning and reminder of the great future event of the Day of Resurrection, as prescribed in the traditional understanding based on doctrinal origins. At the same time, the rich and suggestive language of the Qur'an can inspire the reader to reflect on the soul's own "earthquakes" and "burdens", prompting him towards awakening and spiritual purification in his present life. The key lies in distinguishing between the doctrinal foundational meaning of the text, and the levels of personal reflection and reflection that can be inspired by it, without eliminating one of them. The other. The combination of belief in the great resurrection and the pursuit of the "minor resurrection" "awakening of conscience" in the soul may represent a more integrated understanding of the message of the surah.

43 "FROM 'VALUE' TO 'RESURRECTION': HOW DO WE UNDERSTAND THE EVOLUTION AND MULTIPLICITY OF READINGS OF THE QUR'ANIC TEXT?"

Introduction: The

first article revealed how the presence of a drawing that reads "value" in some early Qur'anic manuscripts instead of "qiyamah" is mainly due to the characteristics of ancient Ottoman painting, especially the way the marbouda taa is written. The second article explained how the same surah that may carry this ancient drawing "Surat Al-Zalzalah" can be read from two different perspectives: traditional cosmic and psychological symbolism. These discussions are not only important for understanding a particular word or surah, but also open the door to a deeper understanding of how Muslims deal with The Qur'anic text throughout history, how its codification has evolved, and how linguistic diversity has been absorbed in its reading. This article examines these broader dimensions, using the example of "value/resurrection" as an entry point to explore concepts such as the evolution of Qur'anic painting, the phenomenon of readings, and the stability of the text in the face of diversity.

1. The Evolution of Qur'anic Painting: A Journey Towards Accuracy and Clarity

The writing of the Qur'an during the era of the Prophet (peace and blessings of Allaah be upon him) and the

Rightly-Guided Caliphs was not in the form that we see today in printed Qur'ans. The initial Ottoman drawing, on which the nation unanimously agreed during the reign of Othman bin Affan, may God be pleased with him, to unify the written text, was characterized by several characteristics:

- **It is devoid of "dots":** the dots that distinguish between similar letters "b, t, w, n, j..." exist.
- **It is devoid of formation "movements":** the signs of the opening, the damma, the kasrah, the stillness and the intensity were not written.
- **Some spelling differences:** such as drawing the taa linked e at the end of the words "as in our example "value"", sometimes drawing the thousand J or Wawa, and omitting or proving some letters according to the rules of drawing.

This drawing, despite its apparent simplicity, was sufficient for those who received and memorized the Qur'an, and reflected a flexibility that accommodated the different aspects of reading in which the Qur'an was revealed. With the expansion of the Islamic State and the conversion of non-Arabs to Islam, there was a need to develop this drawing to facilitate reading and prevent confusion "melody". These efforts began early:

- **Nuqat al-Ijam:** The credit for setting the dots is often attributed to the disciples of Abu al-Aswad al-Du'ali, such as Nasr ibn 'Asim and Yahya ibn Ya'mar in the late first century AH.
- **Syntax points:** Abu al-Aswad al-Du'ali is credited with placing initial marks of movements in the form of colored dots, and later the formation developed into its current form by al-Khalil ibn Ahmad al-Farahidi in the second century AH.
- **Drawing control:** Scholars have continued over the centuries to study Ottoman painting and clarify its rules, while adhering to the principles in which the first Ottoman Qur'ans were written.

The example of "value" in ancient manuscripts is a direct witness to this early stage before the development of the writing system is completed. The transition from drawing "value" to "resurrection" "by adding colons to the distraction to become a clear linked Ta" is not a change to the text, but rather part of the process of **adjusting and clarifying** the written text to match the memorized frequent reading.

2. The phenomenon of Qur'anic readings: diversity Within the framework of unity, the

Qur'an was revealed to the Prophet (peace and blessings of Allaah be upon him) in different linguistic and dialectal aspects to facilitate the Arabs, whose dialects differed. These significant aspects of reading, which have been passed down from generation to generation through the imams of reading who are considered "like seven or ten reciters", are known as **Qur'anic readings**. They include limited variations in:

- **"Adjust" movements:** such as opening, joining, or breaking a specific character.
- **Letters:** such as replacing one letter with another close to it in the director or adjective, or increasing or decreasing a letter that does not change the essential meaning "often than the Ottoman painting bears".
- Tide and shortening, inclusion and manifestation, and other provisions of intonation.

Is the "value/resurrection" difference a reading?

In the case of "value" and "resurrection", as we have explained, the most likely interpretation is a **variation in the ancient spelling** of the ta'a marbouta, not necessarily a dependent reading difference in the idiomatic sense. Today's frequent readings read the word "resurrection" in this context. However, this example illustrates how the initial Ottoman painting was **flexible and able to accommodate some linguistic or dialectal** diversity. which may exist in the early stages, and which was later revised and consolidated through the process of transmitting and codifying the considered readings.

3. Stability of the Qur'anic text:

Some may ask: Don't these differences in the drawing or the presence of multiple readings indicate the instability of the Qur'anic text? The answer is quite the opposite. The study of the history of the Qur'anic text, including the development of its drawing and the phenomenon of readings, emphasizes **the amazing memorization of the Qur'anic text and its essential stability**.

- **Frequent transmission:** The first basis for memorizing the Qur'an is the frequent oral transmission, generation after generation, with continuous chains of transmission to the Prophet (peace and blessings of Allaah be upon him). Writing has always been an aid and control of this oral transmission.
- **Consensus of the Ummah:** The Ummah is unanimous on the Ottoman Qur'an as a unified drawing, and on the frequent readings transmitted from the Prophet (peace and blessings of Allaah be upon him).
- **Limited difference:** Differences in the considered readings are very limited, and never touch the essence of the doctrine, legislation, or the general meaning of the verses, but are often to enrich or clarify the meaning or facilitate language.
- **The science of readings and drawing:** The emergence of specialized and complex sciences such as the science of readings and the science of drawing the Qur'an is evidence of the great care with which the Qur'anic text is taken to ensure its accurate and honest transmission.

The example of "value/resurrection" illustrates how what may seem confusing at first glance may seem to be a difference that is a natural part of the history of the development of writing, and never compromises the sanctity or immutability of the text.

Conclusion:

The journey of the Qur'anic text from the initial Ottoman drawing to the Qur'ans printed today is a journey of documentation, control and clarification, not alteration or distortion. The example of the apparent difference between "value" and "resurrection" in ancient manuscripts offers us a lesson in the importance of understanding the historical, linguistic and paleographic context when dealing with ancient texts. It also sheds light on the flexibility of the Arabic language and the phenomenon of Qur'anic readings, which represent a rich diversity within the framework of the unity and essential stability of the Qur'anic text, which God Almighty has preserved and ensured. By passing it down through generations.

44 "THE ORIGINS OF INTERPRETATION IN THE BALANCE: BETWEEN THE HISTORICAL INVESTIGATION OF THE TEXT AND THE SYMBOLIC INTERPRETATION OF MEANING"

Introduction:

Previous discussions on the spelling difference between "value" and "qiyamah" in ancient manuscripts, and the comparison between the traditional and symbolic interpretation of Surat Al-Zalzalah, have provided a practical approach to exploring two basic approaches to dealing with the Qur'anic text: one that focuses on **linguistic and historical investigation to adjust the text and understand its original meaning**, and one that tends to **symbolic interpretation to derive deeper connotations or contemporary applications**. There is no doubt that both approaches have their role and place in the context of the rich interaction of Muslims with their holy book through the ages. But the most important methodological question is: what are the limits of each curriculum? What controls ensure a correct and responsible understanding of the divine text? This

article addresses these questions, using the above examples as a case study to balance the origins of exegesis.

1. Linguistic and historical investigation methodology: the search for the original meaning

This curriculum, which represents the backbone of Quranic sciences and the traditional interpretation of the "interpretation of the maxim and the interpretation of language", aims to understand what God Almighty wanted with His words, as understood by the Prophet (peace and blessings of Allaah be upon him), his companions and followers, the generation in which the Qur'an was revealed in their language. This approach is based on precision tools:

- **Arabic Language Sciences:** Understanding the semantics, sentence structures, and methods of Arabic rhetoric at the time of the revelation of the Qur'an.
- **Reasons for revelation:** Know the historical context and circumstances in which the verses were revealed to determine what is meant more accurately.
- **Qur'anic context:** Understanding the verse in the light of the before and after it, in the light of the surah as a whole, and in the light of the whole Qur'an "the Qur'an interprets each other".
- **Sunnah of the Prophet:** Refer to the interpretation of the Prophet (peace and blessings of Allaah be upon him) of the Qur'an and his explanation to him, as he is the first clarifier of God.
- **The effects of the Companions and Followers:** Familiarization with their understanding and interpretations of their proximity to the time of prophecy and their knowledge of language and context.
- **The science of readings and drawing:** Knowing the considered aspects of reading and the rules of Ottoman painting to understand the text correctly.

Applying to the example of "value/resurrection":

When we applied this approach to the phenomenon of "value" in ancient manuscripts "first article", we did not rush to conclude that there was a different word or distortion. Rather, we used the tools of linguistics "common root", paleography "history of calligraphy and painting", and the Qur'anic context to conclude that the interpretation is most likely a historical spelling difference that does not change the meaning of "resurrection day". This approach ensures that the text and its history are dealt with objectively and accurately.

2. The Symbolic/Esoteric Interpretation Approach: The Search for Deeper Meanings and Contemporary Applications

This approach seeks to go beyond the apparent or literal meaning of the text in search of deeper connotations, symbolic meanings, or spiritual, psychological, and social applications that the contemporary reader can draw inspiration from the text. This approach can have multiple forms:

- **Indicative or Sufi interpretation:** focuses on the spiritual references and inner meanings that loom to the meditator in the text.
- **Contemporary objective interpretation:** links the verses of the Qur'an to contemporary issues and problems "psychological, social, scientific".
- **Symbolic readings:** Qur'anic events or concepts (such as stories, heaven and hell, or resurrection) are symbolically interpreted that refer to inner human experiences or moral truths.

Application to the example of the "new interpretation" of the earthquake:

the interpretation that sees the "resurrection" as "awakening of conscience" and "the removal of weights" as "get rid of painful memories" "The second article" is a clear example of symbolic or psychological interpretation. It seeks to link the Qur'anic text with inner human experience and to seek practical applications for spiritual and psychological growth.

3. Controls and limits of interpretation: When is it acceptable?

Herein lies the crucial point. While symbolic interpretation can enrich understanding and make the text more vital to the contemporary reader, it becomes problematic and dangerous if done without control. Scholars of the origins of interpretation have set conditions for accepting interpretation or indicative interpretation, including:

- **It does not contradict the apparent meaning that is cut by it:** interpretation may not cancel or replace the clear and unanimous literal or apparent meaning, especially in basic doctrinal or legislative matters. "Herein lies the problem of saying that the resurrection is 'not' a future event."
- **To have a witness from the principles of Sharia:** The inferred meaning must be consistent with the general principles of the Qur'an and Sunnah, and not contradict them.
- **Be based on a correct understanding of language and context:** Interpretation should not be a mere projection of meanings on a text without taking into account the semantics and their original context.
- **Consider an additional meaning rather than an alternative:** Indicative or symbolic meaning is often seen as a deeper level of understanding or a personal application of "contemplation", rather than an alternative interpretation of the original meaning addressed to the public.

Required balance:

The best approach in dealing with the Qur'an combines the accuracy of **linguistic and historical investigation** to understand the original meaning of the text as it was revealed, and the depth of **reflection and reflection** to draw inspiration from the spiritual, psychological and social gifts and meanings with which the Qur'an addresses man at all times and places. Symbolic interpretation must be disciplined by the aforementioned controls, and be seen as an enrichment of the original meaning rather than as its abolition.

Conclusion:

The case study of "value/resurrection" and the interpretation of "earthquake" puts us in front of a great methodological responsibility in dealing with the Qur'anic text. It takes rigorous scientific tools to understand the text in its first context, and it also requires an open heart and a contemplative spirit to receive its renewed gifts. The delicate balance between investigation and interpretation, between preserving the original and being open to application, is the way to a comprehensive and balanced understanding of the Book of God, combining authenticity and modernity, science and faith.

45 "CONTEMPLATING THE QUR'AN BETWEEN THE STABILITY OF THE TEXT AND THE FLEXIBILITY OF UNDERSTANDING: LESSONS FROM THE DIFFERENCE OF 'VALUE/RESURRECTION' AND THE INTERPRETATION OF 'AL-ZALZALAH'"

Introduction:

Our journey through previous articles from digging into ancient manuscripts to understand the spelling difference between "value" and "resurrection", to exploring the cosmic and psychological dimensions in the interpretation of Surat Al-Zalzalah, and then to contemplating the evolution of the Qur'anic text and its methods of interpretation. Now, we stand to ask: what practical lessons can we draw as readers of the Qur'an in this age from these discussions? How can these examples guide us toward a more mature and profound approach to contemplating the Book of God? This concluding article aims at to draw some of these lessons, focusing on the delicate balance between acknowledging the stability and sanctity of the text and recognizing the flexibility necessary in its understanding and application.

Lesson One: Appreciating the History of the Text and Respecting the Science of Its Origins

The example of "value/resurrection" teaches us an eloquent lesson in **not rushing to judgment** when confronted with what may seem strange or different in ancient sources or even in different readings. Instead of jumping to the conclusion that there is a "mistake" or "misrepresentation", this example invites us to:

- **Cognitive humility:** Recognizing that understanding a text requires knowledge of its specialized sciences, such as drawing, readings, language, and history.
- **Scientific investigation:** Careful research into reliable sources to understand the linguistic, historical and spelling background of the studied phenomenon.
- **Appreciating the efforts of the first:** Realizing the extent of care and accuracy exerted by the scholars of the Ummah through the ages in memorizing the Qur'anic text and controlling and transmitting it faithfully.

This lesson protects us from superficial doubts and reinforces our confidence in the integrity and stability of the Qur'anic text throughout history.

Lesson Two: Distinguishing Between Foundational Interpretation and Enrichment Reflection

The contrast between the traditional interpretation of Surat Al-Zalzala and the "new" symbolic interpretation shows us the importance of **distinguishing between levels of understanding**:

- **The foundational meaning of "interpretation":** It is the direct original meaning of the verses, especially in doctrinal and legislative matters, which is understood through the appearance of the text, its context and the principles of interpretation considered "language, tradition, context". Belief in the resurrection as a future cosmic event is part of this level.
- **Additional meanings "contemplation":** These are the deeper connotations and meanings, personal, spiritual and psychological signs and applications that the reader can draw inspiration from the text after understanding its original meaning. Looking at the "awakening of conscience" as a kind of "minor resurrection" can fall under this level.

Confusing these two levels, or trying to replace the foundational meaning with the contemplative one, may lead to a perverted understanding or emptying of the text of its original content. The lesson here is **to start by understanding the original meaning and then proceed from it to reflect and meditate to draw personal and life lessons**, while adhering to the rules of correct understanding.

Lesson Three: Embracing the vitality of the Qur'anic text and its ability to address each era

Despite our emphasis on the stability of the text and the importance of understanding its original meaning, the debate on symbolic interpretation reminds us that the Qur'an is not just a static historical text, but a **living book, which addresses man at all times and places**, and interacts with his reality and concerns. The text's ability to inspire new meanings and applications "within controls" is a testament to its richness and universality. The lesson here is:

- **Not to freeze understanding:** openness to drawing inspiration from the Qur'an that suit the challenges and needs of the age, as long as they do not contradict the principles and constants of religion.
- **Activating reflection:** Moving beyond superficial reading to deep meditation that connects the verses of the Qur'an to our daily lives and our pursuit of spiritual and moral growth.
- **Seeking Integration:** Seeking how the original meaning of verses integrates contemporary applications, so that they illuminate each other.

Lesson Four: The Importance of a Balanced and Comprehensive Approach

The previous lessons are combined to emphasize the need to adopt a **balanced and comprehensive approach** in the management of the Qur'an that combines:

- **Scientific accuracy:** in dealing with the language of the text, its history and the origins of its interpretation.
- **Spiritual depth:** in meditation and inspiration for meanings and gifts.
- **Context awareness:** Understanding the context of the original descent and the context of the contemporary reader.
- **Commitment to constants:** Preserving the basic doctrinal and legislative meanings.
- **Openness to renewal:** allowing the text to speak to us in the language of our time and offer solutions to our challenges.

Our

journey with the "value" and "resurrection" and with the "earthquake" of the earth and the soul was not just an intellectual or linguistic exercise, but an invitation to reconsider our relationship with the Book of God. We learned that trusting in the stability of a text does not interfere with the pursuit of a deeper and more vital understanding of it. We learned that scientific accuracy in understanding the origin must be complemented by the spiritual depth in the inspiration of application. We have learned that the Qur'an, with its greatness and fortitude, can still be "guidance for people and evidence of guidance and the Furqan" in all An age, for those who manage it well and receive it with a conscious heart, an open mind and a right approach. Let us make these lessons a starting point for renewing our relationship with the Qur'an, reading, understanding, contemplation and action. Allegiance in Islam between authenticity and distortion: "They sell you" / "They pledge allegiance to you"

Introduction: Allegiance in the authentic Islamic concept

Allegiance in Islam is a covenant between the ruler and the ruled, based on **the principle of obedience in what is known**, provided that it does not conflict with God's commands. Allegiance during the era of the Prophet Muhammad (peace be upon him) and the Companions was an expression of the ruler's legitimate mandate, with the right of the convict to advice and review. However, some groups have turned this principle into **"blind obedience"** that harnesses individuals to serve political and terrorist agendas, using the verses of the Qur'an and the history of the Companions to justify their actions.

Linguistic distortion: "they sell you" or "they sell you"?

One of the most prominent tools of manipulation was the Qur'anic verse:

"May Allah be pleased with the believers as they pledge allegiance to you under the tree" "Al-Fath: 18".

According to the attached text, ancient Qur'anic manuscripts mention the word **"sell you"** from the verb "sell" instead of **"pledge allegiance"** to **"from the verb 'sell'"**, a linguistic distortion that completely changed the meaning:

- **"They sell you":** means to give you up or give up your support, indicating a dispute between the Companions and the Prophet in certain circumstances.
- **"Pledge allegiance to you"** means a contract of loyalty and obedience, an interpretation promoted by groups to justify absolute obedience.

This difference shows that the original Qur'anic text reflected a human reality (sometimes the Companions disagreed with the Prophet), but it was distorted to reinforce the idea of **"submission without discussion"**.

Allegiance in extremist groups: from principle to terrorist mechanism

Groups such as the Muslim Brotherhood have turned the pledge of allegiance into a **"blood oath"** that obliges members to:

1. **Hearing and obedience in the stimulant and the impeller:** even if the orders involve killing innocent people.
2. **Sacrificing money and blood:** such as recruiting children and using them as human shields.
3. **Prohibition of dispute:** The member becomes "dead in the hands of the laundry" "according to the description of Hassan al-Banna".

This model resembles the mafia's oath of allegiance, where intimidation is used as "death threats" to ensure loyalty, under false religious cover.

The Devastating Impact: From Extremism to State Destruction

The impact of this distortion was not limited to thought, but extended to reality:

- **Egypt:** The Brotherhood has turned from a preaching group to an armed organization "as in the events of Rabaa 2013."
- **Syria:** Groups such as ISIS have used the idea of "pledging allegiance to the caliph" to justify bloody control.
- **Yemen and Iraq:** Allegiance has become a pretext to tear apart the social fabric under the slogan of "jihad".

Historical Evidence: Ancient Manuscripts

25 Qur'anic manuscripts show differences in the writing of some verses, such as:

- The verse of Surat Al-Fath "Allegiance under the tree".
- Verses of jihad and fighting.

These differences indicate that the current Qur'anic text has been deliberately or deliberately distorted, with the aim of creating a "new Islam" that serves political power and justifies violence.

Proposed Solutions: Reforming Religious Discourse

To counter this misrepresentation, you must:

1. **Revision of religious texts:** Returning to ancient manuscripts, separating the original Islam from human jurisprudence.
2. **Redefining the pledge of allegiance:** as a covenant conditional on justice and Sharia, not blind submission.
3. **Fighting extremism ideologically:** by criticizing the discourse of groups and dismantling their false slogans "such as "jihad" and "Dar al-Harb)".
4. **Reform religious education:** by revising curricula that promote sectarianism and hatred.

Conclusion: Islam is a victim of the distortion of its followers

Allegiance – as an Islamic principle – is not a problem in itself, but the problem lies in transforming it into **the "jurisprudence of death"** instead of the "jurisprudence of life." True Islam is a religion that preaches wisdom and mercy, but some of its followers have turned it into an ideology of violence in the name of religion. Saving Islam from the clutches of extremists requires an intellectual revolution that rehabilitates the human mind and conscience, and exposes the falsity of those who sell religion in the political market.

46 TOWARDS A DEEPER UNDERSTANDING OF THE HOLY QUR'AN: BETWEEN SUPERSTITION, MIRACLE AND CONTEMPLATION

Introduction

The Holy Qur'an is the eternal book of God, the surviving miracle, and the comprehensive constitution of Muslim life. But understanding this great book is not easy, as it needs a conscious methodology that combines authenticity and modernity, between reason and heart, and between text and reality. In this research, we will review the most important foundations on which our understanding of the Holy Qur'an should be based, with a focus on distinguishing between myth and miracle, the importance of contemplating with a pure heart and a clear Arabic language, and the balance between the mind and the heart in understanding, with a warning of some methodological caveats. which may hinder correct understanding.

1. Distinguish between myth and divine wisdom

It is necessary to differentiate between myth and miracle when dealing with Quranic stories. A myth is a fictional story that has no basis in reality, while a miracle is an extraordinary event conducted by God by His prophets to support their message. Quranic miracles are not mere miraculous events interpreted literally without forethought, but rather "signs" that signify God's wisdom and power, and carry profound spiritual and moral messages. The miracle of the creation of the heavens and the earth, for example, is not just a miraculous event, but a proof of the greatness of the Creator and the precision of His work. It invites us to reflect on the universe and sense the greatness of the Creator.

2. Return to the original text and the importance of reflection

To understand the Holy Qur'an correctly, it is necessary to rely on the original Qur'anic text, as it is in the Ottoman Qur'an, which is the unanimous text. Bearing in mind that the process of compiling the Qur'an was well thought out and tight, and that the differences between the manuscripts are limited, but may affect the overall meaning without forethought.

The proposed solution is to rely on the unanimous text "Uthman's Qur'an" with a study of the rules of the Arabic tongue and the mechanism of contemplation of the Qur'an deduced from within it, as the Qur'an is detailed, shown and clarified, explaining itself by multiplying the verses with each other. The role of ijtihad in deriving rulings should not be denied, but it must be based on a correct understanding of the Qur'anic text.

3. Contemplation with a pure heart and Arabic language

Contemplation is the key to understanding the Holy Qur'an, and it is not limited to mere superficial reading, but requires a pure heart free from fanaticism and preconceptions, and an open mind ready to receive divine wisdom. It also requires mastery of Arabic, which is the language of the Qur'an, and understanding the Qur'anic text in its original linguistic framework is essential.

Spiritual purity must be combined with scientific tools, and the use of interpretations that rely on the contemplation of the Qur'an, reason and logic, old and new, helps to deepen an understanding of the

Qur'anic text. Understanding the historical and cultural context of the revelation of the verses illuminates hidden aspects of meaning.

4. Mind-heart balance

Islamic philosophy emphasizes the importance of balance between mind and heart, with Imam al-Ghazali saying: "The mind is the composite of the heart, and the heart is the composite of the mind." This means that emotional reflection is not enough without mental understanding, and dry understanding is not enough without spiritual influence.

When contemplating the verses of creation, for example, we must combine a rational understanding of the accuracy and creativity of creation, with a heartfelt affection for the greatness and majesty of the Creator. It is this balance that achieves a comprehensive and integrated understanding of the Holy Qur'an.

5. Systematic caveats

There are some systematic caveats that should be avoided when dealing with the Holy Quran, the most important of which are:

- **Absolute individualism:** Rejecting all jurisprudence may lead to premature understanding, especially in complex legislative issues. A distinction must be made between "heritage" and "heritage", as not all heritage is "negative inheritance", but rather the jurisprudence of scholars who have contributed to preserving the Islamic identity.
- **Dealing with heritage:** Heritage must be respected as a cultural heritage, while criticizing what may be in it of human jurisprudence that is subject to error.
- **Denying the fixed laws of God:** One of the most dangerous caveats is denying or trying to change God's laws and universal and social laws that he approved in his book. Allah says: "The Sunnah of Allah is in those who were empty before, and the Sunnah of Allah will not find a change" "Al-Ahzab: 62". Proper reflection is what reveals these Sunnahs and calls for understanding and dealing with them wisely, not denying them or trying to change them. **True contemplation categorically rejects any interpretation that contradicts God's established laws, and omits and destroys any understanding based on superstitions and illusions that have no basis in the logic of the Qur'an.**

6. Methodology "Self-interpretation of the Qur'an" "reflection from within the text"

Contemplation from within the Qur'anic text is a methodology based on:

- **Internal consistency:** linking verses together to clarify the meaning.
- **Moral repetition:** Repeating stories and concepts with different angles to elicit wisdom.
- **Consistent with God's laws:** The interpretation must be consistent with God's universal and social laws, as God does not command anything that contradicts His laws on which the universe and life were established.
- **Qur'anic terminology:** Understanding terms as defined by the Qur'an itself, not as defined by linguistic dictionaries.

7. How do we contemplate the Qur'an in a clear Arabic tongue?

- **Restoring the Prophetic Method:** Interpreting the Qur'an with the Qur'an, as the Prophet (peace and blessings of Allaah be upon him) used to do.
- **Study the historical and cultural context:** understanding words within the Arab environment in which they were revealed.
- **Focus on the "Qur'anic vocabulary":** trace the word in all its positions in the Qur'an to understand its overall connotation.

8. Caveats to avoid

- **Separation between the Qur'an and Sunnah:** Some concepts need to be explained by the Prophet (peace and blessings of Allaah be upon him), such as detailing prayer.
- **Transcendence over linguistic heritage:** Arabic language sciences are essential to understanding the semantics of ancient words.
- **Immersion in subjectivity:** Personal understanding must be controlled by the rules of Sharia, and the text should not be loaded with what is intolerable.

9. Practical examples of reflection from within the Qur'an

- **The meaning of "Islam":** The mere linguistic derivation of "submission" is understood not by the mere derivation, but by the verses that associate it with total surrender to God.
- **The meaning of "guidance"** is not just a sign of the way, but a light of my heart that removes doubts.

10 God's Sunnahs and Correct Contemplation

Belief in God's firm laws is an integral part of the proper contemplation of the Holy Qur'an. Contemplation is not just a mental or emotional process, but also a spiritual process that requires submission to God, the wise Creator, who built the universe on unchanging and unchanging laws. These laws include the laws of nature, the laws of sociology, and the laws of the human soul.

Correct reflection is that:

1. **These Sunnahs are revealed** through the verses of the Holy Quran.
2. **It calls** for understanding these Sunnahs and dealing with them wisely.
3. **He rejects** any interpretation that contradicts these fixed Sunnahs.
4. **He fights** superstitions and illusions that try to portray things as they are not true.

10. Conclusion

The best approach to understanding the Qur'an is "moderation" that combines:

1. Spiritual purity: self-discipline from fanaticism and prejudices.
2. Scientific tools: Mastering the Arabic tongue, understanding the historical context, **and familiarity with God's universal and social laws.**

3. Mind-heart balance: combining mental understanding and spiritual influence.
4. Respect for heritage: Benefiting from the Islamic heritage while criticizing what may be in it of jurisprudence that is subject to error.
5. **Firm belief in the laws of God:** The belief that the laws of God are irreplaceable, and that correct reflection is what reveals these laws and calls for understanding and dealing with them.

47 INTERPRETATION OF THE NOBLE QUR'AN AND HOW MIRACLES AND TEXTS ARE UNDERSTOOD

Reviving souls

Many scholars and commentators believe that the meaning of resurrecting the dead in the Qur'an can be symbolic, in the sense of resurrecting souls and transforming them from a state of spiritual death to spiritual life.

Hit the sea stick

Moses struck the sea with his staff can also symbolically understand. The stick may symbolize the power or tool that helps a person overcome difficulties, and the sea represents the great obstacles we face in our lives. Therefore, the meaning here can be the use of tools and faith to overcome obstacles.

Contemplation of the Qur'an

Contemplating the Qur'an and seeking its deep meanings is very important. The Qur'an is a book that can only be touched by the purified, and this means that a true understanding of its texts requires a pure mind and heart. Lack of contemplation and reliance on superstition leads to misunderstanding and deviation from the true meanings.

Miracles of the Prophet Muhammad

Many scholars believe that the great miracle of the Prophet Muhammad is the Qur'an itself, with its linguistic and graphic miracles and its spiritual and cognitive depth.

Understanding religious texts requires us to be open, reflect deeply, and use our minds to understand true meanings. It is always important to seek research, learning and critical thinking.

1. Symbolic revival of souls

- The origin of the interpretation: The stories of the resurrection of the dead are mentioned in the Qur'an "such as the story of Abraham with the birds, or Jesus, peace be upon him" as sensory miracles indicating the omnipotence of God. But some commentators "such as Sufism and some hadiths" also consider them symbols of the revival of the heart by faith, as in the saying of the Almighty: "Whoever was dead, we revived him" "Al-An'am: 122".

- Balance of understanding: The symbolic interpretation does not deny historical facts, but sees them as the embodiment of renewed spiritual truths. Material revival is a miracle of the age of prophecy, while moral revival is an eternal message for every age.

2. Caning the sea: between craftsmanship and symbolism

- Historical dimension: The story in its temporal and spatial context shows the victory of the underdogs "Children of Israel" over the tyranny "Pharaoh" with divine support, which confirms that material causes are "like a stick" inseparable from the divine will.

- Practical symbolism : we can see in the stick a symbol of dependence on God taking the causes, and in the sea a symbol of crises that crack before true faith. This is in line with the Qur'an's approach to linking trust and action.

3. Contemplation: its condition and its effect

- The purified: The verse (not touched except by the purified) "Incident: 79" bears two interpretations:

- Literal interpretation: refers to the purity of the body "ablution" touching the Qur'an, which is the opinion of the majority of jurists.

- Esoteric interpretation: It is believed that what is meant is the purity of the heart from doubt and hypocrisy, as mentioned by Al-Ghazali and Ibn Ata Allah Al-Iskandari.

- Mechanism of reflection: Spiritual purity is not enough to understand the Qur'an, but it requires scientific tools such as knowledge of the language, the context of the revelation, and the reasons for legislation. Here comes the role of "objective interpretation" that brings together scattered verses around a single issue.

4. The Miracle of the Qur'an: Between the Graphic Miracle and the Immortal Challenge

- Linguistic miracles: The Qur'an's challenge to mankind and the jinn "Surat Al-Isra: 88" is evidence that it is the great miracle of the Prophet Muhammad (peace and blessings of Allaah be upon him), especially since the Arabs - despite their eloquence - were unable to emulate it.

- Scientific and urban miracles: Scholars disagreed about it; some of them see it as a method for the compatibility of the Qur'an with the facts "such as Ibn Ashour", and some of them warn against projecting changing theories on the absolute text "Kalqattan".

5. Critical thinking and its controls

- Ijtihad vs. Deviation: Ijtihad in interpretation is required, but with controls:

1. Not to violate the peremptory text.

2. Based on linguistic or legal evidence.

3. Avoid individual interpretations that empty the text of its intentions.

- Practical example: The Almighty says: ﴿And we lowered iron in it very strongly﴾ "Iron: 25". Is the "iron lowering" ostensibly understood as "coming down from heaven as a meteorite", or as a symbol of its strength and purpose in preserving justice?

48 DEALING WITH ISRAELI WOMEN IN INTERPRETATION

It is an important issue that requires awareness of the methodology of interpreters and modern criticism controls. Israelites are narrations transmitted from Jewish or Christian sources "People of the Book" that have entered Islamic interpretations through the Companions or Taabi'een, especially in the interpretation of Qur'anic stories and the news of previous nations. Here's a detailed breakdown of how to deal with it:

1. Definition of Israeli women and their types

- Definition: All the stories and news reported from the Children of Israel or the People of the Book that are not mentioned in the Qur'an or the authentic Sunnah.

- Types:

- What the Qur'an and Sunnah agreed: such as some details that do not contradict Sharia, such as the names of some prophets mentioned in the Torah.

- What is contrary to the Qur'an and Sunnah: such as narrations that are attributed to the prophets, which are not worthy of the status of prophecy, "such as the fabricated stories of Dawood (peace be upon him)".

- What the Sharia is silent about: as geographical or temporal details about previous nations that are not denied or proven in Islamic texts.

2. The position of scientists on it

- Early Critical Approach:

- Ibn Taymiyyah: warned against accepting Israeli women unless they agree with Sharia, and said: «No one can invoke any of these Israelites neither their validity nor their weakness except to know that the Qur'an or the Sunnah believed them» "Total fatwas".

Ibn Kathir: In his commentary, he used to mention the Israelites and then comment: "This is from the Israelites, and he does not know its authenticity."

- Al-Tabari: Transferring them in his interpretation as historical novels, while alerting the reader to the weakness of some of them.

Sufi and symbolic method: Some Sufis have used Israelites as symbols of spiritual lesson, but this is criticized for mixing it with unreliable myths.

3. Controls for dealing with Israeli women

A) Verification of Sharia approval:

- Rejecting everything that contradicts the Qur'an or Sunnah "such as describing the prophets with characteristics that diminish their infallibility."

- Example: The narration of "Harut and Marut" is mentioned in some commentaries as the story of disobedient angels, while the Qur'an mentions it in the context of magic "Al-Baqarah: 102" without details.

B) Distinguishing between the educational purpose and the historical truth:

Israeli women may be used for sermons if they do not violate Sharia, but they are not considered binding religious truths.

C. Relying on Islamic sources first:

- Interpreting the Qur'an with the Qur'an, then with the authentic Sunnah, then with the sayings of the Companions, and not to provide Israeli women with these sources.

D" Sindhi criticism and text:

- Criticism of the support of the novel "Did he convey it with confidence?" , and then critique the text "Does it contradict reason or transmission?".

4. Methodological problems

Confusion between history and religion: Some commentators presented Israelites as religious facts, which led to the distortion of the image of the prophets or the introduction of superstitions.

- Influencing the faith: such as the false "Gharaniq" narrations that claimed that the Prophet (peace and blessings of Allaah be upon him) praised the gods of Quraysh, which are false.

Political exploitation: Some Israeli women have been used to justify sectarian or political conflicts "such as some narratives of sedition."

5. The approach of the Prophet (peace and blessings of Allaah be upon him) and the Companions

- The position of the Prophet (peace and blessings of Allaah be upon him): He urged caution against the Israelites, as in the hadith: "Do not believe the People of the Book and do not lie to them, and say: Believe in the One who has been revealed to us" (Bukhari).

- The position of 'Umar ibn al-Khattab: He prevented the Sahaabah from quoting a lot from the People of the Book, and said: "The Book of Allah is enough."

6. A Contemporary Vision: Between Conservation and Renewal

- Modern criticism: Orientalist and rational studies have exploited Israeli women to undermine confidence in Islamic interpretation, which calls for purifying the interpretive heritage from them.

- Objective interpretation: focusing on the purposes of Quranic stories "such as lesson and exhortation" without going into uncertain details.

- Employing auxiliary sciences: such as archeology and comparative history to verify the authenticity of some narrations, while being careful of physical projections on the Qur'anic text.

7. Practical examples

- The story of Abel and Cain: The Qur'an is briefly mentioned by al-Ma'idah 27-32, while the commentaries add details of the "name of Cain's sister" from the Israelites without legal basis.

- The story of Dhul-Qarnayn: The Qur'an does not identify it, but some commentators have linked it to Alexander the Great based on the accounts of the People of the Book.

The bottom line

Dealing with Israeli women should be:

1. Caution: Not to be considered a legislative or ideological source.
2. Criticism: Distinguishing the correct from the weak according to the rules of Sharia.
3. Focus on the Qur'anic purpose: such as the lesson and exhortation, without getting involved in useless details.

The most important question: How do we reconcile the use of Israeli women as part of the human heritage with preserving the purity of Qur'anic interpretation? What do you think?

49 THE DIFFERENCE BETWEEN THE "ESOTERIC" SYMBOLIC INTERPRETATION AND THE SECULAR INTERPRETATION OF RELIGIOUS TEXTS

It can be illustrated by the following table:

Secular interpretation	"esoteric" symbolic interpretation	Standard
Employing text to serve modern ideologies	Reveal hidden spiritual truths.	Goal
It may exceed the legal text in favor of reason or reality	He tries to adhere to Sharia while searching for the inner one.	Sharia reference
Text is historical and editable or revocable	The text is sacred and has multi-layered meanings	Text position
Aims to change society according to a secular vision	Promotes individual mysticism and spiritual advancement.	Social role
May redefine legitimate terms	It relies on language as a receptacle for the symbol.	Relationship with language

"Esoteric" symbolic interpretation:

- Definition: Interpreting religious texts with hidden or spiritual meanings that go beyond verbal appearance.
- Intellectual origins: based on the philosophy of the existence of "layers of meaning" in the text and is influenced by mysticism and enlightenment philosophy.
- Its characteristics: symbolism of material elements, individuality of interpretation, focus on spiritual purposes.
- Controls: not to contradict the Qur'anic phenomenon, the existence of an origin in language or Sharia, not to deny historical facts.

Secular interpretation:

- Definition: Interpreting religious texts with a methodology aimed at separating religion from public life or making it subject to materialistic logic.
- Intellectual origins: proceeds from secular philosophies, historical criticism and cultural relativism.
- Characteristics: relativity of meaning, re-reading according to external references, rejection of legal constants.
- Methodology: focusing on human purposes, using the tools of Western literary criticism, projecting modern concepts on the text.

Problems and criticism:

- Esoteric interpretation: may lead to ambiguity and uncontrolled differences of interpretations, and neglect of practical rulings.
- Secular interpretation: severs the link with heritage, and makes the human mind a measure of absolute truth.

Illustrative examples:

1. The verse of hijab:

- Al-Batini: The veil is a symbol of covering the heart from attachment to the world.

- Secular: The hijab is a historical custom that does not bind modern women.

2. Punishment for apostasy:

- Esoteric: Apostasy means turning away from spiritual truth.
- Secular: The limit of apostasy violates freedom of belief and must be abolished.

The bottom line:

The sound approach combines respect for the appearance of the text and the constants of Sharia, benefiting from symbolism in understanding the lessons without canceling the legitimate truth, and rejecting interpretations that deny the original purposes of the text.

50 THE ROLE OF HISTORICAL CONTEXT IN UNDERSTANDING MIRACLES

It is considered one of the essential points in Qur'anic and theological studies, where the problem of the relationship between the temporal specificity of the miracle and the generality of the lesson from it emerges. Here's a balanced analysis of this question:

1. The miracle: its definition and purpose

- Definition: An extraordinary event conducted by God by the Prophet to support his prophecy and challenge contemporaries.
- The immediate goal: to prove the sincerity of the Prophet to his people in his time, as a challenge to them in what they are good at "as the miracle of the language of the Arabs in the Qur'an".
- Indirect goal: to establish faith in the hearts of believers through the ages.

2. Historical specificity: miracles linked to its context

- Quranic examples:

- Moses' Staff: Turning the staff into a snake was a response to Pharaoh's magicians who excelled in optical tricks "Taha: 20-21".

Jesus' resurrection of the dead: a challenge to the medical scientists of his time, and proof of God's ability to create.

- The wisdom of privacy:

- The miracle addresses the culture of the age and answers its questions.

For example, the miracle of the Isra "moving from Mecca to Jerusalem at night" came in the context of confirming the religious centrality of Jerusalem despite its geographical distance from the Arabs.

3. The general lesson: lessons beyond time

- The Qur'an repeats the stories:

- The Qur'an does not mention miracles just to narrate history, but to extract lessons, as in the words of the Almighty:

﴿ In their stories there was a lesson for those who have the minds ﴾ "Joseph: 111".

- Eternal meanings:

- The miracle of Saleh's camel: a symbol of testing tyrants by obeying God's command, and a lesson in the consequences of ingratitude.

The miracle of the splitting of the moon: a reminder of God's ability to change the universe, not just an astronomical event.

4. Scholars' opinions on combining privacy and publicity

- Literal trend: He sees miracles as historical events specific to their owners, but the lesson of them is general "as Ibn Taymiyyah".

- Symbolic trend: looking for spiritual connotations that are renewed with each age "as some Sufism as Ibn Arabi".

- The centrist trend: combines belief in the historical event and the derivation of the lesson, as in the interpretation of Al-Razi and Al-Qurtubi.

5. Problems of the modern era

- Physical interpretation: Trying to explain miracles by the laws of science "such as considering the sea to be a tidal phenomenon", which loses its miraculous dimension.

Historical criticism: Some schools of thought question miracles on the grounds that they are myths linked to their context.

Exaggeration of symbolism: transforming a miracle into a mere moral story, weakening the belief that it is a prophecy proof.

6. Integration between the two dimensions: an applied model

- The story of Abraham (peace be upon him) and Hell:

- Historical specificity: challenging his people who worshipped fire, and God made it cold and peaceful.

- The eternal lesson:

- Fire is a symbol of afflictions, and Abraham's survival symbolizes that faith extinguishes the fire of tribulations.

- The call for monotheism in the face of paganism is a timeless idea.

7. Conclusion: The miracle between history and lesson

- It is not only specific to its owners: because the Qur'an has turned it into part of a universal discourse.

- And it is not just an abstract lesson: because denying its historical reality weakens the status of prophecy.

- The middle answer:

- Miracles are real events that occurred in their contexts, and they are signs of prophecy to their owners.

- But the Qur'an formulated it in such a way as to highlight the cosmic lessons that do not stop at a certain time.

Methodological recommendation:

Understanding miracles requires:

1. Study the historical context to understand its cause and its relationship to the culture of the times.
2. Extracting total values such as justice, trust, and fighting tyranny.
3. Rejection of slipping into interpretations that cancel or freeze historical truth.

The question remains open: how do we define a "miracle" in the age of science that explains all phenomena by the laws of nature? Could a miracle be as challenging the rationality of the times as it was a challenge to the magic or medicine of the past?

51 INTERPRETING THE HOLY QUR'AN AND UNDERSTANDING ITS MEANINGS - ESPECIALLY WITH REGARD TO MIRACLES AND SYMBOLIC TEXTS -

A complex process that combines scientific methodology with spiritual depth. The following is a breakdown of the ideas I mentioned, with the addition of methodological and scientific dimensions:

1. The Symbolic Revival of Souls: Between Truth and Interpretation

- Quranic texts:

"Al-An'am: 122" – may be understood in two senses:

- Sensory meaning: as the miracle of resurrecting the dead "as in the story of Jesus, peace be upon him".
- Symbolic meaning: the revival of the heart by faith after the death of ignorance" as interpreted by Ibn al-Qayyim in "The Runways of the Walkers".

- Balanced Approach:

- There is no contradiction between believing in the literal sense of miracles and deriving the symbolic lesson, for God created the universe on the system of causes and causes, but He is able to transcend them to prove the truth.

- Example: Abraham's story with the birds "The Cow: 260" – the sensory miracle "resurrecting the birds" signifies the power of God, and the symbolism "reviving certainty" signifies that faith revives the heart.

2. Striking the sea with a cane: the symbolism of the tool and faith

- Quranic context:

﴿Strike with your stick the sea﴾ "Taha: 77" – The historical event includes:

- Physical miracle: cracking the sea to save the faithful.

- Practical symbolism:

- The stick: symbolizes the taking of the reasons "Moses used what was in his hand".
- Sea: symbolizes seemingly impossible challenges.

- Contemporary application:

The stick may be science or planning, and the sea may be political or social crises, but success can only be achieved with a real trust.

3. Contemplation in the Qur'an: Its Conditions and Dangers

- Legal origin:

﴿A book that we sent down to you, blessed to study its verses﴾ "p. 29" – The command to reflect is explicit.

- Conditions for correct management:

1. Knowledge in Arabic: to understand the semantics of words.
2. Know the historical context "reasons for the descent".
3. Purification of the heart from passions: such as fanaticism or atheism.

- Dangers of deviation:

- Superstitions: such as interpreting verses with "cut letters" through numbers or astrology.
- Individual interpretations: such as those who interpret "jinn" as germs without legitimate evidence.

4. The Miracle of the Qur'an: The Miracle That Challenges Every Age

- The face of miracles:

- Al-Bayani: He challenged the Arabs - the people of eloquence - to come up with a surah like him.
- Legislative: a moral and social system that does not contradict instinct.
- Scientific: Cosmic references "such as the expansion of the universe in Dhariyat: 47" commensurate with modern science without being reduced to it.
- Why is the Qur'an an immortal miracle? :

Because the miracles of the previous prophets were sensual linked to their time "like Moses' staff to magicians", the Qur'an is a mental miracle that suits all ages.

5. Critical Thinking in Understanding Texts: Sharia Controls

- Mind and transport officer:

- The mind is a tool for understanding transport, but it does not judge it.
- Example: The story of Adam (peace be upon him) – the mind cannot grasp the wisdom of creating human beings from clay, but accepts it as a metaphysical truth.

- Purposes Officer:

- Texts that differ in their understanding "such as hudud" are interpreted in the light of the purposes of the Sharia "self-preservation, justice".

- Scientific Humility Officer:

- Imam Malik's saying: "Leveling is known, quality is unknown, and belief in it is obligatory" – refusing to dwell on what the mind cannot afford.

6. Practical examples of understanding texts

- First example:

- Verse: "And we lowered iron into it with great strength" "Iron: 25".

- Literal understanding: the descent of iron from the sky "meteorite cables".
- Symbolic: The power that God has given to man through this mineral.
- Second example:
 - Verse: "The living shall come out of the dead" "Al-An'am: 95".
 - Craftsman: Resurrection of the dead on the Day of Resurrection.
 - Symbolic: The believer's exit from the womb of the infidel "as in the story of Abraham and Nimrod".

Conclusion: Principles of balanced interpretation

1. Combining the apparent and the inner: We do not reject the historical truth of miracles, nor do we lose sight of the lesson of them.
2. Moderation in symbolism: Interpretation is valid only in the presence of verbal or mental presumption.
3. Openness with controls: The Qur'anic text is sacred, but its understanding evolves with the development of scientific tools "such as linguistics and history".

The fundamental question is: how do we prevent "contemplation" from turning into hermeneutical chaos, or "imitation" from turning into intellectual rigidity? Answer: By adopting a holistic interpretation methodology that respects the text and benefits from the heritage of the predecessors, without closing the door to contemporary ijtiḥād.

"And with their hearts they contemplate": a journey between the ease of recitation and the depth of reflection in the Holy Qur'an - while overcoming the challenges of the road

Introduction:

The Muslim's journey with the Qur'an is a wondrous journey, starting with the ease of recitation, and ending with the greatness of understanding. The Qur'an is easy for those who want to recite its verses with their tongue, but at the same time it needs great effort and deep reflection, for those who want to shine with its light, quote from its knowledge, and be guided by its guidance."

deep down, meditating on his words, and exploring them. Reading the Qur'an without contemplation is like a body without a soul, while contemplation is the soul that revives the body and makes it capable of movement, production and reform. This is confirmed by the words of Allah, may He be exalted: "Do they not contemplate the Qur'an or on hearts whose locks are locked?" "Muhammad: 24", for a closed heart does not benefit from the Qur'an, while a contemplative heart is the one that benefits from it and bears fruit."

Foundations in the contemplation of the Qur'an:

1. **Certainty in the sufficiency of the Qur'an:** I firmly believe that the Qur'an is everything we need for guidance and knowledge, and that it has not been excessive.
2. **Effort and diligence:** I believe that the Qur'an is facilitated by God for understanding, but this facilitation does not mean dispensing with effort, but rather requires exerting effort in research and reflection.
3. **Writing without dots:** I find in the drawing of the Ottoman Qur'an, written by the Prophet (peace and blessings of Allaah be upon him) with his own hand without dots, ample room for reflection and reflection on the different possibilities of a single word.
4. **The effect of writing on meaning:** I reflect on the way a word is written in the Qur'an, and I am inspired by additional meanings. Every letter has a connotation, and every shape has a meaning.

5. **The Prophet's lack of interpretation of the Qur'an:** I consider that the Prophet's failure to interpret the Qur'an opens the door for every generation to reflect and understand the verses in the light of their knowledge and experiences, and that this increases the ungrateful and the righteous are guided.
6. **Dealing with a liberal mind:** I approach the Qur'an with a mind free from any preconceptions, as if I were reading it for the first time. I free my mind from all constraints, and interact with the text directly.
7. **Harmony of interpretation with the Most Beautiful Names of Allah:** I try to make my understanding of the verses consistent with the names and attributes of Allah, so that I do not interpret them in a way that contradicts His perfection and majesty.
8. **Mind, science and logic:** I meditate on the Qur'an with the eye of reason, and reflect on its meanings in the light of science and logic. I reject explanations that contradict scientific or mental facts.
9. **Self-reliance:** I use the interpretations of previous scholars, but I do not rely on them absolutely. Rather, I search for meaning myself, contemplate and analyze verses.
10. **Recitation of verses:** I recite the verses and repeat them with reverence, and I try to link them with other verses, so that the meaning becomes clear and the treasures of the Qur'an are revealed to me.
11. **Benefiting from stories:** I draw lessons from the stories and examples that the Qur'an gives, and project them on my life and reality.
12. **Resolving contradictions:** When I find what seems to be a contradiction in the Qur'an, I do not succumb to this illusion, but rather strive for a way to combine verses and clarify their meaning.
13. **Lack of synonymy:** I believe that every word in the Qur'an has a unique and distinctive meaning, and I avoid accepting that there is a synonym between words.
14. **Use the Arabic lexicon:** I use the original Arabic dictionaries when needed, to extract the meanings of the different words and their connotations.
15. **Divide the verse into phrases:** Sometimes I divide the verse into smaller phrases, analyze each phrase separately, and then combine the meanings to reach a comprehensive understanding.
16. **Compare similar phrases:** I compare similar phrases in different verses, as this helps determine the exact meaning of the words and clarify the relationship between the verses.
17. **Understanding reality with the Qur'an:** I try to understand the Qur'an in light of the reality I live in, and to relate them, while avoiding erroneous omissions or interpretations that serve personal interests.

Conclusion:

I invite you to explore your own ways of reflection, and to seek understanding that touches your hearts and minds. The Qur'an is light and guidance, waiting for those who shake off the dust of abandonment, and accept its pages with contemplation and diligence. Allah Almighty said: "Say everyone who works in his likeness, so may you know who is the best way" (Al-Isra'a: 84).

The Holy Qur'an is not just a text to be read but a sea of wisdom and knowledge. It is a miraculous book in its linguistic and rhetorical structure, full of symbols and connotations that invite reflection and reflection. Meditating on His verses gives us a deeper understanding of the foundations of life and provides us with divine guidance for all aspects of human existence.

By contemplating the Qur'an, we discover its profound meanings and great lessons that benefit us in our daily lives. The Qur'an can inspire us, guide us to good behavior and guide us to the right path. It is a river of wisdom that flows non-stop, quenching us with its sublime meanings and illuminating the paths of life.

As Allah Almighty said: "A book that we have sent down to you, blessed be it so that you may study its verses and remember the first of the minds" "p. 29".

Let us be careful to combine good recitation with depth of reflection, and let us make the Qur'an our companion at all times. In his recitation there is healing, in his contemplation is guidance, and in working in him the happiness of the two worlds." A personal invitation to readers, to share with them his own experience of reflection, and to express his hope that they will benefit from this methodology in their spiritual journey.

Our journey in contemplating the Qur'an is not furnished with flowers, but faces some challenges, including:

- **Difficulty understanding the Arabic tongue:** The language in which the Qur'an was revealed is different from contemporary Arabic, and may need specialized study.
- **Conflicting interpretations among scholars:** The large number of interpretations may confuse the contemplative and make him confused in choosing the correct interpretation.
- **Falling into the trap of wrong interpretation:** The contemplative person may be inclined to interpret verses in accordance with his whims or preconceived beliefs, without reference to legal evidence.

But, don't despair! With continuous reflection, the contemplative person develops his skills, raises his awareness, dives into the depths of the hidden light of the Qur'an, and lives in a worldly paradise under which rivers of knowledge, knowledge and tranquility are located. With diligence and perseverance, we can overcome these challenges and reach an authentic understanding of God's words, and live in the Holy Qur'an."

52 SYNONYMY AND CONGRUENCE IN LANGUAGE: ARE THERE TWO WORDS IN EXACTLY ONE SENSE?

Introduction:

When we talk about the meanings of words, we often come across the terms "synonymy" and "congruence". Are they two sides of the same coin, or are they nuances to watch out for? Is it really possible to find two words in the language with exactly the same meaning, without any slight difference?

Synonymy: convergence, not congruence:

Synonymy, in its simplest definition, is the existence of different words that share a similar general meaning. We say that the words "happy", "hilarated" and "happy" are synonymous, because they all express a state of pleasure and joy. But does this mean that they are exactly identical in meaning?

The answer is: no. Synonymous words may exhibit slight differences in semantics, usage, context, or language level. The word "happy" may denote a general and persistent state of pleasure, while "happy" may refer to temporary pleasure or associated with a particular event. The "delighted" may be more formal or less common in use.

It is these subtle differences that make language rich and flexible, and allow us to express the smallest differences in feelings and sensations. Without these differences, language would be poor and limited, and words would be mere duplicates of each other.

Congruence: Perfect equality. Does it exist?

Congruence, on the other hand, means the perfect equality of meaning between two words or expressions, so that one can be replaced by the other in any context without any change in meaning. But is this really possible?

Many linguists argue that perfect correspondence between words is rare, if not impossible. Words are not just static symbols, but living beings whose meanings evolve and change over time, acquiring new connotations and moral shades through their use in different contexts.

We may find congruence in some agreed scientific terminology, or in some precise mathematical definitions. But in everyday language, and in literary language in particular, it is very difficult to find two words that are completely identical in meaning.

Synonymy and congruence in the Qur'anic text:

The Qur'an, as a miraculous divine text, is characterized by infinite linguistic precision. Each word has its own connotation, which no other word can completely replace. What may seem like a synonym between words in the Qur'an is really a difference in meaning, and understanding these subtle differences is an essential part of understanding and contemplating the Qur'anic text.

Conclusion:

Synonymy and congruence are important terms in the study of language and understanding of the meanings of words. But we must recognize that synonymy is a convergence of meaning rather than an exact match, and that perfect correspondence between words is rare, if not impossible. Language, by its very nature, is rich, flexible and changing, and this is the secret of its beauty and its ability to express the smallest differences in meaning and ideas.

An invitation to meditate:

Understanding the nuances between synonymy and congruence invites us to reflect on our language, and to appreciate its richness and beauty. It also invites us to be more precise in the use of words, and to search for the deep meanings they carry, rather than settling for superficial or outward meanings. Words are not just tools of communication, they are keys to understanding the world around us, and to understanding ourselves.

53 THE SEMANTICS OF QURANIC SYNONYMS: INTERPRETATION -

INTERPRETATION - AND REFLECTION - A JOURNEY INTO THE DEPTHS OF THE DIVINE TEXT

Introduction:

Understanding the Qur'anic text is a goal that every Muslim seeks, and a key to understanding the eternal message of Islam. On this blessed journey, we encounter three terms that are intertwined in meaning and differentiated in connotation: interpretation, interpretation, and reflection. These terms are not just passing words, but are essential keys to understanding the Qur'anic text and applying it in real life.

Interpretation: The Divine Revelation of Authentic Meaning:

Interpretation, in essence, is a pure divine act. Only Allah Almighty is the true interpreter of the Holy Qur'an. As the saying goes: "The Qur'an interprets each other", the Qur'anic text holds with it the keys to understanding its meanings, through the interdependence of different verses and contexts. Tafsir is revealing the authentic meaning of a word or verse of the Qur'an, by tracing its occurrence in the various contexts of the Qur'an, and understanding its derivations and linguistic ramifications.

Contemplation: Human effort in exploring meanings:

Contemplation, on the other hand, is a human action carried out by man in his attempt to understand the Holy Qur'an. It is a conscious mental process that requires deep reflection and reflection, and transcending a superficial reading of the text. Contemplation is "contemplating the Qur'anic text", that is, following behind it, tracing its hidden meanings and deep connotations, and searching for connections between the different verses and surahs. It is the effort of the human mind to understand the divine message hidden in the Qur'anic text.

Interpretation: A bridge between theory and practice:

Hermeneutics is the stage in which the theoretical meaning deduced from interpretation and reflection is linked to the practical reality that man lives. It is the projection of Qur'anic meaning onto reality, and the understanding of how that meaning can guide our lives and decisions. Hermeneutics is about what actually results from the application of Qur'anic meaning. It is the bridge between Qur'anic theory and practical application in life.

Those who are firmly established in science: Protectors of correct interpretation:

A proper understanding of the Qur'an requires a solid knowledge and familiarity with Sharia and tools of interpretation. Established in science are characterized by a depth of knowledge, the ability to relate texts and contexts, while avoiding haste in judgments or interpretations.

This does not mean that contemplation and reflection on the Qur'an is closed to everyone, but rather that it is an open invitation to every Muslim, but within the limits of what science and understanding allow, without exceeding the interpretation that requires accurate and comprehensive knowledge.

These are not necessarily only Sharia scholars, but anyone who has delved into a science, whether religious or secular. They possess the tools and methodologies to verify that the interpretative interpretation is consistent with the Qur'anic text and reality, and that it does not serve personal whims and interests.

Warning against blameworthy interpretation:

We must beware of interpretations that seek strife and discord, or that seek to justify passions and self-interests. The correct interpretation is the one that serves the truth and goodness, and aims to understand the Qur'anic text and apply it in life in order to achieve the purposes of Islamic law.

Conclusion:

Understanding the relationship between exegesis, hermeneutics and contemplation is an essential key to understanding the Qur'anic text and applying it in life. Interpretation is the divine revelation of authentic meaning, contemplation is the human effort to explore meanings, and hermeneutics is a bridge between theory and practice. Those who are firmly established in science are the guardians of correct interpretation, who ensure that our understanding of the Holy Qur'an is sound and correct.

Call for reflection:

The Holy Qur'an is a living book, addressing every generation and age in its own language. Understanding this divine discourse requires us to have the necessary tools and to be fully aware of the terms and concepts that are the keys to this understanding. Let us strive to reflect on the Holy Qur'an, seek to understand its meanings and apply them in our lives, and beware of blameworthy interpretation that distances us from the purposes and purposes of the Sharia.

54 INFLUENCES ON THE COMPOSITION OF NOVELS ON THE CONTEMPLATION OF THE QUR'AN

Influences around the authorship of narrations and their attribution to the Prophet Muhammad (peace be upon him) can have significant implications for understanding and contemplating the Qur'an, and even on people's relationship with the Qur'an itself. These effects can be summarized in several points:

1. Distract people from the Qur'an by focusing on narrations

When certain narrations or hadiths are classified as sacred or of paramount importance, the focus may shift from the Qur'an to these narrations. This may lead to the indirect "abandonment of the Qur'an", where the interest in narrations and hadiths becomes greater than the interest in understanding and contemplating the Qur'an.

- The Qur'an itself warns against this behavior in its saying:

{And the Prophet said, O Lord, that my people have taken this Qur'an abandoned} "Al-Furqan: 30".

Abandonment here means not only not reading, but also not thinking and doing what is in it.

2. Confusion of understanding of the Qur'an with weak or fabricated narrations

- Some fabricated or weak narrations may misinterpret the Qur'an or add to it what is not of it. This can distort the understanding of the Qur'an, as verses are interpreted based on baseless narratives.

- For example, narrations that prohibit things that are not forbidden by the Qur'an, or add conditions or details that are not found in the Qur'anic text. This distances people from a correct understanding of the Qur'an and makes them rely on sources that may be unreliable.

3. Turn narratives into an independent legislative source

In some cases, some narrations are treated as an independent legislative source, and may sometimes even be presented to the Qur'an. This contradicts the fact that the Qur'an is the first and primary source of legislation, as the Almighty said:

{And we sent you the book to explain everything} "Bees: 89".

When narrations are preceded by the Qur'an, Qur'anic verses may be neglected or misinterpreted to conform to the narrations.

4. The influence of novels on the critical mentality

When narratives are sanctified and become above criticism, people may develop a mentality that accepts everything attributed to religion uncritically. This weakens the ability to think critically and reflect, which the Qur'an urges in many verses, such as:

{Do they not contemplate the Qur'an or on the hearts of its locks} "Muhammad: 24".

Contemplation requires a mind that is free and capable of thinking, not a mind that is restricted to everything that is told without distinction.

5. The influence of narrations on the image of Islam

Some fabricated or weak narratives may present a distorted image of Islam, making people alienated from the religion itself. For example, narratives show Islam in a militant or unjust way, while the Qur'an shows justice, mercy and balance.

This may lead people to turn away from the Qur'an, because they believe that these narratives represent true Islam.

6. Weaken trust in religious sources

When people discover that some of the narratives they believe to be true are in fact fabricated or weak, they may lose faith in religious sources as a whole, including the Qur'an. This weakens the spiritual relationship between man and his Lord, and distances people from the true contemplation of the Qur'an.

7. Focus on sub-details rather than overall intentions

Some narratives focus on sub-details or marginal issues, distracting from the overall purposes of the Qur'an, such as justice, mercy, and charity. This may cause people to be preoccupied with secondary matters and neglect the basic values advocated by the Qur'an.

The bottom line:

Fabricated or weak narratives, especially when they are uncritically sanctified and become part of the religious tradition, can have a negative impact on the understanding and management of the Qur'an. They may distract people from the Qur'an, distort its understanding, or weaken trust in religious sources. Therefore, it is important to return to the Qur'an as the primary source, to adhere to only true narratives, and to differentiate between what is true religious and what is the product of historical or social circumstances.

As Imam Malik bin Anas said:

"Everyone is taken from his words and left except the owner of this grave" "i.e. the Prophet (peace and blessings of Allaah be upon him)".

This reminds us of the importance of distinguishing between what is religious and what is historical or social, and always returning to the Qur'an as a focus for understanding religion.

55 TOWARDS A DEEPER REFLECTION OF THE HOLY QUR'AN: THE METHODOLOGY OF UNDERSTANDING AND APPLICATION

Introduction:

The Holy Qur'an is God's eternal book, its comprehensive constitution, and its complete way of life. It is light and guidance, mercy and healing, it guides the one who is risen, and brings people out of darkness into the light. But how can we contemplate this great book, understand its verses correctly, and apply its teachings in our lives in practice?

In this content, we present an integrated methodology for the contemplation of the Holy Qur'an, based on the Qur'an itself as the primary source of understanding, on the Arabic tongue clarified, on the general purposes of Sharia, on the scientific method of analysis and interpretation, and on practical application in life.

1. The Qur'an interprets each other as "internal rules":

- **Thematic unity:** The Holy Qur'an is a coherent book, which explains each other and clarifies each other. {God revealed the best hadith, a similar book} [Cliques: 23].
- **Verse collection:** To understand a particular verse, other verses that talk about the same subject must be collected in different places in the Qur'an.
- **Comparison and linkage:** It is necessary to compare these verses, understand the relationship between them, and how they interpret each other.
- **Qur'anic context:** The verse must be understood in its general Qur'anic context "the purposes of the surah, and the purposes of the Qur'an as a whole", and in its own context "the reason for the revelation, and the specific topic of which the verse speaks".

2. The Arabic tongue shown "not only the Arabic language":

- **The tongue is deeper than the language:** The Arabic tongue is the comprehensive understanding of the Arabic language, with its cultural, social and historical dimension, as understood by the Arabs in whose language the Qur'an was revealed.
- **Original meanings:** The original meanings of Qur'anic words, as they were used in the era of revelation, should be consulted with the help of ancient linguistic dictionaries, such as Ibn Manzur's Lisan al-Arab.
- **Qur'anic concepts:** Qur'anic concepts (e.g. piety, faith, injustice, justice, etc.) should be understood in the light of their Qur'anic usage, not in the light of modern or imported concepts.

3. Contemplation with mind and heart:

- **Rationality:** The Holy Qur'an calls for the use of reason in reflection and reflection. {Do they not contemplate the Qur'an or on the hearts of its locks} [Muhammad: 24].
- **Spirituality:** The Holy Qur'an addresses the heart and conscience, and calls for being influenced by its spiritual and moral meanings. {There is a remembrance of the one who had a heart or heard while he was a martyr} [S: 37].
- **Balance:** The right reflection combines the mind and the heart.

4. The general purposes of the Qur'an:

- **Guidance and Guidance:** The Holy Qur'an is a book of guidance and guidance for man in all aspects of his life. {That book is undoubtedly a guide for the righteous} [Cow: 2].
- **Justice and Charity:** The Holy Qur'an calls for the establishment of justice and charity on earth. {God commands justice, charity and the giving of kin} [Bees: 90].
- **Mercy and Tolerance:** The Holy Quran calls for mercy and tolerance with all people. {And we have sent you only as a mercy to the worlds} [The Prophets: 107].
- **Monotheism and Slavery:** The Holy Qur'an calls for the monotheism of God Almighty, and the devotion of worship to Him. {Say, Allah is the One of Allah the Steadfast} [Sincerity: 1-2].

5. Freedom from historical influences:

- **Re-reading:** The Qur'an must be re-read away from the historical, political and social influences that influenced traditional interpretations.

- **Interpretations are not sacred:** Interpretations are human jurisprudence, not sacred texts.
- **Criticism of narrations:** Narrations and hadiths that contradict the Holy Qur'an, or that have no basis in it, must be criticized.

6. The scientific method of understanding:

- **Linguistic analysis:** Quranic verses must be carefully analyzed, taking into account the linguistic and cultural context of the revelation of the verses.
- **Objective analysis:** The Holy Qur'an must be studied objectively, by collecting verses related to a particular topic, and understanding them in their comprehensive framework.
- **Benefit from modern sciences:** Modern sciences (such as sociology, psychology, and linguistics) can be used to understand some aspects of the Qur'an, but *these sciences should not* be the ruler of the Qur'an.

7. Practicality:

- **Daily reading:** The Holy Quran should be read on a daily basis, with reflection and reflection on its verses.
- **Application in life:** The teachings of the Holy Quran must be applied in all aspects of our lives: in our words, our deeds, and our relationships with others.
- **Dialogue and discussion:** There must be dialogue and discussion about the meanings of the Holy Qur'an, and exchange ideas on how to apply it in our lives.

8. Openness and getting rid of prejudices:

- **Open mind:** The Holy Quran should be dealt with with an open mind, without prejudices or prejudices.
- **Getting rid of superstitions:** The myths and legends that have been introduced into religion throughout history must be eliminated.
- **Contemplation is human diligence:** Contemplation is an attempt to understand, and it is human diligence, which can be right and wrong.

Conclusion:

The contemplation of the Holy Qur'an is an ongoing journey, which requires us to combine reason and heart, science and faith, and authenticity and modernity. It requires us to be free from historical influences, to rely on the scientific method, and to apply the teachings of the Qur'an in our lives. In this way, we can properly understand the Qur'an and make it our light and guidance in this world and the hereafter.

56 THE ESSENCE OF THE NOBLE QUR'AN: EQUATIONS - CATEGORIES AND THE MOST BEAUTIFUL NAMES

Introduction:

The Holy Quran is the eternal book of God, His surviving miracles, the constitution of Muslims, and their way of life. It is a book of guidance and guidance, light and proof, which guides the one who rises, and brings people out of darkness into the light. But how can we understand this great book, extract its treasures, and apply its teachings in our lives?

In this content, we provide a brief view of the essence of the Qur'an, by focusing on three main elements that, in our view, form the backbone of the Qur'anic message: divine equations, faith categories, and functional Most Beautiful Names.

1. Divine equations "cosmic and social norms":

- **Definition of equations:** Divine equations are the fixed laws and laws that God Almighty has deposited in the universe and life, and that govern the movement of existence and the march of man. These equations are not mathematical equations in the literal sense, but rather causal relationships between actions and consequences, words and effects.
- **The importance of understanding equations:** Understanding these equations helps us understand the wisdom of God Almighty in His creation, to anticipate the results of our actions, and to make the right decisions in our lives.
- **Examples from the Qur'an:**
 - {And whoever fears Allah will make a way out for him and provide him from where he is not counted} [Talaq: 2-3]. "The Equation of Piety and Livelihood".
 - {God does not change what people do until they change what is in themselves} [Thunder: 11]. "Equation of change".
 - {Is the reward for charity but charity} [Ar-Rahman: 60]. "The equation of charity".
 - {Whoever does an atom weight for good will see it, and whoever does an atom weight for evil will see it} [Al-Zalzalah: 7-8]. "Penalty equation".
 - {Let me answer you} [Ghafir: 60]. "The equation of supplication".
 - {If you give thanks to those who increase you} [Abraham: 7]. "The equation of thanksgiving."
- **Application of equations:** We can apply these equations in our daily lives, by:
 - Striving to achieve the causes of success and cultivation, and avoid the causes of failure and loss.
 - Relying on God Almighty, and taking the reasons.
 - Patience for affliction, thanksgiving for grace.

2. Categories of faith "Types of human beings in the Qur'an":

- **Definition of categories:** Categories of faith are the different categories of human beings mentioned by God Almighty in the Holy Qur'an, with an explanation of the characteristics of each category, and their fate in the hereafter.
- **The importance of knowing categories:** Knowing these categories helps us to:
 - Determine our position of faith and good deeds.
 - Striving to rise from one category to another better than them.
 - Warning against slipping into stray groups.
- **Examples from the Qur'an:**
 - **The believers:** {The believers who are humbled in their prayers have succeeded} [Al-Mu'minun: 1-2].
 - **The disbelievers:** {Those who disbelieve, whether you warn them or not, do not believe} [Al-Baqarah: 6].
 - **The hypocrites:** {The hypocrites are in the lower gendarmerie of the fire} [An-Nisa: 145].
 - **The pious:** {The pious have a reward} [Al-Nabaa: 31].
 - **The righteous:** {And whoever does righteous deeds, male or female, and is a believer, then those will enter Paradise} [An-Nisa: 124].
 - **The benefactors:** {God is with those who are fearful and those who are benefactors} [Al-Nahl: 128].

- **Upgrading between categories:** A person should always strive to rise from one category to another better, according to what is stated in the Qur'an.

3. Functional Names "Attributes of Divine Actions":

- **Definition of functional names:** They are the most beautiful names that appear at the end of the Qur'anic verses, which summarize the meaning of the verse, show the divine wisdom from it, and refer to the characteristic of the divine action in this context.
- The importance of managing the most beautiful functional names: Managing these names helps us to:
 - A deeper understanding of the meanings of the Qur'anic verses.
 - Knowing Allah Almighty by His names, attributes and deeds.
 - Being influenced by these names, and creating their morals "in a manner befitting a human being".
- Examples from the Qur'an:
 - {God was wise and knowledgeable} [an-Nisa: 11]. "Science and Wisdom in Legislation".
 - {And Allah is forgiving and merciful} [Al-Imran: 89]. "Forgiveness and mercy in accepting repentance."
 - {And God was mighty over all things} [Al-Ahzab: 27]. "Omnipotence".
 - {He is the All-Hearing and Insightful} [Shura: 11]. "Hearing and sight surrounding everything."
- Functional names are names for God's actions, not just names.

4. Interdependence of the three elements:

These three elements "equations, categories, and beautiful names" are not separated from each other, but are interrelated and complementary, and together they form a single fabric that expresses the essence of the Qur'anic message. The Most Beautiful Names reflect the attributes and actions of God Almighty, and they are the ones that underlie the divine equations "cosmic sunnahs", and the categories of faith are the embodiment of these equations in the lives of human beings.

Conclusion:

Understanding the essence of the Qur'an requires us to reflect on its verses and focus on the main elements that form the core of the Qur'anic message: divine equations, categories of faith, and functional names. By understanding these elements and applying them in our lives, we can follow the guidance of the Qur'an and achieve happiness in this world and the hereafter.

57 CONTEMPORARY CONTEMPLATION: TOWARDS A DEEPER UNDERSTANDING OF THE HOLY QUR'AN

Introduction:

In our time, there is a growing need for a conscious and deep understanding of the Qur'an, which goes beyond superficial recitation and traditional interpretation, touches the essence of the Qur'anic message, and responds to the challenges of the times. Hence, the importance of "contemporary contemplation", which seeks to derive Qur'anic gifts, and apply them to contemporary reality, through a methodology based on the interpretation of the Qur'an with the Qur'an, and on the direct understanding of the words of God Almighty, while emphasizing that this contemplation is *a human ijtihad that* accepts right and wrong.

1. What is contemporary reflection?

- **Contemplation is a language and idiomatically:** Contemplation is a language of reflection, reflection and consideration of the consequences of things. Idiomatically it is to reflect on the verses of the Holy Qur'an, try to understand their meanings, derive gifts and rulings from them, and apply them in life.
- **Contemporary reflection:** It is an approach to understanding the Holy Qur'an based on:
 - **Interpretation of the Qur'an with the Qur'an:** that is, linking the Qur'anic verses to each other, and understanding the verse in light of its general Qur'anic context, and in the light of other verses that talk about the same subject.
 - **Direct understanding of the words of God:** that is, trying to understand the Holy Qur'an without the mediation of traditional interpretations except when absolutely necessary, and when there is a need to clarify a linguistic or historical meaning.
 - **Focusing on the essence of the Qur'anic message:** that is, focusing on the main elements that form the core of the Qur'anic message, such as: divine equations, faith categories, and functional names "as explained in the first content".
 - **Responding to the challenges of the age:** trying to understand the Holy Qur'an in light of the challenges and problems of the age, and devising Qur'anic solutions and remedies for these challenges.
 - **Human diligence:** Affirming that contemplation is an attempt to understand, human diligence, not a sacred text.

2. Methodology of interpreting the Qur'an with the Qur'an:

- **The origin of the interpretation is the Qur'an:** the Holy Qur'an is the best interpreter for himself, God Almighty is the most knowledgeable of what he wants, and he has made some of his verses an interpretation of others. {He is the one from whom the Book was revealed to you verses that are refereed who are the mother of the Book and the last similar} [Al-Imran: 7].
- Curriculum Steps:
 1. **Verse collection:** Collection of verses that talk about the same subject in different places in the Qur'an.
 2. **Comparison and linkage:** Comparing these verses, understanding the relationship between them, and how they interpret each other.
 3. **Deduction of the total meaning:** The deduction of the total meaning or general rule that governs these verses.
 4. **Use the Sunnah and language "when necessary":** The correct Sunnah can be used *to clarify* some meanings, or *to detail* some rulings, but *it is not permissible for* the Sunnah to be a copyist of the Qur'an or in opposition to it. Arabic grammar can also be used to understand some words or structures.
 5. **Refer to the sayings of the commentators "for domestication":** It is possible to refer to the statements of the considered commentators for reference, *but their statements may not be* the first and last reference.

3. The book "The Hundred Greatest Words in the Holy Qur'an": A Model for Contemporary Contemplation:

- **The idea of the book:** The book "The Greatest Hundred Words in the Holy Qur'an" by Amin Sabri represents a model for contemporary reflection, as it focuses on the most important hundred central words in the Holy Qur'an, and interprets them vertically, that is, collects the verses in which the word appears in different places in the Qur'an, connects them, and deduces the overall meaning of the word.

- **Vertical interpretation:** This "vertical interpretation" approach differs from the traditional "horizontal" interpretation, which interprets verses verse by verse, and surah by surah. Vertical interpretation helps to understand the Qur'anic words deeply, and to see the connections and relationships between different verses.
- **The importance of the book:** The book provides a new vision for understanding the Holy Qur'an, and helps the reader to reflect on its verses, and link them to his practical life.

4. "There is no god but Allah": The Greatest Law:

- **The essence of monotheism:** The word monotheism "There is no god but Allah" is the essence of Islam, and it is the greatest law that governs the universe and life. It is not just a word spoken with the tongue, but a *complete way of life* that encompasses all aspects of human life: belief, worship, morality, and behavior.
- **There is no god but God, a cosmic law:** it is the law that governs the movement of the universe, and all other laws are a branch of this law.
- **Application of "There is no god but Allah":** The application of this law means:
 - Devotion of worship to God alone, and not polytheism.
 - Submit to the commands of God Almighty, and avoid His prohibitions.
 - Trust in Allah in all matters.
 - Loving Allah and His Messenger (peace and blessings of Allaah be upon him) is more than anything else.
 - Demonstrate the good morals commanded by Allah and His Messenger.
- **Consequences of violating the law:** Violating this law leads to corruption and destruction in this world and the hereafter.

5. Contemporary Contemplation: Human Diligence:

- **Contemplation is not revelation:** it is important to emphasize that contemporary contemplation, however knowledgeable and understandable, is *human diligence*, not divine revelation. It is an attempt to understand the words of God Almighty, but not the words of God Himself.
- **Ijtihad accepts right and wrong:** Human diligence in understanding the Holy Qur'an accepts right and wrong, and no one can claim infallibility in understanding it.
- **Humility and openness:** The contemplator of the Qur'an must be humble, acknowledging its human shortcomings, open to other opinions, and receptive to criticism and correction.

Conclusion:

Contemporary reflection on the Holy Qur'an is a promising approach that seeks to renew our understanding of the Book of God Almighty, and to link it to our contemporary reality. But, at the same time, it must be a conscious reflection, aware of its limitations, and acknowledging that it is *human diligence*, and that there is no infallibility except for the Book of God.

58 "CONTEMPLATING THE QUR'AN: TRANSCENDING THE TEN READINGS TO DEEP UNDERSTANDING AND ADHERENCE TO THE INTERNAL METHODOLOGY OF THE TEXT"

Introduction:

Muslims have always relied on the ten frequent readings to understand the Qur'an and reflect on its meanings. However, the author here offers a new vision, which calls for going beyond this dependence and focusing on other elements that are more profound and rooted in the Qur'anic text itself.

Key Points:

1. **Freedom from the constraints of the ten readings:** The author argues that excessive emphasis on the ten readings may limit reflection, and calls for overcoming these limitations and searching for deeper meanings.
2. **Reliance on reflection, context, and proof:** Instead of relying on readings, we should focus on deep reflection on the verses of the Qur'an, understanding the context in which they were revealed, and relying on strong evidence and evidence that supports understanding.
3. **Look at words as an integrated unit:** Words should be understood as an integrated unit, and look at the "walls" of words "linguistic roots" to derive basic meanings.
4. **Intonation and multiplication of verses:** Intonation helps to understand meanings, and linking verses to each other reveals deeper and more comprehensive insights.
5. **Adherence to the rules of reflection:** The rules of reflection must be adhered to, which are based on the Qur'anic text itself, not on external sources.
6. **Focus on meaning, not signs:** The signs in the Qur'an (such as endowment signs) are only auxiliary tools, and should not be strictly adhered to during reflection.
7. **Endowment for reflection** should be optional: The endowment for reflection should be optional, based on the contemplation's understanding of context and meaning, not on fixed rules.
8. **Letter spacing:** Even the spacing between the letters of a word in the original manuscripts is significant, and it is desirable to determine the number of words by reflection.
9. **There is no synonym in the Qur'an:** There is no synonym in the Qur'an, but every word has a precise and distinctive meaning.
 - There is no synonym in the Qur'an that the Quran does not have synonyms

To understand the Qur'an and the most important rule of contemplation is that there is no synonym in the Holy Qur'an, but some consider it the most important thing in its approach to understanding the Qur'an.

What a Muslim should know is that there is no synonym in the words of God Almighty, on the correct of the sayings of the scholars, and does not sing a word for a word in it, if you collect all the synonyms to come with a word that you think is more correct than a word in the Book of God Almighty, you will not find a way to that, but that is impossible, and it is not possible in any way, because it is not any words, but it is the words of the King Almighty, God Almighty said about him: ﴿A book whose verses were wiser and then separated from the hands of an expert sage﴾ **Conclusion:**

The author calls for a reflection methodology that relies on the Qur'anic text itself, and transcends external constraints such as the ten readings and signs found in the Qur'an. This approach focuses on deep reflection, understanding the context, and searching for the original meanings of words.

59 TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: THE ORIGINAL MANUSCRIPTS AND THE ARABIC TONGUE

Introduction:

The Holy Quran... God's eternal words, our guiding constitution, and our light with which we shine in the paths of life. But, have we come to a complete and comprehensive understanding of this great book? Have we exhausted all his treasures, and revealed all his secrets? Or do we still need new tools and advanced approaches to help us dive into the depths of the Qur'anic text and understand God's intention from His words?

This article offers a new vision for understanding the Qur'an, based on two main pillars:

1. Back to the original manuscripts:
2. Deducing the tongue of the Holy Qur'an:

First: Original Manuscripts: A window on the original text:

The Qur'ans we have in our hands today, although faithful copies of the Holy Qur'an, have undergone some minor changes over the centuries. These changes, while often not affecting the general meaning, can sometimes affect our understanding of certain words and verses.

Therefore, a return to the original Qur'anic manuscripts "or as close as possible to the original" is a necessary step in the path of a correct understanding of the Qur'an. These manuscripts offer us:

- **Original drawing of words:** before diacritics, dots and punctuation are added, which in some cases may have changed the meaning or deluded an unintended meaning.
- **Different readings:** Some manuscripts may reflect different readings of the same verse, which helps us understand the dimensions of meaning and its multifaceted aspects.
- **Closer form of revelation:** The earliest manuscripts are chronologically closest to the era of revelation, and therefore carry with them the spirit of the Qur'anic text as revealed to the Prophet (peace be upon him).

Second: The Tongue of the Qur'an: The Living Language:

Not only should we go back to the original manuscripts, but we must also understand the Qur'an in the Arabic tongue in which it was revealed. This Arabic tongue is not just the Arabic language with its grammatical and morphological rules that we know today, but it is deeper and more comprehensive than that. It is:

- **Innate Arabic:** which was spoken by Arabs before grammar was written and developed.
- **Living language:** which carries with it the spirit of the Qur'an, and expresses its purposes and objectives.
- **The language in which God addressed His servants:** Understanding it is the key to a correct understanding of God's words.

Third: How do we deduce the tongue of the Qur'an?:

Deriving the tongue of the Qur'an is not an easy task, but rather a process that requires:

1. **Deep reflection:** conscious reflection on the verses of the Qur'an, and trying to understand their meanings in their comprehensive Qur'anic context.
2. **Linking verses:** interpreting the Qur'an with the Qur'an, looking for verses that talk about the same subject, and trying to understand the overall meaning through the Qur'anic context.
3. **Return to the original meanings:** searching for the original meanings of Qur'anic words, as they were used in the era of revelation, using ancient linguistic dictionaries, pre-Islamic poetry, and the words of classical Arabs.

4. **Deconstructing words:** Decomposing words into their initial components "letters and syllables" to derive new meanings, and understand the deep connotations of letters and syllables.
5. **Use other sciences "with caution":** The sciences of language, history, sociology and others can be used to understand the Qur'an, but this must be done with caution, and not to make these sciences the ruler of the Qur'anic text.

Fourth: Reflection: The Key to Understanding:

All these tools and approaches do not replace reflection. Contemplation is the key to a true understanding of the Qur'an, and it opens the doors of guidance and guidance for us. Contemplation is:

- **Presence of the heart:** To read the Qur'an with a present heart, influenced by its meanings, and interacting with its verses.
- **Opening the mind:** to open our minds to understand God's words, and to be free from prejudices that may hinder correct understanding.
- **Realization of thought:** to reflect on the meanings of verses, to link them with reality, and to draw lessons and lessons from them.
- **Seeking help from God:** To pray to God Almighty to open us to understand His Book, to guide us to its meanings, and to bless us with working with it.

Fifth: Practical examples:

To illustrate this methodology, we can take some examples from the Qur'an:

- **The word "ghulam" in Surah Maryam:** The original drawing of the word in the manuscript may be "ghulam", which could mean esoteric science or the book, not just a boy.
- **Cut letters at the beginning of the surahs:** These letters may not be just meaningless letters, but rather symbols and references to special meanings, which can be understood through reflection and research in the tongue of the Qur'an.

Conclusion:

Going back to the original manuscripts and deriving the tongue of the Qur'an are necessary steps on the road to a correct understanding of the Book of God. They are a call for renewal in methods of interpretation, and for transcending traditional interpretations that may not reflect the true meaning that God intended. They are an invitation to reflection, reflection and reflection, and to the use of reason and logic in understanding religion.

60 A SET OF PRINCIPLES AND FOUNDATIONS THAT WE MUST FOLLOW IN DEALING WITH THE HOLY QUR'AN TO UNDERSTAND AND MANAGE IT CORRECTLY AND DEEPLY:

1. Surface reading bypass:

- **Conscious reading:** We must go beyond superficial reading that focuses on simply reciting words without understanding their meanings or deriving their connotations.
- **Deep Contemplation:** We must seek deep contemplation that goes beyond apparent meanings to inner meanings and hidden signs.

2. Dealing with the Qur'an as an integrated unit:

- **Linking verses:** We must link the different verses, and look at the Qur'an as an integrated unit, not as separate verses.
- **Understanding contexts:** We must understand the contexts of the verses "the reasons for the revelation, the addressees, and the circumstances surrounding them."

3. Accuracy in understanding Quranic words:

- **Non-synonymy:** We must realize that there is no real synonym of "perfect correspondence in meaning" between Qur'anic words.
- **Attention to semantic differences:** We must pay attention to the subtle semantic differences between similar words, and look for the wisdom of choosing a particular word over another.
- **The rule of "increase the building is an increase in meaning":** we must bear in mind that any increase in the verbal structure "letter or word" necessarily leads to an increase in meaning.

4. Use of science and other knowledge:

- **Arabic Language Sciences:** We must use the Arabic language sciences "grammar, morphology and rhetoric" to understand the unique Qur'anic methods.
- **Cosmic Sciences:** We can use the cosmic sciences (physics, astronomy, biology, etc.) to understand the scientific references in the Qur'an.
- **History and Biography:** We can use history and the Prophet's biography to understand the contexts of the verses and the reasons for the revelation.

5. Distinguishing between levels of Quranic discourse:

- **The apparent meaning of "interpretation":** We must begin by understanding the apparent meaning of the verse, which is the direct meaning that the general public understands.
- **The inner meaning "interpretation":** We must seek to derive the inner meanings of the verse, which may not be clear at first glance, and need reflection and reflection.
- **Signs and subtleties:** We must pay attention to the Qur'anic signs and subtleties, which are the precise meanings that may be hidden to many people.

6. Abstraction from emotion and prejudices:

- **Objectivity:** We must treat the Qur'an objectively and impartially, and be free from excessive emotion or prejudices that may obscure our correct understanding.
- **Openness to new meanings:** We must be open to the new meanings that constant reflection in the Qur'an may reveal to us.

7. Linking theory and practice:

- **Working with the Qur'an:** We must seek to apply what we understand from the Qur'an in our practical lives, and make it our approach in all our affairs.
- **Addressing contemporary issues:** We must try to understand contemporary issues in the light of the Holy Qur'an, and derive from the Qur'an appropriate solutions to these issues.

8. The use of scholars and specialists:

- **Refer to approved interpretations:** We should refer to approved interpretations developed by scholars specializing in the sciences of the Qur'an.
- **Question of scholars:** We should not hesitate to ask scholars and specialists about anything that constitutes us in understanding the Qur'an.

9. Sincerity and supplication:

- **Devotion to God:** Our goal in contemplating the Qur'an should be to get closer to God Almighty, and to seek His pleasure.
- **Praying for guidance:** We must pray to God Almighty to guide us to the correct understanding of His Book, and to open us from its secrets and meanings.

By following these principles and foundations, we can reach a deeper and more comprehensive understanding of the Holy Qur'an, and make it a source of inspiration and guidance for us in all aspects of our lives.

61 TOWARDS A CRITICAL APPROACH TO THE PROPHET'S HADITHS: SIFTING AND PURIFICATION

Introduction:

The Sunnah of the Prophet, with its words and deeds attributed to the Prophet Muhammad, is the second source of Islamic legislation after the Holy Qur'an. However, throughout history, some narrations that may contradict the Qur'an, reason and logic, or higher Islamic values have crept into the hadith codes. Calling for a critical deal with the hadiths of the Prophet, and to sift them and purify them from any impurities that may have stuck in them, in order to preserve the purity of the Sunnah and preserve the image of the Prophet (peace and blessings of Allaah be upon him) Peace, correcting the misconception of Islam.

First: The importance of the Sunnah

The importance of the Sunnah in understanding and applying Islam is undeniable. The Holy Qur'an commands us to follow the Prophet (peace and blessings of Allaah be upon him): {And what the Messenger has brought you, take him and what we forbid you from him, and you will be finished} "Al-Hashr: 7". The Sunnah provides details and clarifications of the provisions of the Qur'an, and shows us how to apply them in practice.

Second: The problem of weak and weak hadiths:

Throughout history, the problem of hadiths that are "false to the Prophet" and weak hadiths that "do not prove their support" has emerged. These hadiths may have infiltrated hadith blogs for various reasons, including:

- **The situation for political purposes:** Some groups and groups have developed hadiths to support their political or sectarian positions.
- **Situation for religious purposes:** Some ascetics and preachers put hadiths to encourage worship and intimidate sin, thinking that they are doing good.
- **The situation is for worldly purposes:** Some humble people put hadiths to earn money or fame.
- **Error and illusion:** Some narrators may misquote the hadith, or be interested in attributing it to the Prophet (peace and blessings of Allaah be upon him).

Third: Criteria for Criticism of Hadiths:

Hadith scholars have set precise criteria for criticizing hadiths and distinguishing the correct from the weak, including:

- **Criticism of the bond:** Examining the chain of narrators who transmitted the hadith, and ensuring their justice, discipline, and connection with the bond.

- **Criticism of the text:** Examine the text of the hadith and ensure that it does not contradict the Qur'an, the authentic Sunnah, reason and logic, or historical reality.
- **Combining narratives:** If multiple narrations are received, they are combined, compared, and tried to understand them in their proper context.

Fourth: Hadiths that need to be reviewed:

There are some hadiths that may need to be reviewed and criticized, including:

- **Hadiths that contradict the Qur'an:** If a hadith contradicts a Qur'anic verse that is explicitly significant, it is conclusive to prove it, then the hadith must be rejected or interpreted in accordance with the Qur'an.
- **Hadiths that contradict reason and logic:** If a hadith contradicts reason and common sense, it must be rejected or interpreted in accordance with reason.
- **Hadiths that contradict the laws of God in the universe:** If a hadith contradicts the laws of God in the universe, it must be refuted, or interpreted in accordance with these laws.
- **Hadiths that incite violence or terrorism:** If a hadith incites violence or terrorism, or to injustice of people, it must be rejected, and it is not permissible to act on it.
- **Hadiths that distort the image of the Prophet or his wives:** If the hadith distorts the image of the Prophet (peace and blessings of Allaah be upon him), or inappropriately portrays his wives, it must be rejected.
- **Hadiths that contradict logic:** If a hadith contradicts common sense, it must be rejected, and it is not permissible to act on it.
- **Hadiths that contain superstitions:** If a hadith contains superstitions, it must be rejected, and it is not permissible to act on it.

Fifth: Sieving Hadiths: Collective Responsibility:

Sifting and purifying hadiths is a collective responsibility, which falls on the shoulders of scholars, intellectuals and ordinary Muslims. We must all cooperate in this great task, and use all the tools at our disposal, in order to preserve the purity of the Sunnah, preserve the image of the Prophet (peace be upon him), and correct the misunderstanding of Islam.

Conclusion:

The Sunnah of the Prophet must be treated with caution and criticism, and sifted and purified from any impurities that may have stuck in it. We must reject hadiths that contradict the Qur'an, reason, or higher Islamic values, and adhere to authentic hadiths that enrich our understanding of Islam and help us apply it in our lives.

62 THE TONGUE OF THE QUR'AN: THE TRUE BALANCE FOR SIFTING HADITHS AND UNDERSTANDING THE SUNNAH

Introduction:

The Sunnah of the Prophet is the second source of Islamic legislation after the Holy Qur'an, and it is explained and detailed in the Book of Allah. But, how to distinguish between true and weak hadith? How can we understand the hadiths correctly and in accordance with the purposes of Sharia? How do we present an accurate criterion for sifting and understanding hadiths, which is: **harmony with the tongue of the Holy Qur'an**.

First: What is the tongue of the Qur'an?:

The tongue of the Qur'an is not just the Arabic language with its grammatical and morphological rules that we know today. It is deeper and more comprehensive than that. It is the innate Arabic language in which the revelation was revealed, and which was spoken by the Prophet (peace and blessings of Allaah be upon him) and his companions. It is the language that carries with it the spirit of the Qur'an, and expresses its purposes and objectives.

To understand the tongue of the Qur'an, you must:

1. **We return to the original manuscripts:** the older Qur'anic manuscripts "Ottoman drawing" give us the original drawing of words, before diacritics, dots and punctuation are added to them, which may have changed the meaning or deluded an unintended meaning.
2. **Contemplating the Qur'an:** It is the deep reflection and conscious reflection of the verses of the Qur'an that reveals to us the secrets of the tongue of the Qur'an, and the connotations of its words and structures.
3. **We derive the rules of the tongue:** through reflection on the Qur'an, and through the study of pre-Islamic poetry and the words of the classical Arabs, we can deduce the rules of this clear Arabic tongue.

Second: The hadiths of the Prophet: between acceptance and response:

The hadiths of the Prophet are the sayings, deeds and reports of the Prophet (peace and blessings of Allaah be upon him). They are a very important source for understanding and applying Islam. However, not all hadiths attributed to the Prophet (peace and blessings of Allaah be upon him) are authentic. There are hadiths that are "false", and there are weak hadiths that "do not prove their support".

Therefore, we must approach hadiths with caution and criticism, and distinguish between the right and the weak.

Third: The tongue of the Qur'an: a criterion for sifting hadiths:

If the Holy Qur'an was revealed in a clear Arabic tongue, and if the Prophet (peace and blessings of Allaah be upon him) was the most articulate of the Arabs, and he was the one whom God taught to understand the Qur'an, then the authentic hadiths of the Prophet must be in harmony with this Qur'anic tongue.

Thus, we can use the tongue of the Qur'an as a criterion for sifting hadiths:

1. **Approval of the Qur'an:** The authentic hadith does not contradict a Qur'anic verse that is explicitly significant, definitively proven. Rather, it must be in accordance with the spirit and purposes of the Qur'an.
2. **Linguistic harmony:** The correct hadith must be in harmony with the tongue of the Qur'an in its words, structures and methods. If a hadith contains a word or linguistic structure that contradicts the tongue of the Qur'an, this raises doubts about the authenticity of the hadith.
3. **Consistency with the purposes of Sharia:** Authentic hadith should be consistent with the purposes of general Islamic law, such as preserving the five necessities "religion, soul, mind, offspring, and money", and achieving justice, equality, and mercy.
4. **Safety from superstitions and falsehoods:** The correct hadith must be free from superstitions and falsehoods that are not accepted by sound reason or sound Sharia.
5. **Non-conflict with the laws of God:** The hadith must be consistent with the laws of God

Fourth: Practical examples:

- **The hadith "Every innovation is misguidance":** This hadith may be understood to mean that everything that did not exist during the time of the Prophet (peace and blessings of Allaah be upon him) is misguidance. However, this understanding contradicts the Qur'an's rhetoric, which calls for ijtihad and renewal.
- **The hadith "There is no will for an heir":** This hadith may be understood as a will that is not permissible for any heir. However, this understanding contradicts the purposes of Sharia in achieving justice among heirs.
- **Hadiths that talk about the attributes of Allah:** We must understand these hadiths in the light of the Almighty's saying: {There is nothing like Him, which is the All-Hearing and Insightful} "Shura: 11".

Conclusion:

The tongue of the Qur'an is the true balance by which we weigh the hadiths of the Prophet, and distinguish between the correct and the weak. We must return to the Holy Qur'an, reflect on it, deduce from it the rules of this tongue, and use these rules to sift and understand hadiths. It is this methodology that guarantees us a correct understanding of Islam and a sound application of its teachings.

Call to action:

Are you ready to use the tongue of the Qur'an as a criterion for evaluating hadiths? Are you ready to seek, defend, and spread the truth among the people?

63 CONTEMPLATION OF THE WORD "INTERCESSION" IN THE HOLY QUR'AN: MERCY IS RESTRICTED, GOD WILLING

Introduction:

The word "intercession" is one of the key words in the Holy Qur'an, which carries deep connotations related to God's mercy and justice, and the relationship of the servants with their Lord in this world and the hereafter. This word is highly controversial, especially among those who deny the intercession of the Prophet (peace and blessings of Allaah be upon him) and those who believe in it. What is the Qur'anic position on intercession? What are the rules laid down by the Qur'an for this matter?

Intercession in language and terminology:

- **Language:** intercession from "intercession", and intercession: joining the thing to its ideals. It is said: I interceded for the thing by intercession: if you joined it to an individual who was before him.
- **Conventionally:** Mediating for others by bringing a benefit or paying harm. In the context of the Hereafter, it is the question of Allah to forgive the sins of His servants.

Intercession in the Qur'an: Overview:

When tracing the word "intercession" and its derivatives in the Holy Qur'an, we find that the verses can be classified into three main sections:

1. **Verses denying intercession:** These verses are often in the context of talking about the infidels and polytheists, or about the Day of Resurrection, where the intercession that was requested in this world without God's permission is useless.
2. **Verses that prove intercession, God willing:** These verses confirm that intercession can only be done by God's will and permission.

3. **Verses that prove intercession for those whom God approves:** These verses add another restriction to intercession, which is that God is not willing to intercede except for those of His servants who accept Him.

Analysis of Quranic verses:

1. Verses of negation:
 - "And fear a day when no soul shall be rewarded for anything, nor shall intercession be accepted from it, nor justice shall be taken from it, nor shall they be victorious" [al-Baqarah: 48].
 - "O you who believe, spend what we have provided you before the day comes when there will be no sale, no shame, no intercession, and the unbelievers are the unjust" [al-Baqarah: 254].
 - "And I warn him that those who are afraid to be gathered unto their Lord, that they have no guardian or intercessor without him, that they may be pious" [al-An'am: 51].

Contemplation: These verses do not deny intercession *at all*, but renege:

- **Intercession that idolaters believe:** It is intercession that is made without God's permission, or in which they believe that their idols have power independent of God.
 - **Intercession for the disbelievers:** By denying God and His Messengers, the disbelievers do not deserve intercession.
 - **Intercession without a good deed:** Intercession is not a substitute for a good deed, but a mercy from God given to those who deserve it.
2. Verses of restricted proof, God willing:
 - "Who is he who intercedes for him except with his permission" [al-Baqarah: 255].
 - "There is no intercessor except after his permission" [Jonah: 3].
 - "And how many reigns in the heavens their intercession does not enrich anything except after Allah has given permission to whomever He wills and pleases" [An-Najm: 26].
 - "Then intercession will not be of any use except to the one to whom the Most Merciful has given permission and is pleased with him in words" [Taha:109]

Contemplation: These verses confirm that intercession *is possible*, but it is not an acquired right for anyone, but a *gift* from God, which can only be done with His permission and will. This restriction prevents any belief that there is a power independent of God that can force him to accept intercession.

3. Verses of proof restricted by God's consent:
 - "And they shall not intercede except for those who are satisfied, and they who fear him will have compassion" [Al-Anbiya: 28].

Contemplation: This verse adds another restriction to intercession, which is God's satisfaction with the intercessor. Intercession can only be for those whose work God has accepted and accepted their faith.

Intercession: Bound Mercy:

Through reflection on the Qur'anic verses, we find that intercession:

- **Mercy from God:** It is a manifestation of God's mercy on His servants, and it is not an acquired right for anyone.
- **Restricted by God's permission:** No one can intercede with God until God permits him.
- **Bound by God's consent:** The intercessor does not intercede except for those for whom God has agreed to intercede.

- **It is not a substitute for good deeds:** intercession does not replace faith and good deeds, but is a complement to them.
- **Negation of false intercession:** "And they shall worship apart from Allah that which does not harm them or benefit them, and they shall say, 'These are our intercessors with Allah.' Say, 'Do you prophesy to Allah what He does not know in the heavens or on earth?' [Yunus: 18].

Conclusion:

A reflection on the word "intercession" in the Qur'an reveals to us the truth of this issue, which is neither absolute denial nor absolute proof, but a mercy from God bound by His permission and consent. Understanding this balanced Qur'anic attitude avoids excessive or negligent usage, and makes us believe in intercession as God intended it: mercy to the believers, and justice with the unbelievers.

64 CONTEMPLATING THE HOLY QUR'AN: A COLLECTIVE JOURNEY TOWARDS A DEEPER UNDERSTANDING OF GOD'S WORD

Introduction:

The Holy Qur'an is God's eternal message to humanity, a book of guidance and light that invites every human being to reflect on his verses and draw lessons from them. But is the Qur'an's contemplation limited to a certain category of scholars and specialists? Or is it the right and duty of every Muslim, and indeed of every person seeking the truth?

Contemplation for all.. and explanation for specialists:

It may come to mind that there is a contradiction between the call of the Holy Qur'an to everyone to contemplate it, and the need to specialize and delve deeper into certain sciences to understand its precise meanings. It is true that there is no contradiction, but complementarity. Contemplation is contemplation and contemplation of verses and trying to understand their general meanings and draw lessons from them, and it is available to every Muslim, and indeed to every person who understands Arabic. As for interpretation, it is the disclosure of the exact meanings of the verses and the statement of the will of God Almighty from them, and it needs knowledge and knowledge of the principles and rules of interpretation.

Contemplation: acquired skill and collective and cumulative process:

Man is not born contemplative, but acquires this skill by practice and learning, and by following in the footsteps of previous contemplators. The plural in "do they not contemplate" emphasizes the collective and cumulative nature of contemplation.

1. **Contemplation is a learned skill:** you need to train, practice, refine, and learn from previous contemplators by:
 - Read their interpretations.
 - Study their approaches to reflection.
 - Benefit from their experiences.
2. Contemplation is a collective process:
 - The plural in "do they not contemplate" indicates that contemplation is a collective effort.
 - Exchanging ideas and discussing verses with others enriches the process of reflection.
 - Reflection boards provide a stimulating environment and allow benefiting from the experiences of others.
3. Contemplation is a cumulative process:

- Build on the understanding of the former.
- Continuous development through reading, reflection and participation in reflection councils.
- Contemplation is a lifelong journey.

How does the Qur'an contemplate those who do not know how to read or Arabic?

Even those who are not fluent in reading or Arabic can contemplate the Holy Qur'an through:

1. **Listen to the Qur'an:** Listen to the recitation of the Qur'an in sweet voices, and take advantage of the audio recordings available in different languages with a simplified interpretation.
2. **Translation and Interpretation:** Using approved translations of the Holy Quran into different languages and simplified interpretations.
3. **Contemplation with heart and instinct:** common sense and sincere intention help to grasp the divine message, even if one does not grasp all the linguistic details.

Conclusion:

Contemplating the Holy Quran is an enjoyable journey of faith, and it is the right and duty of every Muslim. Through reflection, we discover new treasures of meaning and gifts every time we read the Qur'an, and we grow closer to God and understand His eternal message. Let us make reflection an integral part of our lives, and let us participate in this collective journey towards a deeper understanding of God's words.

65 CONTEMPLATING THE NOBLE QUR'AN: A RIGHT AND A DUTY FOR ALL

Introduction:

The Holy Qur'an is the eternal word of God, and His guiding message to all mankind. It is the light that illuminates the paths, and the path that charts the path of happiness in this world and the hereafter. God Almighty has confirmed in his dear book that the Holy Qur'an was revealed to all people, and that it is a facilitator of understanding and reflection, and the Almighty said: "**Blessed is the one who descended the Furqan on his servant so that the worlds may have a harbinger**" "Al-Furqan: 1".

From this standpoint, an important question arises: how can everyone, regardless of their level of education or language, contemplate the Qur'an and understand its meanings? Is this reflection possible without an intermediary?

First: How does the Qur'an contemplate those who do not know how to read or Arabic?

Some may think that contemplating the Qur'an is the preserve of scholars and specialists, or that it requires mastery of the Arabic language and its arts. But the truth is that God Almighty made the Qur'an easy to remember, and made its understanding available to everyone, even those who are not fluent in reading or Arabic. This can be achieved through the following:

1. Listen to the Qur'an:

The Holy Qur'an is not just a book to be read, it is a word that is heard and contemplated. Allah, may He be exalted, commanded to listen to Him and listen to Him, and He said: "**If the Qur'an is read, listen to it and listen, that you may have mercy**" (Al-A'raf: 204).

In our time, audio recordings of the Holy Quran are available in sweet sounds, in different languages, with a simplified interpretation of the verses, making it easier for even those who are not fluent in Arabic.

2. Translation and interpretation:

The Holy Quran is translated into most languages of the world, and these translations are not just a transfer of letters, but an attempt to explain the meanings and clarify the purposes. The Almighty says: **"We have facilitated the Qur'an for remembrance, so is there anyone who thinks"** "The Moon: 17".

Simplified interpretations of the Holy Qur'an can be used, or visual and audio programs and lessons that provide clear explanations of the verses in a language that everyone understands.

3. Follow the best saying:

God Almighty guides us to follow the best of what we hear from the saying, and He says: **"Those who listen to the saying will follow the best of it"** "Az-Zumar: 18".

Those who cannot read can listen to scholars and preachers who explain the meanings of the Qur'an in clear language, and then choose the interpretation that is closest to his soul and instinct.

4. Contemplation with the heart and instinct:

Contemplation is not just a linguistic understanding, but the interaction of the heart with the verses, its influence on them, and its sense of the greatness of God. The Almighty says: **"Do they not contemplate the Qur'an or on the hearts of its locks?"** "Muhammad: 24".

Common sense and sincere intention help to grasp the divine message, even if one does not grasp all the linguistic details.

Second: How does everyone understand the Qur'an without an intermediary?

Some may ask: Is it possible to understand the Qur'an without referring to scholars and commentators? The answer is: Yes, it can, but within controls and conditions.

- The Qur'an addresses everyone directly:

The Holy Qur'an is not a historical or scientific book, but it is a direct speech from God Almighty to every human being, the Almighty says: **﴿A book revealed to you, so there is nothing wrong with it in your chest to warn about it and a memory for the believers﴾** "Al-A'raf: 2".

This means that everyone is able to receive guidance directly from the Qur'an, and that the verses speak to their circumstances and needs, even if they are not a scholar.

- Divine facilitation:

God Almighty promised that the Qur'an is a guide for all people, and He said: **"Guidance for people"** "Al-Baqarah: 185".

Whoever reads or listens to the Qur'an with an open heart, and with the sincere intention of seeking guidance, will find that the verses interact with him, answer his questions, and touch his heart.

- Collective Role:

The community can facilitate the understanding and management of the Qur'an, through joint remembrance circles, interactive lessons, and electronic platforms that provide simplified explanations of the verses, which achieves the principle of cooperation on righteousness and piety, as the Almighty said: **"And cooperate in righteousness and piety"** "The Table: 2".

Conclusion:

Contemplating the Holy Qur'an is a duty for every Muslim, and his ignorance of reading or Arabic does not hinder him. God Almighty has facilitated the Qur'an for remembrance, and made the means of understanding available to all, through listening, translating, meditating and seeking knowledge.

What is important is sincerity in seeking guidance, confidence that the Qur'an addresses the heart before reason, that it is the light that illuminates paths, and the path that charts the path of happiness in this world and the hereafter. As the Almighty said: "**They do not blind the sight, but they blind the hearts**" "Hajj: 46".

66 THE ARABIC LANGUAGE AND THE QUR'ANIC TONGUE: ARE THEY ONE AND THE SAME?

Introduction: A question that opens the horizons of understanding

We often hear the phrase "the Qur'an was revealed in Arabic", but does that mean that the Qur'an uses Arabic in the same way we do today? Is the Qur'an just an eloquent Arabic book, or does it have a special tongue that distinguishes it from any other word?

This question is key to our understanding of the difference between "Arabic" and "Quranic tongue", which is the subject of this series of articles.

What is Arabic?

Arabic, like any other language, is a system of symbols and signs (sounds, letters, words and structures) agreed upon by a group of people (in this case Arabs) to communicate and express their thoughts and feelings. The Arabic language is characterized by its richness and breadth, and its ability to express the most accurate meanings.

What is the Arabic tongue?

The tongue has multiple meanings:

- **Literal meaning:** It is the well-known organ in the mouth, and it is the instrument of pronunciation.
- **Metaphorical meaning:** It is the way of expression, the style of speech, eloquence, and statement. From it we say: "So-and-so is eloquent in tongue."
- **The Qur'anic meaning:** It is the most important in our context, which is:
 - The special system chosen by Allah Almighty to express His intention in the Holy Quran.
 - This system is characterized by precision and precision, eloquence and statement, miracles and impact.
 - It is not just the Arabic language that was spoken by the Arabs in the pre-Islamic era, but it is a special tongue, chosen by God Almighty to be a vessel for His miraculous words.

The difference between Arabic and Quranic tongue:

- **Arabic is** the general framework, common grammar, and basic vocabulary used by all Arabs.
- **Quranic tongue:** It is the special application of this language, the distinct use of it, and the careful selection of words and structures, commensurate with the place and intention, and in order to achieve miracles and influence.
- **Analogy:** The Arabic language is like a wide sea, and the Qur'anic tongue is like a ship that sails in it, and chooses from its pearls and jewels what suits it, and what achieves its goal.

Illustrative examples:

- **The word "woman":** In Arabic, it is the general term that includes every female of the sons of Adam. But in the Qur'anic tongue, it may be used to denote the wife "as in the story of Noah's wife and the woman of Lot", and it may be used to denote a non-wife.
- **The word "husband":** In Arabic, it may be used to denote husband or wife. But in the Qur'anic tongue, it is often used to denote the wife in the context of a marital relationship based on affection, mercy and accommodation.
- **The word "companion":** used to denote a companion, not a wife.

Why is this differentiation important?

Understanding the difference between the Arabic language and the Qur'anic tongue is an essential key to contemplating the Holy Qur'an, understanding its precise meanings, and drawing lessons from it. True reflection is not limited to simply knowing the meanings of words in the language, but goes beyond that to understanding their connotations in the Qur'anic tongue, and realizing their purposes and secrets.

Conclusion: Towards a deeper understanding

In this content, we have laid the foundation for understanding the relationship between the Arabic language and the Qur'anic tongue. In the next articles, we will delve deeper into this topic, and we will review detailed examples from the Holy Quran, showing us how the Qur'anic tongue is characterized by accuracy and precision, eloquence and statement, miracles and influence.

Second Content: The Qur'anic Tongue: Characteristics and Advantages

Introduction: A tongue above the human level

In the previous content, we talked about the difference between the Arabic language and the Quranic tongue. In this content, we will learn about the most important characteristics and features that distinguish the Quranic tongue, and make it unique.

Characteristics of the Qur'anic tongue:

1. Precision and Precision:
 - Every word in the Holy Qur'an is placed in its place with extreme precision, so that it cannot be changed or changed without the meaning being disturbed, or the intention being lost.
 - The Holy Qur'an (there is no changer for its words) "Al-Kahf: 27", and this does not mean that the words are rigid and do not change their connotations, but it means that God Almighty has wisely placed these words in their positions, so that they cannot be changed or replaced without the meaning being disturbed.
 - A single word may have multiple meanings in the language, but it is the Qur'anic context that determines the meaning intended in each place.
2. Eloquence and statement:
 - The Holy Qur'an is at the highest level of eloquence and eloquence, so that human beings are unable to come up with its example, even if each other is back.
 - The Holy Qur'an uses a variety of rhetorical methods (simile, metonymy, metaphor, metaphor, attention, deletion, introduction and delay, shortening, interrogative, oath, ...", which gives it beauty and influence.
3. Miracles and influence:
 - The Holy Qur'an is miraculous in its pronunciation and meaning, style and influence.

- The Holy Qur'an addresses both the mind and the heart, evokes emotions, stirs emotions, and invites reflection and reflection.
 - The Holy Qur'an transforms souls, guides hearts, and brings people out of darkness into light.
4. Inclusion and Integration:
- The Holy Quran includes all aspects of life, it talks about faith, worship, ethics, transactions, politics, economics, sociology, and others.
 - The Holy Qur'an is integrated in its provisions and legislations, without contradiction or contradiction.
5. Eternity and validity for all times and places:
- The Holy Qur'an is valid for all times and places, and its provisions and legislation do not change with time and place.
 - The Holy Qur'an is the first source of Islamic legislation, and it is the reference to which we must refer in all matters of our lives.

Practical examples:

- **Difference between "wind" and "wind":** In Arabic, the two words may be used to denote the same meaning. But in the Qur'anic tongue, "wind" is often used in the context of torment, and "wind" in the context of mercy.
- **The difference between "said" and "says":** In Arabic, "said" for the past, and "says" for the present or future. But in the Qur'anic tongue, each may be used in a different apparent meaning, to denote a special meaning, such as affirmation or continuation.
- **The difference between "we descended" and "we descended":** In Arabic, the two words may be used to denote the same meaning. However, in the Qur'anic tongue, "Anzalna" is often used to denote the revelation of the Qur'an in one sentence, and "Nazalna" to denote that it was revealed in a mine "divided".

Conclusion: Lisan Huda and Nour

The Qur'anic tongue is not just a language, but a tongue of guidance and light, a tongue of eloquence and statement, and a tongue of miracle and influence. It is the tongue chosen by God Almighty to be the vessel of His miraculous words, and the constitution of all humanity.

Third Research: Examples from the Qur'anic tongue: Words that sound similar but...

Introduction: Diving into the depths of semantics

In the previous two articles, we talked about the difference between the Arabic language and the Quranic tongue, and about the characteristics of the Qur'anic tongue. In this paper, we will review some examples from the Holy Qur'an, showing us how the Qur'anic tongue uses words very accurately, so that one word cannot be replaced by another, even if it seems synonymous with it in the language.

Examples:

1. Wife, woman and companion:
 - **Wife:** Used in the context of the marital relationship based on affection, mercy and housing, as in the saying of the Almighty: "And we said, O Adam, you and your husband will live in Paradise" "Al-Baqarah: 35".
 - **Woman:** Used to denote the female of the sons of Adam in general, and may be a wife or non-wife, as in the saying of the Almighty: ﴿God set an example for those who disbelieved, the wife of Noah and the woman of Lot﴾ "Prohibition: 10".

- **Companion:** Used to denote a companion or a companion, and not necessarily a wife, as in the Almighty's saying about God: "I will have a son and he will not have a companion" "Al-An'am: 101".
2. Joy:
- In Arabic, it denotes absolute pleasure.
 - In the Qur'anic tongue, it may indicate blameworthy pleasure "luxury and pettiness", as in the Almighty's saying: "Even if they rejoice in what they have done, we take them suddenly" "Al-An'am: 44".
 - It may indicate the praiseworthy pleasure, as in the Almighty's saying: "Say thanks to Allah and His mercy, so let them rejoice" "Yunus: 58".
3. Laughter:
- In Arabic, it signifies intense joy.
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4. Committed:
- In Arabic, it is often used to denote sins and bad deeds.
 - In the Qur'anic tongue, it is used to denote committing bad deeds, as in the Almighty's saying: "Those who earn sin will be rewarded by what they were committing" "Al-An'am: 120".
 - But it is also used to denote the act of good deeds, as in the saying of the Almighty: ﴿ And whoever commits a good deed, we increase him in it well﴾ "Shura: 23", and this use indicates that doing good deeds needs effort and struggle, as if it were committed.
5. He came, he came:
- In language: Both words may be used to denote coming.
 - In the Qur'anic tongue:
 - "came" may mean coming without fatigue "And when our messengers came to them with evidence, they said, "This is nothing but slanderous magic" "Stories:36"
 - "Came" means coming after effort and fatigue "When our command came, we saved good" "Hud 66" and "So our command came day or night, and we made it a harvest as if it had not sung yesterday" ""Yunus:24"

Conclusion: Precision and Precision

These examples and many others show us how the Qur'anic tongue uses words so precisely and precisely that one word cannot be replaced by another, even if they seem synonymous with them in the language. This indicates the greatness and miraculousness of the Qur'an, and that its contemplation requires a deep understanding of the Arabic language, and an awareness of the characteristics of the Qur'anic tongue.

The Arabic language and the Qur'anic tongue: are they one and the same?

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67 EXAMPLES FROM THE QUR'ANIC TONGUE: WORDS THAT SOUND SIMILAR... BUT!

Introduction: The Accuracy of Divine Choice

In previous articles, we pointed out that the Qur'anic tongue is characterized by extreme accuracy in the choice of words, so that one word cannot be replaced by another, even if it seems synonymous with it in the Arabic language.

In this research, we will review a set of additional examples from the Holy Qur'an, showing us how the Qur'anic tongue uses words with special connotations, which may differ from their usual connotations in the language, and how this difference carries accurate and deep meanings, which can only be understood by reflection and reflection.

Examples:

1. Fear and fear:
 - **In Arabic:** The two words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **Fear:** It is a general feeling of awe and discomfort with something hateful, which may be known or unknown, and may be from God or others.
 - **Fear:** It is a special fear, which is from God Almighty, and is accompanied by knowledge of His greatness and majesty, and by man's knowledge of his negligence in his right. Therefore, the Almighty said: "Allah fears His servants of scholars" (Fatir: 28).
2. The way, the way, and the path:

- **In Arabic**, the three words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **Way:** It is the public road, which may be straight or crooked, and may be material or moral.
 - **The road:** It is the clear paved path, which leads to the goal.
 - **The path:** It is the straight and clear path, in which there is no twist or twisting, and which leads to God Almighty. Therefore, the Almighty said: "Guide us to the straight path" "Al-Fatihah: 6".
3. Heart and heart:
- **In Arabic:** The two words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **The heart:** It is the center of reason and perception, responsible for understanding and reflection, science and ignorance, faith and disbelief.
 - **The heart:** It is the center of emotion and feeling, responsible for love and hatred, joy and sadness, fear and hope.
4. Human and human beings:
- **In Arabic:** The two words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **Man:** It is often used in the context of talking about the origin and creation of man, his qualities and natures, and his responsibility and assignment.
 - **Humans:** It is often used in the context of talking about the external appearance of a person, his material life, and his relationship with others.
5. Despair and despair:
- **In Arabic:** The two words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **Despair:** It is the lack of hope from something at all, and from the characteristics of the disbelievers.
 - **Despair:** more severe in despair and the interruption of hope, and be in a tangible scene, which is the highest degrees of despair.
6. Sitting and sitting:
- **In Arabic:** The two words may be used to denote the same meaning.
 - In the Qur'anic tongue:
 - **Al-Qa'ud:** It is sitting with the intention not to do anything, as in the Almighty's saying: "The successors rejoiced in their seat other than the Messenger of Allah" "Al-Tawbah: 81".
 - **Sitting:** It is just sitting, without prior intention, as in the Almighty's saying: "If it is said to you, make room in the councils, then make room" "Al-Mujadila: 11".

Conclusion: Keywords

These examples and many others show us how the Qur'anic tongue uses words accurately and precisely, and how each word has its own connotation, which may differ from its usual connotation in the language. This invites us to be more aware when reading the Qur'an, and not to be satisfied with the superficial meaning of words, but to seek to understand their deep connotations in their Qur'anic context.

68 "FROM THE WHITE HAND TO THE STICK": A PRACTICAL METHODOLOGY FOR CONTEMPLATING THE QUR'AN AND TRANSCENDING SUPERFICIAL MEANING

Introduction:

The author presents a revolutionary vision of the contemplation of the Qur'an, which transcends traditional interpretations and focuses on extracting the living meanings that accompany the times. The author does not only call for reflection, but also presents a practical methodology consisting of specific steps, aimed at reaching a deeper and more comprehensive understanding of God's words.

Basic steps to contemplate the Qur'an:

1. **Freedom from preconstraints:** The contemplative person must be free from prejudices and inherited interpretations, and accept the Qur'an with an open mind and sincere intention. This liberation is the first step towards true understanding.
2. **Active reflection:** The contemplator must actively participate in understanding the Qur'an, not just a passive reception of information. This includes questioning, thinking, analyzing, and linking verses.
3. **Use available tools:** Take advantage of available tools, such as approved exegesis, dictionaries and Quranic sciences, but with caution and criticism.
4. **Taking into account contemporary reality:** The Qur'an must be understood in the light of contemporary reality, and try to apply it to the challenges and issues we face.

Detailed steps:

1. Freedom from pre-restrictions:
 - Systematic skepticism: The contemplator must begin by questioning everything he knows in advance, presenting it to the Qur'an, and rejecting any idea that contradicts it.
 - Abandoning absolute trust in heritage: Absolute trust in heritage and interpretations of the former should not be given, as they may have been influenced by certain historical or social circumstances.
2. Active reflection:
 - Questioning: Ask questions about the meanings of the verses, and try to find satisfactory answers.
 - Reflection: You should think about the meanings of verses and their applications in everyday life.
 - Analysis: Words and linguistic structures must be analyzed to accurately understand their meanings.
 - Linking verses: Verses must be linked to each other and understood in the context of the surah as a whole.
3. Use of available tools:
 - Approved interpretations: Approved interpretations should be used, but with caution and criticism.
 - Dictionaries: Refer to dictionaries to understand the meanings of word pots.
4. Taking into account contemporary reality:
 - Understanding reality: Contemporary reality in all its complexities must be understood and lived in.
 - Applying the Qur'an to reality: It is necessary to try to apply the Qur'an to contemporary reality, and to provide solutions to its problems.

Conclusion:

The author advocates a contemplative methodology that goes beyond tradition and relies on freedom from preconceived constraints and critical thinking. It is a methodology that aims to extract living meanings from the Qur'an, which keep pace with the times and inspire us to a better and more enlightened life.

69 CONTEMPLATING THE HOLY QURAN: THE KEY TO A GOOD LIFE "WITH EVIDENCE FROM THE QUR'AN"

Introduction:

The Holy Qur'an, the eternal word of God, is the constitution of life and the path of happiness in this world and the hereafter. It is not just a book to be recited, but a vivid and vibrant message, which invites us to reflect and reflect, and opens the doors for us to a deep understanding of life, the universe and the Creator. Contemplating the Qur'an is not an intellectual luxury, but an imperative necessity for every Muslim seeking a good life, a strong relationship with God, and a deeper understanding of his message.

Why do we contemplate the Qur'an?

Contemplation is the main purpose of the revelation of the Qur'an. Allah says: "A book that we have revealed to you is blessed so that you may study its verses and remember the first of the minds" [p. 29]. It is not just the recitation of letters and words, but a deep reflection on the meanings and purposes, drawing lessons and lessons, and applying them in real life.

Contemplation is the key to a correct understanding of religion, and it is what brings us to guidance and certainty. The Almighty says: "This Qur'an guides the One who is the strongest" [Al-Isra'a: 9]. It is a healing of hearts and souls, removing the cloud of inattention, and filling them with light and faith. The Almighty says: "We will reveal from the Qur'an what is healing and mercy for the believers, and the oppressors will not increase except in loss" [Al-Isra'a: 82]. Allah, who created His servants, knows what works for them, He said: "Does he not know who created him, who is the gentle and the expert" [King: 14], and Glory be to Him said: "He knows you best when He raised you from the earth and when you are embryos in the wombs of your mothers" [An-Najm: 32].

How do we contemplate the Qur'an?

Contemplation is a journey of faith, which requires honesty, sincerity, and a sincere desire to understand and act. There are practical steps that can help us on this journey:

1. **Piety:** It is the basis of all good, and the key to all understanding. The Almighty says: "Fear Allah and Allah will teach you" [al-Baqarah: 282], and also: "O you who believe, if you fear Allah, He will make a difference for you" [al-Anfal: 29]. A pure heart filled with God's piety is more willing to receive the lights of the Qur'an and understand its meanings.
2. **Sensing grandeur:** to realize that we are reading the words of God, the Creator of the universe and the mastermind. This feeling fills the heart with reverence and awe, and makes us more eager to understand and reflect. The Almighty says: "Allah has revealed the best hadith, a book similar to Mathani, from which the skins of those who fear their Lord are softened, and then their skins and hearts soften to the remembrance of Allah" [Az-Zumar: 23].
3. **Interaction with verses:** to live with verses with our hearts and minds, wonder, wonder, praise, ask for forgiveness, call... It is as if we are in direct dialogue with God. "As was the guidance of the Prophet (peace and blessings of Allaah be upon him), Hudhaifah (may Allaah be pleased with him)

described the Prophet's recitation (peace and blessings of Allaah be upon him) as: "He recites a messenger if he passes a verse in which praise is praised, if he passes by a question he asks, and if he passes by a ta'awl, he is a ta'awl." Narrated by Muslim."

4. **Repetition:** Repetition of the verse helps to consolidate the meaning in the heart, and opens new horizons for understanding and reflection. "It was reported from the Prophet (peace and blessings of Allaah be upon him) and from the predecessors after him, from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) recited a verse that he repeated, which is the saying of the Almighty: "If you torture them, they are your servants, and if you forgive them, you are the dear and wise" [Al-Ma'idah: 118].
5. **Refer to Tafsir:** Using the interpretations of authoritative scholars helps to understand more deeply the meanings of the verses, especially with regard to the reasons for the revelation and the historical context.
6. **Understanding the Arabic language:** The Qur'an was revealed in a clear Arabic tongue, and the deeper we understand the language, the more we understand the Qur'an and taste the beauty of its statement and its miracles. The Almighty says: "We have revealed it as an Arabic Qur'an, so that you may be wise" [Yusuf: 2].
7. **Linking verses to reality:** to try to understand how we can apply the teachings of the Qur'an in our daily lives, and how we can have light and guidance in every step we take.
8. **Questioning:** To ask questions about the verses, and to look for answers in the Qur'an itself, in the commentaries, and in the sayings of the scholars.
9. **Presenting oneself to the Qur'an:** To compare ourselves with what the Qur'an requires and see where we are from complying with the commands of the Qur'an and avoiding its prohibitions. The Almighty says: "We have revealed to you a book in which you are mentioned, will you not be wise" [Al-Anbiya: 10].

Fruits of contemplation:

- **Increased faith:** Contemplation strengthens the connection with God and increases certainty in the heart. The Almighty says: "But the believers who when Allah is remembered and their hearts are revealed, and if His signs are recited to them, increase their faith" [Al-Anfal: 2].
- **Deep understanding of religion:** Contemplation reveals to us the secrets of the Sharia and explains its purposes.
- **The good life:** contemplation leads us to the straight path, gives us tranquility and tranquility.
- **Good deeds:** Contemplation motivates us to act on what we learn from the Qur'an, and to apply it in our lives.
- **Salvation in the Hereafter:** Contemplation is the way to salvation and winning the favor of Allah and His Paradise.
- Living without the Qur'an, working with it, and begging for its guidance: "Like darkness in a sea that is overshadowed by a wave above it, a wave above it clouds of darkness on top of each other, if he takes out his hand, he hardly sees it, and whoever does not make Allah light for him, he has no light" [An-Nur: 40].

Conclusion:

Contemplating the Holy Qur'an is the journey of a lifetime, a never-ending journey, and the deeper we delve into it, the more we discover new treasures, and the closer we get to God, understand His Book, and work by Him. Let us make the Qur'an our companion, the light of our lives, and our guide to all good.

70 THE REVELATION AND MEMORIZATION OF THE NOBLE QUR'AN: WRITTEN TESTIMONY AND AN ETERNAL MIRACLE

Introduction:

The Holy Qur'an is the word of God revealed to the Prophet Muhammad, peace be upon him, the eternal miracle of Islam, and the first source of legislation and guidance for Muslims. The Qur'an has unique characteristics that make it a book preserved from distortion and alteration, and a source of miracles in many aspects. This article deals with the process of the revelation of the Qur'an, its writing in the Prophet's covenant, and the divine guarantee that ensures its preservation, highlighting the fundamental difference between it and the purified Sunnah of the Prophet.

1. The revelation of the Holy Qur'an: between oral revelation and instant codification:

- **Oral Revelation:** The revelation of the Holy Qur'an was revealed to the Prophet Muhammad (peace and blessings of Allaah be upon him) orally by Gabriel (peace be upon him), as explained by the Almighty's saying: "The faithful Spirit descended on your heart" (Al-Shu'ara'a: 193-194). It is worth mentioning that the Qur'an was revealed as a "divided" mine for 23 years, not all at once, which facilitated its memorization, understanding and gradual application of its rulings.
- **Instant codification:** By direct order of the Prophet (peace and blessings of Allaah be upon him), he began to write down the Qur'an immediately after the revelation of each verse or group of verses, using a variety of materials that were available at that time, such as parchment (thin skin), bones, lakhaf (egg stones of tortillas), shoulders (shoulder bones), and al-Assab (palm leaves). This is attested to by the Almighty's saying: "And a book written in published parchment" (at-Tur: 2-3).
- **The Book of Revelation and Collection Efforts:** Among the Companions (may Allah be pleased with them) emerged a book of revelation, among whom Zaid bin Thabit and Abi bin Kaab became famous. After the death of the Prophet (peace and blessings of Allaah be upon him), the task of collecting the Qur'an in one Qur'an was entrusted to Abu Bakr as-Siddiq (may Allaah be pleased with him), and then Uthman bin Affan (may Allaah be pleased with him) came to unify the Qur'an and eliminate any possible difference in readings.

2. Memorizing the Holy Quran: Divine Promise and Physical Evidence:

- **The divine promise of memorization:** God Almighty pledged to memorize the Holy Qur'an from any distortion or alteration, in saying: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9". This divine promise includes memorization in two ways: memorization in the breasts (i.e. memorization by heart), and memorization in the lines (i.e. writing and codification).
- **Physical evidence for memorization:** The Sana'a manuscript, which dates back to the first century AH, is the best witness to the memorization of the Qur'an, as it is exactly identical to the Qur'anic text currently in circulation. Moreover, the consistency of all Qur'anic Qur'ans written throughout the ages and in various parts is conclusive material evidence of its preservation from change.

3. The Holy Qur'an: a written text, not just an oral narration:

- **The difference between the Qur'an and the Sunnah:** One of the fundamental differences between the Holy Qur'an and the Sunnah is that the Qur'an was written down completely in the life of the Prophet (peace and blessings of Allaah be upon him) and under his direct supervision, while the Sunnah was compiled and written down completely later.
- **Qur'anic readings: Diversity in performance and contemplation, God guides you to correct reading:** The presence of multiple Qur'anic readings "such as the reading of Hafs from Asim, and the reading

of Warsh from Nafi'" does not mean at all that there is a distortion in the Qur'anic text, but rather a diversity in the methods of performance and pronunciation, all of which are frequent and correct, and date back in their origin to the Prophet (peace and blessings of Allaah be upon him). Differences help you to reflect, reflect properly, and be guided by God.

Conclusion:

The story of the revelation, writing and memorization of the Holy Qur'an is a unique story, which confirms beyond any doubt that it is not just an oral narration transmitted through generations, but rather the words of God Almighty preserved in the breasts and lines, preserved by God for him, and proven by a definitive historical frequency that falsehood does not come from his hands or from behind him.

71 THE MIRACLE OF THE NOBLE QUR'AN AND ITS SELF-INTERPRETATION: COMPLETE LEGISLATION AND THE DRAWING OF HAFIZ

Introduction:

After reviewing the story of the revelation of the Holy Qur'an and its great memorization, we move on in this article to highlight other aspects that distinguish this immortal book, namely: its multifaceted miracle, its being a complete legislative source, its unique internal consistency that enables it to interpret itself, and finally the role of Ottoman painting in preserving it through the centuries.

1. The Miracle of the Holy Qur'an: An Existing Challenge, and Fixed Facts:

- **Linguistic miracles "graphic":** The Holy Quran challenged the Arabs, who are the owners of eloquence and eloquence, to come like him, or a surah like him, they were unable to do so, and this challenge still exists to this day.
- **Scientific Miracles:** The Holy Qur'an referred to accurate scientific facts that were not discovered at the time of its revelation, and even modern science was able to prove them only in later centuries.

Examples include:

- Stages of fetal formation in the womb of its mother: ""We created you from dust and then from sperm..." "Hajj: 5".
- Spherical Earth: "And the Earth after that Dahha" "Al-Naza'at:30".
- The movement of the sun: "And the sun runs to settle for her that esteem of the Mighty All-Knowing" "Yes:38".
- **Legislative miracles:** The Holy Qur'an came with wise, just and fair legislation that regulates the lives of individuals and societies in various fields, such as worship, transactions and personal status. These legislations include: inheritance system, hudud, zakat, family legislation, and others. These legislations are characterized by their validity for all times and places, and their ability to achieve happiness and good for humanity.

2. The Holy Quran: Full legislation and way of life:

- **Supreme Legislative Authority:** The Holy Qur'an is the first source of legislation in Islam, and it is the supreme authority that is not surpassed by a reference. The Almighty says: "And the Book was revealed to you as an explanation of everything" "Al-Nahl: 89".
- **Sunnah of the Prophet: Statement and Detail:** The Sunnah of the Prophet comes to clarify and detail what is beautiful in the Holy Qur'an, and clarifies how to apply its provisions. For example, the Qur'an commanded prayer, and the Sunnah came to show how to perform it.

3. The consistency of the Qur'an and its subjective interpretation "Interpretation of the Qur'an with the Qur'an":

- **Mutual interpretation:** This exegetical approach is based on the fact that the verses of the Holy Qur'an interpret each other. What is beautiful in one place has been detailed in another, and what is hard to understand in one verse has been clarified in another verse. An example of this is the interpretation of the verses of zakat in Surat Al-Tawbah to the verse of zakat in Surat Al-Baqarah.
- **Qur'anic Stories: Lesson and Complementarity:** The stories of the prophets, peace be upon them, are repeated in multiple chapters of the Qur'an, but this repetition is not a pure repetition, but rather a repetition that carries with it complementarity and clarification. Each story is presented from a certain angle, highlighting an aspect of the lesson and the sermon. "Example: The story of Moses in Surat Al-A'raf and Taha".
- **Objective unity of the surahs:** Each surah of the Holy Qur'an is characterized by an objective unity, as its verses are linked to a central idea that revolves around it. The surah of sincerity, for example, revolves around the monotheism of God Almighty.
- **Reflection methodology:** The reflection of the Holy Qur'an is not limited to linking verses and context, but also includes contemplating the names and attributes of Allah, reflecting on the stories of the prophets, and drawing lessons from them.

4. Ottoman painting: preserved and adjusted through the centuries:

- **Unification of the Qur'an:** Uthman bin Affan, may God be pleased with him, unified the Qur'an on one letter "Quraish dialect", gathered people to read one, and wrote Qur'ans that he sent to Al-Amsar.
- **Characteristics of Ottoman painting:** Ottoman painting is characterized by unique characteristics, such as omitting the thousand in some words or increasing it in others, which are not absurd, but have secrets and wisdom, including those related to preserving the Qur'anic text from distortion, and some of them related to expanding meanings and connotations.
- **Protection against distortion:** The unification of the Ottoman painting and the distribution of the unified Qur'an to the Islamic regions played a major role in protecting the Qur'anic text from any distortion or alteration over the centuries.

Conclusion:

The Holy Qur'an is not just a holy book, but a book that is miraculous in its language and statement, in its science and legislation, in its internal consistency and self-interpretation. It is a book of guidance and a way of life, and conclusive proof of the truth of the prophethood of Muhammad (peace be upon him). God has preserved this great book from distortion and alteration, not only by preserving it in the chests, but also by preserving it in the lines, through the Ottoman painting that has preserved its unity and stability over the centuries.

72 THE ORIGINS OF ARABIC LETTERS: BETWEEN DIVINE REVELATION AND HUMAN DILIGENCE

Introduction:

Have you ever wondered about the origin of the Arabic letters in which we write? Is it a pure divine gift, or the product of a long human evolution? Or a combination of the two? In this article, we embark on a journey

through time to explore the origins of Arabic letters, and review the multiple theories that have tried to answer this central question, from religious insights to evidence-based historical views.

1. The Tawqif Theory: Is Arabic Calligraphy Inspired by God?

- **Divine arrest:** The proponents of this theory argue that Arabic calligraphy is an "arrest" from God Almighty, that is, it is not an invention of humans, but rather a divine science that God taught to Adam, peace be upon him, and then passed on to generations after him. Arrest means that God stopped people on how to write, or taught it directly to Adam.
- **Ibn Faris and arrest:** One of the most prominent representatives of this opinion is the linguist Ahmed bin Faris "d. 395 AH", the author of the book "Al-Sahibi fi Philology", who stated that the line is an arrest.
- **Ibn Khaldun's criticism:** But the scholar Ibn Khaldun "d. 808 AH" rejects this view in his famous introduction, considering that calligraphy "among the lived crafts", that is, it is a human skill necessary for communication and writing, developed with the development of civilization and societies, and not a direct revelation.

2. Idiomatic theory: Did the prophets invent letters?

- **Human terminology:** The proponents of this theory believe that Arabic calligraphy is "idiomatic", that is, it is the status of human beings, but they differ in determining the identity of these authors. The "terminology" here does not necessarily mean broad collective agreement, but can be a situation by an individual or a small group with power or influence.
- **Prophets and personalities:** Some narrations attribute the origin of the calligraphy to prophets such as Adam and Idris, peace be upon them, or to historical figures such as Himyar bin Saba, "one of the kings of ancient Yemen".
- **Kings of Madin:** Other narrations say that the authors of the letters are the kings of Median "Abu Gad, Hawaz, Hatti...", and that they perished "on the Day of the Shadow" "which is a torment sent by God on the disobedient people, and mentioned in the Holy Qur'an".
- **Critique of these theories:** These theories lack conclusive historical or archaeological evidence to support them decisively, and remain within the framework of anecdotal narratives.

3. The Southern "Himyarite" theory: Is Arabic calligraphy of Yemeni origin?

- **Roots in the Musnad:** Some historians, including Ibn Khaldun, believe that Arabic calligraphy is derived from the Himyarite Musnad script, which was used in southern Arabia (present-day Yemen) in the kingdoms of Sheba, Himyar and others.
- **Criticism of the theory:** However, researcher Ibrahim Gomaa believes that this view lacks convincing physical evidence, as there is no clear and direct similarity between the predicate script and the Arabic calligraphy as we know it.
- **Archaeological studies:** Recent studies confirm that the predicate script was separate letters, and did not develop directly into the Arabic calligraphy that reached Quraysh, but the relationship between them goes further.

Conclusion of the first article:

There are many theories about the origin of Arabic letters, between religious visions linking them to divine revelation, and historical views attributed to certain personalities or civilizations. But is there another theory that offers a more convincing explanation, based on concrete physical evidence? This is what we will discover in the next article, where we move on to theories that rely on inscriptions and archaeological discoveries.

73 CONTEMPLATING THE QUR'AN IN OTTOMAN PAINTING: TOWARDS A DEEPER AND MORE COMPREHENSIVE UNDERSTANDING, AND TRANSCENDING ADDITIONS

Introduction:

Ottoman painting, as we have seen in the previous two articles, is not just a traditional way of writing the Holy Qur'an, but rather an integral part of the Qur'anic text itself, and carries with it the keys to a deeper, more comprehensive and accurate understanding of the meanings of the Qur'an and the contemplation of its verses. It is not just an external form of letters and words, but an integrated system that carries connotations, signs and meanings that can only be perceived through conscious reflection and deep reflection. In this article, we explore how Ottoman painting can help us in the journey of reflection, How can we benefit from the ancient Qur'anic manuscripts, and break free from the restrictions that may be imposed on us by the ten famous readings or human additions that have been made to the Qur'anic text throughout the ages, to reach an authentic and direct understanding of the words of God Almighty?

1. Benefits of Ottoman painting in reflection:

- **Indication of multiple readings:** The Ottoman drawing, devoid of dots and form in the original, and with its unique characteristics "deletion, addition, substitution, connection, separation", bears multiple readings of the same word, which expands the horizons of understanding the Qur'anic meanings, opens the door to deriving new connotations, and enriches the spiritual experience of the contemplator.
- **Highlighting hidden meanings:** Ottoman painting, by omitting, increasing, substituting, connecting or separating letters, may refer to hidden meanings that do not appear in modern spelling, which deepens our understanding of the verses, and reveals to us rhetorical and linguistic secrets that we would not have paid attention to without this drawing.
- **Emphasis on meaning:** The increase of letters in Ottoman painting, or other characteristics, may be used to emphasize the meaning or to increase its significance, which draws the attention of the contemplative to the importance of this meaning and invites him to reflect more on it.
- **Reference to linguistic origin:** The Ottoman drawing may refer to the linguistic origin of the word, which helps in understanding its meaning more accurately and deeply, and reveals its historical and linguistic roots.
- **Guiding understanding:** The characteristics of Uthmani painting may help guide our understanding of the verse, and determine the most appropriate meaning for the general context of the verse, the surah, and the entire Qur'an.
 - **Example:** The increase of yaa in the word "with hands" in the Almighty's saying: "And the sky we built with hands, and we are expanded" "Al-Dhariyat: 47" refers to the power and greatness of God Almighty in building heaven, and His limitless power.

2. The rules of Ottoman painting and directing the meaning:

- **Rules of deletion, increase, substitution, connection, separation...:** Each of these rules has special connotations that affect the meaning, and we have referred to some of them in the previous article in detail.
- **Grammar study:** The contemplator must be familiar with the rules of Ottoman painting, and understand the possible connotations of each rule, so that he can benefit from them in understanding the Holy Qur'an and contemplating it correctly.

- **Seek the help of specialists:** The contemplative can use specialists in the science of Ottoman painting to understand these rules more deeply.

3. Reliance on original manuscripts:

- **The importance of original manuscripts:** Relying on ancient Qur'anic manuscripts, especially those dating back to the era of the Companions or close to it chronologically, is a necessity to understand the Holy Qur'an authentically and directly, without subsequent human interventions (such as diacritics, dots, alif al-khnajriya, waqf and punctuation), which may affect our understanding of the Qur'anic text.
- Manuscript examples:
 - **Sana'a Qur'an:** It is considered one of the oldest Qur'anic manuscripts discovered, dating back to the first century AH, and it is a precious treasure that helps us understand the Ottoman painting in its first form.
 - **Topkapi Qur'an:** Located in the Topkapi Library in Istanbul, it is one of the oldest and most important Qur'ans, and it is believed that it was written during the reign of Othman bin Affan or shortly after.
 - **The Qur'an of the Great Mosque in Sana'a:** It contains Qur'anic texts dating back to the first century AH, which are very close to the Ottoman version.
- **Study of manuscripts:** The study of these manuscripts reveals the slight differences between them and the modern Qur'ans (which are mostly based on the narration of Hafs from Asim), and helps to understand the Qur'anic text more accurately and closer to its origin, and reveals to us the development of Arabic writing through the ages.

4. Contemplating the Qur'an in the Arabic tongue:

- **The Qur'an is clear:** The Holy Qur'an claims to itself to be clear, that is, clear, clear and easy to understand for those who manage it with a sound heart and an open mind, and with the Arabic tongue in which it was revealed.
- **The Arabic tongue within the Qur'an:** The rules of the Arabic tongue in which the Qur'an was revealed are found within the Qur'an itself, and can be deduced through deep reflection of the Qur'anic text, and by multiplying the verses with each other (i.e. comparing and interpreting them with each other), and not necessarily relying on the rules of grammar and morphology that were developed later.
- **Interpretation of the Qur'an with the Qur'an:** The best way to understand the Qur'an is to interpret the Qur'an with the Qur'an itself, that is, to look for the meanings of words and verses elsewhere in the Qur'an, to look at the general context of the sura and the Qur'an as a whole, and to compare similar verses.
- **Insights and Guidance:** The Qur'an refers to the concept of "insights", which is not just visual vision, but is the deep understanding and heartfelt perception of the meanings, truths and secrets of the Qur'an. The guidance to understanding the Qur'an is in the hands of God alone, for He guides whomever He wills and leads astray whomever He wants. Deep reflection on the Qur'an, reflection on its verses and action on what is in it is the way to obtain this guidance.

5. Exceeding the ten famous readings and human additions:

- **Not all the ten readings are frequent:** The ten famous readings, despite their importance and prevalence, are not all reciprocal from the Prophet (peace and blessings of Allaah be upon him) to the same degree, but some of them rely on weak chains of transmission or on the ijtihad of the reciters.

- **Focus on Ottoman painting:** Our main focus should be on the Ottoman painting itself, and on the readings that this drawing bears, without being restricted to the ten readings only. The Ottoman painting is broader, more comprehensive and more accurate than the ten readings.
- **Each of us has his own imprint:** each of us has his own insight, his own understanding, shaped by his contemplation, the degree of God's guidance to him, and openness to all possibilities.
- **Personal reflection:** We must contemplate the Qur'an ourselves, using the Ottoman drawing, the Arabic tongue in which the Qur'an was revealed, the verses against each other, and the general context of the verses and the surahs, without being restricted by prior interpretations, specific readings or rigid opinions.
- **Removal of human additions:** We must strive to understand the Holy Qur'an without the influence of human additions that have been added throughout the ages (such as diacritics, dots, stop and punctuation marks), which may obscure the original and direct meaning of the Qur'anic text, or may direct our understanding in one direction and not another.

Conclusion:

Ottoman painting is not just a way of writing the Qur'an, it is part of its miracles, and a key to a deeper, more comprehensive and more accurate understanding of its meanings. By relying on ancient Qur'anic manuscripts, contemplating the Qur'an in the Arabic tongue in which it was revealed, and overcoming the limitations that may be imposed on us by the ten famous readings or human additions, we can reach an authentic and direct understanding of God's words, discover His treasures and gifts, and "touch" the Qur'an with our hearts, minds and souls, as God intended us to do. It is a journey worth taking, and a worthy fruit To pick it.

Improvements made "after previous edits":

- **Introduction:** The introduction has been reworked to be more impactful and interesting, and to illustrate the importance of Ottoman painting in reflection further.
- **Language:** Language has been improved throughout the essay to be more accurate, clear and eloquent, and to use more meaningful terms.
- **Linking ideas:** The connection between the different ideas in the essay has been improved, so that there is a logical sequence and flow of meaning.
- **Emphasis on personal reflection:** The importance of personal contemplation of the Qur'an was emphasized, and not limited to ready-made interpretations and readings.
- **Conclusion:** The conclusion has been strengthened to summarize the most important points, to emphasize the importance of contemplating the Ottoman painting, and to invite this journey.
- **Proofreading and spelling:** The text has been carefully reviewed to ensure that it is free of linguistic and spelling errors.

With these modifications, the third article became more integrated, comprehensive and in-depth, and invites the reader to reflect on the Holy Qur'an based on Ottoman painting and ancient manuscripts, and with a conscious and independent methodology.

74 THE EVOLUTION OF ARABIC LETTERS: FROM NABATAEAN INSCRIPTIONS TO MODERN CALLIGRAPHY

Introduction:

After reviewing the traditional theories about the origin of Arabic letters, we move on to the theory that enjoys wide support in the modern era among researchers and scholars, which is the theory that links Arabic calligraphy with Nabataean script, based on tangible archaeological evidence from ancient inscriptions and writings.

1. The northern theory of "Himyarism": an intermediate station or an origin?

- **Al-Hira and Mecca:** This theory, mentioned by al-Baladheri and others, says that the Hijazi Arabic calligraphy "used in and around Mecca" is taken from the people of al-Hira, "an ancient city in Iraq."
- **The role of Harb bin Umayyah:** Historians agree that Harb bin Umayyah, one of the notables and masters of Quraysh, learned calligraphy in Al-Hira or Dumat Al-Jandal "North of the Arabian Peninsula", and then published it in Mecca among his people.
- **Confusion is not the origin:** but modern theory, supported by archaeological evidence, holds that confusion was an important intermediate station in the line's journey, but not its direct origin. The line evolved before it reached the confusion.

2. Modern theory: Nabataean script is the origin

- **Writing and urbanization:** Researcher Ibrahim Jumaa believes that the Arabs did not know organized writing until after their contact with neighboring cultural centers, such as Yemen in the south, the Euphrates Valley in Iraq, Syria, and the areas of settlement of the Nabataeans "Nabat and Hauran hamlets, which are the southern Levant regions".
- **Nabataean script:** Jumaa and other researchers suggest that writing reached the Arabs in its late Nabataean form, and then gradually evolved to take its distinctive Arabic form.
- **Archaeological evidence:** The archaeological inscriptions discovered strongly confirm this theory, and the most prominent of these inscriptions are:
 - **um al-Jimal inscription "Fi Hauran":** It is a late Nabataean inscription, showing letters very close to the Arabic letters, indicating the close connection between them.
 - **Minaret inscription "328 AD":** It is the inscription of the tomb of Imru' al-Qays ibn Amr, one of the kings of al-Hira, and is written in a script considered by researchers to be the transitional period between Nabatean and Arabic.
 - **Harran inscription "568 AD":** It is another inscription that shows a remarkable development in the form of Arabic letters, and is closer to the Arabic calligraphy as we know it.

3. The journey of the Arabic letter: from the image to the alphabet:

The journey of the Arabic letter, from its early origins to its current form, can be summarized in the following stages:

- **Pictorial stage:** Writing with pictures began in ancient civilizations, such as the Sumerian civilization in Mesopotamia, where the image expressed the word or idea.
- **Symbolic stage:** Images have evolved into symbols to denote syllables, and symbols have become less similar to the objects they represent.
- **Alphabetical stage:**
 - **Phoenician calligraphy:** The Phoenician alphabet is the root of many alphabets in the world, including the Nabataean alphabet from which the Arabic letters are derived.
 - **Nabataean calligraphy:** The Nabataean alphabet evolved from the Phoenician, and was influenced by Aramaic, from which the Arabic letters were directly derived.
 - **Arabic calligraphy:** Arabic calligraphy evolved from Nabatean and went through multiple stages until it reached its current form, and many lines and types branched from it.

4. The role of Kufic calligraphy in the development of Arabic calligraphy "an additional point":

- **Kufic calligraphy:** It originated in Kufa "Iraq", and had a major role in the development of Arabic calligraphy and the diversity of its forms, and was the official calligraphy of the Qur'an in the early centuries of Islam.
- **Other calligraphy:** Other fonts developed from Kufic script, such as Naskh, Thuluth, Ruq'ah and Diwani, all of which contributed to enriching the art of Arabic calligraphy.

Conclusion:

Archaeological evidence, represented in ancient inscriptions and writings, shows that Arabic calligraphy did not arise from a vacuum, but is the product of a long development, which began with images in ancient civilizations, passed through symbols, and then settled on the Nabataean alphabet, which in turn evolved into Arabic calligraphy. The journey of the Arabic letter is a journey of an entire civilization, and it is a testimony to the nobility of the Arabic language and its contribution to the history of human writing, and to the ability of Arabs to adapt, develop and create.

75 THE DEVELOPMENT OF ARABIC CALLIGRAPHY: FROM KUFA TO THE WORLD

Introduction:

After Arabic calligraphy settled on its basic form derived from Nabatieh, a new journey of development, diversity and spread began, especially with the expansion of the Islamic State and the multiculturalism it embraced. Kufa, the capital of Iraq at that time, became a major center for this development, where Kufic calligraphy originated, which influenced the march of Arabic calligraphy for centuries, before other fonts appeared that added to the aesthetics and diversity of Arabic calligraphy.

1. Kufic calligraphy: the cornerstone of the development of Arabic calligraphy:

- **The emergence of Kufic calligraphy:** Kufic calligraphy appeared in the city of Kufa in the first century AH "seventh century AD", and quickly spread throughout the Islamic state, and became the preferred font for writing the Qur'an and official inscriptions.
- **Characteristics of the Kufic calligraphy:** The Kufic script is characterized by its geometric shape, where straightness and sharp angles prevail, and it moves away from the softness and roundness that characterizes other lines. It was initially devoid of dots and imaging "diacritics on letters", and these marks were later introduced by Abu al-Aswad al-Du'ali and others.
- **Types of Kufic calligraphy:** Kufic calligraphy has evolved into many and varied types, reflecting the artistic creativity of calligraphers in different eras and regions, and the most prominent of these types are:
 - **Simple Kufic:** It is the initial form of the kufic, and is characterized by simplicity, clarity and distance from decoration.
 - **Lush Kufic:** It is characterized by adding floral motifs "in the form of leaves" to the letters, which gives it beauty and elegance.
 - **Braided Kufic:** It is characterized by the overlapping of letters and their intricate decorative braiding, which indicates the skill and creativity of the calligrapher.
 - **Kufic geometry:** It is characterized by extreme geometric accuracy in drawing letters and decorations, as if it were an elaborate geometric painting.
 - **Square kufic:** It is a type of geometric kufic, characterized by squaring letters and words, so that they take the form of adjacent squares or rectangles.

- **Kufic calligraphy uses:** Kufic calligraphy was widely used in writing the Holy Qur'an, engraving on coins, on the walls of mosques, palaces and historical buildings, and in writing precious manuscripts.

2. The appearance of soft "curved" lines: in response to need and the pursuit of beauty:

- **The need for easier fonts:** With the passage of time, and the expansion of the uses of writing, the need for fonts that are easier to write and softer than the Kufic script has emerged, especially in daily uses, writing letters and transactions.
- **Naskh calligraphy:** The Naskh script is one of the oldest soft fonts, and is characterized by clarity, ease, beauty and balance. It was used in the copying of books and manuscripts, from which its name is derived. It is the most widely used font in printing books, newspapers and magazines in modern times.
- **Thuluth line:** The Thuluth script is characterized by luxury, beauty and splendor, and is often used in writing titles, Quranic verses and Islamic motifs. It is considered one of the most difficult Arabic fonts in terms of rules and control.
- **Ruq'ah calligraphy:** Easy and fast font in writing, characterized by simplicity and clarity, and is used in daily life, correspondence and writing signs.
- **Diwani calligraphy:** A beautiful, luxurious and elegant calligraphy, used in the official offices of the Ottoman Empire in writing firmans and royal decrees.
- **Persian commentary script:** A beautiful font characterized by grace, roundness and fluidity, used in the writing of Persian and Urdu, and has a great influence on the fonts used in Pakistan and India.

3. Arabic Calligraphy in the Modern Era: Between Originality and Renewal:

- **Printing and publishing:** With the advent of printing, Arabic calligraphy has witnessed a new development, as printing letters were designed to suit different calligraphy styles, and new fonts were developed to meet the needs of printing and publishing.
- **Computer and digital calligraphy:** The emergence of the computer revolutionized the world of calligraphy, as it became possible to design new and diverse digital fonts, make improvements to traditional fonts, and facilitate the use of Arabic calligraphy in digital media.
- **Arabic Calligraphy:** The art of Arabic calligraphy is still alive and thriving, practiced by creative artists and calligraphers around the world, presenting magnificent works of art that combine tradition and contemporary.

Conclusion:

Arabic calligraphy has gone through a long journey of development and prosperity, from Kufa to all over the world. Its styles and forms varied, from kufic of various types to soft fonts that meet different needs. Today, Arabic calligraphy is witnessing new developments in the digital age, while preserving its originality, beauty and artistic and cultural value. It is not just a means of writing, it is an ancient art and a timeless heritage.

76 ARABIC CALLIGRAPHY: ART - HERITAGE - AND IDENTITY

Introduction:

Arabic calligraphy is not just a means of writing words and conveying ideas, it is much more than that. It is an ancient visual art, carrying with it high aesthetic values, expressing high taste and renewed creativity. It is also a rich cultural heritage, which represents an integral part of Arab and Islamic civilization, and a witness to its long history. Moreover, Arabic calligraphy is an essential element of Arab and Islamic identity, and a

symbol of pride in the Arabic language and culture. In this article, we explore these multiple aspects of Arabic calligraphy, And its importance in our cultural and artistic life.

1. Arabic Calligraphy as Art: Creativity Beyond the Boundaries of Letter:

- **The aesthetics of Arabic calligraphy:** Arabic calligraphy is characterized by its unique and diverse aesthetics, and its superior ability to express meanings in innovative art forms, which go beyond just drawing letters to forming exquisite paintings.
- **Calligraphers as artists:** Calligraphers are creative artists, who possess high skills in drawing, shaping, decorating and coordinating letters, and transforming words into works of art that speak to the soul and the eye.
- **Calligraphy:** Calligraphy paintings are wonderful works of art, displayed in museums and art galleries, used to decorate homes, mosques and public buildings, and express good taste and appreciation for beauty.
- **Islamic decoration:** Arabic calligraphy is an essential and indispensable element in Islamic decoration, and is used in decorating mosques, palaces and historical buildings, in decorating the Qur'an, books and manuscripts, and in the manufacture of art masterpieces.

2. Arabic Calligraphy as a Cultural Heritage: The Legacy of Ancestors and the Treasure of the Future:

- **Heritage preservation:** Arabic calligraphy is an integral part of the Arab and Islamic cultural heritage, and must be preserved, developed and preserved from extinction, because it represents part of our collective memory and civilizational identity.
- **Teaching Arabic calligraphy:** Attention must be paid to teaching Arabic calligraphy to new generations, in schools, universities and cultural institutions, to preserve this art and heritage, and to enable future generations to enjoy its beauty and creativity.
- **Arabic Manuscripts:** Arabic manuscripts written in different fonts are an invaluable cultural and historical treasure that must be preserved, restored, studied, investigated and disseminated, as they represent an important source of knowledge, culture and history.

3. Arabic Calligraphy and Identity: The Symbol of Arabism and Islam:

- **Arabic Language:** Arabic calligraphy is closely related to the Arabic language, as it is not just a means of writing it, but part of its identity, distinction and beauty. The Arabic language cannot be fully understood without understanding the aesthetics, history and development of its calligraphy.
- **Islamic World:** Arabic calligraphy is a symbol of the Islamic world, and is used in writing the Holy Quran, the holy book for Muslims, and in writing many other Islamic languages, such as Persian, Urdu and Ottoman Turkish.
- **Pride:** We must be proud of Arabic calligraphy as part of our cultural and civilizational identity, and as a symbol of the beauty of our language and the nobility of our civilization, and work to spread it and enhance its position in the world.

4. Arabic Calligraphy in the Digital Age: Challenges and Opportunities

- We must employ technology in the service of Arabic calligraphy, not the other way around, by:
- Developing digital fonts that preserve the aesthetics of Arabic calligraphy.
- Designing programs and applications that facilitate learning and practicing Arabic calligraphy.
- The use of Arabic calligraphy in designing websites and digital applications.

Conclusion:

Arabic calligraphy is not just rigid letters and words, it is a living art, a timeless heritage, and a solid identity. It is part of our history, present and future. We must preserve, develop and teach it to future generations, so that it remains a symbol of the beauty of our language and the nobility of our civilization, a source of inspiration and creativity, and a bridge of communication between cultures and civilizations.

Improvements made:

- **Introduction:** The introduction has been rephrased to be more comprehensive and reflective of the importance of the topic.
- **More detail:** More details have been added about every aspect of the importance of Arabic calligraphy (art, heritage, identity).
- **Language:** A more eloquent and beautiful language was used to express the value of Arabic calligraphy.
- **Added a section on Arabic calligraphy in the digital age:** A new section has been added that addresses the challenges and opportunities of using Arabic calligraphy in the digital age.
- **Conclusion:** The conclusion has been enhanced to be more impactful and summarize the most important ideas.
- **Flow:** Improved flow between departments and interconnectedness of ideas.

77 CONTEMPORARY REFLECTION OF THE NOBLE QUR'AN

Introduction:

Contemplation of the Holy Qur'an is the contemplation and meditation of its verses, to extract gifts and meanings, and apply them in life. It is a great worship, a great closeness, which leads to the love and favor of God Almighty. But how do we contemplate the Holy Qur'an in our time, with so many concerns, multiple approaches, and accumulation of interpretations?

In this paper, we present a comprehensive methodology for contemporary reflection, combining authenticity and modernity, between reason and heart, between science and faith, and between understanding and application.

1. Contemplation: concept and importance:

- **Linguistic and idiomatic definition:** Contemplation of language is the reflection on the consequences of things. Idiomatically it is to reflect on the verses of the Qur'an, understand their meanings, derive gifts and rulings from them, and apply them in life.
- The importance of reflection:
 - **Understanding God' s words:** Contemplation is the way to understand God's words and know what He wants.
 - **Increasing faith:** Contemplation increases faith and strengthens the relationship with God Almighty.
 - **Guidance and righteousness:** Contemplation leads to the straight path, and keeps away from misguidance and deviation.
 - **Healing and Mercy:** Contemplation is healing for hearts and mercy for souls.
 - **Science and Insight:** Contemplation opens the horizons of science and knowledge, and increases insight.

2. Contemporary Reflection: Method and Foundations:

- **The Qur'an is the only source:** contemporary reflection focuses on the Qur'an as the only source of guidance and legislation, and relies on the method of interpreting the Qur'an with the Qur'an.
- **Clear Arabic Tongue:** Contemporary reflection relies on the Arabic tongue "not only the Arabic language", that is, a comprehensive understanding of the Arabic language, with its cultural, social and historical dimension, as understood by the Arabs in whose language the Qur'an was revealed.
- **General purposes of the Qur'an:** Contemporary reflection focuses on the general purposes of the Qur'an "such as monotheism, justice, charity, and mercy," and understands the verses in light of these purposes.
- **Scientific method:** Contemporary reflection makes use of the scientific method of analysis and interpretation (such as linguistic analysis and objective analysis), but does not make these sciences the ruler of the Qur'an.
- **Practical application:** Contemporary reflection is not limited to theoretical understanding, but seeks to apply the teachings of the Qur'an in practical life.
- **Contemplation is diligence:** Contemplation is an attempt to understand, and it is human diligence, which may be right or wrong.

3. Practical steps for contemporary reflection:

1. Psychological and spiritual preparation:
 - Devotion to God Almighty.
 - A humble heart and a reassuring soul.
 - Immaculate body.
 - Choose the right time and place.
 - Seeking refuge in God from the accursed Satan.
 - Turning to God with supplication.
2. Careful reading and concentration:
 - Read thoughtfully and understanding, and do not rush.
 - Stop at the verses that need interpretation or interpretation.
 - Trying to grasp the general meaning of the verse.
 - Reflect on the lessons, sermons and wisdom learned from the verse.
3. Interpretation of the Qur'an with the Qur'an:
 - Collect verses that talk about the same subject.
 - Compare the verses, and understand the relationship between them.
 - Deduction of the overall meaning or general rule.
4. Using the Arabic tongue "when necessary":
 - Refer to the original meanings of Qur'anic words.
 - Understand Quranic concepts in light of Quranic use of them.
5. Using the Sunnah of the Prophet "when necessary":
 - Using the correct Sunnah *to clarify* some meanings, or *to detail* some rulings.
 - *Not* to put the Sunnah ahead of the Qur'an, or to oppose it.
6. Referring to the sayings of the commentators "without sanctification":
7. Practicality:
 - He made the Qur'an a way of life.
 - Follow the commands of the Qur'an and avoid its prohibitions.
 - Calling to God through the Qur'an.
 - Spreading the teachings of the Qur'an among the people.

4. Obstacles to contemplation and how to overcome them:

- **Sins and transgressions:** purifying the heart of sins by repentance and seeking forgiveness.

- **Preoccupation with the world:** allocating a specific time for reflection, and time management.
- **Ignorance of the Arabic language:** learning Arabic, and referring to linguistic dictionaries.
- **Intolerance of doctrines and sayings:** openness to other opinions, non-fanaticism.
- **Fear of error:** trust in God Almighty, diligence in understanding, and not fear of error.
- **Despair and frustration:** Continue to reflect, not despair, and trust that God Almighty will open to whomever He wills from among His servants.
- The belief that contemplation is the preserve of scientists is open to all people.

Conclusion:

Contemporary reflection of the Holy Qur'an is a comprehensive and integrated approach, combining authenticity and modernity, between reason and heart, between science and faith, and between understanding and application. It is a journey of faith, science and practicality, reaching a deeper understanding of the words of God Almighty, and a better life in this world and the hereafter.

Tammam, I will implement the proposals and reformulate the presentation of the methodology of contemplating the Holy Qur'an, taking into account the structural organization, clarifying concepts, expanding on some points, adding a section on the controls of reflection, linking sections, improving the language, and enhancing the conclusion:

78 A COMPREHENSIVE METHODOLOGY FOR MANAGING THE HOLY QUR'AN

Introduction:

The Holy Qur'an is not just a book that is read to obtain reward, but it is a book of guidance and a way of life, revealed by God Almighty to be a light and a guide for humanity at all times and places. In order to benefit from this great book, we must reflect on its verses, reflect on its meanings, and act on its meanings. Contemplation is the true key to understanding the Qur'an, and it is the way to benefit from its gifts. Allah says: "A book that we have sent down to you, blessed be it so that you may reflect on its verses and that the first of the minds may remember" (p. 29).

1. The importance of reflection:

- **Contemplation is the key to understanding:** Contemplation is a conscious mental and heart process, which aims to understand the meanings, secrets and purposes of the Holy Qur'an, and to derive lessons and lessons from it. It differs from the exegesis, which focuses on explaining the meanings of words and verses linguistically and historically.
- **Contemplation** is the main purpose of the revelation of the Qur'an, as the Almighty said: "Do they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24).
- **Contemplation** is the way to Qur'anic guidance and to benefit from the Qur'an in our lives.

2. Challenges and problems facing the management of the Qur'an:

- A. Doubting the credibility of the Qur'an:
 - **Doubt about tawqifiyya:** Some may doubt that the Qur'an is all from God, and believe that it contains human additions or influences from other cultures.
 - **Response:** The Qur'an is preserved from Allah, as the Almighty said: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9".
- B. Distortion of the word from its places:
 - **Linguistic distortion:** Some may distort the meanings of Quranic words to suit their whims or beliefs.

- **Historical distortion:** Some may rely on incorrect or weak historical narratives in the interpretation of the Qur'an.
- c. Hasty Jurisprudence:
 - **Superficial understanding:** Many interpretations of the Qur'an rely on a superficial understanding of verses, without delving into the Qur'anic context.
 - **Changing meanings:** These jurisprudence rely on the similar "relative meanings" and not on the arbitrator "fixed meanings", which makes them subject to change and exchange.
- **D. Sectarian fanaticism:** Some may be intolerant of a particular doctrine or interpretation, and reject any other understanding of the Qur'an.
- **e. Influenced by foreign cultures:** Some may be influenced by foreign cultures and try to interpret the Qur'an in accordance with these cultures.
- **F. Psychological projections:** Some may project their feelings or preconceived thoughts on the Qur'anic text.

3. The Hermetic and the Similar: The Basis for Contemplation

- Definition of arbitrator and similar:
 - **Al-Muhambi:** It is the clear verses that carry fixed categorical meanings that do not change, and bear only one face, such as verses that talk about monotheism, the principles of worship, and basic ethics.
 - **Similar:** It is verses that have more than one meaning, and are affected by their context, the reader's awareness and cultural background, and need deep reflection to understand them.
- The importance of discrimination:
 - **The arbitrator is the original:** The arbitrator must be the reference and the basis for understanding the similar, as the arbitrator gives the general framework for the correct understanding of the Qur'an.
 - **The similarity is returned to the arbitrator:** It is not permissible to understand the similarity in isolation from the arbitrator, but must be returned to him and interpreted in the light of it.

4. Ottoman Painting and Original Manuscripts: Tools of Contemplation

- A. Ottoman Painting:
 - **Importance:** The Ottoman drawing, which is the way the Qur'an is written in the Qur'an compiled during the reign of Othman bin Affan, is considered part of the frequent Qur'anic text, and has a major role in understanding and contemplating the Qur'an.
 - **Characteristics:** Ottoman painting has unique characteristics "such as omitting, increasing or replacing some letters", and these characteristics carry deep connotations and meanings.
 - **Its use in reflection:** Ottoman painting can be used to understand the different Qur'anic readings, and to derive hidden meanings.
- B. Original Manuscripts:
 - **Importance:** Relying on ancient Qur'anic manuscripts (such as the Sana'a Qur'an and the Topkapi Qur'an) helps in understanding the Qur'an closer to its origin, without subsequent human interventions (such as tashkeel and dots).
 - **Study them:** The study of these manuscripts reveals the slight differences between them and the modern Qur'an, and helps in understanding the Qur'anic text more accurately.

5. The Right Reflection Methodology: Practical Steps

To achieve a correct and effective management of the Holy Quran, the following steps can be followed:

- A. Preparing the heart and mind:
 - Devotion to God Almighty in seeking understanding.
 - Seeking refuge in God from the accursed Satan.
 - Cleansing from sins and transgressions "as much as possible".
 - Evoke the greatness of the Qur'an and that it is the word of God.
- B. Careful reading:
 - Read the verse "or verses" very carefully and focusedly.
 - Try to understand the general meaning of the verse, without going into details.
- c. Explore the context:
 - Consider the verses before and after the verse.
 - Trying to understand the occasion on which the verse "The reason for the revelation, if any" was revealed.
 - Consider the surah in which the verse is mentioned, and understand its general theme and objectives.
- d. Interpretation of the Qur'an with the Qur'an "Multiplying the verses together":
 - Look for other verses that talk about the same topic or use the same words or words.
 - Compare the verses to each other and try to understand the relationship between them.
 - Trying to understand the overall meaning of the subject by collecting verses related to it, and looking at it as an integrated unit.
- E. Use of Ottoman Painting:
 - Reflection on the way words are written in Ottoman painting.
 - Trying to derive meanings and connotations from the characteristics of the Ottoman painting "deletion, increase, substitution, connection, separation".
 - The use of specialized Ottoman painting books.
- F. Reflection, Meditation and Mental and Heart Contemplation:
 - Reflect on the meanings of verses and their deep connotations.
 - Reflect on the verse's intentions, goals and objectives.
 - Trying to link the verse with reality and life, and draw lessons from them.
 - Reflect on the greatness, power and wisdom of God Almighty through His signs.
- G. Using the Arabic tongue:
 - Understand the Qur'an in the Arabic tongue in which it was revealed, and try to derive the rules of this tongue from within the Qur'an itself.
 - Not limited to the rules of grammar and morphology that were developed later.
- H. Exceeding the ten readings "when needed":
 - Focusing on the readings of the Ottoman painting, without being restricted to the ten famous readings only.
 - Not to reject any reading that corresponds to the Ottoman drawing, even if it is not one of the ten readings.
- i. Practicality:
 - Try to apply what you have learned from the verse in your daily life.
 - Pray to Allah Almighty to bless you with understanding His Book and working with it, and to make it a light for you in this world and the hereafter.

6. Reflection Controls:

- **Commitment to the Arabic language:** Reflection must be within the framework of the classical Arabic language and its rules, and not deviate from the semantics of known words.
- **Not to violate the consensus:** Reflection should not contradict the consensus of the nation's scholars.

- **Non-deviation from the purposes of Sharia:** Reflection must be compatible with the purposes and general rules of Islamic law.
- **Non-costliness of interpretation:** Distant and grandiose interpretations that have no evidence should be avoided.
- **Politeness with God and His Book:** Contemplation must be accompanied by politeness with God Almighty and His Holy Book, and not daring to say in the Qur'an without knowledge.
- **Seeking help from scholars:** It is okay to seek the help of scholars and specialists in understanding and contemplating the Qur'an, but without blind imitation.
- **Find the original meaning:** Before starting to reflect, we must make sure that we read the verse correctly, and that we understand the original meaning of the words.

7. Practical examples:

"It will be addressed in a separate article to avoid prolongation"

8. Conclusion and recommendations:

Contemplating the Holy Qur'an is a journey of faith, mind and heart, aimed at understanding the words of God Almighty, benefiting from His gifts, and applying them in our lives. For this journey to be fruitful, we must rely on a correct methodology, adhere to the rules of contemplation, and be humble, sincere and patient.

Recommendations:

- We call on every Muslim to dedicate daily time to contemplating the Holy Quran.
- We recommend starting by contemplating short surahs and clear verses.
- We encourage the use of Qur'ans that adopt Ottoman painting.
- We urge the study of Qur'anic science and exegesis books, but without sanctifying them or considering them as the only source of understanding.
- We call for the establishment of centers and institutes specialized in the contemplation of the Holy Qur'an, based on the correct methodology.

9. Suggested references:

- The Holy Qur'an "in its various editions and narrations".
- He wrote the Ottoman drawing "such as "The Masked in the Drawing of the Mushafs of Al-Amsar" by Abu Amr Al-Dani".
- He wrote the sciences of the Qur'an "such as "Al-Itqan fi Ulum Al-Qur'an" by Al-Suyuti".
- Tafsir books dealing with Arabic and Ottoman painting.
- Studies of ancient Quranic manuscripts.
- Authentic Arabic dictionaries.

79 CONTEMPLATION: THE KEY TO TRUE UNDERSTANDING OF THE HOLY QURAN

A captivating introduction to hearts

"Will they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24). With this great verse, Allah puts us in front of a fateful question: Do we really read the Qur'an, or have our hearts been closed without its treasures? Do we contemplate His verses and shake our souls, or do we pass by them unnoticed so that no trace of them remains in the soul?

Let me tell you a short story... Ahmad was a young man who was immersed in the pleasures of the world, barely reading the Qur'an in Ramadan. One night, while he was browsing his phone, his eyes fell on a verse: "Whoever turns away from my remembrance has a living in Dhankah" (Taha: 124). The words shook his being, and he thinks about his condition... "Is this the life I want?" he asked himself. Ahmad began the journey of contemplating the Qur'an, and the change began...

You may be wondering: "And what about me? Can I be like Ahmed?" Answer: Yes, absolutely! Contemplation is not the monopoly of scholars, but is the right of every Muslim man and woman. But, are we really practicing it?

Unfortunately, studies show that the level of contemplation of the Qur'an in the Muslim world is alarmingly low. Many of us read the Qur'an without understanding, or interpret it literally without realizing its great intentions. It is time to change this reality and open our hearts and minds to the Book of God.

What is reflection?

Contemplation, in language, is reflection, reflection and consideration of the consequences of things. As for the terminology, it is the reflection and reflection on the verses of the Holy Qur'an, with the aim of:

- **Understanding their meanings:** not just knowing the meanings of words, but realizing the profound meaning that God wanted.
- **Drawing Lessons:** Deriving the benefits and values that guide us in our lives.
- **Acting accordingly:** that the Qur'an becomes a way of life, which we apply in our words and deeds.

Why is reflection necessary?

Contemplation is not just an additional virtue, it is:

1. **The purpose of the revelation of the Qur'an:** ﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾ "p: 29".
2. **The path of guidance and guidance:** "This Qur'an guides the one who is the strongest" (Al-Isra'a: 9). Whoever wants true guidance must contemplate the Qur'an.
3. **The way to escape temptation:** In a time when suspicions and desires abound, contemplation becomes a protective shield that protects us from deviation.
4. **The source of true happiness:** contemplation fills the heart with tranquility and comfort, which you do not find in any worldly pleasures.
5. **The key to positive change:** reflection is the spark that ignites the light of faith in the heart and pushes us to change for the better.

Same to you... What prevents us from contemplating?

There are obstacles that prevent us from truly contemplating, the most important of which are:

- **Sins and sins:** such as the membrane that covers the heart, depriving it of the light of the Qur'an.
- **Preoccupation with the world:** How can a heart preoccupied with money, prestige and power devote itself to contemplating God's words?
- **Ignorance of the Arabic language:** how can we understand God's words without understanding His language?
- **Literal interpretation:** sufficiency with the apparent meaning of verses without diving into their depths.
- **Intolerance:** Intolerance to doctrine or opinion prevents openness to correct understanding.

Just in case... What is the solution?

The solution is to begin a journey of reflection, a journey in which we discover the treasures of the Qur'an and change our lives. In the upcoming articles, we will give you the practical tools and steps to help you embark on this blessed journey.

A call for change

Are you ready to go? Are you ready to change your life with the Quran? Remember that contemplation is the key to a true understanding of God's Book, and it is the path to happiness in this world and the hereafter. Don't hesitate, and start your journey now!

80 PREPARING THE HEART AND MIND TO CONTEMPLATE THE HOLY QUR'AN: PLANT THE LAND OF YOUR HEART BEFORE SOWING THE SEEDS OF THE QUR'AN IN IT

Introduction: The Good Land and the Blessed Seeds

In the previous study, we talked about the importance of reflection, and that it is the key to the true understanding of the Holy Qur'an. But, is it enough to know the importance of something to get it?

Imagine with me that you want to plant a lush garden, is it enough to buy the best and most expensive seeds, and then scatter them on solid rocky ground? Of course not! The land needs to be prepared and prepared before it receives the seeds.

So is the heart... It needs to be prepared before it receives the light of the Qur'an. Contemplation is not just a purely mental process, but a spiritual process that requires a humble heart and an open mind.

First: Preparing the Heart: Purifying the Earth

The heart is the object of God's gaze, and it is he who is influenced by and interacts with the Qur'an. Therefore, we must take care to prepare our hearts before we begin to reflect. Here are some practical steps:

1. Sincerity: the fuel of contemplation
 - **What is sincerity?** Your goal of contemplation is to please God alone, not hypocrisy, reputation, or seeking people's praise.
 - **Why is it important?** Because sincerity is what makes your work acceptable to God, and opens the doors for you to understand and reconcile.
 - **How do we achieve it?** Ask yourself: "Why do I read the Qur'an? Do I want to draw closer to God, or to appear to people as a thoughtful reader?"
2. Repentance: washing the heart from the adran
 - **What is repentance?** It is to return to God, to regret sins, and to resolve not to return to them.
 - **Why is it important?** Sins and sins obscure the light of the Qur'an from the heart, and make it cruel and unaffected.
 - **How to achieve it?** Ask God for forgiveness sincerely, remember your sins with regret, resolve to leave them, and more than good deeds.
3. Humiliation and submission: the key to understanding
 - **What is cringe?** To feel the greatness of God Almighty, and your smallness in front of His Majesty, and to humble yourself in His hands when reading His words.

- **Why is it important?** Because the arrogant does not learn, and the transcendent does not understand.
- **How do we achieve it?** Imagine yourself standing in God's hands on the Day of Resurrection, asking you about your work with the Qur'an. Will you be arrogant then?
- 4. Supplication: the weapon of the believer
 - **What is supplication?** It is the question of God Almighty and the supplication to Him.
 - **Why is it important?** Because it is God who opens hearts to hearts, and He is the one who provides understanding.
 - **How do we achieve it?** Pray to God sincerely and urgently to open you up to understanding His Book, and to bless you with its management and action.

Second: Preparing the mind: preparing tools

Having cleansed the land of the heart, we need to equip the mind to receive the light of the Qur'an. Here are some practical tips:

1. Devoting time to the Qur'an: a special time for precious treasure
 - **Why is it important?** The Qur'an is a precious treasure, which needs special time to devote itself to it, away from concerns and distractions.
 - **How do we achieve it?** Set a certain time each day to contemplate the Qur'an, and let this time be sacred and do not give it up.
2. Focus: Compass of reflection
 - **Why is it important?** Mental wandering is the sworn enemy of contemplation, as it prevents you from focusing on the verses and understanding their meanings.
 - **How do we achieve it?** Sit in a quiet place, remove everything that distracts you (phone, TV, etc.), and seek refuge in God from the accursed Satan.
3. Slowness: Do not rush the fruits
 - **Why is it important?** Rushing to read prevents contemplation and meditation on verses.
 - **How do we achieve it?** Read the Qur'an slowly and slowly, stop at each verse, and try to understand its meaning before moving on to the next verse.
4. Repetition: Establishing understanding and establishing meaning
 - **Why is it important?** Repeating a verse that affects the heart helps to consolidate its meaning in the soul, and increase the vulnerability to it.
 - **How do we achieve it?** If you find a verse that shakes your heart, repeat it over and over again, and reflect on its different meanings.

Examples of predecessors: good example

The righteous ancestors were keen to prepare their hearts and minds before reading the Qur'an, so they were:

- They cry from the fear of God when reciting the Qur'an.
- At night they recite the Qur'an, repeating one verse until morning.
- They are influenced by the Qur'an, and their behavior and morals change.

Conclusion: Start your journey now

Preparing the heart and mind is the first step towards effective reflection, and it is not difficult, but it requires sincere will and strong determination. Start your journey now, and don't be late, the Quran is waiting for you!

Practical application:

Choose one verse from the Qur'an and apply what you have learned in this research. Try to prepare your heart and mind before reading, then read the verse carefully and focusedly, think about its meaning, and relate it to your reality.

81 BASIC TOOLS FOR CONTEMPLATING THE HOLY QUR'AN "1": ARABIC LANGUAGE AND INTERPRETATION: TWO KEYS TO UNLOCKING THE TREASURES OF THE QUR'AN

Introduction: Indispensable tools

Having talked about preparing the heart and mind to receive the light of the Qur'an, we now come to talk about the indispensable tools for understanding and managing God's words. Just as the carpenter needs a saw and a hammer, and the painter needs a brush and colors, so the reader of the Qur'an needs tools to help him dive into the depths of meanings, and extract the hidden pearls.

In this paper, we will address two main tools: Arabic language and interpretation.

First: The Arabic Language: The Eternal Language of the Qur'an

- Why Arabic?
 - **It is the language of revelation:** the Holy Qur'an was revealed in the Arabic tongue shown, "We revealed it as an Arabic Qur'an, so that you may be reasonable" "Yusuf: 2". How can we understand God's words without His language?
 - **It is a rich language:** Arabic is characterized by the richness of its vocabulary, the diversity of its styles, and the accuracy of its expression, which makes it able to absorb the great meanings carried by the Qur'an.
 - **It is a living language:** Arabic is still alive and in circulation, making it easier for us to learn and understand.
- Arabic Language Levels:
 - **Basic level:** Understand the meanings of words and basic structures, such as knowing the difference between "hit," "hit," and "hit."
 - **Intermediate level:** Understand the methods of rhetoric and miracles in the Qur'an, such as: simile, metaphor, metonymy, alliteration, and counterpoint.
 - **Advanced level:** Ability to derive rulings and benefits from verses, understand the purposes of Sharia, and respond to suspicions.
- How to learn Arabic?
 - **Regular study:** Enrollment in schools and institutes that teach Arabic.
 - **Self-study:** reading grammar, morphology and rhetoric books, listening to classical Arabic, and watching educational programs.
 - **Use of applications and websites:** There are many applications and websites that explain the rules of the Arabic language.
 - **Practice:** Speak classical Arabic, write articles and letters in it.

Second: Interpretation: The science that illuminates the way for us

- What is the explanation?
 - **Language:** It is the disclosure, statement and clarification.
 - **Idiomatically:** It is the science that shows the meanings of the Holy Qur'an, clarifies its purposes and rulings, and reveals its secrets and eloquence.

- The importance of interpretation:
 - **Correct understanding:** Tafsir helps us to understand the Qur'an correctly, away from false interpretations and perverted interpretations.
 - **Working with the Qur'an:** The interpretation shows us the legal rulings that we must abide by, and the morals and morals that we must have.
 - **Responding to suspicions:** The interpretation responds to the suspicions raised by the enemies of Islam about the Qur'an, and defends its neutrality.
- Types of interpretation:
 - **Interpretation of the tradition:** It depends on the Qur'an itself, on the authentic Sunnah of the Prophet, and on the sayings of the Companions and followers.
 - **Interpretation by opinion:** It depends on ijtihad and deduction, while adhering to the controls of Sharia, the rules of the Arabic language, and the principles of interpretation.
 - Controls of interpretation by opinion:
 - Science in Arabic
 - Knowledge of the Sunnah of the Prophet
 - Not to contradict the consensus of scholars
 - Non-deviation from the purposes of Sharia
 - **Indicative interpretation:** focuses on the esoteric meanings of verses, while not neglecting the apparent meanings, and not deviating from the rules of Sharia.
- How do we choose the right interpretation?
 - **For beginners:** Start with easy interpretations, such as: "easy interpretation", "Tafsir al-Saadi", "Al-Jalalain".
 - **For the intermediate:** moving to intermediate interpretations, such as: "Tafsir Ibn Kathir", "Tafsir al-Qurtubi", "Tafsir al-Tabari".
 - **For applicants:** Use specialized interpretations, such as: "Tafsir al-Zamakhshari" "in language", "Tafsir al-Razi" "in creed", "Tafsir al-Alusi" and "in rhetoric".

Applied models:

- **Example 1:** "The Most Merciful on the Throne is leveled" Taha: 5.
 - **Language:** "leveled" comes in the sense of: settle, high, and rise.
 - **Interpretation:** God Almighty is level on His throne in a manner befitting His majesty, without quality, representation or analogy.
- **Example 2:** "And the thief and the thief, cut off their hands" "Table: 38".
 - **Language:** "cutting" is the ebanization and separation.
 - **Interpretation:** The hands of the thief and the thief must be cut off, under specific conditions and controls in Islamic jurisprudence.

Conclusion: Embark on the Journey of Understanding

Arabic language and tafsir are essential keys to opening the treasures of the Qur'an, understanding its meanings, and contemplating its verses. Be sure to learn Arabic, use reliable interpretations, and embark on the journey of understanding and reflection, where you will find indescribable pleasure and happiness!

Practical application:

Choose a verse from the Qur'an, and try to understand its meaning with the help of Arabic and tafsir. Research the meaning of strange words, reflect on the methods of rhetoric used, and use one of the facilitated interpretations to understand the overall meaning of the verse.

82 BASIC TOOLS FOR CONTEMPLATING THE NOBLE QUR'AN "2": QUR'AN METHODS AND VERSE CONTEXT: KEYS TO DEEP UNDERSTANDING

Introduction: Beyond Words

Having talked about Arabic and tafsir, we now come to two other tools that increase our understanding of the Qur'an in depth and breadth: the methods of the Qur'an and the context of the verses. Just as understanding the meanings of words is essential, understanding the ways in which they are formulated, and the context in which they are spoken, is equally important.

First: Methods of the Qur'an: Rhetoric and Miracles

The Holy Qur'an is not just an ordinary book, but the miraculous word of God, with which he challenged mankind and the jinn to come up with its example. Therefore, his methods are characterized by eloquence and miracles, beauty and influence.

- The most important methods of the Qur'an:
 1. **Analogy:** Proverbs to clarify the meanings and bring them closer to the minds, as the Almighty says: "Like those who spend their money for the sake of Allah, like a grain that sprouted seven ears in each spike of a hundred grains" "Al-Baqarah: 261".
 2. **Metonymy:** Expressing the meaning with a non-explicit word, to arouse attention and thinking, as the Almighty says: "And surrounded by its fruit, so he turned his palms over what he spent in it" "Al-Kahf: 42", a metaphor for regret and heartbreak.
 3. **Inclusion:** Include the verse the meaning of another verse, to increase clarification and confirmation, as the Almighty says: "Guide us to the straight path, the path of those whom you have blessed" "Al-Fatihah: 6-7", included the meaning of his saying: "And whoever obeys God and the Messenger, those are with those who have been blessed by God from the prophets, friends, martyrs and righteous" "An-Nisa: 69".
 4. **Comparison:** Comparing two things or two cases, to highlight the differences and results, as the Almighty says: "Whoever walks in a dump on his face is the best security that walks together on a straight path" "King: 22".
 5. **Stories:** Mention the stories of previous prophets and nations, for example and consideration, such as the story of Moses and Pharaoh, and the story of Joseph and his brothers.
 6. **Affirmation:** The use of various methods of affirmation "oath, in, lam initiation, noun affirmation", to consolidate the meaning in the soul, as the Almighty says: "God is Almighty over everything" "Al-Baqarah: 20".
 7. **Personalization:** Allocating judgment or speech to a specific category, to increase interest and influence, as the Almighty says: "O you who believe, fasting is written upon you" "Al-Baqarah: 183".
 8. **Detail and summary:** detailing the meaning after totaling it, or vice versa, to arouse attention and detail, as the Almighty says: "And your Lord decreed that you should not worship except him and his parents in kindness" "Al-Isra'a: 23", and then detailed the types of charity to parents.
 9. **Submission and delay:** Presenting what is due to delay, or vice versa, for a specific rhetorical purpose, such as the Almighty's saying: "Do not worship and do not seek help" "Al-Fatiha: 5", the object "Beware" was introduced to the verb "We worship and help" for attention and exclusivity.

10. **Attention:** Moving from one style to another "from backbiting to discourse, or vice versa", to renew attention and arouse feelings, as the Almighty says: "And I do not worship the one who broke my fast and to whom you will return" "Yass: 22", move from backbiting "who broke my fast" to the speech "you return".
11. **Hint:** Referring to the meaning without declaring it, to provoke reflection and reflection, as the Almighty says: "And God knows what you see and what you declare" "Al-Nahl: 19".
12. **Statement of wisdom:** Explanation of the wisdom of the command or prohibition, to increase conviction and compliance, as the Almighty says: "O you who believe, retribution is written on you for the dead, free for free, slave for slave, and female for female. And you have life in retribution, O people of heart, that you may be righteous" "Al-Baqarah: 178-179".
13. **Concluding the verse with the appropriate names and attributes of God:** To show the relationship of divine judgment with the attributes of perfection and majesty, as the Almighty says: ﴿And the thief and the thief, cut off their hands as a reward for what they have gained from God, and God is dear and wise﴾ "The Table: 38".
14. **Conclude the surah as appropriate:** to link the conclusion of the surah with its general theme, such as the conclusion of Surat Al-Baqarah, which included supplication after mentioning many rulings.
15. **The methods of the Qur'an are the methods of the Arabic tongue:** These methods are not specific to the Qur'an, but are one of the methods of the Arabic tongue in which the Qur'an was revealed

Second: The context of the verses: the framework that determines the meaning

- What is context?
 - **Language:** It is sequencing and coherence.
 - **Idiomatically:** It is the framework that surrounds the verse, and helps to understand its correct meaning.
- Context types:
 1. **"Direct" verbal context:** Words and sentences that immediately precede and immediately follow the verse.
 2. **"Indirect" objective context:** The general theme that the verses speak of in the surah, or in the passage in which the verse is mentioned.
 3. **The historical context "Reasons for Revelation":** The circumstances and events in which the verse was revealed, which helps to understand the reason for its revelation and its meaning.
- Importance of context:
 - **Correct understanding:** Context prevents verses from being cut out of context and loaded with what is intolerable.
 - **Push conflict:** Context helps to understand verses that may seem conflicting on the surface.
 - **Deduction of rulings:** The context helps to derive the correct legal rulings from the verses.
- How to understand the context?
 1. **Read the preceding and subsequent verses:** Do not just read the verse **وَمَنْ يَفْعَلْ يَفْعَلْ**, but read the before and after it.
 2. **Refer to the reasons for the revelation "if any":** Look for the reason for the revelation of the verse in reliable tafsir books.
 3. **Consider the general theme of the surah:** Try to understand the main theme that the surah is talking about.

Applied models:

- **Example 1:** ﴿Woe to worshippers who are about their prayers﴾ "Ma'un: 4-5".
 - **Without context:** Some may understand that the verse threatens all worshippers!
 - **With context:** The verse talks about hypocrites who see in their prayers, and do not perform them properly.
- **Example 2:** "Do not count those who rejoice in what they have come and love to praise what they have not done, do not count them with a reward of torment" "Al-Imran: 188".
 - **Historical context:** I descended in the Jews who rejoiced in their knowledge, and liked to be praised by people for what was not in them.
 - **Meaning:** warning against rejoicing in imaginary achievements, asking for praise for what man has not done.

Conclusion: Towards a deeper understanding

Understanding the methods of the Qur'an and the context of the verses opens up new horizons for us to contemplate, and makes us see in the Qur'an what we did not see before. They are indispensable tools for those who want to deeply understand the Qur'an and derive pearls and treasures from it.

Practical application:

Choose a verse from the Qur'an, and try to understand its meaning using the methods of the Qur'an and the context of the verses. Look for the rhetorical methods used in the verse, read the previous and subsequent verses, and look for the reason for the revelation of the verse "if any."

Reflection on the application: practical steps and real-life examples

Introduction: From Theory to Practice

Now that we have learned about the basic tools of contemplating the Holy Qur'an, it is time to move from the theoretical side to the practical side. Contemplation is not just information we memorize, but a skill that we acquire by practice and practice. Just as swimming is mastered only by going down into the water, so contemplation is only mastered by practical application.

Practical steps to reflect:

1. Choose your verses carefully:
 - Do not try to reflect on the whole Qur'an at once, but start with a few verses, and focus on them for a specific period of time "a week, a month, ...".
 - Choose verses that touch your heart, or that you feel need to understand and apply in your life.
 - You can choose verses from a specific topic "patience, trust, spending, ...", or from a specific surah.
2. Read slowly and reflectively:
 - Sit in a quiet place, keeping away all distractions.
 - Invoke the greatness of God Almighty, and that you read His words.
 - Read the verses slowly and slowly, stop at each word and every sentence, and try to understand their meaning.
 - Repeat the verse that affects your heart, and meditate on its different meanings.
3. Use the tools you've learned:
 - **Arabic:** Research the meaning of strange words, and reflect on the methods of rhetoric used.

- **Tafsir:** Refer to one of the facilitated interpretations to understand the overall meaning of the verse.
 - **Quranic Methods:** Try to familiarize yourself with the rhetorical methods used in the verse "simile, metonymy, ...".
 - **Context of verses:** Read the preceding and subsequent verses, and find out why the verse was revealed "if any".
4. Connect the verses to your reality:
 - Think about how to apply the verses in your daily life.
 - Ask yourself: "What does this verse teach me?" "How can I change my behavior based on this verse?" "What message does God want to convey to me through this verse?"
 - Try to find real life examples from your life or from the lives of others that agree with the meaning of the verse.
 5. Pray to God sincerely:
 - Pray to God to open you to understanding His Book, and to bless you with its management and action.
 - Remember that supplication is the key to all good, and that Allah is the One who owns hearts, and He is the One who guides to His straight path.
 6. Review and repeat:
 - Review the verses you have contemplated periodically (weekly, monthly) to establish the meanings in yourself.
 - Try to remember verses in different situations in your life, and apply them in your behavior and morals.
 7. Contemplating the laws of God:
 - Always remember that true reflection reveals God's universal and social laws and invites you to understand them.
 - Reject any interpretation that contradicts these fixed norms.

Real-life examples of reflection:

1. Consider the verses of patience:
 - **Verses:** "And the good tidings of those who are patient, who, when calamity befalls them, say that we belong to Allah and to Him we will return" (Al-Baqarah: 155-156).
 - **Application:** When you face a problem or calamity, remember this verse, feel that you belong to God, and that you return to Him, and be patient and calculate the reward with God.
2. Consider the verses of spending:
 - **Verses:** "Like those who spend their money for the sake of Allah, like a grain that sprouted seven ears in each spike of a hundred grains" "Al-Baqarah: 261".
 - **Application:** When you give charity with your money, remember this verse, and feel that Allah will multiply your reward many times over, and spend for the sake of Allah generously and kindly.
3. Consider the verses of trust:
 - **Verses:** "Whoever trusts in Allah is according to Him" "Talaq: 3".
 - **Application:** When you face difficulty or challenge, trust in God, delegate your matter to Him, and trust that He will suffice you and facilitate your affairs.
4. Reflect on the story of a prophet:
 - **Story: The story of Yunus (peace be upon him) in the belly of the whale.**
 - Lessons learned:
 - The importance of supplication in times of trouble.

- Acknowledging guilt and asking for forgiveness.
- Conclusion: Contemplation is an endless journey

Contemplation is an enjoyable and fruitful journey, which does not stop at a limit, but continues as you continue to read the Qur'an. Start your journey today, and do not give in to obstacles, as every step you take on the way of reflection brings you closer to God, increases your understanding of His Book, and changes your life for the better.

83 REFLECTION ON THE APPLICATION: PRACTICAL STEPS AND REAL-LIFE EXAMPLES

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84 THE COMPREHENSIVE RULES OF REFLECTION OF THE QUR'AN: LINGUISTIC AND METHODOLOGICAL FOUNDATIONS.

Introduction: Contemplation - The Purpose and Purpose of the Revelation of the Qur'an

Before starting with the rules of reflection, it is important to emphasize that contemplation is not just an intellectual process, but rather a heart and mental worship, which is the end for which the Holy Qur'an was revealed, as the Almighty said: {A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds} [p: 29]. Reflection aims to understand God's will, to be influenced by His words, to increase faith and certainty, and to apply His gifts in life.

First: The basic conditions and etiquette for contemplation "preparing the heart and mind"

1. **Sincerity of intention to God Almighty:** The intention of contemplation should be to get closer to God, seek guidance, and understand His words, not argue, boast or search for worldly purposes.
2. **Purity and the presence of the heart:** **apparent** purity "ablution" is desirable, and inner purity "from shirk, sins and diseases of the hearts such as arrogance and envy" is necessary. The heart must be emptied of worldly concerns and mindfulness when reading and contemplating.
3. **Seeking refuge in Allah from the accursed Shaytan:** It repels the remembrance of Allah and the contemplation of His words.
4. **Careful recitation:** Reading aloud "for himself at least" and recitation and careful help to focus and understand the meanings, the Almighty said: {The Qur'an recited a hymn} [Al-Muzzammil: 4].
5. **The feeling that the contemplative person is the addressee of the Qur'an:** evoking that these words are addressed to you personally by God Almighty, which increases the influence and interaction.

Second: Linguistic and semantic rules to understand the Qur'anic text accurately

1. **The rule of "every difference in drawing has a difference in meaning":** "as detailed earlier" emphasizes that any change in the structure or drawing of a word carries an intended connotation, and there is no complete synonymy in the Qur'an. This requires knowledge of the subtleties of the Arabic language.
2. **The rule of "the indication of the presence or absence of the conjunction":** "as previously detailed" Attention to the role of conjunctions in connecting or separating meanings, and that their absence often indicates interpretation, emphasis or substitution.
3. **Understanding the idiomatic meanings of the Qur'an:** Recognize that the Qur'an has its own terms whose meaning may differ from the general linguistic usage "such as: prayer, zakat, piety, immorality." These meanings are understood by extrapolating their use in the whole Qur'an "linking the verses together".
4. **Mastery of the Arabic language "with certain limits":** Understanding the basics of grammar, morphology and semantics is essential to avoid superficial and erroneous understanding. A high degree of specialization is not necessarily required, but enough to accurately understand the structure and meaning, with a focus on the "tongue of the Qur'an" itself.

Third: Rules for dealing with context and clues for a more comprehensive understanding

1. **Understanding the context "race and catch":** A verse cannot be accurately understood in isolation from what came before and after it. The context of the surah, the context of the interconnected verses, and the general theme of the surah must be considered.
2. **Using the reasons for revelation "if true":** Knowing the reason for the revelation of the verse "from reliable sources" helps to understand the circumstances and circumstances in which the verse was

revealed, which clarifies the intended meaning, paying attention to the fundamental rule "the lesson is in general pronunciation and not regarding the reason".

3. **Using the correct Sunnah of the Prophet:** The Sunnah is the first source of interpretation and statement of the Qur'an. It explains its totality, restricts its absolute, and allocates its generality. Contemplation of the Qur'an is not complete without understanding the Sunnah related to it.
4. **Linking verses to each other "miniature objective interpretation":** the Qur'an interprets each other. When contemplating a verse or topic, other verses that talk about the same topic or use the same word should be combined to understand the meaning in an integrated way.

Fourth: Methodological rules to ensure the validity and depth of reflection

1. **The principle of non-randomness and internal consistency:** "as detailed earlier" is the certainty that every word and every order in the Qur'an has wisdom and purpose, and that the entire Qur'an is consistent and harmonious and there is no real contradiction in it.
2. **The principle of non-contradiction:** "As detailed earlier" is to start from the fact that the Qur'an is free from contradiction, and to seek to reconcile seemingly conflicting verses to reach a deeper understanding.
3. **Distinguishing levels of evidence "certainty and presumption":** "as detailed earlier" based the basic understanding on conclusive evidence, using presumptive evidence for domestication and clarification only, and being very careful not to base facts on them alone.
4. **Flexibility in the method of reflection:** "As detailed earlier" Recognize that different topics in the Qur'an may require different methods of reflection, and not stagnate on one method.
5. **Not assuming preconceived ideas:** "As detailed earlier" Entering the Qur'an with an open heart and mind to receive guidance from it, not to impose personal ideas or interpretations on it. The contemplative is a servant of the text, not the other way around.
6. **Comprehensiveness in the study of the subject:** When contemplating a particular topic, you should try to collect all the verses related to it directly and indirectly, and not be limited to a few verses that may not give the full picture.
7. **Using the sciences of the Qur'an and the interpretations considered as "auxiliary tools":** The efforts of scholars in exegesis and Qur'anic sciences "such as the abrogated and abrogated, Meccan and Madani, and readings" can be used for deeper understanding, but these must be aids to reflection, not a substitute for it, while being careful not to blind imitation or rely on unreliable interpretations.
8. **Use fundamentalist and logical rules "with caution":** "as detailed earlier" make use of intuitive mental rules and the origins of logical deduction "such as the concept of violation, measurement of the first" to adjust understanding and reasoning.

Fifth: Practical means to deepen reflection

1. **Repetition of verses:** Repetition of the reading of a verse or set of verses that are contemplated helps to consolidate meanings and explore new dimensions.
2. **Ask questions:** Stop at verses and ask questions such as: What is the meaning? What wisdom? What does this verse have to do with what preceded it? How do I apply this in my life? What does God want from me here?
3. **Linking verses to reality and personal life:** Thinking about how to apply the gifts of verses in the reality of daily life and in the soul and society.
4. **Emotional interaction with verses:** being influenced by the meanings of the verses, such as fear at the verses of threat, hope at the verses of promise, praise at the verses of greatness, and supplication at the verses of supplication.

Sixth: The Fruit and the Purpose of Contemplation

1. **Increasing faith and certainty:** Contemplation inherits knowledge of God, His greatness and wisdom, which increases faith and certainty.
2. **Reverence and affection:** Understanding God's words leads to reverence of the heart and tears in the eye.
3. **Action and Application:** True reflection inevitably leads to trying to apply what has been understood and contemplated in behavior and action.
4. **Righteousness on God' s command:** A deep understanding of the gifts of the Qur'an helps to be steadfast and upright.
5. **Harmony with the general principles of religion:** "As detailed earlier" Correct reflection does not contradict religious constants and axioms, but rather confirms and details them.

These rules represent an integrated methodological framework for reflection, combining the preparation of the heart, the tools of linguistic and contextual comprehension, methodological controls, and practical means, in order to achieve the goal of reflection and its fruit in the life of the Muslim.

85 THE FRUITS OF CONTEMPLATION: HOW DOES THE QUR'AN CHANGE OUR LIVES?

Introduction: Reap the Fruits

After learning how to prepare the heart and mind to contemplate the Qur'an, reviewing the necessary tools for this, and applying practical steps for reflection, we now reach an important stage: the stage of reaping the fruits. Contemplation is not an end in itself, but a means to a greater end: to change, to change one's life, and to become closer to God.

The fruits of contemplation in this world:

1. Increasing and consolidating faith:
 - Contemplation opens the heart to God's cosmic and Qur'anic verses, and sees the greatness, power and wisdom of the Creator in all things.
 - Contemplation answers the great existential questions and fills the heart with certainty and reassurance.
 - Contemplation reminds of the afterlife and prompts preparation for it.
2. Guidance to the Straight Path:
 - The Qur'an is the light that guides to the truth, and contemplation is what makes us see this light clearly.
 - Contemplation shows us the right path in all matters of our lives: in our relationship with God, with ourselves, and with others.
 - Contemplation protects us from deviating from the straight path, from falling into suspicions and desires.
3. Psychological comfort and true happiness:
 - Contemplation removes anxiety, anguish and anxiety, and fills the heart with tranquility and tranquility.
 - Reflection cures depression and despair, and gives hope and optimism.

- Contemplation makes man satisfied with God's decree and destiny, so that he does not grieve for what he has missed, and does not rejoice in what he has come.
- 4. Improving Ethics and Behavior:
 - Contemplation encourages good morals: honesty, honesty, sincerity, humility, generosity, forgiveness, and forgiveness.
 - Contemplation forbids the evils of morality: lying, betrayal, hypocrisy, arrogance, miserliness, malice, and envy.
 - Contemplation makes a person a good example to others in his morals and behavior.
- 5. Changing life for the better:
 - Contemplation pushes man to do good deeds, and to abandon evils.
 - Contemplation makes a person more productive and positive in his life.
 - Contemplation repairs family and social relationships, and makes man more loving and cooperative with others.
 - Contemplation helps a person to make the right decisions and achieve his goals in life.
- 6. Increasing science and knowledge:
 - Contemplation opens new horizons for knowledge and increases understanding of the Book of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him).
 - Contemplation teaches man wisdom, and makes him able to derive judgments and benefits from verses.
 - Contemplation develops the mind, expands perceptions, and makes man more aware of his surroundings.

The fruits of contemplation in the hereafter:

1. Escape the fire and win heaven:
 - Contemplation is a reason to escape God's punishment and win His mercy and favor.
 - Contemplation leads to Paradise, the abode of resident bliss, in which there is nothing in which no eye has seen, no ear has heard, and there is no danger to the heart of men.
2. Raising the grades in Paradise:
 - Contemplation raises the degrees in Paradise and brings Allah closer to Allah.
 - Every sign that a person contemplates elevates him to a degree in Paradise.
3. Intercession:
 - The Quran intercedes for its owner on the Day of Resurrection

Real-life examples of the fruits of reflection:

- **The story of Islam Omar Ibn Al-Khattab, may God be pleased with him:** When he heard verses from Surat Taha, his heart was shaken, he became Muslim, and he became one of the greatest companions.
- **The story of Al-Fadil bin Ayyad:** He was a bandit, and he heard a reader read: "Isn't it for those who believe that their hearts should be humbled by the remembrance of God?" "Al-Hadid: 16", so he repented and became one of the great ascetics and servants.
- **Contemporary stories:** There are many stories of people whose lives have been changed by a verse they have contemplated, or a sermon they have heard from the Qur'an.

Conclusion: Reflection is the key to change

Contemplation is not just a passing reading of the Qur'an, it is the key to real change in our lives. It is the light that illuminates the way, the air we breathe, and the water that quenches our thirst. Let us make contemplation an integral part of our lives, and let us reap its ripe fruits in this world and in the hereafter.

86 QUESTIONS AND ANSWERS ABOUT THE CONTEMPLATION OF THE HOLY QURAN: WE ANSWER YOUR INQUIRIES

Introduction: Contemplation raises questions

The journey of reflection is an interesting and fruitful journey, but it may raise some questions and inquiries in the soul. This is natural, as the human mind by nature loves to ask, explore, and seek satisfactory answers. In this paper, we will answer some common questions about the contemplation of the Holy Qur'an, and provide some tips and guidance that help overcome obstacles.

Questions and answers:

1. Q: Is reflection specific to scientists and specialists?
 - **A:** Contemplation is the right of every Muslim man and woman, not the monopoly of scholars. The Qur'an was revealed to all people, and every human being can understand and contemplate it as much as he knows and understands. However, there is no doubt that scholars and specialists are better able to derive accurate judgments and benefits, and to understand the rhetorical and miraculous methods of the Qur'an. Therefore, the Muslim should seek the help of scholars and specialists, and refer to reliable books of interpretation, in order to increase understanding and reflection.
2. Q: Is it permissible to interpret the Qur'an by opinion?
 - **A:** Yes, it is permissible to interpret by opinion, but with controls and conditions:
 - The interpreter should be a scholar of the Arabic language, its rules and methods.
 - To be aware of the Sunnah of the Prophet and the hadiths of the Prophet (peace and blessings of Allaah be upon him).
 - To be aware of the principles of interpretation and its rules.
 - To be familiar with the sayings of the righteous predecessors in interpretation.
 - To be sincere in his interpretation, he seeks only the face of God.
 - His interpretation should not contradict the consensus of the scholars.
 - His interpretation should not deviate from the purposes of Islamic law.
 - If these conditions are not met, it is not permissible to interpret by opinion, but must refer to the approved books of interpretation.
3. Q: When is the best time to contemplate the Qur'an?
 - **A:** The best time is the time of magic "the last third of the night", as it is a time of clarity of mind, calm of soul, and closeness of the heart to God Almighty. However, it is possible to contemplate any time when a person is full-time, when his heart is present, and his mind is open.
4. Q: How do I overcome mental wandering during reflection?
 - **A:** Here are some tips:
 - Seek refuge in God from the accursed Satan before you start reading.
 - Choose a quiet place, away from noise and distractions.
 - Read aloud, it helps to focus.
 - Stop at each verse, think about it, and try to relate it to your reality.
 - If you feel fugue, reread the verse again, and try to focus on its meaning.
 - Pray to God to bless you with focus and reverence.
5. Q: Are there books or websites you recommend to learn to reflect?
 - **A:** Yes, there are many useful resources, including:
 - wrote:

- "Keys to Contemplating the Qur'an and Success in Life" by Dr. Khaled Al-Lahim.
 - "How to Contemplate the Qur'an" by Dr. Nawal Al-Eid.
 - "The Rules of Optimal Reflection of the Book of God Almighty" by Professor Abdul Rahman Habanka Al-Midani.
 - Locations:
 - "Tadber" website quran-tadabbor.com
 - "Forum of the People of Interpretation" website tafsir.net
 - IslamWeb islamweb.net "Interpretation Section"
6. Q: Do I have to reflect on the Qur'an every time I read it?
- **A:** You don't have to think about every verse every time you read the Qur'an. Reading has types:
 - **Contemplative reading:** It is the one whose purpose is to understand and meditate.
 - **Tabarak reading:** It is the one whose purpose is to obtain reward and reward.
 - **Read a review:** These are the ones that are intended to install the save.
 - And each of these types has its usefulness and importance. However, a Muslim should set aside a specific time to contemplate the Qur'an, and make sure to do so regularly.
7. Q: How do I start?
- **A:** Start by reading the short surahs, then see an easy interpretation, and then link the verses to your daily life.

Conclusion: Contemplation is a continuous journey

Contemplation is a continuous journey of faith, which does not stop at a limit. The more a person contemplates the Book of God, the more faith and certainty he has, the more happy and comfortable he becomes, and the closer he is to God Almighty. Do not hesitate to ask more questions, and do not stop looking for answers, the Qur'an is a sea without a coast, and the more you dive into it, the more you discover its pearls and treasures.

87 SERIES "RHETORICAL METHODS OF THE HOLY QURAN"

87.1 ANALOGY IN THE HOLY QUR'AN: THE KEY TO PHOTOGRAPHY AND ILLUSTRATION

Introduction: Photography is the key to understanding

The Holy Qur'an is a book of guidance and guidance, but it is also a book of literature and rhetoric. One of his most prominent rhetorical methods that he used to convey its meanings, and bring them closer to mind, is the style of "simile". The analogy is not just a creative benefactor, but a powerful tool for portrayal, clarification, and influencing the soul.

What is an analogy?

- **Language:** Analogy is representation, it is said: I likened something to something, that is, I represented it with it.
- **Conventionally:** It is a comparison between two "or more" things, which share an adjective "or more", using an analogy tool.

Pillars of analogy:

1. **Likeness:** It is something that we want to describe, or bring its image closer to mind.
2. **Likeness:** It is something that resembles the likeness, and is stronger and more famous in the common characteristic.
3. **Similarity:** It is the common characteristic between the likeness and the likeness.
4. **Analogy tool:** It is the word that indicates the analogy, such as: kaf, as if, like, like, peer, simulate, match.

Examples:

- **Science is like light:** the likeness "science", the likeness of "light", the likeness of "guidance and illumination", the tool of simile "kaf".
- **Zaid is like a lion in courage:** the likeness "Zaid", the likeness of "Assad", the likeness of "courage", the tool of the analogy "enough".
- **As if their hearts were stones:** the likeness "their hearts", the likeness "stones", the likeness "cruelty and hardness", the analogy "as if".

Types of analogy in the Holy Quran:

Analogies in the Qur'an can be divided into several types, based on several considerations:

1. Considering the pillars:
 - **The perfect analogy of the "detailed messenger":** This is what I mentioned the four pillars, such as: "Like those who spend their money for the sake of Allah, like a grain that sprouted seven spikes" "Al-Baqarah: 261".
 - **The simile of the summary:** which is what I omitted the similarity from, such as: "And the moon we appreciated houses until it returned like the old Arjun" "Yes: 39".
 - **The overall certain analogy:** which is what the likeness tool was omitted, such as: ﴿And you see the mountains and you think them rigid as they pass through the clouds﴾ "Ants: 88".
 - **Eloquent analogy:** which is what the tool and the similarity were omitted, such as: ﴿and purified pairs﴾ "Al-Baqarah: 25" "eloquent analogy, its origin: and husbands as if they were purified".
2. Considering the similarity:
 - **Analogy:** This is what the similarity was a picture extracted from a multiple, such as: "Like those who carried the Torah and then did not carry it, like a donkey carrying books" "Friday: 5".
 - **Non-representative analogy:** which was the similarity in it singular, such as: ﴿Coming up as if the heads of demons﴾ "Saffat: 65".
3. Considering the purpose:
 - **An analogy to the statement of the situation:** such as: ﴿And multiply them like the life of the world, as water that we brought down from heaven, and the vegetation of the earth mixed with it, and it became fragile and blown away by the wind﴾ "Cave: 45".
 - **Analogy to the statement of magnitude:** such as: ﴿It was around the corner﴾ "Star: 9".
 - **An analogy to the determination of the situation:** such as: "And those who disbelieve their deeds as a mirage with a spot that the thirsty count as water" "Light: 39".
 - **Analogy to decoration:** such as: ﴿and Hur Ain like the likes of hidden pearls﴾ "Incident: 22-23".
 - **Analogy to ugliness:** such as: ﴿Like those who have taken guardians without God, like the spider has taken a house﴾ "Spider: 41".

Practical examples from the Holy Quran:

1. ﴿Like His light as a lamp in it﴾ "Light: 35": A representative analogy of the light of God in the heart of the believer.
2. ﴿but like the worldly life as water that we brought down from heaven﴾ "Jonah: 24": a representative analogy of the worldly life in its demise and volatility.
3. ﴿He is the one who sends the winds as human beings into the hands of His mercy, so that if you take a heavy cloud that we shed to a dead country, and we bring water down with it, and we bring out all the fruits with it, we also bring out the dead, as you may remember﴾ "Al-A'raf: 57": Likening the resurrection of the dead to resurrecting the earth after its death.
4. ﴿The day when people will be like bedding broadcast "4" and the mountains will be like fluffy hen "Al-Qari'a: 5﴾: likening people in their confusion on the Day of Resurrection to bedding, and likening mountains in flying wool.

The importance of analogy in reflection:

- **Illustration:** The analogy makes abstract meanings perceptible, and easy to understand.
- **Effect:** Analogy evokes the imagination, moves emotions, and makes meaning more firmly anchored in the soul.
- **Persuasion:** Analogy brings the image closer to the mind and makes meaning more acceptable.
- **Miracles:** The analogy in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Analogy is a window to beauty and creativity

The analogy in the Holy Qur'an is a wide window from which we look at the beauty and creativity of the Qur'an, and the ability of God Almighty to depict and clarify. Let us consider these analogies, draw lessons from them, and make them the key to a deeper understanding of God's Book.

In the next study, we will discuss another method of the Holy Qur'an, which is the method of "metonymy".

87.2 METONYMY IN THE NOBLE QUR'AN: THE ELOQUENCE OF BREVITY AND ALLUSION

Introduction: The Art of Hidden Sign

Now that we talk about analogy, we move on to another of the Qur'an's rhetorical styles, metonymy. Metonymy is the art of hidden sign, and expressing meaning in a non-explicit word, leaves the reader the pleasure of discovery, and the pleasure of contemplation.

What is metonymy?

- **Language:** Metonymy is the source of a nickname or nickname for something, if the declaration is omitted.
- **Idiomatically:** It is a term launched and intended by its necessary meaning, with the permissibility of the will of the original meaning.

In other words, metonymy is to speak something, and you want something else that that it entails, with the possibility of meaning the apparent meaning as well.

Examples:

- **So-and-so is a lot of ashes:** a metaphor for generosity, because too much ash requires a lot of lighting a fire, and a lot of lighting a fire requires a large number of guests, and a large number of guests requires generosity.

- **So-and-so soft hands:** a metaphor for luxury and lack of work, because the softness of the hands entails not to engage in hard work.
- Tall Najad "sword holders": a metaphor for height.

Types of metonymy:

The metonymy, considering the nickname "the intended meaning", is divided into three sections:

1. **A metaphor for an adjective:** which is what was called an adjective, such as:
 - Do not let your hand be tied to your neck, and do not spread it out with all the rugs. Al-Isra'a: 29: A metaphor for miserliness and frugality in the first, and for extravagance and extravagance in the second.
 - ﴿And the day the oppressor bites on his hands﴾ "Al-Furqan: 27": a metaphor for regret and heartbreak.
 - ﴿And surrounded by its fruit, so he turned his palms over what he spent in it﴾ "Cave: 42": a metaphor for remorse.
2. **A metaphor for a describer:** It is what was called a self-known "name", such as:
 - ﴿And we carried him on boards and propulsion﴾ "Moon: 13": a metaphor for the ship.
 - ﴿O son of a mother, do not take my beard or my head﴾ "Taha: 94": a metaphor for Aaron, peace be upon him.
 - Eat and drink until you see the white thread of the black thread of Fajr "Al-Baqarah: 187": a metaphor for the true dawn.
3. **A metaphor for a ratio:** It is what was nicknamed by the ratio of an adjective to a described, such as:
 - Yemen follows its shadow, and glory walks in its passengers: a metaphor for the proportion of Yemen and glory to it.
 - Tolerance, virility and dew ... In a dome struck on Ibn al-Hashraj: a metaphor for attributing these attributes to Ibn al-Hashraj.

Practical examples from the Holy Quran:

1. ﴿And those who hoard gold and silver and do not spend them for the sake of Allah, he preached to them a painful torment﴾ "Al-Tawbah: 34": a metaphor for miserliness and non-payment of zakat.
2. Whoever is on it will die and the face of your Lord will remain majestic and honorable. "Ar-Rahman: 26-27": A metaphor for God Almighty.
3. ﴿Or one of you came from the excrement﴾ "An-Nisa: 43": a metaphor for defecation.
4. ﴿When she cheated on her, she carried a light load﴾ "Al-A'raf: 189": a metaphor for sexual intercourse.
5. "And they gave the women their alms as a bee" "Women: 4": a metaphor for dowries.
6. ﴿They are clothes for you and you are clothes for them﴾ "Al-Baqarah: 187": a metaphor for the marital relationship.
7. "And if they are free from their demons" "Al-Baqarah: 14": a metaphor for the heads of disbelief and delusion.

The importance of metonymy in reflection:

- **Brevity:** Metonymy abbreviates speech, and obviates lengthening.
- **Effect:** Metonymy evokes the imagination, invites reflection, and makes meaning more entrenched in the soul.
- **Euphemism:** Metonymy is used to express meanings that are ashamed to mention it explicitly, such as sexual intercourse and defecation.
- **Glorification:** Metonymy is used to glorify God Almighty, and glorify the prophets and the righteous.

- **Insult:** The metonymy is used to demean infidels and hypocrites.
- **Miracles:** Metonymy in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Metonymy is the art of high rhetoric

Metonymy in the Holy Qur'an is a high art of rhetoric, indicating the greatness and miracle of the Qur'an. Let us reflect on these metaphors, draw lessons from them, and make them key to a deeper understanding of God's Book.

87.3 METAPHOR IN THE HOLY QUR'AN: A JOURNEY INTO THE WORLD OF METAPHOR

Introduction: When Things Talk

After analogy and metonymy, we come to another technique that takes us on a journey further in the world of metaphor, that of "metaphor". Metaphor makes things speak, inanimate objects speak, and meanings materialize before our eyes.

What is metaphor?

- **Language:** The metaphor is taken from the naked, which is the request for the object to benefit from it and then return it.
- **Idiomatically:** It is an eloquent analogy that omits one of its ends "similar or likened".

In other words, metaphor is the use of a word other than its true meaning, of a similar relationship between true meaning and figurative meaning, with a presumption of "evidence" that prevents the will of true meaning.

Examples:

- **I saw a lion fighting:** a metaphor, because a real lion does not fight with a sword, but a brave man like a lion.
- **The age bites me with its fang:** a metaphor, because the age has no tusk, but what is meant is adversity and calamities.
- **Young Head:** A metaphor, because the head does not gray, but rather poetry.

Types of borrowing:

The metaphor as the deleted party is divided into two main parts:

1. **Declarative metaphor:** It is what was stated in the word likeness, and the deletion of the likeness, such as:
 - ﴿A book that we sent down to you to bring people out of darkness to light﴾ "Abraham: 1": a declarative metaphor, where he likened disbelief to darkness, and faith in light, and omitted the analogy "disbelief and faith", and stated the likeness "darkness and light".
 - ﴿And hold fast to the rope of God all﴾ "Al-Imran: 103": a declarative metaphor, where he likened religion to the rope, and deleted the likeness "religion", and stated the likeness of "the rope".
 - ﴿So God tasted the clothes of hunger and fear﴾ "Al-Nahl: 112": a declarative metaphor, where he likened hunger and fear to clothing, and deleted the analogy "hunger and fear", and stated the likeness "dress".
2. **Mechanical metaphor:** It is what the likeness was omitted, and symbolized by some of its supplies, such as:

- ﴿And lower them to the wing of humiliation of mercy﴾ "Al-Isra: 24": a mechanical metaphor, where he likened humiliation to the bird, and deleted the likeness of it "the bird", and symbolized it with something of its supplies "wing".
- ﴿And the morning if breathe﴾ "pelleting: 18": a mechanical metaphor, where he likened the morning to man, and deleted the likeness of "human", and symbolized by something of the supplies "breathing".
- ﴿When he was silent about Moses anger﴾ "Al-A'raf: 154": a mechanical metaphor, where he likened anger to man, and deleted the likeness of "human", and symbolized him with something of his supplies "silence".

Other divisions of metaphor:

- **Original metaphor:** It is what the alias was a genus name, such as: "lion" in "I saw a lion fighting".
- **Consequential metaphor:** It is what the borrowed is a verb, letter or derived name, such as: "breathe" in "and morning if breathe".
- **Candidate metaphor:** It is what is mentioned in it what suits the likeness, such as: "Those who bought misguidance with guidance, so their trade did not profit" "Al-Baqarah: 16", the mention of "trade" is appropriate for "purchasing".
- **Abstract metaphor:** It is what is mentioned in it that suits the likeness, such as: "I saw a lion fighting in battle."
- **Absolute metaphor:** It is devoid of the appropriateness of the likeness and the likeness, such as: "I saw a lion fighting."

Practical examples from the Holy Quran:

1. "Guide us to the straight path" "Al-Fatihah: 6": a declarative metaphor, where religion likened the truth to the straight path.
2. ﴿And caught the head Sheba﴾ "Mary: 4": metaphor mechanical, where he likened gray hair to fire, and deleted the likeness of "fire", and symbolized by something of the supplies "ignition".
3. "Mary: 4": A mechanical metaphor, where the bone is likened to man, and the likeness of "human" was omitted, and symbolized by something of its supplies "weakness".
4. "Yes: 37": a consequential metaphor, where he likened the removal of the day from the night to the skinning of the sheep.
5. ﴿When the water overwhelmed, we carried you in the maidservant﴾ "Al-Haqqa: 11": a mechanical metaphor, where he likened water to man, and deleted the likeness of it "human", and mentioned a necessary of its supplies, which is tyranny.

The importance of metaphor in reflection:

- **Photography:** Metaphor makes abstract meanings vivid, perceptible, visible to the eye, and influenced by the soul.
- **Brevity:** Metaphor shortens speech, and obviates lengthening.
- **Effect:** Metaphor evokes the imagination, moves emotions, and makes meaning more entrenched in the soul.
- **Persuasion:** Metaphor brings the image closer to the mind and makes meaning more acceptable.
- **Miracles:** Metaphor in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Metaphor is a journey into the world of beauty

Metaphor in the Holy Quran is an enjoyable journey in the world of beauty and creativity, taking us to far horizons of photography and influence. Let us reflect on these metaphors, draw lessons from them, and make them key to a deeper understanding of God's Book.

87.4 THE METAPHOR SENT IN THE HOLY QUR'AN: RELATIONSHIPS BEYOND THE TRUTH

Introduction: When the semantics expand

After we have wandered through the world of simile, metonymy, and metaphor, we come to another method that expands the horizons of semantics, and makes words go beyond their literal meaning, which is the "metaphor sent".

What is a metaphor sent?

- **Language:** The metaphor is taken from the permissibility of the thing that is permissible, if it exceeds it. And the sender: the absolute.
- **Idiomatically:** It is the word used in a non-original meaning of a relationship other than similar, with a presumption that prevents the will of the original meaning.

In other words, a metaphor sent is the use of a word other than its true meaning, but not as an analogy, but for another relationship between the true meaning and the figurative meaning, with evidence preventing the true meaning from being the intended one.

Examples:

- **Cattle grazed the rain:** the rain "rain" is not grazing, but the plant that grows because of the rain. The relationship here: causality "Ghaith is the cause of the plant".
- **Valleys flowed:** Wadis do not flow, but the water that flows in them. The relationship here: the local "valleys replace the water".
- **The court decided sic:** the court "the place of justice" does not decide, but rather the judges in it. Relationship here: Current "Judges dissolved in court".

Transmitter metaphor relationships:

The metaphor sent has many relationships, the most famous of which are:

1. **Causality:** to mention the cause and the purpose of the cause, such as: "The cattle grazed the rain."
2. **Causation:** to mention the cause and the reason is intended, such as: "And a livelihood will come down to you from heaven" "Ghafir: 13", i.e.: rain.
3. **Partial:** to mention the part and the whole is intended, such as: "Freeing the neck of a believer" "An-Nisa: 92", i.e.: a believing slave or a believing nation.
4. **Totality:** to mention the whole and the part is intended, such as: "They put their fingers in their ears" "Al-Baqarah: 19", i.e.: their fingers.
5. **Consider what was:** to call the thing by the name of what it was, such as: "And they brought the orphans their money" "women: 2", that is: those who were orphans.
6. **Considering what will be:** to call something by the name of what it will be, such as: "I am showing me squeezing wine" "Joseph: 36", that is: grapes that will become wine.
7. **Local:** to mention the shop and the situation in it, such as: "The valleys flowed".
8. **Current:** to mention the situation and the object is intended, such as: "The righteous are in bliss" "Al-Infitar: 13", i.e.: in Paradise.
9. **Mechanism:** to mention the machine and the effect that results from it, such as: ﴿And make me a tongue of truth in others﴾ "Poets: 84" i.e.: praise well.

10. **Next:** Such as: "young head" and meant hair adjacent to the head.

Practical examples from the Holy Quran:

1. ﴿Pharaoh said, "I will not show you except what I see" "Ghafir: 29": the metaphor of the sender of his causal relationship, where he mentioned the opinion "which is the reason" and wanted advice "which is the cause".
2. "Al-Baqarah: 185": The metaphor of the sender of his partial relationship, where he mentioned the month "which is all" and wanted the crescent "which is the part".
3. "And ask the village" "Joseph: 82": The metaphor of the sender of his local relationship, where he mentioned the village "which is the shop" and its people wanted "the illusion of the situation".
4. ﴿They do not taste death except the first death﴾ "Smoke: 56": a metaphor sent considering what was, where he called the sperm dead.
5. ﴿It is the one whose Lord comes as a criminal, he has Hell﴾ "Taha: 74": metaphor sent his current relationship, where he mentioned Hell "which is the shop" and wanted torment "which is the case".

The importance of the metaphor sent in reflection:

- **Brevity:** The metaphor sent abbreviates speech, and obviates lengthening.
- **Effect:** The metaphor sent evokes attention, invites reflection, and makes meaning more firmly anchored in the soul.
- **Accuracy:** The metaphor sent expresses the meaning with extreme precision, which cannot be expressed in the literal phrase.
- **Miracles:** The metaphor sent in the Qur'an is characterized by beauty and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: The metaphor sent is spacious in significance

The metaphor sent in the Holy Qur'an opens up wide horizons of connotations for us, and makes us see in the Qur'an what we did not see before. It is a sublime rhetorical style, demonstrating the greatness and miraculousness of the Qur'an.

87.5 THE STYLE OF ATTENTION IN THE NOBLE QUR'AN: THE WONDERFUL ART OF TRANSITION

Introduction: When the Speech Changes

After reviewing various methods related to metaphor, we move on to another style that gives the Qur'anic text vitality and diversity, namely the style of "attention". Paying attention is a sudden shift in the course of speech, breaking the monotony of style, and attracting the reader's attention.

What is attention?

- **Language:** Attention is taken from drawing his face from the object, that is, distracting it from it.
- **Idiomatically:** It is the expression of meaning in one of the three ways of expression "speaking, discourse, backbiting" after expressing it in another way.

In other words: paying attention is to move in speech from the pronoun of the speaker to the pronoun of the addressee or the absentee, or vice versa, or from the pronoun of the addressee to the absent, or vice versa, in one context, without changing the intended meaning.

Examples:

- **Instead of saying,** "I prayed, I called," she says, "I prayed, and you called," "Turn from speaking to speech."

- **Instead of saying**, "God created the heavens, and God raised them," she says, "God created the heavens, and He raised them," "Turning from speaking to backbiting."
- **Instead of saying**, "O people, worship God, and O people, fear Him", she says: "O people, worship God, who is your Lord" and "turn from speech to backbiting".

Types of attention:

To pay attention to multiple types, based on the pronouns transferred between them:

1. **From speaking to discourse:** such as: "We have given you al-Kawthar to separate your Lord and commit suicide" "al-Kawthar: 1-2", move from the first person pronoun "us" in "we gave you" to the pronoun of the addressee "kaf" in "to your Lord".
2. **From speaking to backbiting:** such as: "I do not worship the one who broke my fast and to whom you will return" "Yass: 22", move from the first person pronoun "yaa" in "fitrni" to the backbiting pronoun "distraction" in "to him".
3. **From speech to speech:** such as: "And the day we walk the mountains and you see the earth prominent, and we cornered them, but we did not leave any of them, and they offered to your Lord a row, you have come to us as we created you for the first time." "Cave: 47-48", move from the pronoun "waw" in "we cornered them" to the first person pronoun "us" in "you came to us".
4. **From discourse to backbiting:** such as: "Even if you are in the ark and run with them with a good wind" "Yunus: 22", move from the pronoun "Taa and Meem" in "you" to the backbiting pronoun "Haa and Meem" in "them".
5. **From backbiting to speaking:** such as: ﴿ Who created seven heavens according to what you see in the creation of the Merciful of disparity- So return the sight Do you see from breakfast and then return the sight two balls The sight turns against you losing and it is sad ﴾ "King: 3-4", after talking about God in the third person, go to speak in the form of glorification (what you see in the creation of the Womb).
6. **From backbiting to discourse:** such as: "God took the covenant of the children of Israel and sent twelve captains from them, and God said, "I am with you, even if you pray and pay zakat." "The Table: 12", move from talking about the children of Israel in the third person to their speech in the first person.

Practical examples from the Holy Quran:

1. ﴿Praise be to Allah, Lord of the Worlds, the Most Merciful, the Merciful, the owner of the Day of Judgment, do not we worship and do not seek help﴾ "Al-Fatihah: 2-5": After praising God in the form of backbiting, move to his speech in the first person.
2. ﴿We created man from a breed of clay and then we made him sperm in a decision Makin and then we created the sperm leech and we created the leech chew and we created the chew bones Vksona bones flesh and then we created another creation- God blessed the best creators and then you are after that you are dead and then you will be resurrected on the Day of Resurrection ﴾ "The Believers: 12-16": a transition from speaking to speech.
3. Those who feared their Lord were led to Paradise in a group until when they came to it and opened its gates and said to them, "Peace be upon you, you will enter it immortal, and they said, Praise be to Allah, whose promise we have believed and bequeathed us the earth, and we will rise from Paradise where we want." "Az-Zumar: 73-74": Transition from backbiting to speaking.

The importance of paying attention in reflection:

- **Rejuvenating attention:** Paying attention breaks the monotony of style, grabs the reader's attention, and makes him more focused.

- **Evoking emotions:** Paying attention moves emotions, evokes emotions, and makes the reader interact with the text more.
- **Diversification in discourse:** Attention gives the Qur'anic text diversity and beauty, and makes it more lively and interesting.
- **Highlighting meanings:** Attention may be used to highlight a particular meaning, to emphasize it, or to alert to it.
- **Miracles:** Attention in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Paying attention to the art of beauty and creativity

Paying attention in the Holy Qur'an is a high art of rhetoric, which indicates the greatness and miracle of the Qur'an. It is a style that gives the Qur'anic text vitality and diversity, and makes the reader interact with it more.

In the next study, we will address another method of the Holy Quran.

87.6 THE METHOD OF DELETION IN THE NOBLE QUR'AN: THE ELOQUENCE OF BREVITY AND BREVITY

Introduction: When silence speaks louder than words

In the eloquence of the Qur'an, beauty is not limited to what is mentioned, but extends to what is omitted. "Deletion" is a high rhetorical style, based on the brevity of the phrase, and the brevity of speech, while leaving room for the mind to reflect and appreciate the deleted.

What is deletion?

- **Language:** Deletion is drop and remove.
- **Conventionally:** It is the projection of a part of speech (one or more words or sentences) to evidence that indicates it.

In other words: deletion is to delete something from speech, with a presumption of "evidence" indicating this deletion, so that the meaning is not disturbed, but may even become stronger and more beautiful.

Examples:

- **Instead of saying:** "I traveled to Mecca, and I saw the Kaaba, and I floated in the Kaaba", you say: "I traveled to Mecca, I saw the Kaaba, and I floated" "Delete the added to it "in the Kaaba".
- **Instead of saying,** "I ate an apple, I drank juice, and the juice was delicious," she says, "I ate an apple, I drank juice, and it was delicious" "Delete the adjective "juice"".
- **Instead of saying,** "If I worked hard, I would succeed, and if I were lazy, I would fail," she says, "If I worked hard, I would succeed," "Delete the answer to the corresponding condition."

Types of deletion:

Deletions can be divided into several types, depending on the deleted:

1. **Delete the additive:** such as: ﴿And ask the village﴾ "Joseph: 82", i.e.: the people of the village.
2. **Delete the additive:** such as: "And your Lord came" "Fajr: 22", i.e.: the command of your Lord, or the judgment of your Lord.
3. **Delete the described:** such as: ﴿And there was a king behind them who took every ship as a branch﴾ "Cave: 79", i.e.: a good ship.

4. **Delete the adjective:** such as: "If any of you is sick or on a journey, then several other days" "Al-Baqarah: 184", i.e.: another few days.
5. **Deletion of the beginner:** such as: ﴿Surah we revealed﴾ "An-Nur: 1", i.e.: This is a surah.
6. **Deleting the news:** such as: ﴿If it were not for the grace of my Lord, I would have been one of the bailiffs﴾ "Saffat: 57", that is: we would have been one of the bailiffs.
7. **Delete the verb:** such as: ﴿And those who assumed the home and faith﴾ "Al-Hashr: 9", that is: and composed faith, or believed faith.
8. **Delete the subject:** such as: ﴿Man was created from a calf﴾ "The Prophets: 37", i.e.: God created man.
9. **Deletion of the object:** such as: "Whoever is on it is van" "Rahman: 26", i.e.: his work.
10. **Delete the neighbor and the sewer:** such as: ﴿And Moses chose his people seventy men﴾ "Al-A'raf: 155", that is: from his people.
11. **Delete the answer to the condition:** such as: ﴿If our Qur'an was walked by mountains, or the earth was cut off, or the dead spoke to it﴾ "Thunder: 31", i.e.: This Qur'an would have been.
12. **Delete a sentence:** such as: ﴿If they are arrogant, those who are with your Lord praise Him day and night﴾ "Separated: 38", and appreciation: "If they are arrogant, do not bother with their arrogance, for those who are with your Lord ...".

Practical examples from the Holy Quran:

1. ﴿They said, "Allah, remember Joseph" "Joseph: 85", that is: do not cease.
2. "If you do not and will not do so, fear the fire" (al-Baqarah: 24), i.e., fear the torment of the fire.
3. When Moses said to his people, O people, that you have wronged yourselves by taking the calf, "Al-Baqarah: 54", that is: the calf is a god.
4. "And if they were told, 'Do not corrupt the earth,' they said, 'We are reformers.'" al-Baqarah: 11", that is: reformers, not corrupters.
5. "And if it is said to them, 'Fear what is in your hands.'" Al-A'raf: 171, i.e., fear torment.
6. When your Lord Moses called that the unjust people should come to the people of Pharaoh, "Poets: 10-11", that is: the people of Pharaoh came.

The importance of deletion in reflection:

- **Brevity:** Ellipsis shortens speech, makes the phrase more focused and powerful.
- **Impact:** Deletion evokes attention, invites reflection, and makes meaning more firmly anchored in the soul.
- **Thrill:** Deletion leaves the reader room for reflection and appreciation, making them more engaged with the text.
- **Miracles:** Deletion in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.
- **Enrichment of meaning:** Ellipsis may denote multiple meanings, which cannot be expressed in remembrance.

Conclusion: Deletion The eloquence of silence

Deletion in the Holy Qur'an is not just a word-omission, but a high rhetorical art, which indicates the greatness and miracle of the Qur'an. It is the eloquence of silence that leaves the mind ample room for reflection and reflection.

In the next study, we will address another method of the Holy Quran.

87.7 THE STYLE OF PRESENTATION AND DELAY IN THE NOBLE QUR'AN: THE ART OF PURPOSEFUL ARRANGEMENT

Introduction: When the late is ahead and the applicant is late

In the eloquence of the Qur'an, the order is not arbitrary, but for every introduction and delay there is purpose and wisdom. "Advance and delay" is a high rhetorical technique, based on changing the usual order of the elements of a sentence, to highlight the meaning, or to achieve a specific rhetorical purpose.

What is advance and delay?

- **Language:** Submission is to make one thing before another, and delay is to make it after it.
- **Idiomatically:** It is the violation of the usual order of the elements of the sentence, by submitting what is due to delay, or delaying what is entitled to submission.

In other words: introduction and delay is to put a word out of its usual place in the sentence, for a specific rhetorical purpose.

Examples:

- **Instead of saying,** "Zaid came as a passenger," she says, "Zaid came," "Putting the situation before its owner."
- **Instead of saying:** "I honored the guest", you say: "The guest honored him" "Presenting the object over the verb and the subject".
- **Instead of saying,** "God is the Creator of everything," she says, "God is all things Creator," "Putting the object over the action and the subject."

Purposes of submission and delay:

Advance and delay have multiple rhetorical purposes, including:

1. **Allocation and exclusivity:** such as: "Do not worship and do not seek help" "Al-Fatihah: 5", the object "you" was introduced to the verb "we worship and help" to benefit the exclusivity, that is: we do not worship except you, and we do not seek help except you.
2. **Interest and suspense:** such as: ﴿And God has on people the pilgrimage of the house who was able to him a way﴾ "Al-Imran: 97", the neighbor and the sewer "and God" on the beginner "Hajj" to pay attention to the obligation of Hajj on people.
3. **Glorification and honor:** Such as: ﴿And of the people who take without Allah equals, they love them as the love of Allah, and those who believe are more in love with Allah﴾ "Al-Baqarah: 165" The neighbor and the sewer presented "to Allah" in the second position to glorify Allah.
4. **Blessing:** Such as: "In the name of Allah, the Most Merciful, the Most Merciful", "Al-Fatihah: 1", present the name of Allah as a blessing by it.
5. **Taking into account the commas:** such as: ﴿What your Lord bid you farewell and what was said﴾ "Al-Duha: 3", the object was introduced by "your Lord" on the verb "and bid" to take into account the Qur'anic comma.
6. **Warning as news not adjective:** such as: ﴿And they have purified husbands﴾ "Al-Baqarah: 25", the news was presented to "them" on the beginner "husbands" to alert as news not an adjective.
7. **Exclamation:** Such as: ﴿Killing a person is what I disbelieve﴾ "Abs: 17", introduced the passive verb "killing" to indicate the wonder of human disbelief.
8. **Suspense to the late:** as in the style of the palace, such as: ﴿And Muhammad is only a messenger﴾ "Al-Imran: 144"

9. **Approval of speech for what came before or after:** such as: "And a man came from the far end of the city" Jesus:20, the neighbor and the sewer presented "from the farthest" to the actor "man" for the approval of what was before him (and give them an example of the owners of the village, as the messengers came to it) Yes: 13.

Practical examples from the Holy Quran:

1. ﴿And the sky we built with hands, and we are expanders﴾ "Al-Dharyat: 47": The object was introduced by "heaven" on the verb "we built it" for attention and glorification.
2. ﴿As for Thamud, we guided them, so they preferred blindness to guidance﴾ "Separated: 17": The object was introduced by "Thamud" on the verb "we guided them" for customization.
3. ﴿And Allah is the King of the heavens and the earth﴾ "Al-Imran: 189": The neighbor and the sewer "and Allah" on the beginner "King" for glorification.
4. ﴿And do not kill your children for fear of imlaq. We will provide them and you﴾ "Al-Isra'a: 31": The object "your children" was introduced to the verb "kill" to warn and threaten.
5. ﴿But Allah so worship and be thankful﴾ "Zumar: 66": introduced the word majesty to glorify.

The importance of applying and delaying in reflection:

- **Highlighting meanings:** Introduction and delay help to highlight hidden meanings, and direct attention to them.
- **Influence:** Introduction and delay give the Qur'anic text beauty and impact, and make it more vivid and interesting.
- **Miracles:** Introduction and delay in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Submission and delay is the art of purposeful arrangement

Introduction and delay in the Holy Qur'an is not just a change in the order of words, but a high rhetorical art, indicating the greatness and miracle of the Qur'an. It is a style that gives the Qur'anic text beauty and influence, and makes the reader interact with it more.

87.8 THE PALACE STYLE IN THE NOBLE QUR'AN: AN INVENTORY AND CONFIRMATION OF MEANINGS

Introduction: When the meaning is limited and confirmed

After wandering through various styles, we come up with another method that gives the Qur'anic text strength and focus, namely the "palace" style. The palace is like highlighting a certain meaning, confining it to a specific framework, and confirming it in the mind of the reader.

What is a palace?

- **Language:** Minors is confinement and prevention.
- **Conventionally:** It is the allocation of something by something in a special way.

In other words: minority is to confine an adjective to a described, or described in an adjective, in a way that is known as a palace.

Examples:

- **What poet but Ahmed:** The adjective of poetry was limited to Ahmed "described in an adjective".
- **Ahmed is only a poet:** I limited Ahmad "described" to the adjective poetic "adjective in the described".
- **But the worldly life is play and play:** the worldly life is limited to fun and play.

- **There is no god but Allah:** Divinity was limited to Allah Almighty.

Methods of minors:

Minors have many ways, the most famous of which are:

1. **Negation and exception:** such as: "Muhammad is nothing but a messenger" "Al-Imran: 144".
2. **Rather:** such as: "But the believers are brothers" "Al-Hujurat: 10".
3. **Conjunctions with "no, rather, but":** such as: "The earth is moving, not static", "The earth is not fixed but moving", "The earth is still but moving".
4. **Submission:** Presenting what is due to delay benefits minors, such as: "Do not worship and do not seek help" "Al-Fatihah: 5".
5. **Definition of** the assignee "reality after the beginner" with nationality, such as "God is rich and you are the poor"

Types of minors:

The palace is divided into two main parts:

1. **Limiting an adjective to a described:** which is to limit the adjective to the described, and not to exceed it to others, such as: "There is no poet but Ahmed."
2. **Limiting the described to an adjective:** which is to limit the described to the adjective, and not to go beyond it to others, such as: "Ahmed is nothing but a poet."

Each of these two sections is divided into two subdivisions:

- **A real palace:** which was the competence in it according to truth and reality.
- **Additional shortness:** This is what the jurisdiction was in relation to a particular thing, or in relation to the addressee.

Practical examples from the Holy Quran:

1. ﴿Muhammad is but a messenger who was abandoned by the messengers﴾ "Al-Imran: 144": Limiting the description of the message to Muhammad (peace and blessings of Allaah be upon him) is a "real palace".
2. "An-Nisa: 171": The limitation of divinity to God Almighty is a "true palace".
3. ﴿But God fears His servants scholars﴾ "Fatir: 28": Limiting the fear of God to the scholars "an additional palace".
4. ﴿Say, but I am a warner﴾ "p. 65": The Prophet (peace and blessings of Allaah be upon him) limited himself to the warning "a palace described on an attribute".
5. ﴿The Prophet only has the communication shown﴾ "Light: 54" limit the mission of the Prophet to the communication shown.

The importance of minors in contemplation:

- **Personalization and emphasis:** The palace customizes the meaning, and confirms it in the mind of the reader.
- **Brevity:** The palace abbreviates speech, and obviates lengthening.
- **Effect:** The palace evokes attention, invites reflection, and makes meaning more firmly anchored in the soul.
- **Miracles:** The palace in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.
- **Illusion payment:** The palace responds to those who unintentionally fancy it.

Conclusion: The palace is the art of concentration and emphasis

The palace in the Holy Qur'an is a high rhetorical art, indicating the greatness and miracle of the Qur'an. It is a style that gives the Qur'anic text strength and focus, and makes the reader interact with it more.

87.9 INTERROGATIVE STYLE IN THE HOLY QUR'AN: MORE THAN JUST A QUESTION

Introduction: When the question is the key to knowledge

After having wandered through various methods, we come up with another method that gives the Qur'anic text vitality and interaction, which is the "interrogative" method. Interrogative in the Qur'an is not just a request for knowledge, but a multi-purpose rhetorical tool that excites the mind, moves emotions, and directs attention.

What is an interrogative?

- **Language:** Interrogative is the request for understanding.
- **Idiomatically:** It is the request for knowledge of something that was not known before, with one of the interrogative tools.

Interrogative tools:

There are many interrogative tools, including:

- **Hamza:** To request certification or visualization.
- **Is:** For certification request only.
- **What:** To ask about the unsane.
- **From:** To ask about the sapiens.
- **When:** To ask about time.
- **Where:** To ask about the place.
- **How:** To ask about the situation.
- **Sleeve:** To ask about the number.
- **That is:** to ask about discrimination.
- **Annie:** And you come to ask about the situation, place or time "depending on the context."

Interrogative purposes in the Qur'an:

Interrogative in the Holy Qur'an is not limited to seeking knowledge, but goes beyond that to multiple rhetorical purposes, including:

1. **The real interrogative:** It is the request for knowledge of something unknown, such as: "Where are my partners who you were claiming" "Stories: 62".
2. **Denial:** It is the interrogative that means negation, such as: "I change God, you call" "Al-An'am: 40".
3. **Report:** It is an interrogative that is intended to get the addressee to acknowledge and confess, such as: "Am I not your Lord?"
4. **Reprimand:** It is the interrogative that means blame and reproach, such as: "Do you worship what you carve" "Saffat: 95".
5. **Exclamation:** It is an interrogative that is intended to show wonder and astonishment, such as: "This Messenger eats food and walks in the markets" "Al-Furqan: 7".
6. **Exclusion:** It is an interrogative that is intended to show that the matter is far from happening, such as: "I am for them the remembrance" and a clear messenger came to them" "Smoke: 13".
7. **Sarcasm:** It is an interrogative that is meant to ridicule and mock, such as: "Your origins command you to leave what our fathers worship" (Hood: 87).

8. **Command:** It is the interrogative that means the request, such as: "Are you finished?" "Table: 91".
9. **Prohibition:** It is the interrogative that is intended to restrain and prevent, such as: "Do you fear them, for God deserves to fear Him" "Al-Tawbah: 13".
10. **Suspense:** It is an interrogative question that is intended to arouse the desire to know the answer, such as: "Do I guide you to a trade that will save you from painful torment" "Grade: 10".
11. **Intimidation:** It is an interrogative that is intended to show the greatness and horror of the matter, such as: ﴿ Al-Qari'ah what Al-Qari'ah and what do you realize what Al-Qari'ah ﴾ "Al-Qari'a: 1-3".
12. **Settlement:** It is the interrogative that means that what comes after it is equal, such as: ﴿ Whether you warn them or not warn them, they do not believe ﴾ "Al-Baqarah: 6".
13. **Introspection:** It is to show that something is delayed, such as: (Matthew Nasrallah) "Al-Baqarah: 214".

Practical examples from the Holy Quran:

1. ﴿ Is there any doubt in God, the Creator of the heavens and the earth ﴾ "Abraham: 10": a denial interrogation.
2. ﴿ Didn't we explain to you your chest ﴾ "Explanation: 1": Interrogative report.
3. ﴿ Isn't Allah enough His servant ﴾ "Zumar: 36": Interrogative report.
4. ﴿ They said, O Shuaib, your origins command you to leave what our fathers worshiped ﴾ "Hud: 87": a sarcastic interrogative.
5. ﴿ And they said, Believe in Him, and I will skirmish with them from a distant place ﴾ "Sheba: 52": an exclusionary interrogative.

The importance of interrogative in reflection:

- **Exciting the mind:** Interrogative invites reflection and reflection, and stimulates the mind to search for the answer.
- **Impact:** Interrogative moves emotions, evokes emotions, and makes the reader interact with the text more.
- **Guidance:** Interrogative draws attention to important meanings and helps to understand the intentions of the verses.
- **Miracles:** Interrogative in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Interrogative is the key to understanding and reflection

Interrogative in the Holy Qur'an is not just a tool for questioning, but a key to understanding and reflection, and a high rhetorical style that indicates the greatness and miracle of the Qur'an.

In the next study, we will address another method of the Holy Quran.

The style of the oath in the Noble Qur'an: emphasizing and explaining the importance of the sworn

Introduction: When God swears

After wandering through various styles, we come up with another method that gives the Qur'anic text majesty and power, which is the style of "oath". Oath in the Qur'an is not just an oath taken by man, but rather a high divine style, used to emphasize speech, and to indicate the importance of the divider.

What is a department?

- **Language:** Oath is oath and alliance.

- **Idiomatically:** It is the affirmation of speech by mentioning most of "in the same speaker or addressee or both" in a specific form.

In other words, an oath is to swear something great, to affirm your words, and to show the importance of what you're talking about.

Pillars of the Department:

1. **Al-Muqassam "Al-Halif":** It is God Almighty in the Holy Qur'an.
2. **Divided:** It is the thing that God Almighty swears by, and it may be one of His great creatures "the sun, the moon, the stars, the night, the day, ...", or by Himself and His attributes.
3. **The sworn "answer to the oath":** which is what God swears by, and it is the main purpose of the oath.
4. **Section tool:** It is the letter that indicates the section, such as: Waw, Baa, Taa.

Examples:

- **And the sun and its day:** the one who is divided by "the sun and its day", the one who is divided by it "omitted his appreciation: he has succeeded from her zakaha".
- **By God, I will strive hard:** the one who is divided by "God", the one who is divided by "to strive hard".
- **For your age, they are blinded by their drunkenness:** what is divided by it is "the life of the Prophet (peace and blessings of Allaah be upon him)", and it is divided by "they are blinded by their drunkenness".

Purposes of the oath in the Qur'an:

The oath in the Holy Quran has multiple purposes, including:

1. **Affirmation:** Oath confirms speech, makes it more powerful and influential in the soul.
2. **Statement:** The oath shows the importance of the divider, and indicates its greatness.
3. **Honor:** Oath to great creatures honors them, and shows their status with God Almighty.
4. **Caution:** The section draws attention to the divider, and invites reflection on it.
5. **Response to deniers:** The oath responds to those who lie and are ungrateful, and establishes the argument against them.
6. **Glorification:** Oath to God Almighty increases his glorification.

Practical examples from the Holy Quran:

1. ﴿And the sun and its dawn, and the moon if it follows it, and the day if it comes, and the night if it deceives it, and the sky and what it built, and the earth and what it has cooked, and the soul and everything else, and inspired by its immorality and piety, has succeeded from its zakat and has been disappointed with its trampling﴾ "The Sun: 1-10": He swore by the great creatures of God against a peasant from Zaki himself, and a disappointment from her trampling.
2. ﴿And the age that man lost except those who believed and did good deeds and pleaded with the truth and recommended patience﴾ "Al-Asr: 1-3": divided by time on the loss of man except from the mercy of God.
3. ﴿Forbek to ask them all what they were doing﴾ "Al-Hajar: 92-93": I swear by God Almighty to ask the servants about their deeds.
4. ﴿I do not swear by the positions of the stars, and it is a great oath if you know, it is for the Holy Qur'an﴾ "Incident: 75-77": A section by the positions of the stars on the greatness of the Qur'an.

5. ﴿And figs and olives "1" and Tur Sinen "2" and this faithful country "3" We have created man in the best calendar﴾ "Figs: 1-4": an oath to prove that God created man in the best calendar.

Important Notes:

- Allah Almighty swears by what He wants from His creatures, but man may not swear except by Allah Almighty.
- The divider may omit the "answer to the oath" in the Qur'an, indicated by the context, or mentioned in another verse.

The importance of the department in reflection:

- **Affirmation:** Oath increases certainty in meaning, and makes it more firmly established in the soul.
- **Impact:** The section moves emotions, evokes emotions, and makes the reader interact with the text more.
- **Guidance:** The section draws attention to important meanings and helps to understand the intentions of the verses.
- **Miracles:** The oath in the Qur'an is characterized by accuracy and creativity, which indicates the miracle and eloquence of the Qur'an.

Conclusion: Oath Jalal and Affirmation

Oath in the Holy Qur'an is a high rhetorical style, which indicates the greatness and miracle of the Qur'an. It is a style that gives the Qur'anic text majesty and power, and makes the reader interact with it more.

88 CONTEMPLATING QURANIC STORIES: THROUGH SERMONS FROM THE PAST

Introduction: Quranic stories are not just tales

Quranic stories are an essential part of God's book, occupying a large area of it. But it is not just a narrative of past events, but a divine means of education, guidance and guidance, exhortation and consideration.

Why the stories?

Stories are an influential style in the human psyche, with the ability to:

- **Attraction and suspense:** The human soul by nature tends to stories, and interacts with them.
- **Photography:** The story paints vivid images of events and characters, making them more firmly established in the mind.
- **Impact:** The story moves emotions, evokes emotions, and prompts reflection and reflection.
- **Persuasion:** The story provides evidence and proofs of the sincerity of the call, and the validity of the message.
- **Education:** The story teaches lessons, and provides models and role models.

Objectives of Quranic Stories:

Quranic stories have multiple objectives, including:

1. **Proving the truthfulness of the message:** The Qur'anic stories provide evidence of the truthfulness of the Prophet (peace and blessings of Allaah be upon him) and that the Qur'an is inspired by God Almighty.
2. **Fixing the heart of the Prophet (peace and blessings of Allaah be upon him):** The Qur'anic stories entertain the Prophet (peace and blessings of Allaah be upon him), relieve him of the harm he

encounters from his people, and remind him that the prophets before him have met the same as he encounters.

3. **Sermon and consideration:** The Qur'anic stories provide sermons and lessons from the conditions of previous nations, and from the fates of those who lie and stubborn.
4. **Education:** Quranic stories educate on virtues, forbid vices, and teach noble morals.
5. **Establishing the argument:** The Qur'anic stories establish the argument against the disbelievers and hypocrites, and show them their delusion and deviation.
6. **Explanation of God's laws in the universe and society:** The Qur'anic stories reveal the divine laws that govern the movement of history and the actions of human beings.
7. **Entertaining and confirming believers:** The stories show the consequence of patience and God's victory for the believers.

Types of Quranic stories:

Quranic stories can be divided into three main types:

1. **Stories of the Prophets:** They are the stories that talk about the prophets and messengers, and what they met from their people, such as the story of Noah, Abraham, Moses, Jesus, and Muhammad, peace and blessings be upon them.
2. **Stories of previous nations:** They are the stories that talk about the nations whose messengers lied, and God Almighty destroyed them, such as the story of the people of Aad, Thamud, and the people of Lot.
3. **Stories of individuals:** They are stories that talk about specific individuals, whether they are good or bad, such as the story of the companions of the cave, the story of Dhul-Qarnayn, and the story of Qarun.

How do we contemplate Quranic stories?

To manage Quranic stories effectively, the following steps can be followed:

1. **Read the story carefully and focusedly:** Don't read the story quickly, read it slowly and slowly, stopping at every event, every character, and every dialogue.
2. **Understand the general context of the story:** Try to understand the circumstances and events in which the story took place, who the parties are, and what their goals and motivations are.
3. **Focus on characters:** Reflect on the characters' "positive and negative" qualities, their words and actions, their attitudes, and the results of their actions.
4. **Draw lessons:** Draw lessons from the story, and try to connect them to your reality and life.
5. **Use Tafsir books:** Refer to reliable tafsir books to understand the meanings of verses, interpret events, and clarify ambiguities.
6. **Search for divine laws:** Try to discover the divine laws that govern events, human actions, and the results of actions.
7. **Interact with the story:** Live the events of the story, imagine yourself in the place of the characters, be moved by their situations, and learn from their mistakes.
8. **Apply lessons learned:** The most important step is to try to apply what you have learned from the lessons in your life.

Practical examples:

- **The story of Joseph, peace be upon him:** teaches us patience in affliction, chastity, trust in God, good faith in Him, the importance of knowledge, and the danger of envy.

- **The story of Moses, peace be upon him:** teaches us to stand firm on the truth, face injustice, patience in the face of harm, the importance of calling to God, and the danger of arrogance.
- **The story of the companions of the cave:** teaches us the importance of faith, steadfastness in it, patience in strife, holding fast to God, and the importance of good companionship.

Conclusion: Quranic stories are inexhaustible treasures

Quranic stories are inexhaustible treasures, endless lessons, and countless lessons. Let us make the reflection of the Qur'anic stories part of our lives, let us be inspired by it light and guidance, and educate ourselves and our generations with it.

89 CONTEMPLATING THE VERSES OF RULINGS: JURISPRUDENCE IN THE RELIGION OF GOD

Introduction: Sharia rulings Noor and Huda

Verses of rulings are verses that contain legal rulings related to the actions of servants, in terms of obligation, prohibition, lamentation, hatred, and permissibility. Contemplating these verses is the way to jurisprudence in the religion of God, to know His intention, and to work according to His law.

What are the legal rulings?

The legal ruling is the speech of God Almighty related to the actions of the taxpayers, in terms of the necessity "command and prohibition", the choice "permissibility", or the situation "reason, condition and impediment".

Sections of Sharia Judgment:

Sharia ruling is divided into two main parts:

1. **Commissioning ruling:** This is related to the actions of the taxpayers, in terms of the request "obligation and assignment", cessation "prohibition and hatred", or the choice "permissibility".
2. **Positive judgment:** It is related to the status of the street of things, in terms of being causes, conditions, contraindications, valid, or invalid.

The importance of contemplating the verses of rulings:

The contemplation of the verses of the rulings is very important, as they are:

1. **The basis of jurisprudence in religion:** through which we know what is permissible and forbidden, what is obligatory and what is delegated, what is hated and what is permissible.
2. **A way to follow the law:** through it we apply God's law in our lives, and abide by His commands and prohibitions.
3. **A path to salvation in the hereafter:** whoever does God's law, wins his favor and paradise, and escapes his torment and wrath.
4. **Source of legislation:** It is the first source from which jurists derive detailed legal rulings.
5. **Understanding the purposes of Sharia:** It helps to understand the wisdom behind the commands and prohibitions.

How do we contemplate the verses of rulings?

To effectively manage the verses of rulings, the following steps can be followed:

1. **Read the verse carefully and focusedly:** Do not read the verse quickly, but read it slowly and slowly, stop at every word and every sentence, and try to understand its meaning.
2. **Understand the general context of the verse:** Try to understand the circumstances and events in which the verse was revealed, who are addressed, and what is its subject.
3. **Use Tafsir books:** Refer to authoritative tafsir books to understand the meanings of verses, interpret rulings, and clarify ambiguities.
4. **Use the books of the principles of jurisprudence:** Refer to the books of the principles of jurisprudence to understand the rules and controls by which jurists deduce rulings from verses.
5. **Linking to the Sunnah:** Look for hadiths that interpret the verse and show how to apply it.
6. **Consider the sayings of the Companions and Followers:** Explore the sayings of the Companions and followers in the interpretation of the verse, and understand the ruling deduced from it.
7. **Consider the sayings of jurists:** Explore the statements of jurists on the issue, and try to understand their evidence and probabilities.
8. **Combining evidence:** If there is a discrepancy between the evidence, try to combine it, or weigh it, according to weighting rules.
9. **Understand the purposes of Sharia:** Try to understand the wisdom behind the Sharia ruling, and the purposes of Sharia in its legislation.
10. **Work with the legal ruling:** After you understand the legal ruling, and be assured of its validity, work with it in your life, and abide by it in your words and deeds.

Practical examples:

- **Ablution verse:** "O you who believe, if you rise to prayer, wash your faces and hands to the companions, and wipe your heads and feet to the heels" "The Table: 6".
 - **Inferred ruling:** The obligation to perform ablution for prayer, and a statement of the members of ablution and how it is done.
- **Fasting verse:** "O you who believe, fasting is written on you as it was written on those before you, that you may be pious" "Al-Baqarah: 183".
 - **Inferred ruling:** It is obligatory to fast for the month of Ramadan.
- **Verse of Zakat:** "Take from their wealth a charity that purifies them and purifies them with it" "Al-Tawbah: 103".
 - **Inferred ruling:** Zakat is obligatory on funds.
- **Hajj verse:** "And Allah has the people to make the pilgrimage of the house to whoever is able to find a way" "Al-Imran: 97".
 - **Inferred ruling:** The obligation of Hajj to be able to do so.
- **Verse prohibiting usury:** "And Allah permitted selling and forbade usury" "Al-Baqarah: 275".
 - **Inferred ruling:** Prohibition of usury.

Important controls:

- It is not permissible to deduce rulings from the Qur'an except for those who are qualified to do so, who are scholars and specialists.
- The rules of the Arabic language, the principles of interpretation, and the principles of jurisprudence must be adhered to when deriving rulings.
- It is necessary to refer to the Sunnah of the Prophet, the sayings of the Companions and followers, and the sayings of jurists, when deriving rulings.
- The purposes of the Sharia, and the wisdom behind the rulings, must be understood when deriving rulings.

Conclusion: Jurisprudence in religion is light upon light

Contemplating the verses of rulings is the way to jurisprudence in the religion of God, knowing His intention, and working according to His law. Let us make contemplating the verses of judgments part of our lives, enlightened by their light, guided by them, and working with them in our lives.

In the next study, we will address another topic related to the contemplation of the Holy Qur'an.

90 CONTEMPLATING QURANIC STORIES: THROUGH SERMONS FROM THE PAST

Introduction: Quranic stories are not just tales

Quranic stories are an essential part of God's book, occupying a large area of it. But it is not just a narrative of past events, but a divine means of education, guidance and guidance, exhortation and consideration.

Why the stories?

Stories are an influential style in the human psyche, with the ability to:

- **Attraction and suspense:** The human soul by nature tends to stories, and interacts with them.
- **Photography:** The story paints vivid images of events and characters, making them more firmly established in the mind.
- **Impact:** The story moves emotions, evokes emotions, and prompts reflection and reflection.
- **Persuasion:** The story provides evidence and proofs of the sincerity of the call, and the validity of the message.
- **Education:** The story teaches lessons, and provides models and role models.

Objectives of Quranic Stories:

Quranic stories have multiple objectives, including:

1. **Proving the truthfulness of the message:** The Qur'anic stories provide evidence of the truthfulness of the Prophet (peace and blessings of Allaah be upon him) and that the Qur'an is inspired by God Almighty.
2. **Fixing the heart of the Prophet (peace and blessings of Allaah be upon him):** The Qur'anic stories entertain the Prophet (peace and blessings of Allaah be upon him), relieve him of the harm he encounters from his people, and remind him that the prophets before him have met the same as he encounters.
3. **Sermon and consideration:** The Qur'anic stories provide sermons and lessons from the conditions of previous nations, and from the fates of those who lie and stubborn.
4. **Education:** Quranic stories educate on virtues, forbid vices, and teach noble morals.
5. **Establishing the argument:** The Qur'anic stories establish the argument against the disbelievers and hypocrites, and show them their delusion and deviation.
6. **Explanation of God's laws in the universe and society:** The Qur'anic stories reveal the divine laws that govern the movement of history and the actions of human beings.
7. **Entertaining and confirming believers:** The stories show the consequence of patience and God's victory for the believers.

Types of Quranic stories:

Quranic stories can be divided into three main types:

1. **Stories of the Prophets:** They are the stories that talk about the prophets and messengers, and what they met from their people, such as the story of Noah, Abraham, Moses, Jesus, and Muhammad, peace and blessings be upon them.
2. **Stories of previous nations:** They are the stories that talk about the nations whose messengers lied, and God Almighty destroyed them, such as the story of the people of Aad, Thamud, and the people of Lot.
3. **Stories of individuals:** They are stories that talk about specific individuals, whether they are good or bad, such as the story of the companions of the cave, the story of Dhul-Qarnayn, and the story of Qarun.

How do we contemplate Quranic stories?

To manage Quranic stories effectively, the following steps can be followed:

1. **Read the story carefully and focusedly:** Don't read the story quickly, read it slowly and slowly, stopping at every event, every character, and every dialogue.
2. **Understand the general context of the story:** Try to understand the circumstances and events in which the story took place, who the parties are, and what their goals and motivations are.
3. **Focus on characters:** Reflect on the characters' "positive and negative" qualities, their words and actions, their attitudes, and the results of their actions.
4. **Draw lessons:** Draw lessons from the story, and try to connect them to your reality and life.
5. **Use Tafsir books:** Refer to reliable tafsir books to understand the meanings of verses, interpret events, and clarify ambiguities.
6. **Search for divine laws:** Try to discover the divine laws that govern events, human actions, and the results of actions.
7. **Interact with the story:** Live the events of the story, imagine yourself in the place of the characters, be moved by their situations, and learn from their mistakes.
8. **Apply lessons learned:** The most important step is to try to apply what you have learned from the lessons in your life.

Practical examples:

- **The story of Joseph, peace be upon him:** teaches us patience in affliction, chastity, trust in God, good faith in Him, the importance of knowledge, and the danger of envy.
- **The story of Moses, peace be upon him:** teaches us to stand firm on the truth, face injustice, patience in the face of harm, the importance of calling to God, and the danger of arrogance.
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Conclusion: Quranic stories are inexhaustible treasures

Quranic stories are inexhaustible treasures, endless lessons, and countless lessons. Let us make the reflection of the Qur'anic stories part of our lives, let us be inspired by it light and guidance, and educate ourselves and our generations with it.

91 CONTEMPLATING THE SIGNS OF PROMISE AND THREAT: BETWEEN FEAR AND HOPE

Introduction: Encouragement and Intimidation in the Qur'an

The verses of promise and menace are the verses that contain a promise from God Almighty to the believers of reward and bliss, and a promise to the disbelievers of punishment and hell. Contemplation of these verses inspires in the soul a mixture of fear and hope, prompts it to obedience, and prevents it from sin.

What is a promise and a threat?

- **Promise:** It is to report good in the future, as a reward for a good deed.
- **Threat:** It is reporting evil in the future, as punishment for a bad deed.

The importance of contemplating the verses of promise and threat:

Contemplating the verses of promise and menace is of great importance, as they are:

1. **Achieving psychological balance:** Contemplating the verses of promise inspires hope and hope in the soul, and pushes it to obedience, and contemplating the signs of menace inspires fear and caution, and keeps it from sin.
2. **Motivation for good deeds:** Contemplating the verses of promise longs for paradise and its bliss, and motivates to do good deeds.
3. **Repentance for sins:** Contemplating the verses of menace is afraid of fire and its torment, and is discouraged from doing evil.
4. **Confirmation of faith:** Contemplating the verses of promise and threat increases certainty in the hereafter, and strengthens faith in God Almighty.
5. **Understanding God's justice and mercy:** Contemplating the verses of promise and menace shows the justice of God Almighty in rewarding the servants, and His mercy on the believers.
6. **Dawah medium:** It can be used to invite people to Islam and remind them.

How do we contemplate the signs of promise and menace?

To effectively manage the verses of promise and menace, the following steps can be followed:

1. **Read the verse carefully and focusedly:** Do not read the verse quickly, but read it slowly and slowly, stop at every word and every sentence, and try to understand its meaning.
2. **Understand the general context of the verse:** Try to understand the circumstances and events in which the verse was revealed, who are addressed, and what is its subject.
3. **Use Tafsir books:** Refer to authoritative tafsir books to understand the meanings of verses, interpret promises and threats, and clarify ambiguities.
4. **Reflection on the attributes of God Almighty:** Reflection on the Most Beautiful Names of God and His Most High Attributes, which are related to promise and threat, such as: the Most Merciful, the Merciful, the Forgiving, the Friendly, the Avenger, the Mighty, and the Almighty.
5. **Reflection on the conditions of the hereafter:** Imagine Paradise and its bliss, Hell and its torment, and the situation in the hands of God Almighty on the Day of Resurrection.
6. **Balancing fear and hope:** Do not be overcome by fear until you despair of God's mercy, and do not overcome hope until you believe in God's cunning, but be between fear and hope.
7. **Linking to reality:** Link the verses of promise and threat to your reality and life, and try to apply them in your words and deeds.
8. **Supplication:** Pray to Allah to make you one of the people of promise, and to spare you from menace.
9. **Influenced by verses:** Influenced by verses emotionally, intellectually and behaviorally.

Practical examples:

- Verses of promise:

- ﴿Those who believe and do good deeds have gardens under which rivers flow﴾ "Zodiac: 11".
- ﴿God promised the believers gardens under which rivers flow, immortal in them, and good dwellings in the gardens of Eden, and God is pleased with the greatest﴾ "Al-Tawbah: 72".
- Whoever does a good deed, male or female, and is a believer, let us give him a good life, and let us reward them with the best of what they used to do. "Al-Nahl: 97".
- Threatening verses:
 - Those who disbelieve and die while they are disbelievers are the first to be cursed by Allah, the angels and all people. "Al-Baqarah: 161".
 - Those who eat the wealth of orphans unjustly will eat fire in their stomachs and will pray for a price.
 - ﴿Woe to the worshippers who are about their prayers Sahun﴾ "Ma'un: 4-5".

Important controls:

- It is not permissible to assert that a particular person is from the people of Paradise or from the people of Hell, except for those to whom the text testifies to that.
- It is not permissible to despair of God's mercy, nor security from his cunning.
- Fear and hope must be balanced, so that one does not overshadow the other.

Conclusion: Fear and Hope Wings of the Believer

Contemplating the verses of promise and menace inspires in the soul a mixture of fear and hope, which are the wings of the believer with which he flies to God Almighty. Let us make the contemplation of these verses part of our lives, let us be enlightened by their light, let us be guided by them, and let us act on them in our lives.

92 CONTEMPLATING THE COSMIC VERSES: CONTEMPLATING THE KINGDOM OF GOD

Introduction: The Universe is an Open Book

Cosmic verses are verses that talk about God's creation of the universe and what is in it, including the heavens and the earth, the sun and the moon, stars and planets, mountains and seas, plants and animals, and man. Contemplating these verses is the way to reflect on God's kingdom, to know His greatness, power, and wisdom, and to increase faith in Him.

What are the cosmic verses?

They are the verses that call for looking and reflecting on the universe and the creatures of God Almighty, to draw lessons, and to acknowledge the oneness and power of God.

The importance of contemplating cosmic verses:

Contemplating the cosmic verses is of great importance, as they are:

1. **A Way to Know God:** By contemplating God's creatures, we realize His greatness, power, and wisdom, and that He is the one Creator worthy of worship.
2. **Increasing faith and certainty:** The more we think about the universe and what is in it, the more we believe in God Almighty, and our certainty in His existence and oneness.
3. **Reverence and submission to God Almighty:** When we see the greatness of God in His creation, our hearts are filled with reverence and submission to Him.

4. **Thanksgiving and praise to God Almighty:** When we see God's blessings on us in the universe, we thank Him and praise Him for them.
5. **Urging science and research:** Contemplating the cosmic verses invites us to search into the mysteries of the universe and discover its laws and systems.
6. **Dawah method:** It can be used to invite non-Muslims to Islam.

How do we contemplate cosmic verses?

To contemplate the cosmic verses effectively, the following steps can be followed:

1. **Look and reflect:** Look at the universe around you, and think about the creation of the heavens and the earth, the sun and the moon, the stars and planets, mountains and seas, plants and animals, and man.
2. **Consider the details:** Don't just look at the totality, but consider the finer details of the makeup, function, and relationship of creatures.
3. **Use cosmic sciences:** Take advantage of modern sciences "astronomy, physics, biology, ..." In understanding the mysteries of the universe, revealing its wonders.
4. **Link to Quranic verses:** Link what you see in the universe to the Qur'anic verses that talk about it, and try to understand the relationship between them.
5. **Use Tafsir books:** Refer to authoritative tafsir books to understand the meanings of cosmic verses, interpret cosmic phenomena, and clarify ambiguities.
6. **Reflection on the purpose of creation:** Think about the wisdom behind the creation of the universe, what is in it, and what is the role of man in this universe.
7. **Supplication:** Pray to Allah to increase your knowledge and understanding, and to open you to know the secrets of the universe.
8. **Being influenced by what we see and contemplate:** being influenced by the greatness, power, and wisdom of the Creator.

Practical examples:

- **The creation of the heavens and the earth:** ﴿The creation of the heavens and the earth and the difference of night and day are verses for the first of the minds﴾ "Al-Imran: 190".
- **The sun and the moon:** "And the sun runs to settle for it, that is the appreciation of the Almighty, the All-Knowing, and the moon we appreciated houses until he returned like the old Arjun" "Yes: 38-39".
- **Stars and planets:** "He is the One who made the stars for you to guide you in the darkness of land and sea" "Al-An'am: 97".
- **Mountains and seas:** "And He threw into the earth arrows that they might supply you, rivers, and paths, that you might be guided" "Al-Nahl: 15".
- **Flora and fauna:** ﴿And in the earth adjacent pieces and gardens of grapes, sows and palm trees and non-pine watered with one water and prefer each other to each other in eating, if there are signs for people who are reasonable﴾ "Thunder: 4".
- **Human:** "And in yourselves, will you not see?" "Al-Dharyat: 21".
- **Rain:** "He is the one who sends the winds as human beings into the hands of His mercy, so that if you take away a heavy cloud that we shed to a dead country, and we bring water down with it, and we bring out all the fruits with it, so we bring out the dead, that you may remember" "Al-A'raf: 57".

Important controls:

- It is not permissible to deviate from the apparent meaning of the cosmic verses, except with valid legal evidence.

- It is not permissible to interpret cosmic verses contrary to established scientific facts.
- A distinction must be made between hypothetical scientific theories and definitive scientific facts.

Conclusion: The Universe is God's Read Book

Contemplating cosmic verses is the way to reflect on the Kingdom of God, to know His greatness, power, and wisdom, and to increase faith in Him. Let us make the contemplation of these verses part of our lives, let us be enlightened by their light, and guided by them.

93 THE IMPACT OF REFLECTION ON BUILDING THE MUSLIM PERSONALITY: TOWARDS A BALANCED QURANIC PERSONALITY

Introduction: The Qur'an is a book of character building

The Holy Qur'an is not just a book of recitation and worship, but a book of guidance and guidance, and an integrated way of life. One of the most important aspects of this approach is building a balanced Muslim personality, which combines the strength of faith, good manners, integrity of thought, and the validity of work.

What is a balanced Muslim personality?

She is the personality who is created with the morals of the Qur'an, disciplines its etiquette, works with its rulings, and takes it as a method in her life, in all its aspects:

- **The Faith Aspect:** The Power of Faith in God Almighty, His Angels, His Books, His Messengers, the Last Day, and Destiny is His Good and His Evil.
- **Moral aspect:** Having good morals, and abandoning their disadvantages.
- **The intellectual aspect:** the integrity of thought, the validity of belief, and the distance from suspicions and deviations.
- **The practical aspect:** commitment to worship, good dealings, and striving in the architecture of the earth.
- **Social aspect:** Building healthy social relations, based on love, cooperation and solidarity.
- **Psychological aspect:** Enjoy good mental health, be patient, satisfied and thankful.

How does reflection contribute to building the Muslim personality?

Contemplation is the key that opens the treasures of the Qur'an, and makes them reflect on the personality of the Muslim, through:

1. **Deepening faith:** Contemplation increases certainty in God Almighty, the Last Day, and the unseen, and strengthens the relationship with God.
2. **Self-purification:** Contemplation cleanses the heart of its diseases, purifies the soul from its burdens, and urges repentance and repentance.
3. **Refinement of morals:** Contemplation teaches good morals, forbids their disadvantages, and urges virtues.
4. **Correcting concepts:** Contemplation corrects misconceptions, reveals truth from falsehood, and clarifies the straight path.
5. **Directing behavior:** Contemplation directs behavior towards good, warns against evil, and calls for good deeds.
6. **Building awareness:** Reflection develops awareness of oneself, of others, of the universe, of life, and of the purpose of existence.

7. **Skills development:** Reflection develops the skills of thinking, analysis, deduction, criticism, and dialogue.
8. **Balancing:** Helps balance different aspects of personality.

Practical examples:

- **Contemplation of the signs of patience:** strengthens in the soul patience with affliction, satisfaction with judgment, and steadfastness in the truth.
- **Contemplating the verses of spending:** encourages giving and giving, generosity and generosity, and helping those in need.
- **Contemplating the verses of trust:** teaches relying on God, trusting Him, and delegating matters to Him.
- **Contemplation of the signs of fraternity:** calls for love and harmony, cooperation and solidarity, and the rejection of division and disagreement.
- **Contemplation of the verses of knowledge:** urges the pursuit of knowledge, the search for knowledge, and the contemplation of the universe.
- **Contemplation of the verses of work:** calls for mastery of work, sincerity in it, and striving in the architecture of the earth.
- **Reflect on the verses of dialogue:** teaches the etiquette of dialogue, methods of persuasion, and how to deal with violators.

Obstacles to building the Qur'anic personality:

- **Ignorance:** Ignorance of the meanings and provisions of the Qur'an.
- **Inattention:** Ignorance of contemplation of the Qur'an, and preoccupation with the world.
- **Sins:** Sins and sins obscure the light of the Qur'an from the heart.
- **Bad company:** Bad company corrupts morals and weakens faith.
- **Misleading media:** Misleading media distorts facts and embellishes falsehood.

Conclusion: Towards a Quranic Figure

Contemplation is the way to build a balanced Muslim personality, which is created by the morals of the Qur'an, disciplined by its etiquette, and acted upon its rulings. Let us make reflection a part of our lives, educate ourselves and our generations, and strive to realize the Qur'anic character in our reality.

94 THE IMPORTANCE OF TEACHING CONTEMPLATION TO CHILDREN: PLANTING THE SEED OF FAITH IN LITTLE HEARTS

Introduction: Children are a trust in our necks

Children are the hope of the future, the builders of tomorrow, and they are a trust in our necks, we must take care of them, raise them, teach them, and instill in their hearts the love of God Almighty, and the love of His Holy Book. One of the most important things we must teach our children is to contemplate the Holy Quran.

Why do we teach children to reflect?

Teaching reflection to children is of great importance, as it is:

1. **The love of the Qur'an is instilled in their hearts:** a child who learns to reflect grows up loving the Qur'an, attachment to it, longing to recite and understand it.

2. **It deepens their faith in God Almighty:** contemplation increases their certainty in God Almighty, the Last Day, and the unseen, and strengthens the relationship with God.
3. **He purifies their souls:** contemplation cleanses their hearts from diseases, purifies their souls from adran, and urges them to repent and repent.
4. **Refines their morals:** contemplation teaches them good morals, forbids them from their evils, and urges them to have virtues.
5. **Corrects their concepts:** Contemplation corrects their misconceptions, shows them truth from falsehood, and shows them the straight path.
6. **Directs their behavior:** contemplation directs their behavior toward good, warns them against evil, and calls them to good deeds.
7. **Builds their consciousness:** contemplation develops their awareness of themselves, of others, of the universe, of life, and of the purpose of existence.
8. **Develops their skills:** Reflection develops their thinking skills, analysis, deduction, criticism, and dialogue.
9. **Protects them from deviation:** Contemplation immunizes the child from deviant thoughts and behaviors.

How do we teach children to reflect?

To teach effective reflection to children, the following steps can be followed:

1. **Good example:** Be a good example for your child in contemplating the Qur'an, and make sure to recite, understand and apply it in your life.
2. **Start with shortening the fences:** Start with your child by shortening the fences, as they are easier to memorize and understand.
3. **Use a simplified approach:** Use a simplified and easy approach that suits your child's age and level of understanding.
4. **Focus on the overall meanings:** Focus on the overall meanings of the verses, and do not go into the subtleties.
5. **Use stories:** Use Quranic stories to teach your child to reflect, as children love stories and interact with them.
6. **Use of teaching aids:** Use modern teaching aids "songs, cartoons, games, ..." To attract the child's attention, facilitate the learning process.
7. **Linking to reality:** Link the verses that the child learns to his reality and life, and try to find realistic examples that are consistent with the meaning of the verse.
8. **Encouragement and motivation:** Encourage your child to reflect, motivate him to keep going, and reward him for his achievements.
9. **Patience and perseverance:** Teaching contemplation to children requires patience and perseverance, so do not despair if you do not see results quickly.
10. **Supplication:** Pray to Allah to open your child's heart, and bless him with understanding and managing His Book.
11. **The right environment:** Provide a stimulating and encouraging environment for reflection at home and school.

Practical examples:

- **When reading Surah Al-Fatihah:** Teach him that Allah is the Most Merciful, the Most Merciful, and that He is the one whom we worship and seek help from.
- **When reading Surah Al-Ikhlâs:** Teach him that Allah is one and one, and that He was neither born nor born.

- **When reading Surah Al-Falaq:** Teach him that it is Allah who protects him from evil.
- **When reading Surah An-Nas:** Teach him that Allah is the one who protects him from the whispers of Satan.
- **When reading the story of the elephant owners:** teach him that God is strong and capable, and that he protects his home.

Obstacles we may face:

- **Difficulty in the Arabic language:** The child may find it difficult to understand some Quranic words and expressions.
- **Boredom:** The child may get bored of repeating reading and interpreting.
- **Lack of role models:** The child may not find a good example in contemplating the Qur'an.
- **Non-stimulating environment:** The environment around the child may be unstimulating for reflection.

Conclusion: Contemplation is a light in the heart of the child

Teaching contemplation to children is an investment in the future, instilling the seed of faith in small hearts. Let us make teaching our children contemplation part of our mission in life, and let us educate them to love, understand, contemplate and work with the Qur'an.

95 THE ROLE OF TECHNOLOGY IN FACILITATING CONTEMPLATION: THE QUR'AN IN THE AGE OF DIGITIZATION

Introduction: Technology in the Service of the Book of God

In our time, technology has become an integral part of our lives, and has entered into all fields, including the field of contemplation of the Holy Quran. Modern technology offers us multiple tools and means that make it easier for us to understand, contemplate, and work with God's book.

How does technology facilitate reflection?

Technology facilitates reflection by:

1. **Providing electronic Qur'ans:** Electronic Qur'ans "on computers, smartphones, and tablets" allow us to read the Qur'an anytime, anywhere, easily and conveniently.
2. **Providing easy interpretations:** Applications and websites provide us with easy interpretations of the Holy Quran, in multiple languages, making it easier for us to understand the meanings of the verses.
3. **Providing search tools:** Applications and websites provide us with advanced search tools, enabling us to search for a specific word in the Qur'an, a specific topic, or the interpretation of a particular verse.
4. **Providing various recitations:** Applications and websites provide us with various recitations of the Holy Quran, with the voices of famous readers, which helps to reverence and be influenced by the Qur'an.
5. **Providing translations:** Applications and websites provide us with translations of the meanings of the Holy Quran, in multiple languages, making it easier for non-Arabic speakers to understand the Book of God.

6. **Providing lessons and lectures:** Applications and websites offer us lessons and lectures in interpretation and reflection, which helps deepen our understanding of the Qur'an.
7. **Providing forums and groups:** Applications and websites provide us with forums and groups to communicate with others, and exchange experiences and ideas about the contemplation of the Qur'an.
8. **Providing interactive tools:** Some applications and websites offer us interactive tools, such as: quizzes, contests, and games, which makes the process of reflection more fun and interesting.
9. **Providing dictionaries and dictionaries:** Access to specialized linguistic dictionaries easily.
10. **Linking verses:** Some applications provide the feature of linking similar or related verses.

Examples of useful apps and websites:

- **"Aya" application:** provides an easy interpretation of the Qur'an, with the ability to listen to recitation, search for words, and display translations of the meanings of the Qur'an.
- **Tafsir website:** It offers a wide range of interpretations, with the ability to search for verses, and display the sayings of commentators.
- **IslamWeb offers** a special section on interpretation, with the ability to listen to lessons and lectures, and read articles.
- **"Quranic Researcher" application:** provides the possibility of searching the Holy Quran, interpretations and books of Quranic sciences.
- **"The Great Qur'an" application:** It is characterized by displaying multiple interpretations and linking verses to each other.

Important controls:

- Choose reliable applications and sites, which rely on correct sources for interpretation and reflection.
- Technology should not be enough, it should be an aid, not a substitute for personal effort to reflect.
- The goal is to understand and act on God's book, not just to use technical tools.

Conclusion: Technology is a means, not an end

Modern technology offers us great opportunities to facilitate the contemplation of the Holy Qur'an, but we must remember that it is a means and not an end, and that the ultimate goal is to understand, act on it, and preach to God's book.

96 COLLECTIVE CONTEMPLATION: LIGHT UPON LIGHT

Introduction: The Virtue of Meeting over the Book of God

Individual contemplation of the Holy Qur'an has great merit, but collective contemplation has greater merit, as it combines the blessing of contemplation with the blessing of meeting to obey God. The Prophet (peace and blessings of Allaah be upon him) urged them to gather on the Book of Allaah, and he said: "No people gathered in one of the houses of Allaah, reciting the Book of Allaah, and studying it among them, except that tranquility descended on them, and they were overwhelmed by mercy, and the angels protected them, and Allaah reminded them of those who have it" (Narrated by Muslim).

What is collective reflection?

Collective reflection is when a group of Muslims gather "in the mosque, at home, or in any appropriate place" to read, reflect on the meanings, draw lessons from it, and act on it.

The importance of collective reflection:

Collective reflection is of great importance:

1. **Increases understanding and reflection:** Meeting on the Book of God opens new horizons for understanding, helps to derive hidden meanings, and exchange ideas and thoughts.
2. **Strengthens faith and certainty:** Meeting on the Book of God increases faith and certainty, and strengthens the relationship with God Almighty.
3. **Purifies souls:** Meeting on the Book of Allah cleanses hearts from diseases, purifies souls from adran, and urges repentance and repentance.
4. **Refines morals:** Meeting on the Book of God teaches noble morals, forbids their evils, and urges virtues.
5. **Strengthens social ties:** Meeting on the Book of Allah strengthens social ties among Muslims, and increases intimacy and love among them.
6. **Spreading useful knowledge:** Meeting on the Book of Allah spreads useful knowledge among Muslims, and teaches them about their religion.
7. **Revive the Sunnah of the Prophet (peace and blessings of Allaah be upon him):** The meeting on the Book of Allaah is a revival of the Sunnah of the Prophet (peace and blessings of Allaah be upon him) and following his guidance.
8. **Tranquility and mercy descend:** as mentioned in the hadith.
9. **Helps to correct errors:** an opportunity to correct errors in recitation and understanding.

How do we organize a group management session?

To organize a group management session effectively, follow these steps:

1. **Choose the right place and time:** so that the place is quiet and comfortable, and the time is suitable for everyone.
2. **Choosing an appropriate number of participants:** so that the number is not too large and difficult to discuss, nor too few and the meeting loses its usefulness.
3. **Selection of a moderator for the session:** He has knowledge of the Qur'an and its interpretation, and the ability to direct the dialogue, and direct the discussion.
4. **Determine the verses to be contemplated:** so that the verses are related to a specific topic, or from a specific surah.
5. **Group reading:** One participant recites verses aloud, and the rest follow it in their companions.
6. **Facilitated interpretation:** The moderator reads an easy interpretation of the verses, or assigns one of the participants to do so.
7. **Opening the floor for discussion:** The moderator opens the floor for discussion on the verses, and encourages participants to share their ideas and thoughts.
8. **Focus on practical aspects:** Participants try to link the verses to their reality and lives, and draw lessons from them.
9. **Supplication:** The moderator concludes with supplication, and prays to God to accept them, and to bless them with understanding, contemplating and working with His Book.
10. **Determine the date of the next session:** The date and place of the next session are to be agreed.
11. **Commitment to the etiquette of dialogue:** good listening, not interrupting others, and respecting the opinion of others.

Examples of topics that can be discussed in a group management session:

- Manage the signs of patience.
- Manage the verses of spending.

- Consider the verses of trust.
- Reflect on the signs of brotherhood.
- Contemplating the verses of knowledge.
- Reflect on the verses of action.
- Consider a story from the Qur'an.

Obstacles we may face:

- **Lack of time:** This can be overcome by allocating a specific time for collective reflection, even if it is short.
- **Lack of the right place:** This can be overcome by meeting in the mosque, at the house of one of the participants, or in any quiet and comfortable place.
- **Lack of a qualified leader:** This can be overcome with the help of a student of knowledge, or someone who is familiar with the interpretation of the Qur'an.
- **Shyness of participation:** This can be overcome by encouragement and motivation, and by creating an atmosphere of intimacy and love among the participants.

Conclusion: Collective reflection is light upon light

Collective reflection is light upon light, blessing upon blessing, and good upon good. Let us make collective reflection a part of our lives, gather on the Book of God, study it among ourselves, act on it, and call for it.

97 CONTEMPLATION BETWEEN CORRECT UNDERSTANDING AND POOR UNDERSTANDING

Contemplation is the deep understanding of God's book, drawing lessons from it, and acting on it. However, some may make errors in reflection, or raise suspicions about it, intentionally or unintentionally. In this paper, we will address some of these suspicions, and respond to them with argument and proof.

The most important suspicions about reflection and response to them:

1. **Suspicion:** Contemplation is reserved for scholars and specialists, and it is not permissible for the general public to contemplate the Qur'an.
 - Response:
 - The Qur'an was revealed to all people, not specific to a particular group.
 - Allah the Almighty commanded all people to contemplate the Qur'an, and He said: "Do they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24).
 - Contemplation is degrees, and every Muslim has the right to contemplate the Qur'an as much as he knows and understands.
 - Scientists and specialists are better able to derive accurate judgments and benefits, but that does not mean that the general public is forbidden to contemplate.
 - The general public should seek the help of scholars and specialists, and refer to reliable books of interpretation, in order to increase their understanding and reflection.
2. **Suspicion:** Contemplation leads to disagreement and separation, because everyone understands the Qur'an in his own way.
 - Response:
 - Differences in understanding are natural, and are not limited to contemplating the Qur'an, but include all sciences and arts.

- The blameworthy difference is the difference that leads to conflict and discord, while the difference that leads to the enrichment of understanding and diversity of opinions is commendable.
 - The controls of correct reflection "mentioned in previous articles" prevent falling into blameworthy difference.
 - Referring to scholars and specialists, and adhering to the rules of the Arabic language and the principles of interpretation, reduces the chances of disagreement.
3. **Suspicion:** Contemplation leads to the interpretation of the Qur'an without knowledge, and to blame it for what is intolerable.
- Response:
 - Interpretation without knowledge is forbidden, and it is from saying against God without knowledge.
 - Proper reflection does not lead to uninformed interpretation, but is based on science and understanding.
 - The controls of correct reflection "mentioned in previous articles" prevent falling into interpretation without knowledge.
 - A distinction must be made between contemplation (which is deep understanding) and interpretation (which is the statement of the intended meaning), as interpretation requires specialized science, while contemplation is available to everyone as much as they know and understand.
4. **Suspicion:** Contemplation leads to neglect of recitation and memorization.
- Response:
 - Contemplation does not conflict with recitation and memorization, but is complementary to them.
 - Recitation is reading the Qur'an, memorizing is memorizing it, and contemplating is understanding and acting on it.
 - There is no doubt that recitation and memorization are of great merit, but contemplation is the great purpose of the revelation of the Qur'an.
 - Recitation, memorization and reflection can be combined, with the Muslim allocating time for each.
5. **Suspicion:** Contemplation leads to a departure from the consensus of scholars.
- Response:
 - The consensus of the scholars is a legitimate argument, from which it is not permissible.
 - Proper reflection does not lead to a departure from the consensus of the scholars, but is based on respecting the statements of the scholars and benefiting from them.
 - If a new meaning appears to the contemplative person that contradicts the consensus of the scholars, he must stop and review the scholars and specialists.
6. **Suspicion:** Contemplation leads to questioning the fundamentals of religion.
- Response:
 - Proper reflection increases faith and strengthens certainty.
 - Skepticism comes from misunderstanding or from following fancy.

Important controls to avoid suspicion:

- Commitment to the rules of the Arabic language and the principles of interpretation.
- Refer to authoritative tafsir books.
- Seeking the help of scholars and specialists.
- Devotion to God Almighty in seeking the truth.

- Avoid fancy and fanaticism.
- Submission to Allah Almighty and His Messenger (peace and blessings of Allah be upon him).

Conclusion: Contemplation is light and guidance

Contemplation is the deep understanding of God's book, drawing lessons from it, and acting on it. It is the right of every Muslim man and woman, not specific to a particular group. Let us make reflection a part of our lives, let us be enlightened by its light, let us be guided by its guidance, and respond to the suspicions raised about it with argument and proof.

98 PRACTICAL SCHEDULE FOR REFLECTION ON THE HOLY QURAN: DAILY/WEEKLY/MONTHLY PLAN":

Excellent, you propose a very practical and important topic, which is: "A practical schedule for contemplating the Holy Quran: a daily/weekly/monthly plan".

I will write an article on this topic, including an introduction, sample tables, and practical tips, taking into account what I mentioned:

99 Practical schedule for contemplating the Holy Quran: daily/weekly/monthly plan

Introduction:

Contemplating the Holy Quran... A journey of faith, food for the soul, and light for the mind. But, how do we make this journey an integral part of our daily lives? How do we move from mere fleeting reading to deep reflection, from superficial recitation to conscious understanding?

The solution lies in **planning and organizing**. Just as we plan our worldly deeds and set schedules for them, we must also plan our journey with the Qur'an, and make a constant share of our time and effort for it.

This article provides you **with a practical schedule for contemplating the Holy Quran**, including a daily, weekly, and monthly plan. This schedule is not just a set of rigid tasks, it is a flexible framework that you can adapt to suit your circumstances and needs.

First, why do we need a table?:

- **Continuity:** The schedule helps us to commit to contemplating on a regular basis, and prevents us from interrupting or lazy.
- **Organization:** Schedule helps us organize our time and effort, and makes us more productive and effective in our management.
- **Diversity:** The table encourages us to diversify our methods of reflection, and not to be limited to one method.
- **Evaluation:** The table helps us assess our progress, identify strengths and weaknesses, and work on continuous improvement.

Second: Models of tables:

1. Daily Form:

Time	Activity	Reviews
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After Fajr prayer	Read one page of the Qur'an "or more, depending on ability"	While trying to understand the general meaning of the verses.
During the day	Think about one of the verses you've read, and try to relate it to reality.	You can choose a verse that affected you in particular, or a verse that talks about a topic that concerns you.
Before bedtime	Apply one benefit from what you have learned from your contemplation of the Qur'an.	Benefit can be practical "like kinship", moral "like patience", or intellectual "like trusting in God".
	Optional: Listen to a humbled recitation of the Qur'an, or watch a short video about the interpretation of a particular verse.	
	Optional: Write down the thoughts and thoughts that came to you during reflection.	

2. Weekly Form:

today	Activity	Reviews
Friday	Read a part of the Qur'an "or more, according to ability" with a revision of the interpretation of the verses.	A brief interpretation can be used (such as al-Saadi's interpretation or the facilitated interpretation).
Saturday	Consider a short chapter of the Qur'an "such as Juz Amma's surahs", and try to draw lessons from them.	You can choose a surah that talks about a specific topic "such as trust, patience, piety", and focus on understanding this topic through the surah.
Sunday-Thursday	Review what you have managed during the week, and try to apply what you have learned in your daily life.	A short time can be set aside each day to review the verses you have contemplated, and to reflect on how they are actually applied.
	Optional: Attend a lesson or lecture on the interpretation of the Qur'an, or participate in a Qur'anic seminar.	
	Optional: Read a book on exegesis or in the sciences of the Qur'an.	

3. Monthly Form:

The week	Activity	Reviews
First week	Choose a specific topic from the Qur'an (e.g. patience, trust, piety, faith, etc.), and start collecting verses related to it.	Thematic commentaries can be used or websites specialized in Qur'anic studies.

Second week	Read the verses you have collected, and try to understand their meaning in their overall Qur'anic context.	Books of commentaries can be used, but the focus should be on understanding the verses through the Qur'an itself.
Third week	Reflect on the verses you have read, try to draw lessons from them, and link them to reality.	You can use books of chips and morals, which help to soften the heart and purify the soul.
Fourth week	Review what you have managed during the month, and try to apply what you have learned in your daily life.	Set aside time to discuss with friends and family about the topic you have managed, and share ideas and benefits.
	Optional: Write an essay or short research on the topic you have managed.	
Optional: Memorize impactful verses related to the topic		

Third: Practical Tips:

- **Start with a little and go on:** Don't try to do everything at once. Start with a simple plan (like reading one page a day), then gradually increase. The most important thing is to keep going.
- **Type in methods of reflection:** not limited to one method of reflection. Use a variety of methods "such as reading, interpreting, thinking, linking to reality, listening, watching, writing."
- **Make meditation a daily habit:** Try to make reflection part of your daily routine, such as praying, eating and drinking.
- **Don't despair if you encounter difficulties:** Contemplation may be difficult at first, but with patience and perseverance you will find that it becomes easier and more enjoyable.
- **Find good company:** Find friends or colleagues who encourage you to reflect and share benefits and ideas.
- **Use technology:** There are many applications and websites that help to reflect, such as Quran applications, interpretation applications, and YouTube channels that offer lessons in interpretation and Quranic sciences.
- **Participate in seminars** Find live or online seminars or tutorials on Quran interpretation and reflection.
- **Follow contemplators** Search social media for people interested in contemplating the Qur'an, and follow their posts and reflections.
- **Watch videos** Find videos that deal with the interpretation of the Qur'an or offer contemplative thoughts.

Conclusion:

Contemplating the Holy Qur'an is the key to a correct understanding of Islam, and it is the path to guidance and happiness in this world and the hereafter. This practical schedule is just a suggestion, which you can adjust and adapt to suit your circumstances and needs. The most important thing is to start, to continue, and to make reflection an integral part of your life.

99 "TREASURES OF THE MIND AND HEART": THE GREAT BENEFITS OF CONTEMPLATING THE HOLY QUR'AN

Introduction:

The Holy Qur'an is not just a book to recite, it is a divine message that requires us to meditate, reflect and reflect. What are the benefits of reflection? And how does it bear fruit in our lives?

1. Getting closer to God and increasing faith:

- **Contemplation awakens the heart:** When we reflect on the Qur'an, we recognize God's wisdom and greatness through verses that speak of creation, justice, and mercy. This awakens the heart and increases its attachment to God.
- **The verses guide us:** Deep reflection helps us understand the names and attributes of Allah, and to know the right way to worship Him.
- **Evidence:** "But the believers who when Allah is remembered and their hearts are revealed, and if His signs are recited to them, increase their faith, and trust in their Lord" [Al-Anfal: 2] - "But the believers who, when Allah is remembered, and whose hearts are revealed, and if His signs are recited to them, increase their faith and trust in their Lord."

2. Developing deep thinking and broadening the horizon:

- **Contemplation sharpens the mind:** The Qur'an urges contemplation of the universe and the soul "Do they not contemplate the Qur'an" [Muhammad: 24]", which develops the skills of analysis and criticism, and brings the mind out of superficiality to understanding the hidden causes and judgments.
- **The stories teach us:** contemplating the stories and conditions of the prophets gives us lessons in patience, wisdom, and trust in God.
- **Evidence:** "There are signs in this for people who are thinking" [Thunder: 3] - "There are signs in this for people who are thinking."

3. Happiness through the application of Quranic principles:

- **The Qur'an guides us:** true happiness stems from the harmony between thought and behavior. Applying the values of honesty, justice and charity [﴿God commands justice and charity﴾] "Bees: 90" reduces internal conflicts and promotes tranquility.
- **Charity gives us:** Following the path of charity and compassion in our dealings strengthens community cohesion and spreads happiness .

4. Improve social relationships:

- **The Qur'an guides us:** The Qur'an lays the foundations for dealing with the old age of parents [﴿And your Lord decreed that you should worship only Him and your parents in kindness﴾], and good neighborliness, and resolve disputes with wisdom.
- **Community Grows:** These values foster a cohesive society based on compassion and mutual appreciation.

5. Strengthening the will to face challenges:

- **The Qur'an strengthens us:** Quranic stories about the difficulties faced by believers "such as the story of our master Job" teach us patience and trust in God, and remind us that challenges are part of the test of faith.

- **The result is psychological strength:** This gives psychological strength to achieve goals with an optimistic and determined spirit.

Conclusion:

Contemplation of the Qur'an is not a passing exercise, but a perpetual journey between the mind and the heart. Each verse opens up new horizons for self-understanding and existence, and each contemplation reshapes behavior according to a balanced divine vision. So, let us make the Qur'an a companion on the daily path—with a quiet reading and a conscious interpretation—to transform it from sacred texts into a practical map for a peaceful life full of meaning, where faith becomes a stimulus for action, the mind a tool for construction, and the heart a source of tranquility.

100 "BETWEEN BREEZE AND DIVING": MEDITATION AND CONTEMPLATION OF THE QUR'AN. TWO PATHS TO LIGHT

Introduction:

The Holy Qur'an is not just a book to recite, but a divine message that speaks to us at all times and places. To fully understand this message, we must combine two great means: reflection and reflection. So what is the difference between them? And which is more feasible? And how do we combine them in our lives?

Meditation: Fresh Breeze:

- **The essence of meditation:** Meditation is the first step in our journey with the Qur'an. It means listening to the verses with a present heart, focusing on their apparent meanings, and reverence before the greatness of God.
- **Its signs:** stillness of the heart, openness of the chest, feeling calm and dreadful.
- **Benefits:** It awakens in us spiritual awareness, prepares us to receive guidance, and increases faith.
- **Limitations:** It may be limited to a superficial understanding of verses, and does not go beyond them to derive rulings or practical lessons.

Contemplation: Diving into the depths:

- **The essence of reflection:** Contemplation is to dive into the depths of the Qur'an, search for hidden meanings and symbolic signs, explore the relationships between verses and surahs, and understand the historical and social context.
- **Its signs:** the realization of reason and logic, deep analysis, linking verses to reality, and deriving rulings and purposes.
- **Benefits:** It reveals new insights, increases our understanding of the universe and life, and directs us to good deeds.
- **Conditions:** It needs extensive knowledge of the Arabic language and the sciences of the Qur'an, and the ability to analyze and diligence.

The difference between them: a close-up:

Attribute	Meditation	Forethought
Substance	Listening and being moved	Reflection and deduction

Goal	Increasing faith	Extraction of judgments
Level	It's easy	Depth
Instruments	Present heart	A conscious mind and abundant science
Total	Humility	It worked

Integration between meditation and reflection:

- **Meditation is the beginning:** it awakens the heart and prepares it for reflection.
- **Contemplation is deepening:** it enriches the mind and directs it towards action.
- **Combining them:** gives us a complete understanding of the Qur'an, combining spirit and mind, faith and action.

How do we combine them in our lives?

1. **Make time for recitation and meditation:** read the Qur'an carefully, listen to the verses with a present heart, and meditate on their apparent meanings.
2. **Use explanations rationally:** Use authoritative interpretations, but don't make them a substitute for your own thinking.
3. **Look for deep meanings:** Try to understand the meanings of the verses in light of the general Qur'anic context, and in light of contemporary reality.
4. **Apply what you have learned:** Turn your understanding of the Qur'an into good deeds, seeking to reform yourself and your society.

In conclusion:

Contemplation and reflection are wings that fly us in the sky of the Qur'an. Let us make the Qur'an the spring of our hearts, let us combine the fresh breeze and the dive into the depths, to increase faith and awareness, and to follow its guidance in our lives.

101 "CONTEMPLATING THE UNIVERSE IN THE QUR'AN: A DIVINE CALL TO REFLECTION AND KNOWLEDGE"

Introduction:

The Holy Qur'an is not just a book of guidance and legislation, but a constant invitation to reflect on everything that surrounds us, from ourselves to the vast universe. God Almighty invites us to realize reason and look at His verses published in the universe, in order to realize His greatness and power, and to seek to understand His creation and creativity.

The Qur'an invites reflection on the universe:

- ﴿Say, Look what is in the heavens and the earth﴾ "Jonah: 101": This is an explicit invitation to consider and contemplate all the wonders and signs in the universe. It is an invitation to question, research and explore.
- ﴿In the creation of the heavens and the earth and the difference of night and day for the signs of those who remember God standing and sitting and on their south and thinking about the creation of the heavens and the earth, our Lord, did not create this in vain, Glory be to You, so we will suffer the

torment of fire ﴿ "Al-Imran: 190-191": These verses link the remembrance of God with contemplation of His creation, and make contemplation worship that leads to the knowledge of God and the fear of Him. It is an invitation to deep reflection that leads to faith and piety.

- ﴿Blessed is He who made a tower in the sky and made a lamp and a bright moon in it, and He is the One who made night and day a successor for those who wanted to remember or wanted thanks ﴿ "Al-Furqan: 61-62": These verses indicate that night and day and their succession are verses for those who want to remember or give thanks. It is an invitation to consider and reflect on this delicate order that is running the universe.

Why does the Qur'an invite us to reflect on the universe?

- **To realize the greatness of the Creator:** Contemplating the universe leads to the realization of God's greatness and power, and that this universe was not created in vain, but is evidence of the existence of a wise Creator.
- **To reflect on His wisdom and creativity:** Contemplating the universe helps to understand God's wisdom and creativity in all that He has created, and that everything in the universe has a function and purpose.
- **To draw closer to Him:** Contemplating the universe leads to closeness to God and increasing faith in Him, and that this universe is the embodiment of God's attributes and His Most Beautiful Names.
- **To achieve happiness in this world and the hereafter:** Contemplating the universe helps to achieve happiness in this world and the hereafter, through our understanding of our place in this universe and our relationship with the Creator.

How do we apply this call in our lives?

- **Learning and studying:** Seeking to learn different sciences, and to understand how the universe works and its laws.
- **Meditation and reverence:** Dedicating time to contemplating the universe and its wonders, and feeling the greatness of the Creator.
- **Action and Repair:** Working to repair the land and preserve the environment, based on our understanding of its value and importance.
- **Spreading awareness:** inviting others to reflect on the universe and take an interest in science and knowledge.

In conclusion:

The Holy Qur'an is not just a book to be read, but an invitation to life, reflection and reflection. Let us make the Qur'an the spring of our hearts, and let us reflect on the universe around us, so that we may realize the greatness of the Creator, seek to understand His wisdom and creativity, and follow His path in this life. Let us make contemplation of the universe part of our daily lives, to be one of the first minds described by God Almighty in His Holy Book.

102 "LIGHT ON LIGHT": COLLECTIVE CONTEMPLATION OF THE HOLY QUR'AN. A JOURNEY OF FAITH AND SOCIETY TOWARDS UNDERSTANDING AND ACTION

Introduction:

The Holy Qur'an is not just a book to be recited, but a divine message that requires reflection, reflection and reflection. In our modern age, when challenges and opinions are increasingly diverse, collective reflection on the Qur'an is even more important, as Muslims of all walks of life come together to understand God's words

and apply them in their lives. Collective reflection is not just an intellectual activity, but a profound faith and social experience, leading to unity, harmony and good deeds.

Why collective contemplation of the Qur'an?

1. **Exchange of knowledge and experiences:** When people gather to contemplate the Qur'an, they exchange ideas and interpretations, deepening their understanding of the verses. Each person may understand a particular aspect of the verse, and by combining this concept, collective understanding is integrated.
2. **Correcting misconceptions:** In groups, misconceptions or inaccuracies can be corrected through discussion and learning from others. A participant may ask a question that opens the door to new understanding, or clarifies information that is missing from others.
3. **Encouraging Commitment:** Collective reflection reinforces commitment to the application of the teachings of the Qur'an, encouraging each other to act on what they have understood. Seeing others adhere to Quranic values inspires us and increases our resolve.
4. **Building a harmonious society:** When people reflect on the Qur'an together, they learn shared values such as justice, compassion and tolerance, which promote social cohesion and strengthen human relationships.
5. **Practical application of the Qur'an:** Collective reflection helps to transform the understanding of the Qur'an into practical actions, as the community collaborates to apply its teachings in daily life, and find solutions to the problems facing them.

How do we organize a collective management of the Qur'an?

1. **Interpretation Circles:** Organizing weekly or monthly Qur'an reading and interpretation workshops, in the presence of a scholar or person familiar with the sciences of the Qur'an. These episodes can be in mosques, homes, or Islamic centers.
2. **Interactive workshops:** Divide participants into small groups to discuss specific verses, then share the results with everyone. Various methods can be used in the discussion, such as brainstorming or SWOT analysis.
3. **Use of technology:** Create online groups to discuss and reflect on the Qur'an, especially for those who cannot attend in person. Platforms such as Zoom, Google Meet or WhatsApp groups can be used.
4. **Participatory reading:** reading the Qur'an collectively, with time allocated after each verse or group of verses to discuss their meanings and applications. The method of "interpretation of each of us for the verse" or "what are the lessons learned from the verse" can be used.

The role of the individual in collective reflection:

1. **Prepare ahead:** Read and think about the specific verses before the meeting. This helps to actively participate in the discussion.
2. **Active participation:** asking questions and exchanging ideas with respect. Engagement should be meaningful and constructive, and add value to the discussion.
3. **Practical application:** working with what has been learned and passing it on to others. Each individual should strive to apply what they have learned from reflection in their daily lives.

The Holy Verse and the Management of the Congregation:

The words of God Almighty: "Do they not contemplate the Qur'an" invites everyone to reflect on the Qur'an, and this includes individuals and communities. When people reflect on the Qur'an together, they build bridges of shared understanding and work to achieve the purposes of the Qur'an in their lives.

Conclusion:

Collective reflection on the Qur'an is not only a means of better understanding, but also a means of building an integrated society living by the values of the Qur'an. The more people gather on the Book of God, the greater their blessing and unity. Let us make the collective reflection of the Qur'an part of our daily lives, and let us seek to apply it in our societies, so that we may enjoy goodness, blessing and satisfaction.

103 "FROM RECITATION TO CONTEMPLATION: A JOURNEY INTO THE DEPTHS OF THE QUR'AN"

Introduction:

The Holy Qur'an is not just a book to be recited, but a divine message that requires understanding and reflection. Reciting the Qur'an is the first step in this blessed journey, but it is not the end. True wisdom lies in deep reflection on its meanings and the creation of its treasures.

Recitation: The Blessed Beginning:

The virtue of recitation: Recitation is a great worship, and it has great merit. It purifies the heart, increases faith and brings blessing. The Prophet (peace and blessings of Allaah be upon him) said: "Whoever recites a letter from the Book of Allaah has good deeds in it, and good deeds ten times as much."

The importance of mastery: The reader must master the recitation of the Qur'an, improve the pronunciation of words, and take into account the provisions of intonation. Correct reading is the key to correct understanding.

Listening and listening: Listening to the Qur'an with listening and contemplation is also a great worship. Allah says: "When the Qur'an is read, listen to it and listen, that you may have mercy."

Contemplation: Diving into the depths:

Definition of contemplation: Contemplation is the contemplation and contemplation of the meanings of the Qur'an, and the search for the purposes and secrets it contains. It is transcending superficial reading and searching for deep meaning.

The importance of reflection: Contemplation is the key to a true understanding of the Qur'an. It helps us to apply the teachings of the Qur'an in our daily lives, and to reform ourselves and our societies. Allah says: "Do they not contemplate the Qur'an or on the hearts of its locks?"

The relationship of reflection to action: Contemplation is not limited to theoretical understanding, it must lead to action. It is true reflection that drives us to apply the teachings of the Qur'an in our lives, to adopt its ethics, and to preach it.

Practical steps to get to reflection:

Purification of the heart: Before proceeding with contemplation, the heart must be cleansed of sins and transgressions, and ready to meet the words of God with a humbled heart.

Turning to God: seeking help from God and praying to Him to open us to the understanding of the Qur'an. True understanding is a gift from God.

Careful reading: Read the Qur'an carefully and thoughtfully, and focus on every word and sentence.

Understanding meanings: Understanding the meanings of words and sentences, and searching for their meanings in authoritative interpretations.

Meditation and reflection: Meditating on verses and trying to link them to our lives and reality, and drawing lessons and lessons.

Linking verses: Trying to link the different verses in the Qur'an, and understanding how they complement each other.

Apply what we have learned from the Qur'an in our daily lives, and work to reform ourselves and our societies.

Stories from reality:

Stories about people inspired by the Qur'an to solve their problems.

Stories about societies that applied the teachings of the Qur'an and prospered and progressed.

Conclusion:

A Muslim's journey with the Qur'an is a renewed and never-ending journey. It begins with recitation, elevates reflection, and culminates in action. Let us be careful to be among those who recite the Book of God in truth, reflect on its verses, and shine with its light in all walks of their lives.

104 "MULTIPLE PERSPECTIVES: HOW THE QUR'AN ILLUMINATES OUR DAILY LIVES"

Introduction:

The Holy Quran is not just a historical or legal book, but a mirror that reflects multiple aspects of human existence. In order to be inspired by Him in our daily lives, we must learn to look at Him from different angles, and adopt "multiple looks" that illuminate our paths and clarify our visions.

First Look: The Faith View:

- **Definition:** It is the view that stems from the belief that the Qur'an is the word of God, and that it is the supreme source of truth.
- **Importance:** It gives our lives meaning and value, and inspires us to trust in God and trust in Him in all matters.
- **Example:** When we read verses that speak of God's power in the universe, we sense His greatness and grow more faith in Him.

Second Look: Ethical Outlook:

- **Definition:** A view that focuses on the moral values advocated by the Qur'an, such as justice, mercy, and charity.
- **Importance:** It helps us build virtuous societies and deal with others with decent morals.
- **Example:** When reading verses that encourage honesty and honesty, we seek to apply these values in our daily transactions.

Third Look: Social Outlook:

- **Definition:** It is the view that is concerned with the social issues addressed by the Qur'an, such as the rights of the poor, the needy, women and orphans.
- **Importance:** It helps us better understand our society, work to reform it and achieve social justice.
- **Example:** When reading verses that talk about spending for the sake of Allah, we seek to help those in need and contribute to building an interdependent society.

Fourth Look: Scientific View:

- **Definition:** It is the view that calls for contemplation of the universe and its wonders, and the use of science to understand the verses of the Qur'an.
- **Importance:** It helps us to realize the greatness of God in His creation, and to discover the mysteries of the universe.
- **Example:** When reading verses that talk about astronomy, mountains, or seas, we seek to understand these phenomena through modern science.

Fifth Look: Personal View:

- **Definition:** It is the view that reflects the reader's own experience, and how the verses of the Qur'an influenced him.
- **Importance:** It helps us to communicate with the Qur'an on a personal level, and to discover the meanings that touch our hearts.
- **Example:** How did the story of Joseph affect our understanding of patience and trust in God?

Conclusion:

The Holy Qur'an is not a single text, but a collection of texts that address us on multiple levels. Let us learn to look at it from different angles and to be inspired by it in all aspects of our lives.

Call to action:

Let us make the Qur'an the spring of our hearts, and let us look at it from different angles, so that we may be enlightened by its light at all times and places.

105 "THE QUR'AN AND THE UNIVERSE: AN INVITATION TO REFLECT ON THE PUBLISHED AND WRITTEN VERSES OF GOD"

Introduction:

The Holy Qur'an is not just a book of guidance, but an explicit invitation to reflect on the verses of God published in the universe, and on the verses written in the Qur'an. God Almighty invites us to realize reason and consider His creation and creativity, in order to realize His greatness and power, and to seek to understand His wisdom in His creation.

The universe in the Qur'an: verses of evidence:

- ﴿Say, Look what is in the heavens and the earth﴾ "Jonah: 101": This is an explicit invitation to consider and contemplate all the wonders and signs in the universe. It is an invitation to question, research and explore.
- ﴿In the creation of the heavens and the earth and the difference of night and day for the signs of those who remember God standing and sitting and on their south and thinking about the creation of the heavens and the earth, our Lord, did not create this in vain, Glory be to You, so we will suffer the torment of fire﴾ "Al-Imran: 190-191": These verses link the remembrance of God with contemplation of His creation, and make contemplation worship that leads to the knowledge of God and the fear of Him. It is an invitation to deep reflection that leads to faith and piety.
- ﴿Blessed is He who made a tower in the sky and made a lamp and a bright moon in it, and He is the One who made night and day a successor for those who wanted to remember or wanted thanks﴾ "Al-Furqan: 61-62": These verses indicate that night and day and their succession are verses for those who want to remember or give thanks. It is an invitation to consider and reflect on this delicate order that is running the universe.

Methodology of contemplation of the universe through the Qur'an:

1. **Looking at the sky:** contemplating stars, planets and galaxies, their motion and regularity, and the laws of physics that govern them.
2. **Looking at the earth:** contemplating mountains, seas and rivers, in the diversity of flora and fauna, and in the layers and composition of the earth.

3. **Looking at man:** contemplation of man's creation, in the capacities of mind and body, in the cycle of life and death, in feelings and sensations.
4. **Looking at history:** reflect on the stories of previous nations, and draw lessons from their conditions and destinies.

Linking Science and the Qur'an:

- **Science serves the understanding of the Qur'an:** the more we know about the universe, the deeper we understand the verses of the Qur'an related to the universe.
- **The Qur'an inspires science:** The Qur'an calls for research and exploration, and this encourages scientists to discover the mysteries of the universe.
- **Beware of scientific projections:** Beware of projecting changing scientific theories on the Qur'an, but the Qur'an must be understood in the light of fixed science.

Examples of reflections:

- How does the vastness of the universe prove God's greatness and power?
- How does the diversity of beings indicate God's wisdom and creativity?
- How does the day and night system reflect God's mercy and justice?

In conclusion:

The Holy Qur'an invites us to look and reflect on everything that surrounds us, to increase knowledge and love for God, and to seek to understand His creation and work to reform and reconstruct it. Let us make the Qur'an a springboard for contemplating the universe, and a source of inspiration for us in the search for knowledge and certainty.

106 "COMPILATION OF THE QUR'AN: BETWEEN THE HISTORICAL NARRATIVE AND THE FAITH VISION - A STUDY IN THE PRESERVATION AND CODIFICATION OF THE BOOK"

Introduction:

The issue of compiling the Holy Qur'an is one of the most important issues in the history of Islam. So how was the Qur'an collected? And what stages did he go through? And what historical accounts speak of this process? What is the vision of faith that views the Qur'an as God's preserved words? These and other questions this research seeks to answer.

First: The historical narration of the compilation of the Qur'an:

1. **Compilation of the Qur'an during the reign of Abu Bakr al-Siddiq:**
 - Historians mention that Abu Bakr as-Siddiq (may Allah be pleased with him) ordered the collection of the Qur'an after the Battle of al-Yamamah, in which a large number of Qur'an memorizers were martyred.
 - Abu Bakr Zayd ibn Thabit (may Allah be pleased with him) was entrusted with this difficult task, and he performed it perfectly.
2. **Unification of the Qur'an during the reign of Othman bin Affan:**
 - During the reign of Uthman ibn Affan, may Allah be pleased with him, the Islamic conquests expanded, and there were many differences in the reading of the Qur'an among Muslims in different regions.

- Uthman ibn Affan ordered the unification of the Qur'an and sent it to the mosques, and the burning of other Qur'ans.

Second: The Faith Vision of the Qur'an:

1. The Qur'an is the word of God:
 - Muslims believe that the Qur'an is the word of God revealed to the Prophet Muhammad, peace be upon him, and that it is preserved from distortion, increase and decrease.
 - This faith is based on Qur'anic texts that emphasize God's preservation of His Book, such as the Almighty's saying: "We have revealed the dhikr and we are his keepers."
2. Ottoman painting:
 - The Ottoman drawing of the Qur'an is considered part of the frequency of the Qur'an, and that it must be adhered to because it is far from distortion and alteration.
3. Frequent readings:
 - Frequent readings of the Qur'an are part of revelation, and they are all true and acceptable.

Third: Reconciling the historical narrative and the vision of faith:

1. **The process of collecting the text was to memorize:** the process of compiling the Qur'an must be understood in the light of the faith vision of God's preservation of His Book. The collection was not to create the text, but to preserve and document it.
2. **Slight differences:** Slight differences between the readings do not affect the general meaning of the Qur'an, but are from the diversity that enriches the text and increases its beauty.
3. **Ottoman painting is a criterion:** Ottoman painting is a criterion for accepting readings, as reading that corresponds to the Ottoman drawing is considered correct and acceptable, and those who disagree with it are considered abnormal and unacceptable.

Fourth: Conclusion:

The historical narrative of the compilation of the Qur'an is integrated with the faith vision of God's preservation of His Book. The collection process was to preserve and document the text, and the Ottoman painting is a standard for controlling readings. Let us make sure to understand the Qur'an by reconciling these aspects and adhering to its lofty teachings in our lives.

107 "NAMES OF SURAHS: KEYS TO UNDERSTANDING THE QUR'AN". HOW DO TITLES ILLUMINATE THE PATH OF REFLECTION?

Introduction:

We often bypass the names of the surahs of the Qur'an in passing, without realizing that they may carry with them treasures of meanings and connotations. Do the names of the surahs really matter in our understanding of God's words? Can they serve as keys that open the doors of reflection and reflection?

Suras Names: More than just titles:

- **They are not part of the revelation:** It must be emphasized that the names of the surahs are not part of the revelation of the Prophet Muhammad (peace and blessings of Allaah be upon him), but rather they are the names that the Companions and followers worked hard to develop.

- **Central Semantics:** The names of the surahs often refer to the main themes covered by the surah, to a prominent story in it, or to a repetitive and important word.
- **Multiple names:** One surah may have more than one name, and this indicates the richness of its meanings and the multiplicity of its aspects.

How to use the names of surahs as keys to understanding?

1. **Looking at the linguistic meaning of the name:** Understanding the linguistic meaning of the name helps in understanding the general axis of the surah. For example, the name "cow" refers to the story of the cow, an allegory of rebellion against God's commands.
2. **Linking the name and the subject:** Trying to link the name with the topics covered by the surah. Is there a relationship between them? Does the name help to understand the message God wanted to convey?
3. **Search for symbolic connotations:** Sometimes, a name may have deeper symbolic connotations than the apparent meaning. The name "light" may refer to the guidance and faith that illuminate our paths.
4. **Benefit from commentaries:** See the interpretations of scholars to learn more about the semantics of the names of the surahs.

Practical examples:

- **Surah Al-Kahf:** The name of the surah refers to the story of the companions of the cave, which is a story about faith and steadfastness in the face of temptation.
- **Sura Yusuf:** The name of the surah refers to the story of Joseph, a story about patience, forgiveness and forgiveness.
- **Surah Ar-Rahman:** The name of the surah refers to God's vast mercy that encompasses all His creation.

Conclusion:

The names of the surahs of the Qur'an are not just words, but they are keys that open the doors for us to reflect and meditate. Let us take care to look at them and to look for the hidden meanings that they may carry, in order to increase our understanding of and attachment to God's words.

Call to action:

Let us make the names of the surahs a starting point for our journey to understand the Qur'an, and let us make reflection a habit for us every day of our lives.

108 "SCIENCE AND THE QUR'AN: A JOINT JOURNEY OF DISCOVERY TOWARDS NEW FRONTIERS OF KNOWLEDGE"

Introduction:

The Holy Qur'an is not a book of science in the modern sense, but a book of guidance and guidance. However, the Qur'an contains many verses that talk about the universe, nature and man, which science can help understand and interpret. So how do we understand the relationship between science and the Qur'an? And how can they enrich each other?

Science and the Qur'an: Integration does not oppose:

- **The Qur'an calls for knowledge:** The Qur'an urges the pursuit of knowledge and the pursuit of understanding the universe, and makes contemplation of the universe a worship that brings us closer to God. Allah says: "Say, walk in the earth, and see how creation began" "Spider: 20".
- **Science confirms the greatness of the Qur'an:** the more we know about the universe, the more certain we are of the greatness of the Qur'an and the accuracy of its description of scientific facts. Allah says: "We will show them our signs in the horizons and in themselves until they realize that it is the truth" "Separated: 53".
- **Science helps to understand the Qur'an:** Science helps to understand the meanings of the Qur'an more deeply, and to clarify some verses that may seem vague at first glance.
- **The Qur'an guides science:** The Qur'an directs science towards goodness, reminds it of moral and human values, and prevents it from becoming an instrument of destruction and corruption.

Examples of integration between science and the Qur'an:

- **The creation of man:** The Qur'an describes the stages of human creation with extreme precision, and modern science has discovered many fine details that correspond to these stages.
- **Universe:** The Qur'an talks about the vastness and movement of the universe, and modern science has proven these facts.
- **Earth:** The Qur'an mentions that the Earth is flat in shape, and the flat Earth model has proven its effectiveness in harmonizing with all scientific phenomena, unlike the spherical model, scientific evidence is falling around the clock, not a single evidence about the spherical Earth, nor the alleged curvature of the Spherical Earth, nor pictures, nor a single real video showing the entire planet Earth. All images are composite and modified by computer programs....

Challenges in understanding the relationship between science and the Qur'an:

- **Scientific projections:** Beware of projecting changing scientific theories on the Qur'an, as this may distort its meanings.
- **Doctrinal bias:** The interpretation of the Qur'an in a way that serves a particular doctrine should be avoided, but the truth should be sought impartially.

How do we go on this expedition?

1. **Seeking knowledge:** Learn different sciences, and understand how the universe works and its laws.
2. **Contemplation of the Qur'an:** Reading the Qur'an thoughtfully, and linking its verses to scientific facts.
3. **Consultation:** Asking scholars and specialists in religion and science, in order to understand the relationship between them correctly.
4. **Humility:** humility in seeking knowledge, recognizing that we do not possess the whole truth, and that science is constantly evolving.

In conclusion:

Science and the Qur'an are not contradictory, but complementary paths of knowledge. Science helps us understand the Qur'an, and the Qur'an guides science towards goodness. Let us seek to explore this wonderful integration, to increase knowledge and faith, and to walk on the path of truth in this life.

109 "FROM HERITAGE TO CONTEMPORARY: A JOURNEY WITH THE THEORIES OF INTERPRETATION OF THE HOLY QUR'AN"

Introduction:

The Holy Qur'an is the inexhaustible source and the source that is not limited by time. However, our understanding of this source goes through different approaches and diverse theories, which have sought throughout the ages to explore its meanings and gifts. This research reviews the most prominent of these theories in the interpretation of the Holy Qur'an, with an explanation of their tools, advantages and challenges, and their role in enriching Islamic understanding.

1. The aphoristic interpretation "interpretation by transfer": the guardian of authenticity

- **Definition:** The oldest type of interpretation, based on what was quoted from the Prophet (peace and blessings of Allaah be upon him), his companions and followers.
- **His tools:** The Qur'an interprets the Qur'an "Example: Interpretation of a verse ﴿And establish prayer﴾ [Al-Baqarah: 43] with another verse that clarifies the details of prayer", the Sunnah of the Prophet "Example: The interpretation of the Prophet (peace and blessings of Allaah be upon him) for "Al-Ghayd" in the Almighty's saying: "And we blew the earth with eyes" [Al-Qamar: 12] as the spring of water", the sayings of the Companions "Example: Ibn Abbas's interpretation of "Al-Hout" in Surat Al-Kahf as memorization".
- **Its advantages:** maintaining the correct transmission of the sources of revelation, avoiding distortion or distant interpretations.
- **Disadvantages:** limited interpretation of contemporary issues without diligence, the need to scrutinize the veracity of narratives.

2. Interpretation by "indicative" or esoteric interpretation: revealing spiritual secrets

- **Definition:** It focuses on deriving hidden meanings and symbols that may not appear to the average reader.
- **His tools:** the private vision of the interpreter, mysticism "revealing, radiance".
- **Example:** Interpreting the story of Moses and al-Khidr [Cave: 60-82] as a symbol of divine wisdom that transcends direct understanding.
- **Its advantages:** revealing deep Quranic secrets, enriching the spiritual dimension of the text.
- **Risks:** slipping into unsupported interpretations "such as linking verses to astrology", the need to distinguish between true reference and extreme esoteric interpretation.

3. Objective interpretation: a comprehensive and integrated overview

- **Definition:** It aims to study a specific topic by collecting verses related to it from various surahs.
- **His steps:** the collection "such as collecting the verses of "justice" from separate surahs, the analysis "the study of contexts and linking them to reality".
- **Example:** The interpretation of "patience" in all its forms through different surahs.
- **Benefit:** Provide a comprehensive view of the topic.
- **Challenge:** The difficulty of collecting all the verses, the possibility of bias towards certain verses.

4. Social Theory: Reforming Society from a Quranic Perspective

- **Definition:** Linking the Qur'anic text to the social and cultural conditions of Arab society at the time of revelation.

- Example: Interpretation of inheritance verses [an-Nisa: 11-12] in the context of a pre-Islamic society that marginalized women's rights, to demonstrate the Qur'an's reform of the social order.
- **Importance:** Highlighting the role of the Qur'an in reforming society and providing solutions to its problems.
- **Challenge:** The need for an accurate understanding of history and social contexts, and to avoid erroneous projections.

5. Historical Theory: Understanding Judgments in Their Temporal Context

- **Definition:** Understand verses in light of the historical context in which they were revealed.
- Example: Interpretation of the verse of the sword [at-Tawbah: 5] in reaction to the polytheists' breaking of covenants.
- **Purpose:** To distinguish between fixed and temporary legislation, to understand the evolution of Sharia rulings.
- **Challenge:** The risk of justifying violence and intolerance with fragmented historical interpretations.

6. Intellectual Theory: An Integrated Value System from the Qur'an

- **Definition:** It looks at the Qur'an as an integrated intellectual system from which values and rulings are derived.
- Example: Analyzing the concept of "piety" across different fences to devise an integrated moral system.
- **The result:** building a philosophical vision of life from the Qur'an.
- **Challenge:** The risk of moving away from practical reality and falling into endoscopy.

7. Integration of Theories: A Balanced Journey in Understanding the Qur'an

These theories are not opposing, but complementary. The interpreter can make use of each theory to understand a particular aspect of the Qur'an.

- Practical example: Interpretation of the verse of guardianship [an-Nisa: 34]: by the aphoristic interpretation "Sunnah", by the social theory "the context of the family in Islamic society", by the objective interpretation "the study of all verses of the family".
- **Warnings:** Avoid innovated interpretations "such as interpreting verses of fighting with support for terrorism."
- **A Call for Renewal:** Issuing contemporary commentaries linking the Qur'an to modern challenges (such as digital ethics, artificial intelligence).

Conclusion:

Theories of interpretation of the Holy Qur'an are only tools for understanding the divine text, and each theory sheds light on a particular aspect. Comprehensive understanding requires a combination of:

- **Transportation:** ensuring the authenticity of sources.
- **Mind:** diligence in deduction.
- **Reality:** Linking the text to contemporary challenges.

With this integration, the ultimate goal of tafsir is achieved: to understand God's will and to apply the guidance of the Qur'an at all times and places.

﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾
"p: 29".

110 "SECRETS UNFOLDING: HOW CONTEMPLATION UNLOCKS THE HIDDEN TREASURES OF THE QUR'AN"

Introduction:

The Holy Qur'an is not just words to recite, but a divine call that invites us to a unique journey of discovery. It is a journey into the depths of ourselves, to the mysteries of existence, to the wisdom of the Creator. This journey begins with listening and listening, and deepens with reflection. So how do we embark on this journey? And what are its fruits?

From Recitation to Contemplation: The Journey of Light:

- **Recitation is the key to mercy:** it is the first step, and it is a great worship that purifies the heart, increases faith and brings blessing. The Prophet (peace and blessings of Allaah be upon him) said: "Whoever recites a letter from the Book of Allaah has good deeds in it, and good deeds ten times as much."
- **Mastery is the way of understanding:** Correct recitation is the key to correct understanding, by paying attention to pronunciation, intonation, and proper performance.
- **Listening is the key to being affected:** listening with listening and contemplation is also a great worship, which increases reverence and awakens the heart.

Contemplation: Diving in the Sea of Meanings:

- **Definition of contemplation:** Going beyond superficial reading and searching for the deep meaning of verses, and extracting the purposes and secrets they contain.
- **Its importance:** it is not just a theoretical understanding, but a compass that guides our lives and inspires us to do good. Allah says: "Do they not contemplate the Qur'an or on the hearts of its locks?"
- **Relationship to work:** Theoretical reflection is not enough, but it must lead to working with the teachings of the Qur'an, demonstrating its ethics, and calling for it.

Practical steps to get to reflection:

1. **Purification of the heart:** Receiving God's words with a humbled heart and pure intention.
2. **Turning to God:** seeking help from God and praying to Him to open us to understand the Qur'an. True understanding is a divine gift.
3. **Careful reading:** Read the Qur'an carefully and thoughtfully, and focus on every word and sentence.
4. **Understanding meanings:** Understanding the meanings of words and sentences, and searching for their meanings in authoritative interpretations.
5. **Meditation and reflection:** Meditating on verses and trying to link them to our lives and reality, and drawing lessons and lessons.
6. **Linking verses:** Trying to link the different verses in the Qur'an, and understanding how they complement each other.
7. **Apply what we have learned** from the Qur'an in our daily lives, and work to reform ourselves and our societies.

Challenges on the road to reflection:

- **Difficulty understanding ancient Arabic:** The language in which the Qur'an was revealed is different from contemporary Arabic and may need specialized study.
- **Conflicting interpretations among scholars:** The large number of interpretations may confuse the contemplative and make him confused in choosing the correct interpretation.
- **Falling into the trap of wrong interpretation:** The contemplative person may be inclined to interpret verses in accordance with his whims or preconceived beliefs, without reference to legal evidence.

Cumulative Collective Contemplation: Light on Light:

1. **Collective reflection:** It is the process of understanding the Qur'an by meeting, consulting and exchanging views. It allows participants to benefit from different perspectives, broaden their perceptions, and correct misconceptions.
2. **Cumulative reflection:** It is a process based on the efforts of previous generations in understanding the Qur'an. We consider that each generation adds a new building block to the edifice of Qur'anic understanding, benefiting from the knowledge and experiences of its time.
3. Benefits of cumulative group reflection:
 - Exchange of knowledge and experiences, correction of misconceptions, encouragement of commitment, building a harmonious society, practical application of the Qur'an.
4. How do we organize a cumulative collective management of the Qur'an?
 - Documenting interpretations, leveraging technology, encouraging intergenerational dialogue, focusing on continuing education.

The Holy Verse and the Management of the Congregation:

The words of God Almighty: "Do they not contemplate the Qur'an" is not just a call to individuals, but an invitation to the entire nation, generation after generation, to contemplate and act on the Qur'an. It is cumulative collective reflection that achieves this end and ensures that we reach a correct and comprehensive understanding of God's words.

Examples of reflection and its connection to reality:

- **Ayat al-Kursi:** "Al-Baqarah: 255" We reflect on the greatness and infinite power of God, in His mercy on His servants, and on the greatness of the reward that awaits the believers.
- **Surat Al-Asr:** We reflect on the importance of time and how to use it in obedience to God, and the importance of good deeds and counseling the truth and patience.

Conclusion:

Contemplation is not just an intellectual activity, but a renewed journey of faith, mentality, and spirituality. Let us make the Qur'an the spring of our hearts, and

111 BOOK SUMMARY

"**Contemplating the Qur'an**" is a bold call to rethink how Muslims approach the Qur'an. The book not only presents theoretical ideas, but also provides a practical methodology for reflection, encourages critical thinking, and calls for overcoming rigid traditional interpretations that may not keep pace with the challenges of the times. The book deals with several main topics, all of which aim to revive the

Muslim's relationship with the Qur'an, and make it a source of inspiration and guidance in his daily life.

The most prominent ideas and topics covered in the book:

1. Contemplation as a method for understanding the Qur'an:

- The book calls for going beyond the superficial reading of the Qur'an and focusing on deep reflection on its verses, as the basic methodology for understanding the Book of God.
- Contemplation is not just reading or memorization, but a process of reflection and reflection on the meanings of verses and their application in daily life.
- The book emphasizes that the Qur'an is a vital source of wisdom and guidance, and should serve as the compass guiding Muslims in our modern era.

2. Criticism of traditional interpretations:

- The book criticizes traditional methods of interpreting the Qur'an, which often rely on historical interpretations that may not be appropriate for contemporary realities.
- He calls for the liberation of the Qur'an from the constraints of ancient interpretations and the focus on understanding the text directly through the Qur'an itself "Interpretation of the Qur'an by Qur'an".
- **He warns against relying on hadiths and narrations that may contradict the Qur'anic text or distort its image.**

3. The Qur'an as the sole reference:

- The book emphasizes that the Qur'an is the only source of guidance and legislation, and that the Sunnah of the Prophet is a statement and application of what is stated in the Qur'an, and not a resigned barrier to legislation.
- **He questions the authenticity of some hadiths, especially those that contradict the Qur'an or distort the image of the Prophet.**

4. Rationality in Islam:

- The book calls for a balance between reason and transmission, and emphasizes that Islam urges the use of reason in understanding religious texts.
- Stresses the importance of ijtihad in understanding texts and applying them to contemporary reality, taking into account the controls of Sharia.

5. Linguistic diversity and Quranic miracles:

- The book deals with the subject of similar verses and linguistic diversity in the Qur'an, and shows how this diversity reflects the Qur'an's rhetorical and linguistic miracles.
- It analyzes some similar verses to show the hidden connotations and deductions that can be drawn through reflection.

6. **Historical and linguistic context:**

- The book emphasizes the importance of understanding the historical and linguistic context of Qur'anic mechanisms, with the need to go beyond rigid interpretations that do not take into account the evolution of language and meanings.

7. **The Call for a Universal Understanding of the Qur'an:**

- The book argues that the Qur'an carries with it a "universal language" that transcends the boundaries of the Arabic language and can be understood through modern science and cosmic laws.
- It emphasizes the importance of translating the Qur'an in a way that reflects the spirit of the text and its universal values, not just the literal transmission of words.

8. **Correcting Islamic concepts:**

- The book calls for correcting misconceptions about Islam, such as jihad and the role of women, that are stuck with non-Muslims.
- It stresses the importance of understanding Islam correctly away from distortions and deviations that may result from misunderstanding or misinterpretation.

9. **Contemporary Challenges:**

- The book examines the challenges facing Muslims in the modern era, such as extremism and ignorance, and calls for confronting them through a correct understanding of Islam.
- Stresses the importance of education and education in spreading correct religious awareness.

10. **Quranic Manuscripts and Return to Roots:**

- **The book strongly advocates attention to the original Qur'anic manuscripts, considering them as a major source for understanding the Qur'an, and reflecting on the differences between them and the Qur'an in circulation.**
- **He argues that these manuscripts hold the keys to a deeper understanding of the Qur'an, and that returning to them may reveal previously unknown hidden meanings.**
- **Encourages the use of modern technologies (such as manuscript digitization) in the study and analysis of these manuscripts.**

11. **The jurisprudence of the seven Mathani:**

- ****The book introduces the concept of "Fiqh al-Sab'a al-Mathani" as a new methodology for understanding the Qur'an, based on the analysis of the deep linguistic structure of the Qur'anic text, through: ****
 - * **Cut letters:** Considering them as symbols for certain groups of Mathani "literal pairs".
 - * **Literal pairs "Mathani":** Considering them as the basic structural

units of the language of the Qur'an.

* **Linking these elements:** to understand the architecture of Quranic surahs and the hidden relationships between words and verses.

- **It calls for transcending traditional interpretations that rely on traditional grammar, morphology and rhetoric.**

In short, "contemplation of the Qur'an" is a call for a renewal of religious understanding and a focus on the Qur'an as the primary source of guidance, emphasizing the importance of reflection and critical thinking, a return to the original Qur'anic manuscripts, and the adoption of the "jurisprudence of the seven Mathani" methodology for a deeper understanding of the Qur'an.

112 PASSAGES FROM THE NARRATION OF THE QUR'AN OF QAB SARAY ATTRIBUTED TO CALIPH OTHMAN BIN AFFAN

رواية مصحفة، قاب سراي المنسوب، الخليفة عثمان بن عفان

Fatiha 1

In the name of Allah, the Most Gracious, the Most Merciful. "1" Praise be to Allah, Lord of the Two Flags. "2" The Most Gracious, the Most Merciful. "3" King of the Day of Judgment. "4" Don't we worship, and you seek help. "5" Guide us to the straight path. "6" The path of those whom You have blessed, neither those who are angry nor lost. "7"

Cow 2

In the name of God the most Merciful, the most Compassionate

Pain "1" that books are undoubtedly guidance for the pious who believe in the unseen and establish prayers and from what you have provided you spend "2" and those who believe in what has been revealed to you and what has been revealed by you and in the hereafter they are sure "3" Olek Ola guidance from their Lord and your parents are the Fulfilled "4" Those who disbelieve together against them warned or not warned them do not believe "5" The seal of God on their words and loud hearing and high sight of them is a blur and they have great torment "6" And of the people who say we believe in God and the Last Day and what they are With believers" 7" they deceive God and those who believe and they deceive only themselves and what they feel "8" in their hearts is a disease so God made them sick and they have the torment of pain because of what they were lying "9" And if they were told not to corrupt the earth, they said that we are reformers "10" but they are the corruptors but they do not feel "11" And if they were told to believe as people believed, they said that they are like the fools but they are the fools but they do not know "12" And if they met those who believed, they said we are safe, and if they left to Demons said I am with you, but we are mocked "13" God mocks them and extends them in their tyranny blind them "14" Olek who bought misguidance with guidance, so what won their experience and they were not converted, "15"

Like the one who lit a fire, and when it lit up what was around him, God went with their light and left them in darkness They do not see "16" Deaf to you my uncle they do not return R17" Or as a flood from heaven in which darkness and thunder and lightning make their fingers in their ears from thunderbolt Death is warned, and God is surrounding the infidels "18" Lightning almost catches their sight whenever it lights them They walked in it, and if it was dark for them, they stood up, and if God willing, he would have gone with their hearing and sight that God is Almighty for everything "19" O people, worship your Lord. Who created you and those before you, that you may fear "20" who made the earth a mattress for you, and the sky with us, and brought down from heaven what he brought out of the fruits as a sustenance for you, so do not make God a condemnation, and you know "21" And if you are in doubt of what we have sent down to our servant, then come with a surah like him and call your martyrs without God, if you are sincere, "22" If you do not and will not do so, then fear the fire that was fueled by people, and the room was prepared for the disbelievers, "23"

113 THANK

"... And yet,

This book, which I have the honour to present in the hands of the honorable reader, would not have seen the light of day without the help of God Almighty, first, and then the flowing flow of ideas and visions that I drew - although not often directly - from the sea of contemplation of the dear book of God.

It gives me great pleasure and gratitude to dedicate this space in the introduction to the book to extend my sincere thanks and deep gratitude to **the community of social media practitioners**. These platforms have become spacious arenas for exchanging ideas, discussing visions, and creative interaction around the verses of the Holy Quran.

To those contemplatives, many of whom I have not met face to face, and who have often not had the opportunity to read everything their pens have planned directly, I say: Your bright thoughts, your insightful insights, and your deep reflections on the Book of God have seeped into me through multiple channels, interacted in my conscience, and have undeniably influenced my understanding of the words of God and, therefore, in the formulation of this book and in shaping its structure and content. The echo of your thoughts has found its way into the pages of this book, though I do not refer to its sources explicitly in every position.

You have been indirect partners in this effort and active contributors to its completion. Every flash of thought, every thought that contemplates, every new vision that emerged from your platforms was like a ray that illuminates a corner of understanding and contributes to revealing the pearls of meanings inherent in the Book of God.

I am fully aware that this book owes you a lot, and that your credit for it is undeniable. It is you who have opened new horizons for me in reflection, you are the ones who encouraged me to move forward on this path, and you are the ones who inspired me, with your sincere efforts, to deliver this humble work.

Thank you from the bottom of my heart, and may God reward you for me and for every reader of this book with the best reward. You have my sincere appreciation and respect from me – and from everyone who will benefit from this book – and sincere prayers for success and payment."

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115 INTRODUCTION TO THE INITIATION OF DIGITIZING THE ORIGINAL MANUSCRIPTS OF THE NOBLE QUR'AN AND THE SIX BOOK SERIES: THE LIGHT OF REASON AND AUTHENTIC CONTEMPLATION

"The Qur'an is guidance, healing, sustenance and light for the believers", with these great words God describes his dear book, stressing that it is the great blessing that guides hearts, heals chests, and illuminates paths. The scholars of the Ummah have made strenuous efforts over the centuries to memorize this great book and facilitate its understanding, setting the formation and points and establishing the rules of recitation. However, these blessed efforts, to the extent that they facilitated the outward reading, inadvertently obscured some of the beauty and contemplative depth of the authentic Qur'anic text.

In this context, the project of digitizing the original manuscripts of the Holy Qur'an is a unique initiative, which aims to make the Qur'anic text available in its form closer to the moment of revelation, before adding touches of human diligence to it. The digitization of these manuscripts, especially the Ottoman Qur'an, is not merely a work of art, but a call to revive authentic reflection and to encourage critical thinking that transcends blind imitation.

Why are digital manuscripts key to authentic reflection?

- Going beyond "unconscious delivery": digital manuscripts, with their different drawings and composition, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or stereotyped understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
- Freeing the mind from constraints: The Qur'ans in circulation today, with their unified composition, may make the reader feel "complete understanding" and "finality of interpretation". Digital manuscripts, with their different drawings, free the mind from these constraints and open up horizons for questioning and reflection.
- Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and finer meanings, beyond superficial and direct meanings.
- Encouraging personal reflection: digitizing manuscripts and transforming them into an interactive book that puts in the hands of each contemplative his own manuscript, shapes words according to his understanding, records his reflections, and shares them with others. Each contemplative person has his own manuscript, which enriches the field of Qur'anic reflection with multiple visions and understandings.

The Six Book Series: From Symbol to Reality

This six-book series is not just a theoretical study, but a practical application of the digitization project. Each book in the series presents a different aspect of reflection through digital manuscripts, moving us from symbol to reality, from theory to application.

- The first book: " Anwar al-Bayan: Unveiling the Secrets of Language through the Uthmanic Qur'anic Script " focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.
- Book Two: " The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript " New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional

grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.

- The third book, " CONTEMPLATION IN THE MIRROR OF SCRIPTS: PRACTICAL APPLICATIONS OF DIGITAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN " provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.
- Book Four: " NEW CONCEPTS IN QUR'ANIC TERMINOLOGY AND INTERACTIVE CONTEMPLATION: THE QUR'AN IN THE AGE OF DIGITIZATION AND DIGITAL MANUSCRIPTS" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that span different areas of life: Here is the cover of the book I requested, "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue", is on its way to you! I hope it reflects the spirit and content in a way that suits your expectations. Religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.
- Book Five: The project of digitizing the original manuscripts of the Holy Quran The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'an) and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Quran.
- Book Six Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era:

Call to action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic reflection and for serving the dear book of God. Let us make these digital manuscripts the starting point for a rich contemplative journey, in which we draw from the help of the pure Qur'an, draw inspiration from its clear gifts, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.

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