

# THE CODE OF THE QUR'ÀN

AN OPERATING MANUAL FOR A NEW AGE



NASSER IBN DAWOOD



## INTRODUCTION TO THE BOOK: "THE QURAN CODE: AN OPERATING MANUAL FOR A NEW ERA"

**In the name of God, the most gracious, the most merciful**

### **Introduction: The Code of Existence - How Does the Qur'an Work in Our Time?**

Praise be to God, who sent down the Book to His servant and made it free of any crookedness. May blessings and peace be upon the one who was given the most comprehensive words, and upon his family and companions and those who follow them in righteousness until the Day of Judgment. And now,

O human being striving in the paths of life, eager to understand your existence, searching for a compass to guide you amidst the challenges of the digital age... Have you ever asked yourself: How can the Qur'an be an operating system for my life, rather than just words I recite?

This book is not just a guide to contemplating the verses, but rather an invitation to decipher **The Quranic Code as an Operating System for Existence**. The Qur'an is not a static text confined to the past, but rather a "living being" that interacts with all times and places. The key to understanding this vitality is "**Conjugation**" (From the verb "qaran"); meaning to link and match the Qur'anic text (the hidden book) with the universal truths and laws (the published and visible book).

In our previous educational journey, we learned the secrets of the Quranic Arabic language and the treasures of Ottoman script. In this book, we will move to a new level...**We will learn how to activate the Quran.** Together we will dive into the profound language of the Qur'an - the language of **Semantics Systems** - Let us move from literal reading to systematic understanding, and from passive reception to creative interaction.

#### **On this journey, together we will:**

- **We will decode** The major Quranic concepts to see how they address our contemporary reality.
- **We will discover the laws** Which governs the Qur'anic system and how it is manifested in our lives.

- **We will learn practical tools.** Which enables us to connect the verses to the challenges of artificial intelligence and the digital economy.
- **We will break intellectual idols** that hinder our understanding of God's words, and build a conscious and renewed perception.

This book is a call for change... a call to transform the Qur'an from a book we read into a project we live. You are no longer just a "human" created weak, but rather a partner in "**Picture**" Your self as a "human being" honored by God. The journey of contemplation does not end with the completion of this book, but rather begins with it. Every day is a new opportunity to "reimagine" yourself, every challenge is an invitation to "strike the earth," and every blessing is material for building your "paradise."

So go on your journey, and be "**The Two-Horned**" In your era, connect the heaven of revelation to the earth of reality, and contribute to building a world overflowing with rivers, shaded by paradise, and inhabited by tranquility.

**{Say, "Indeed, my prayer, my rites of sacrifice, my life, and my death are for God, Lord of the worlds."}**

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April 16, 2025

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### 3 CHAPTER ONE :APPENDIX FROM THE BOOK “QURANIC LINGUISTICS: A NEW APPROACH TO UNDERSTANDING THE TEXT AND THE MANUSCRIPT”

#### **3.1 New Integrated Methodological Summary for the Third Edition:**

This book, in its third edition, presents the methodology of "Quranic Arabic Linguistics," a new and innovative vision for contemplating the Holy Quran, combining in-depth structural analysis with the principles of "Linguistic Zero Theory." This methodology aims to revolutionize how we engage with the divine text, moving from surface to depth, from fragmentation to unity, and from static sign to living image.

##### Introduction: The Crisis of Understanding and the Need for a New Approach

The methodology is based on diagnosing the crisis of understanding resulting from some traditional approaches that focused on the "diacritical mark" at the expense of meaning and image, leading to the fragmentation of the text and the death of its vitality. When the word "yatawarqub" (he waits) is parsed in the verse, "So he went out from it, fearful, waiting" (Taraqubū), as a "raised present tense verb," the vivid psychological and visual scene is reduced to a static rule. Hence, the need for a new jurisprudence that redirects the compass from the "factor" to the "meaning" and the integrated image, proceeding from the fact that the Qur'an, in its clear Arabic, carries a precise and intentional internal system that interprets itself by itself.

##### The most important principles of the new jurisprudence of the Quranic language

This methodology is based on integrated principles derived from the structure of the Qur'an itself:

1. The Primacy of the Image and the Unity of the Text: Reading with the Eye of the Photographer
- **Starting from the mental image:** Inspired by the "linguistic zero theory," the comprehension process begins by capturing the overall scene depicted by the verse before delving into the details of grammar.

- **Text unity as a comprehensive system:** The belief that the Qur'an is an integrated structure whose parts explain each other is the cornerstone of the approach. The danger of "partitioning" the text (those who have divided the Qur'an into parts), by separating words from their context, is the greatest obstacle to correct understanding.
- **the goal:** Moving from the question of the parser: "What is the parsing of this word?" to the question of the contemplator: "What is the complete picture that this verse paints?"

## 2. Foundational Code: Letters, Binaries, and Original Drawing

- **The essence of "letter names" and "duplicates":** The methodology views "letter names" as units that carry latent semantic potential. **"Al-Mathani" (letter pairs)** They are the basic structural units that reveal the deeper layers of meaning and the "movement meaning" of the word, thus negating complete synonymy.
- **Reference to manuscript evidence:** Considering the Ottoman script in older manuscripts as an important witness may reveal additional nuances and messages that enrich understanding and challenge traditional readings.

## 3. Living and Dynamic Language: A Cinematic Reading of Meaning

- **Cinematic Reading (Video):** Verbs in the Qur'an are not read as discrete units of time, but rather as a camera depicting a moving scene, as in the verb "walk" in the verse, "Then one of the two came to him, walking shyly," which represents a close-up shot (Zoom In) that focuses on the form of the coming.
- **Dynamics of meaning:** Every Quranic word carries a unique semantic imprint, and its precise meaning is determined by its dynamic interaction with its verbal, thematic, and historical environment (the context of its first revelation).

## 4. Structural intonation: the music inherent in the structure of a text

The phonetic miracle of the Qur'an is not limited to the art of "Tajweed" added by the reader, but rather it is an integral part of the structure of the text, and is manifested in **Bell of words** ("They cry out"), **and rhythm of syllables**, **and harmony of sounds**.

## 5. Control Methodology: Self-Clarification and Conscious Interaction

- **Self-disclosure:** The Qur'an is the first and highest source for understanding oneself, and the rules for understanding it are derived from within it.
- **Contextual focus:** The meanings of letters and pairs are precisely determined within the context with its multiple dimensions.
- **Reason, objectives and reality:** Emphasizing the role of the conscious mind in applying the methodology, and the necessity for understanding to be consistent with the overall objectives of Sharia, to find resonance and credibility in reality, and to be able to address contemporary challenges.

Effectiveness of the methodology and a call for development

This jurisprudence is not limited to theory, but rather it strongly demonstrates its effectiveness through **130 successful applied topics**. It demonstrates the method's ability to open new horizons of understanding, reveal astonishing structural interconnections, and resolve previous interpretive problems. Despite this success, the book calls on researchers and contemplators to contribute to this effort, using modern scientific tools, to subject these promising hypotheses to further scientific scrutiny and expand their scope of applications.

Conclusion: A call to activate systematic contemplation

This new jurisprudence, which combines precise structural analysis ("mathānī") with aesthetic and cognitive appreciation of image and intonation ("zero theory"), is not just a theory but a call to action. It seeks to free the mind from inherited rules, transforming the reader from a passive recipient into an active participant who engages with the image, sound, and movement of the Qur'anic text, making contemplation of the Qur'an an ongoing journey toward a more authentic understanding of God's timeless message.

### **3.2 The Foundations of Understanding the Qur'anic Arabic Language - The Arabic Language and the Arabic Tongue: Are They Two Sides of the Same Coin?**

introduction:

Is it enough to master the rules of grammar and morphology to understand the Holy Quran? Or is there something deeper than simply mastering the "Arabic language"? Our journey to decode the Quran begins here: by identifying the crisis of comprehension that has transformed the living text into dead rules. When we parse "yatawarqub" (he waits) in the verse, "So he went out from it, fearful, waiting" (yatraqubbu) as a "raised present tense verb," we reduce a vivid, psychological cinematic scene to a static grammatical mark.

This chapter is an invitation to reorient the compass, to move from the "rules of the grammarian" to the "eye of the photographer," and from "language" as a tool of communication to the "Qur'anic tongue" as an integrated system of images, sounds, and kinetic meanings.

Body:

### 1. What is Arabic?

- The Arabic language, like any living language, is a set of rules, vocabulary, and structures that people use to communicate. It is a tool for expressing thoughts and feelings, and it is constantly evolving and changing, influenced by social and cultural circumstances.
- The Arabic language we know today is the result of a long evolution, passing through different stages and being influenced by multiple dialects.

### 2. What is the Quranic Arabic language?

- Quranic Arabic is the language of the Holy Quran, a special and distinctive language. It is not merely the classical Arabic that was prevalent at the time of its revelation; rather, it is deeper and more comprehensive.
- The Quranic Arabic language is the "system of understanding and thought" prevalent among Arabs at the time of the Quran's revelation. It is the "collective mind" of the Arabs at that time. It is the "logic" that governs their way of thinking and understanding the world.
- The Arabic language of the Qur'an is the language of divine revelation, and it holds inexhaustible secrets and treasures. It is a "clear" language, meaning it is clear in itself and explanatory for others. It is a "resolved" language, meaning it does not allow for contradictory interpretations.

### 3. The difference between the Arabic language and the Quranic Arabic language:

- **The Arabic language is more general and comprehensive:** The Arabic language includes all forms of expression, from poetry, prose, and colloquial speech, while the Quranic Arabic language is specific to the Holy Quran.
- **The Quranic Arabic language is deeper and more precise:** The Quranic Arabic language carries deeper and more precise connotations and meanings than the classical Arabic language.
- **The Quranic Arabic language is constant, while the Arabic language is variable:** The Quranic Arabic language is constant and unchanging, while the Arabic language is constantly evolving and changing.
- **The Quranic Arabic language is unified, but the Arabic language is diverse:** The Quranic Arabic language is unified, as it is the language of the Holy Quran, while the Arabic language is diverse, as it includes multiple dialects.

4. Why is this distinction important?

- **To understand the Qur'an correctly:** Understanding the Quranic Arabic language is key to correctly understanding the Holy Quran and avoiding misinterpretations that may arise from not distinguishing between the Arabic language and the Quranic Arabic language.
- **To discover the treasures of the Qur'an:** The Arabic language of the Qur'an holds secrets and treasures that can only be discovered through contemplation and reflection on the verses of the Holy Qur'an.
- **To apply the Qur'an in our lives:** Understanding the Quranic Arabic language helps us apply the Quran in our daily lives and make it our way of life.

5. How do we decode the Quranic language? An introduction to the jurisprudence of the seven Mathani?

**introduction:** If the Quranic language is deeper than language, how do we access its depths? Is there a clear methodology that enables us to transcend the dictionary meaning to the Quranic meaning? The answer lies in one of the Quran's greatest methodological treasures: "**The Jurisprudence of the Seven Mathani**" This is not just an explanation, it is more like looking at **Source Code** for the words of the Qur'an, to reveal to us how the meaning was constructed from its primary units."

**What is the jurisprudence of the seven Mathani?**

It is a methodology for understanding the structure of the Quranic word. It is based on the premise that words are not deaf units, but rather are composed of adjacent letter pairs (mathani), each of which carries an original, fixed, and stable meaning throughout the Quran. When we understand the connotations of these pairs, we can grasp the profound and essential meaning of the word, regardless of the fluctuations in meaning in human usage.

**{And We have certainly given you seven of the oft-repeated verses and the great Qur'an.}**  
**(Al-Hijr: 87)**

### **Why is it key to understanding the code?**

- 1- **Extreme precision:**It frees us from the ambiguity and multiplicity of meanings in dictionaries, and gives us an accurate tool for measuring the original meaning.
- 2- **Revealing hidden relationships:**It reveals the network of relationships between words that share the same letter pairs, thus demonstrating the unity of the Qur'anic system.
- 3- **Go beyond the literal with controls:**It opens the door to a symbolic and profound understanding (such as understanding the meaning of "prayer" from its root), but it conditions this understanding with clear linguistic principles.

### **How do we apply the methodology? (Applied workshop)**

Let's decode some Quranic words together using this methodology:

#### **1. Analysis of the word "al-Hamd":**

- **Decomposition into pairs:**The word consists of two pairs: (H/M) and (M/D).
- **Meaning of the first pair (H/M):**This pair in the Quranic language revolves around the meaning of **Possession, collection and comprehension**We see it in words like: "hukm" (possession of command), "rahm" (surrounding with mercy), "lamh" (that which surrounds the bone).
- **Meaning of the second pair (m/d):**This couple is all about meaning. "**Purpose, extent and extension**"We see it in words like: "madad" (extension), "amad" (temporal purpose), "blood" (the life fluid that reaches every part of the body).
- **Meaning synthesis (decoding):**When we combine meaning **Possession and Collection**Meaning "**The goal and the extension**"We arrive at the deep meaning of "**praise**":**It is the perfect praise that encompasses and encompasses all kinds of praise and**

**extends to an absolute and endless goal.** It is not just a thank you, but an acknowledgment of the complete encompassment of perfection in God.

## 2. Analysis of the word “Al-Rahman”:

- **decomposition into pairs:**(r/h), (h/m), (m/n).
- **Meaning (R/H):**It revolves around "**capacity and breadth**"(eg: "welcome", "land").
- **Meaning (H/M):**It revolves around **Possession and Collection**(As we saw in Al-Hamd).
- **Meaning (m/n):**It revolves around "**Continuous giving and extension**"(eg: "manna", "minhu").
- **Meaning synthesis (decoding):**"The Most Gracious" is "**The One with the vast mercy (r/h) that encompasses and gathers (h/m) everything in continuous giving and extension (m/n)**"This analysis gives us a depth that we do not find in the superficial translation "most merciful."

### Important alerts:

- **Complement not substitute:**Fiqh al-Sab' al-Mathani is not a substitute for reliable interpretations or understanding the context, but rather it is...**Additional tool**To deepen and refine understanding.
- **Knowledge, not passion:**This analysis must be based on a careful tracing of literal pairs throughout the Qur'an, not on mere wordplay.
- **The goal is to understand:**The goal is to understand God's words, not simply to demonstrate linguistic prowess.

**Section conclusion:**"Having the 'Fiqh al-Sab' al-Mathani' tool is like having the 'Developer's Key' to the Quranic system. It allows us to look 'behind the hood', to see how the meanings were constructed with miraculous divine precision. With this key, we have taken the first practical step in our journey from merely 'reading' the language to 'fiqh' the Quranic tongue."

### 5. Examples from the Holy Quran:

- **“And We did not send any messenger except with the language of his people to state clearly to them.”**Ibrahim: 4: This verse confirms that God Almighty sent the Messengers in

the language of their people, that is, in their way of thinking and logic, so that they would understand their messages.

- **Indeed, We have sent it down as an Arabic Qur'an that you might understand.** Yusuf: 2: This verse indicates that the Qur'an was revealed in clear Arabic, that is, in a clear and understandable language, so that people could understand and contemplate it.
- **In clear Arabic** Al-Shu'ara: 195: This verse confirms that the Qur'an was revealed in clear Arabic, that is, in a clear and understandable language, but it is not just the Arabic language we speak today.

Conclusion:

Quranic Arabic is the unique language of the Quran, and it differs from classical Arabic in several aspects. Understanding this language is key to correctly understanding the Quran and applying its teachings to our lives. Let us strive to learn this unique language and make contemplating the Quran a lifelong goal.

Call to Action:

- Do you think that understanding the Arabic language is necessary to understand the Qur'an?
- What are the ways that can help us understand the "Arabic language"?
- Share your thoughts and reflections on this topic.

Addition: Additional examples from the Qur'an to illustrate the difference between the Arabic tongue and the Arabic language:

- The word "Yatmathhunna" in Surah Ar-Rahman:
  - **Meaning in Arabic:** Menstruation is the period that occurs in females.
  - **Meaning in the Arabic Quranic language:** Menstruation here means "defloration" and "removal," and it includes both males and females. The verse speaks of the houris in Paradise, and describes them as "untouched by man or jinn before them," meaning that they have never had intercourse with anyone, whether human or jinn.
  - **Evidence:** If what was meant was menstruation, then limiting it to females would have been sufficient, and there would have been no need to mention "humans" and "jinn."

- The word "al-Fu'ad" in Surah Al-Isra:
  - Meaning in Arabic: Fuad is the heart.
  - **Meaning in the Arabic Quranic language:** The heart is the center of awareness and perception, and it is broader and more comprehensive than the mind. The heart is what sees, understands, and contemplates, and it is what questions and holds accountable.
  - **Evidence:** God Almighty says: "Indeed, the hearing, the sight and the heart - about all those one will be questioned." (Al-Isra': 36). If the intended meaning was only the heart, then asking about hearing and sight would have been sufficient.
- The word "forgot" in Surah Taha
 

**Meaning in Arabic:** Against remembrance and remembrance.

**Meaning in the Quranic Arabic language:** Abandonment and neglect.

**Evidence:** God Almighty says: "He said, 'Thus did Our signs come to you, and you forgot them; and thus will you be forgotten this Day.'" (Ta-Ha: 126)
- The word "dua" and its derivatives in Surat Al-An'am:
  - Meaning in Arabic: call and request.
  - Meaning in the Arabic Quranic language: worship and obedience.
  - **Evidence:** God Almighty says: "Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.' Say, 'Indeed, my prayer, my rites of sacrifice, my life and my death are for God, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of those who submit.' Say, 'Shall I seek other than God as a lord while He is the Lord of all things? And no soul earns except against itself.'" "And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ." [Al-An'am: 161-164], the verses indicate that worship and obedience are a path to life.
  - And the Almighty said: "Say, 'Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims.' Say, 'Shall I seek other than Allah as a lord while He is the Lord of all things? And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your

return, and He will inform you about what you used to do.” You differ.” [Al-An`am: 162-164]

Addition: Sayings of scholars and commentators:

- **Abu Ishaq al-Zajjaj (d. 311 AH):** The root of the word “ata” in Arabic speech is: to bring something, and it may mean to bring signs and evidence. “The Meanings and Grammar of the Qur’ān”
- **Al-Raghib Al-Isfahani (d. 502 AH):** “Every occurrence in the Qur’ān is an occurrence in itself unless there is evidence to the contrary.” “Al-Mufradat fi Gharib al-Qur’ān”

Call to Action "Expanded":

- Now that we understand the difference between the Arabic language and the Quranic Arabic language, and the importance of understanding this unique language, let us begin the journey of contemplation with an open heart and an aware mind.
- “Let us read the Holy Quran with fresh eyes, and try to understand its words in their comprehensive Quranic context, and let us seek the help of reliable commentaries, but we will not rely on them completely.”
- “Let us make contemplating the Qur’ān a life project, and let us make the Qur’ānic Arabic language our key to understanding this great book.”
- “Let us always remember that the Qur’ān is the word of God, and that God knows best what He intends. Let us ask God for guidance and success, and let us be sincere in our intentions in seeking the truth.”
- “Let us remember that contemplation is an ongoing journey that does not stop at a certain point. The more we contemplate and reflect, the more we will discover the treasures and secrets of the Qur’ān.”

### **3.3 How do we understand the Arabic language of the Qur'an? "With a focus on the jurisprudence of the seven Mathani"**

introduction:

Understanding the Quranic Arabic language is not just a matter of mastering the rules of the Arabic language. Rather, it is a deeper process that requires:

1. Direct contemplation of the Qur’ānic text: This includes:

- Read the Quran carefully and with focus.
- Trying to understand the apparent meaning of the verses.
- Linking verses together.
- Understanding the general and specific context of the verses.

2. Using auxiliary sciences:

- Arabic grammar rules
- Follow the interpretations of the contemplators
- The authentic Sunnah of the Prophet.
- Cosmic and human sciences "when needed".

3. **Jurisprudence of the Seven Mathani:**"And this is our focus."

- **What is the jurisprudence of the seven Mathani?**It is a methodology for understanding the Quran that relies on the fact that Quranic words are built on letter pairs ("binaries") that carry original meanings, that these pairs are repeated in the Quran in a specific system, and that understanding this system helps us understand the Quran's deeper meanings.
- **Why is it important?**Because it provides new analytical tools for understanding the Qur'an, reveals hidden relationships between words and verses, and helps us derive new meanings that were not previously apparent.
- How do we apply it?
  1. **Identify keywords:**In the verse or surah that we are studying.
  2. Analyzing words into their letter pairs: "e.g., 'ilm': 'a/l, l/m."
  3. **Search for the meanings of these pairs:**In linguistic dictionaries, and in the Qur'an itself, "by tracing the places where it occurs."
  4. **Linking meanings to context:**Understand how these meanings interact with each other and with the overall context of the verse and surah.
  5. **Extracting the new meaning:**Extract a new meaning from the verse based on this analysis.

Practical examples "in brief":

- **"Praise be to God":**"H/M, M/D" ← Absolute praise, perfection, and permanence.
- **"The Most Gracious":**"R/H, H/M, M/N" ← The vast mercy that includes everything.
- **"The Most Merciful":**"R/H, H/M, Y/M" ← the mercy for the believers.

Important alerts:

- Fiqh al-Sab' al-Mathani is not a substitute for traditional commentaries: rather, it complements them and provides an additional tool for understanding the Qur'an.
- The jurisprudence of the Seven Mathani must be based on sound scientific and linguistic foundations: it is not permissible to manipulate words or burden them with meanings they do not bear.
- The goal should be to understand God's words, not simply to demonstrate linguistic prowess.

Conclusion:

Understanding the Arabic language of the Qur'an is an ongoing journey, requiring us to combine direct contemplation of the text, the use of auxiliary sciences, and the application of new methodologies such as the jurisprudence of the seven mathani. Let us strive on this journey and ask God to reveal to us the treasures of His Book that we have not yet known.

Here are some additional suggestions to enhance this section:

- **Comparison between the jurisprudence of the seven Mathani and other approaches:** You can add a short paragraph comparing the jurisprudence of the seven Mathani with other interpretive approaches (such as linguistic interpretation, interpretation by tradition, and thematic interpretation), and explaining what this approach adds and what distinguishes it.
- **More detailed examples:** You can expand on practical examples, explaining how the jurisprudence of the seven mathani is applied to specific verses of the Quran, and how this leads to a new understanding of meaning.
- **Focus on the practical side:** You could add a subsection that provides practical advice for readers on how to begin applying the jurisprudence of the Seven Mathani in their contemplation of the Qur'an.
- **Responding to criticism:** You could devote a section to responding to potential criticisms of the Seven Mathani jurisprudence, explaining the foundations upon which this approach is based, and how to deal with differences in interpretation.
- **Conclusion:** You can add a summary of the above.

Here's an example of how to incorporate these suggestions into a section:

How do we understand the Quranic Arabic language?

- ... "Previous content with modifications"...
- Comparing the jurisprudence of the seven Mathani with other approaches:
  - **Linguistic interpretation:**Focuses on the meanings of words in the Arabic language, without looking at the hidden relationships between them.
  - **Interpretation by tradition:**It is based on the sayings of the Prophet, may God bless him and grant him peace, the Companions and the Followers in interpreting the Qur'an.
  - **Objective interpretation:**It collects verses that talk about the same topic and interprets them together.
  - **Jurisprudence of the Seven Mathani:**It combines these approaches, but adds a new element, which is analyzing words into their letter pairs ("mathani") and understanding their meanings.
- Practical examples:
  - "**Example 1**":Analyzing the word "Ar-Rahman" in light of the jurisprudence of the Seven Mathani, and how it differs from simply interpreting it as "the Vast in Mercy."
  - "**Example 2**":Applying the jurisprudence of the seven Mathani to a specific Quranic verse, and explaining how to derive new meanings through the analysis of letter pairs.
- Practical tips for starting to apply the jurisprudence of the seven Mathani:
  0. Start by studying the basic letter pairs "mathani" and their meanings.
  1. Try to trace these pairs in different Quranic words.
  2. Link the meanings of the pairs to the Quranic context.
  3. Use reliable interpretations, but do not rely on them completely.
  4. Be patient, understanding the Quranic Arabic language takes time and effort.
- Responding to criticism:
  0. **Esoteric interpretation:**The jurisprudence of the seven Mathani is not an esoteric interpretation, but rather a method based on clear linguistic foundations.
  1. **Deviation from consensus:**Fiqh al-Sab' al-Mathani does not aim to deviate from the consensus of scholars, but rather to enrich and deepen understanding.

**2. Arbitrariness in interpretation:** The application of the jurisprudence of the seven Mathani must be controlled by the rules of language and the Qur'anic context.

- **Conclusion:**

As in the previous draft, with the addition: "The jurisprudence of the seven mathani is a powerful tool for understanding the Arabic language of the Qur'an, but it requires careful study and careful application."

Wonderful! This is an excellent explanation of the importance of understanding Quranic Arabic. You've covered the various aspects comprehensively, provided clear examples, and phrased the ideas in a smooth, understandable language.

Here are some additional suggestions to increase the power and impact of this section:

1. **Focus on the "why" before the "how":**

- Before we delve into the details of how to understand the Quranic Arabic language, we must explain to the reader why this is so important. This can be enhanced by:
  - **Linking understanding to application:** Emphasizing that correct understanding is the first step towards the correct application of the Qur'an in our lives.
  - **Highlighting the impact of misunderstanding:** Explaining how a misunderstanding of the Qur'an can lead to deviations in belief and behavior.
  - **Linking understanding to identity:** Emphasizing that understanding the Qur'an is an essential part of our identity as Muslims, and that neglecting this understanding means neglecting a large part of our identity.

2. **Simplifying terms:**

- In some instances, the terms used can be simplified to make them clearer to the non-specialist reader. For example:
  - Instead of: "The Arabic language of the Qur'an is the language of miracles and eloquence..."
  - It can be said: "The Holy Quran was revealed in a unique Arabic language, carrying secrets and treasures that can only be understood through deep contemplation."

3. **Add stories or real-life examples:**

- Short stories or contemporary examples can be added to illustrate how a misunderstanding of a particular verse led to a problem or deviation.
- Stories of people who changed their lives after correctly understanding a particular verse can also be presented.

#### **4. Focus on the motivational aspect:**

- Motivational phrases can be added to encourage the reader to begin the journey of contemplation, such as:
  - The Holy Quran is waiting for you to discover its treasures.
  - "Start your journey with the Quran today, and you will see how your life changes."

#### **5. Include interactive questions:**

- Questions can be added at the end of each subsection that invite the reader to think and reflect, such as:
  - Do you consider understanding the Quranic Arabic language important to you? Why?
  - What challenges do you face in understanding the Quran?
  - What steps would you take to better understand the Quran?

#### **Example of adding a story:**

Imagine reading the verse: "As for the male thief, male or female, cut off their hands" (Al-Ma'idah: 38). If you understand the word "cut off" only literally, you might think that Islam is a harsh religion. However, if you understand "cut off" in its deeper sense, which is "prevent" and "stop," you will realize that the verse calls for stopping the thief from stealing, not necessarily cutting off his hand. This deeper understanding completely changes your view of the verse.

By implementing these suggestions, this section will become more powerful and impactful, and will encourage the reader to begin a journey of reflection and discovery.

### **3.4 Characteristics of the Quranic Arabic Language (details):**

- Divine revelation:

- **Source:** The Arabic language of the Qur'an is the language of revelation, the word of God that was revealed by Gabriel to the heart of the Prophet Muhammad, may God bless him and grant him peace.
- **Purpose:** Guiding people and bringing them out of darkness into light, and presenting a comprehensive approach to life.
- **The effect:** The Arabic language of the Qur'an carries spiritual energy and divine light, affecting hearts and minds.

- Miracle:

- **Definition:** The Arabic language of the Qur'an is miraculous in its pronunciation, meaning, arrangement and style. No human being can produce anything like it.
- Aspects:
  - **Linguistic miracle:** The eloquence, rhetoric and precision of expression of the Qur'an.
  - **Scientific miracle:** The Qur'an refers to scientific facts that were not known at the time of its revelation.
  - **Legislative miracle:** The comprehensiveness and completeness of the Qur'an in its laws and rulings.
  - **The miracle of the unseen:** The Qur'an tells of unseen matters that have not yet occurred.
- **The effect:** The miraculous nature of the Qur'an indicates that it is the word of God, and increases the faith and certainty of believers.

- Save:

- **Divine promise:** God Almighty has guaranteed to protect the Qur'an from distortion and alteration, "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Al-Hijr: 9)
- **means:** May Allah preserve the Qur'an through:
  - **Memorization in the chests:** The Companions and Followers memorized the Qur'an and passed it on from generation to generation.
  - **Save in lines:** Writing the Qur'an in copies of the Qur'an, and unifying the Ottoman script.
  - **Care for the sciences of the Qur'an:** The emergence of the various sciences of the Qur'an: "interpretation, readings, script, and pauses."

- **The effect:** Memorizing the Qur'an means memorizing the Qur'anic Arabic language and memorizing the eternal divine message.
- Inclusiveness:
  - **Comprehensive curriculum:** The Arabic language of the Qur'an presents a comprehensive approach to life, encompassing belief, worship, ethics, transactions, politics, economics, and society.
  - **Comprehensive speech:** The Qur'an addresses all people, at all times and places, regardless of their levels and cultures.
  - Examples:
    - "And We have sent down to you, [O Muhammad], the Book as clarification for all things." An-Nahl: 89
    - "We have neglected nothing in the Book." Al-An'am: 38
- Immortality:
  - **Valid for all times and places:** The Arabic language of the Qur'an is suitable for all times and places. It transcends the boundaries of time and place and interacts with every era.
  - **Continuous renewal:** The meanings of the Qur'an are endless, and every generation discovers new meanings.
  - **The ongoing challenge:** The Qur'an challenges mankind to produce something like it, and this challenge will continue until the Day of Resurrection.
- Impact:
  - **Spiritual influence:** The Arabic language of the Qur'an has a profound impact on souls and hearts. It awakens awareness, purifies the soul, stirs emotions, and guides to the truth.
  - **Linguistic influence:** The Qur'an is the source of the Arabic language, and it is what preserved it from loss and distortion.
  - **Civilizational influence:** The Qur'an played a major role in building Islamic civilization and enriching human thought.
- Unit:
  - **Unity of the nation:** The Arabic language of the Qur'an unites the Islamic nation under one word, brings it together for one goal, and guides it on the straight path.

- **Message unity:** The Qur'an emphasizes the unity of the divine message, and that all prophets and messengers called for the worship of God alone.
- **pantheism:** The Qur'an refers to the unity of existence, and that everything in the universe praises God.
- Accuracy:
  - **Accuracy of pronunciation:** Every word in the Holy Quran has a specific meaning, and there are no absolute synonyms.
  - **Accuracy of expression:** The Qur'an expresses meanings in the most precise, beautiful and eloquent style.
  - **Drawing accuracy:** The Ottoman script of the Qur'an is precise and precise, and carries hidden meanings and connotations.
- beauty:
  - **Beauty of expression:** The Holy Quran is beautiful in its wording, its music, and its rhythm.
  - **The beauty of meaning:** The Holy Quran is beautiful in its meanings, objectives, and wisdom.
  - **Beauty of style:** The Holy Quran is beautiful in its style, its imagery, and its presentation of stories and parables.
- **Symbolism:**

**Use of the code:** The Holy Quran uses symbolism, metaphor, metonymy and allegory to express profound meanings.

**Examples:**

  - "Light" and "darkness" as symbols of guidance and misguidance.
  - The "good tree" and the "bad tree" as symbols of faith and unbelief.
  - "Water" and "life" as symbols of science and knowledge.
- **Depth:**

**Depth of meanings:** The meanings of the Holy Quran are profound and can only be fully understood through contemplation and reflection.

**Multi-level:** The Holy Quran has multiple levels of meaning, and each level addresses a specific group of people.

**Continued detection:** Every generation discovers new meanings in the Qur'an that were not known before.

- **Diversity:**

**Diversity of methods:** The Holy Quran is diverse in its styles, as it uses different methods to express different meanings, such as:

- **Stories:** It gives us stories and lessons from history.
- **Proverbs:** He gives us examples to clarify meanings and make them easier to understand.
- **Dialogue:** It presents us with dialogues between the prophets and their people, and between believers and unbelievers.
- **Description:** It describes to us the scenes of the Resurrection, and the scenes of Heaven and Hell.
- **Command and prohibition:** He commands us to do good and forbids us from doing evil.
- **Promise and threat:** He promises the believers Paradise and threatens the unbelievers with Hell.

Conclusion:

The Arabic language of the Qur'an is the language of revelation. It is a miraculous, timeless, comprehensive, and influential language. It is precise, beautiful, symbolic, profound, and diverse. It is a unifying language that unites the nation under one word.

### 3.5 Quranic Linguistics: The Five Principles for Activating the Text

"Transcending superficial understanding requires a rigorous methodology derived from the structure of the Qur'an itself. This is what we call **Quranic Linguistics**. It is based on five basic principles that free us from the fragmentation of the text and restore its vitality."

**The first principle: the primacy of the image and the unity of the text (reading with the eyes of the photographer)**

- **From mark to image:** Inspired by the "Linguistic Zero Theory," the process of understanding begins with capturing **total mental landscape** Which the verse outlines before delving into the details of parsing. The first question for the contemplator is not "What is the parsing of this word?" but **What is the complete picture that this verse paints?**

- **The danger of "biting" the text:** The biggest obstacle to understanding the Quran is the fragmentation of the Quran (those who have divided the Quran into parts), separating words from their context and structure. We must believe that the Quran is an integrated structure whose parts explain each other.

### **Principle 2: Foundational Code (Letters, Binaries, and Original Drawing)**

- **The essence of “letter names” and “duplicates”:** The Qur’anic word is not a single block, but rather a precise geometric structure. This approach looks at **Letter names** as units that carry latent semantic energies, it is considered **“Al-Mathani” (letter pairs)**. They are the building blocks that reveal **“kinetic meaning”** for the word, thus negating the idea of complete synonymy.
  - **Practical example:** Analyzing the word “al-Hamد” through its two parts (H/M) and (M/D) reveals the meaning of “complete possession of an extended purpose,” which is deeper than mere gratitude.
- **Reference to manuscript evidence:** The Ottoman script in older manuscripts is not just a historical script, but it is **Important witness** may reveal additional minutes and messages.
  - **Practical example:** Writing “prayer” with a waw is a semantic indication of its essential feature. **“The connection”**, which guides our understanding of prayer as an ongoing relationship rather than just a ritual.

### **The third principle: living and dynamic language (cinematic reading of meaning)**

- **Reading as a “video” not as an “image”:** Actions in the Qur’an are not read as discrete units of time, but rather as a camera depicting a moving scene.
  - **Practical example:** The verb “walk” in the verse “Then one of the two women came to him walking modestly” is not just a present tense verb, but rather a cinematic zoom-in that focuses on the appearance of the woman coming with all the modesty and dignity it carries, which paints a vivid picture in the mind of the recipient.
- **Dynamics of meaning:** Every Qur’anic word is a living being, whose precise meaning is determined by its dynamic interaction with its verbal, thematic, and historical context.

### **The fourth principle: structural intonation (the internal music of the text)**

- The phonetic miracle of the Qur'an is not limited to the art of "Tajweed" added by the reader, but rather it is **an integral part of the text structure** it is manifested in:
  - **Bell of words:** Like the power of the sound in the word "they cry out".
  - **Rhythm of syllables:** Sound balance in the verses' intervals.
  - **Harmony of sounds:** The musical harmony of letters within a sentence.
- **Application:** Inviting the reader to listen to the internal "music of the text" while reading, and how this music serves to deepen the image and meaning.

#### **Principle 5: Control Methodology (Self-Clarification and Conscious Interaction)**

- **The Qur'an explains itself:** The Qur'an is the first and highest source for understanding itself, and the rules for understanding it are derived from within it.
- **Contextual focus:** The meanings of letters, pairs, and words are precisely determined within the context with its multiple dimensions (verbal, thematic, historical).
- **Integration with reason, objectives and reality:** The process of understanding is not complete without activation. **conscious mind** and ensure that the understanding is consistent with **The general objectives of Sharia** (Justice, mercy...), and to find **Its resonance and credibility in reality** And his ability to address the challenges of the era.

**Chapter conclusion:** With these five principles, we now have a comprehensive methodological framework. We have moved from viewing the Qur'anic word as a "diacritical mark" to viewing it as a "living image," and from the fragmented text to the "integrated system." Now that we have mastered the keys to "linguistics," we are ready to embark on the next chapters and begin the process of "decoding" and activating the Qur'anic system in our lives.

### **3.6 The role of context in determining meaning:**

- introduction:
  - "The word in the Qur'anic Arabic language is not just a static expression, but rather a living being that breathes, changes, and interacts with the context in which it appears."

- "It is the context that determines the exact meaning of the word, and it is what reveals the hidden connotations it carries."
- The Qur'an can only be understood properly by understanding the context, and its verses can only be contemplated by looking at them in their comprehensive context.
- Types of context:
  - **Linguistic context:** It is the relationship between words and sentences within a single verse, and between adjacent verses.
  - **Thematic context:** It is the general topic that the surah or group of verses deals with.
  - **Historical context:** The historical and social circumstances in which the verses were revealed.
  - **The general Qur'anic context:** It is the comprehensive message of the Holy Quran, its general objectives, and its basic values.
- Examples of the role of context in determining meaning:
  - **The word "fitna":** It may mean test, it may mean disturbance, it may mean polytheism, it may mean torment. The meaning is determined by the context.
  - **The word "spirit":** It could mean revelation, it could mean Gabriel, it could mean power, it could mean life. The meaning depends on the context.
  - **The word "day":** The word "day" may mean the known "24 hours," it may mean a long period of time, or it may mean the Day of Judgment. The meaning depends on the context.
- How do we understand the context?
  0. **Reading the previous and following verses:** Read the verses that precede the verse we want to understand, and the verses that follow it.
  1. **Read the entire Surah:** Read the entire Surah in which the verse appears, to understand the general theme of the Surah.
  2. **Refer to the reliable interpretations:** Seeking help from the sayings of scholars and commentators who interpreted the Holy Quran.
  3. **Using other sciences:** Using other sciences, such as history, geography, and sociology, to understand the circumstances in which the verses were revealed.
  4. **Contemplation and reflection:** Contemplating the verses, pondering their meanings, and trying to derive lessons and morals from them.
- Practical examples:

- 0. **Verse: "And kill them wherever you find them" (Al-Baqarah: 191):**This verse may be misunderstood as a call to kill all infidels, but if we look at the context, we will find that it was revealed in the context of war and self-defense, and that it does not mean killing all infidels without reason.
- 1. **Verse: "There is no compulsion in religion" (Al-Baqarah: 256):**This verse may be misunderstood to mean that calling people to Islam is not permissible, but if we look at the context, we will find that it means that forcing people to convert to Islam is not permissible, and that calling to Islam must be done with wisdom and good advice.
- Conclusion:
  - 0. "Context is the key to a correct understanding of the Holy Quran. We must not understand a verse in isolation from its context. Rather, we must connect it to other verses, to the overall theme of the surah, and to the historical and social context in which it was revealed."
  - 1. "Let us make the study of the Qur'anic context an essential part of our contemplation of the Qur'an, and let us strive to understand the words of God in their comprehensive and integrated context."

Additions:

- More practical examples from the Holy Quran can be added.
- The sayings of scholars and commentators can be cited who emphasized the importance of understanding the context.
- Readers can be invited to apply this principle in their daily lives and in their reading of the Holy Qur'an.

### **3.7 Verse Conjugation: The Key to Diversity and Richness**

- introduction:
  - The Holy Qur'an is a living book that addresses minds and hearts in a variety of ways. It is not a static book, but rather a book that is diverse in its styles and constantly evolving in its meanings.

- One of the most important methods of the Qur'an in expressing meanings is the method of "translation of verses," that is, diversifying the discourse and changing the style of presentation.
- This style gives the Qur'an vitality and beauty, and makes it speak to all people, regardless of their levels of understanding and culture.
- What is the conjugation of verses?
  - **language:** Conversion means change, transformation, and transmutation.
  - **So-called:** It is presenting the same meaning in different ways and methods, and using various words and structures.
  - the goal:
    - Delivering meaning to as many people as possible.
    - Attention-grabbing and suspenseful.
    - Highlighting different aspects of meaning.
    - Fixing meaning in the soul.
- Examples of verse conjugation:
  - **Quranic stories:** The same story may be mentioned in multiple surahs, and in each surah a specific aspect of it is focused on, using a different style.
    - **Example:** The story of Moses, peace be upon him, is mentioned in the Surahs: Al-Baqarah, Al-A'raf, Taha, Ash-Shu'ara, Al-Qasas, and others.
  - **Proverbs:** The Holy Quran uses parables to clarify meanings and make them easier to understand. The parables in the Quran are varied, and each one is used to illustrate a specific meaning.
    - **Example:** "The parable of those who spend their wealth in the way of Allah is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains." (Al-Baqarah: 261)
  - **Promise and threat:** The Holy Quran combines encouragement and intimidation, promise and threat, to achieve balance in the soul of the believer.
    - **Example:** "Indeed, the righteous will be in bliss, and indeed, the wicked will be in Hellfire." (Al-Infitar: 13-14)
  - **The Most Beautiful Names:** The beautiful names of God vary in their meanings, and each name highlights a specific aspect of God Almighty's attributes.

- **Example:**"The Most Gracious," "The Most Merciful," "The King," "The Holy," "The Peace," "The Believer," "The Guardian," "The Mighty," "The Compeller," "The Majestic."
- How do we benefit from the interpretation of verses in contemplation?
  0. **Collection of similar verses:**Collect verses that talk about the same topic, and compare them with each other.
  1. **Note the differences:**Note the differences in style and expression between the verses.
  2. **Thinking about wisdom:**Think about the wisdom behind this diversity of style and expression.
  3. **Extracting meanings:**Extracting the multiple meanings of the verses.
  4. **Linking meanings to reality:**Linking the meanings we extract from the verses to our reality and lives.
- Practical examples:
  0. **"Guidance":**In the Holy Quran, we find verses that speak of guidance in the sense of faith, verses that speak of guidance in the sense of knowledge, verses that speak of guidance in the sense of success, and verses that speak of guidance in the sense of victory.
  1. **"Injustice":**In the Holy Quran, we find verses that speak of injustice in the sense of polytheism, verses that speak of injustice in the sense of disobedience, and verses that speak of injustice in the sense of aggression against others.
- Conclusion:
  0. The conjugation of verses is a unique Quranic style that demonstrates the Quran's greatness and miraculous nature. It invites us to contemplate and reflect on God's words and to explore the multiple meanings they carry.
  1. “Let us make the study of verse conjugation part of our contemplation of the Qur'an, and strive to understand God's words in their comprehensive and integrated context.”

Additions:

- More practical examples from the Holy Quran can be added.

- The sayings of scholars and commentators can be cited who emphasized the importance of understanding the interpretation of verses.
- Readers can be invited to apply this principle in their daily lives and in their reading of the Holy Qur'an.

### 3.8 Grammar: Between Necessity and Flexibility

- introduction:
  - There is no doubt that understanding the rules of Arabic grammar—grammar, morphology, and rhetoric—is essential for understanding the Holy Quran. But must we adhere to these rules in a rigid, literal manner? Or does the Holy Quran have its own linguistic specificities that sometimes transcend these rules?
  - This axis calls for a balance between adherence to linguistic rules and flexibility in understanding the Qur'anic text, while emphasizing that rules are tools to assist and not an end in themselves.
- The importance of grammar:
  - **Understanding the meaning:** Grammar helps us understand the exact meaning of words, sentences, and verses.
  - **Avoid distortion:** Grammar rules protect the Qur'anic text from distortion and misinterpretation.
  - **Deduction of rulings:** Grammar is essential for deriving legal rulings from the Holy Quran.
  - **Taste the beauty:** Grammar helps us appreciate the beauty of the Arabic language and the eloquence of the Qur'an.
- Quranic Arabic Language and Grammar:
  - **Origin and branch:** The Quranic Arabic language is the origin, and the linguistic rules are the branch. The linguistic rules are derived from the Quran, not imposed upon it.
  - **Flexibility:** The Quranic Arabic language is broader and more comprehensive than traditional linguistic rules. We may find styles and structures in the Holy Quran that do not conform to the known grammatical and morphological rules, but are correct and eloquent in their Quranic context.
  - **Contemplation:** Understanding the Quranic Arabic language requires contemplation and reflection, not just a literal application of rules.

- Examples of flexibility in the Quranic Arabic language:
  - **Deletion:** Some letters or words may be omitted in the Holy Quran for certain rhetorical purposes.
  - **Advancement and delay:** The object may come before the subject, or the prepositional phrase may come before the verb, to convey a specific meaning.
  - **Attention:** The style may shift from the third person to the addressee, or from the speaker to the third person, to attract attention or for some other rhetorical purpose.
  - **Metaphor, metonymy and figurative language:** The Holy Quran is full of metaphors, metonymies, and figures of speech, which express meanings in indirect ways.
- How do we deal with the differences between linguistic rules and the Quranic language?
  0. **Back to context:** Understanding the verse in its general Quranic context.
  1. **Using reliable interpretations:** Refer to the sayings of scholars and commentators who interpreted the Holy Quran.
  2. **Contemplation and reflection:** Trying to understand the wisdom behind this difference, and searching for the deeper meaning of the verse.
  3. **Do not rush to judgment:** Do not rush to judge the style of the Qur'an as "wrong" or "inelegant." Rather, we must remember that the Qur'an is the most eloquent and articulate speech.
- Practical examples:
  0. **"Al-Salwa" and "Al-Zakwa" and "Al-Haywa":** These words are written with a waw instead of an alif in the Ottoman script. Some may consider this a spelling error, but it actually reflects the origin of the words and their profound meanings.
  1. **"By hand" and "hands":** Some may see that there is an extra letter "ya" in the word "ba'ayid," but this extra letter indicates strength and empowerment.
  2. **"Owner of the Day of Judgment" and "King of the Day of Judgment":** These are two widely transmitted readings of the verse, both of which are correct, and each reading has its own meaning.
- Conclusion:
  0. Grammar rules are tools to help us understand the Qur'anic Arabic language, not restrictions on it.

1. “We must be flexible in our approach to grammar, and open our minds and hearts to understand God’s words in their comprehensive and integrated context.”
2. “Let us make the study of grammar a means of contemplating the Qur’ān, savoring its beauty, and understanding its secrets.”

Additions:

- More practical examples from the Holy Quran can be added.
- It is possible to cite the statements of scholars and commentators who emphasized the importance of flexibility in dealing with linguistic rules.
- Readers can be invited to apply this principle in their daily lives and in their reading of the Holy Qur’ān.

### 3.9 Parts of speech in the Qur'anic Arabic language: a renewed look

- introduction:
  - Traditional grammar divides the word in the Arabic language into three categories: noun, verb, and particle. But is this division sufficient to understand the nature of the word in the Quranic Arabic language?
  - This axis proposes a new division of words in the Qur’ān, based on the meaning of the letters that make up the word and on their function in the Qur’ānic context.
  - This new division is not a replacement for the traditional division, but rather complements it and helps us achieve a deeper and more accurate understanding of the words of the Qur’ān.
- Suggested word parts:
  0. Names:
    - **Traditional definition:**A noun is something that indicates a meaning in itself, and is not associated with a time.
    - **Suggested definition:**A name is something that denotes a fixed and stable meaning, whether tangible or abstract.
    - **Examples:**God, the Most Gracious, the Most Merciful, man, heaven, hell, truth, justice.
    - **Significance:**Names denote fixed facts, unchanging values and principles.
  1. Verbs:

- **Traditional definition:** A verb is something that indicates an event connected to a time.
- **Suggested definition:** A verb is something that indicates movement, change, or effect, whether in the past, present, or future.
- **Examples:** Created, provided, guided, went astray, believed, disbelieved, worked, strove.
- **Significance:** Verbs indicate change and development, and the movement of the universe and life.

2. Attributes:

- **Traditional definition:** An adjective is something that indicates a meaning that describes a noun.
- **Suggested definition:** An adjective is something that indicates a state, quality, or description, whether it is constant or variable.
- **Examples:** Alive, Self-Sustaining, All-Hearing, All-Seeing, All-Knowing, All-Wise, Forgiving, Most Merciful.
- **Significance:** Attributes indicate the attributes of God Almighty, and the attributes of creation.

3. Letters:

- **Traditional definition:** A letter is something that does not have a meaning unless there is another word.
- **Suggested definition:** A letter is what indicates an abstract meaning, a relationship between words, or a specific function in a sentence.
- **Examples:** From, to, on, in, Ba, Kaf, Lam, Waw, Ya.
- **Significance:** Letters indicate abstract meanings, such as: beginning, ending, circumstance, causality, simile, emphasis, negation, and question.

• Why this new division?

0. **More accurate:** This division is more accurate in expressing the nature of the word in the Qur'an.
1. **More comprehensive:** This division includes all types of words in the Qur'an, and is not limited to the traditional division.

2. **More useful:** This division helps us understand the deeper meanings of the verses and derive rulings and values from the Qur'an.

- Practical examples:

0. "**God**": A name that denotes the divine self, and it is fixed and stable.
1. "**creation**": A verb that indicates movement, change, and influence.
2. "**The Most Gracious**": An attribute that denotes mercy, which is a constant attribute of God Almighty.
3. "**from**": A letter that indicates an abstract meaning, which is beginning or partiality.

- Conclusion:

0. This new division of the word in the Qur'an is merely a suggestion, requiring further study and research.
1. "But it opens the door to a new understanding of the language of the Qur'an, and helps us contemplate its verses more deeply and comprehensively."
2. "Let us make studying the parts of speech in the Qur'an part of our journey of contemplating the Book of God, and let us strive to understand God's words in their comprehensive and integrated context."

### **3.10 The secrets of the names of letters and their cosmic and Quranic meanings**

"Analysis of Single Letter Names from Alif to Ya: Keys to Structure and Meaning"

Introduction: From Sound and Drawing to Name and Secret

In the name of God we begin, and with Him we seek help, and we pray and send peace upon the one upon whom the clear Book was revealed.

In this chapter, we present a methodological vision that takes us a step deeper into the realm of Quranic contemplation, moving from looking at the Arabic letters as sounds that are spoken and drawings that are written, to delving into the meanings. **Letter names** The same "Alif, Ba, Jim..." as essential units and fundamental keys to understanding the profound structure of God's Noble Book and its eternal messages. It is an invitation to explore "the jurisprudence of the Qur'anic Arabic language" in its origin and source.

Why the names of the letters? And what is the secret of this focus?

The Holy Quran is not merely recited words. Rather, it is "the best statement, a consistent Book, oft-repeated" (Az-Zumar: 23). It is a divine linguistic and cognitive construct, "a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted" (Hud: 1). This precision and detail necessitate that every element within it, no matter how subtle it may seem, has a function and purpose, including the letters, which are the building blocks of this miraculous construction.

- **The letter as a unit of Quranic meaning:** Unlike human languages where the word is the first unit of meaning, the "perfect tongue of the Qur'an" seems to deal with **The letter** As the first unit carrying meaning and significance. This fact is clearly evident in **Disjoined letters** Which begin some noble surahs such as {Alif, Lam, Meem}, {Nun. By the pen and what they inscribe} [Al-Qalam: 1], {Sad. By the Qur'an full of remembrance} [Sad: 1]. These letters, which were spoken by revelation individually, stand as evidence that the letter has a semantic value that goes beyond mere sound, a value that may become more deeply revealed when looking at **His name** What distinguishes it.
- **The origin of the name and the education of Adam:** We may find a nice reference to this origin in the Almighty's saying: **And He taught Adam the names - all of them.** "Al-Baqarah: 31." If the names that God taught our father Adam represent the essence of knowledge about the things and their true nature, then perhaps He also taught him the origins of the "letter names," which are the foundation for articulating and expressing these truths. This makes the Qur'an's vocabulary innate and reflective of the essence of things, not merely human conventions.
- **The need for deeper contemplation:** God's command to contemplate **Do they not then consider the Qur'an carefully, or are there locks upon their hearts?** "Muhammad: 24" is an ongoing call that is not limited to any particular era. In an age where knowledge is intertwined and challenges are growing, delving into the deeper layers of meaning, including the connotations of letter names, becomes a necessity to uncover new Quranic treasures and respond to contemporary questions with the light of revelation.

Proposed contemplation methodology: Quranic, linguistic, integrative

To explore this rich world, we rely on an integrated methodology based on the following controls:

1. The Quran is the source and the judge: Starting from the certainty that the Quran is the highest authority and the final judge. It reveals its secrets to those who contemplate it sincerely, and it is protected from any falsehood: "Falsehood cannot approach it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of all Praise." (Fussilat: 42) Any deduction of the meaning of a letter must be examined within the overall Quranic framework to verify its consistency.
2. **Deep contemplation and text structure:** Belief that the Qur'an, in its divine, perfect language, may employ profound structures and semantic "symbols" that transcend superficial understanding. The required contemplation is one that delves into these structures, recognizing that reducing the Qur'an to a literal, materialistic understanding may deprive the text of much of its richness and depth, while being careful to avoid excesses.
3. **The Beautiful Names of God as a Reference to the Essential Meanings:** Familiarity with **The Most Beautiful Names** "Al-A'raf: 180" as a reference for understanding the universal meanings and supreme attributes that may be reflected in the meanings of the names of the letters, as they are manifestations of those names and attributes in the world of rhetoric.
4. **Language as a tool for revealing structure:** Utilizing the sciences of the Arabic language (phonetics, morphology, syntax, and even the shape and name of the letter) as tools that help uncover the potential structural and semantic connections between the name of the letter, its sound, shape, and its Quranic and contextual meaning.
5. **"Al-Mathani" as structural keys:** Starting from a special contemplation of the Almighty's saying: **And We have given you seven of the oft-repeated verses and the great Qur'an.** "Al-Hijr: 87." The "mathani" here, "along with other meanings," may represent the basic structural rules or interacting letter pairs that constitute the structure of meaning in the Qur'an, and whose unraveling requires special contemplation in which the ambiguous is referred back to the definitive.
6. **Scientific humility and faith in the unseen:** Starting from the acceptance of the sanctity and greatness of the text, and dealing with it with the humility of the researcher and the faith of one who surrenders to the unseen **Those who believe in the unseen** "Al-Baqarah: 3", without claiming to possess the absolute truth or imposing arbitrary interpretations.

What will we review?

In the following pages, God willing, we will begin implementing this methodology through:

- Semantic analysis **Letter names** Letter by letter, "from A to Z," deducing their possible meanings from their Quranic contexts, their connection to the beautiful names of God, and their linguistic, phonetic, and formal structures.
- Highlighting the concept "**Al-Mathani**" As literal pairs and their potential role in constructing meaning.
- presentation **Practical examples** How this approach contributes to a deeper understanding of pivotal Quranic words and concepts.
- Continuous emphasis that this approach is **Additional key to reflection** True understanding is a gift from God that requires sincere and continuous effort.

Our goal:

Our ultimate hope is to open a new window onto the rich sea of the Quran, offering contemplatives additional tools to discover deeper layers of meaning, increasing their reverence for God's words and their awareness of its structural and semantic miraculousness. This is not an alternative interpretation, but rather a call for richer contemplation and a more comprehensive understanding. It inspires further research into the "jurisprudence of the Quranic Arabic language," and brings us closer to understanding letters as symbols bearing cosmic and Quranic secrets befitting the words of the Creator of the universe. And God is behind every intention, and He guides to the path.

### **3.10.1 THE LETTER "A" AND ITS NAME IS "ALIF": THE PRINCIPLE OF EXISTENCE, THE AXIS OF UNITY, AND THE BEACON OF RIGHTEOUSNESS**

**introduction:**

Alif, the opening letter of the alphabet and the starting point of the clear Arabic language, is not merely the first letter in terms of number; it is the first root in terms of symbolism and meaning. In its straightforwardness and apparent simplicity, it carries the secrets of beginning and unity, and in its name, "Alif," lies the key to intimacy and connection. It is the letter in which the Greatest Name of God is revealed, and upon which the structure of words and meanings are based. By contemplating its manifestations in the Holy Quran, reflecting on its connection to the Most

Beautiful Names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this pivotal letter.

A. The basic connotations “Quranic and cosmic”:

1. The principle of beginning and origin:

- **tee:**As the first, the letter Alif represents the first spark, the absolute beginning preceded by nothingness and followed by existence. It is the origin from which all other letters and meanings branch out.
- **Manifestation of Divine Primacy:**His name is closely associated with the name of God."**the first**"...before whom there is nothing, for He is the Initiator and Originator of all existence.
- **The beginning of revelation and creation:**It is the letter with which the divine command to read was initiated.**Read**...the beginning of the revelation of the greatest message. It also opens with the words of creation such as:"**It started**".
- **Start-up and foundation energy:**The letter Alif carries the energy of beginning, launching, establishing, and the initial continuity upon which everything that follows is built.

2. The axis of unity and uniqueness:

- **Symbol of monotheism:**Its single, straight "A" shape, indivisible and incompatible in itself, is the most powerful visual symbol of God's oneness and uniqueness.
- **Echo of the Sundance:**echoes in the word"**One**"“Say, ‘He is God, the One,’” affirming the one divine essence, free from any partner or equal.
- **The single origin of the multitude:**It represents the single origin from which, despite its simplicity, all the multiplicity and diversity in the world of letters, words, and existence branch out.

3. The secret of intimacy and connection:

- **The linguistic root "a l f":**Its name, "Alif," derives from the root meaning familiarity, meeting, composition, connection, and union. This gives Alif a dimension that connects beings, unites hearts, and links creation to its Creator.
- **Original link:**It may symbolize the original, innate connection to God, or the ability of the word (which often begins with an alif in its origin) to bring together disparate

things. The verse **And He brought their hearts together.** "Al-Anfal: 63" embodies the power of this composition.

- **The name of His Majesty has arrived:** The Alif and Lam in "Allah" form the definite article that denotes absorption and perfection, and the Alif here is the starting point and connection to this lofty self.

#### 4. Axis of integrity and stability:

- **Embodying integrity:** Its straight vertical shape "A" represents uprightness on the truth, steadfastness on the principle, and walking in "**The Straight Path**" Without tilt or distortion.
- **Pen and covenant symbol:** Its shape may symbolize the pen with which the covenant and pledge are written, or the covenant itself, which requires integrity and loyalty.
- **Stability and steadfastness:** His energy carries the meaning of stability and firmness as opposed to hesitation and disorder.

#### 5. After the height and sublimity:

- **Pointing to the height:** Its vertical extension suggests height, loftiness, sublimity, and looking upwards.
- **Manifestation of divine transcendence:** Associated with my name Allah "**The Most High**" and "**The Transcendent**"...indicating the transcendence and transcendence of the Divine Essence.
- **The connection between heaven and earth:** It may represent the line connecting the world of command and the world of creation.

### B. Additional linguistic and cultural highlights:

#### 1. Phonetic characteristics:

- **Hamzat al-Qata' "A":** A pharyngeal stop/plosive, representing the onset of articulation and the point of vocal departure from the deepest point in the throat.
- **The long alif "a":** A hollow, airy sound, it is the simplest and purest of the long vowel sounds, based on simply opening the airway and extending the breath, symbolizing extension, infinity, and spaciousness.

#### 2. **Grammatical and linguistic role:** It is highly multi-functional, as it is a hamzat wasl and hamzat qata', a long vowel, a first-person pronoun, a vocative, a question mark, a

comparative adverbial "af'al," and it is used in the construction of many grammatical tools and forms.

3. **Form and writing:** The simplest letter in form is a "straight line," making it a visual foundation and focal point. The shape of the hamza and its various positions ("ٰ, ٰ, ٰ, ٰ") give it flexibility to express different functions.
4. Cultural and symbolic manifestations:
  - **Number 1:** It represents absolute unity, the beginning, the uniqueness.
  - **Numerical value "sentence":** Its basic value is "1." "The value 1000 mentioned in the original text is not standard in common abjad arithmetic, and may be related to a special system or symbolic interpretation of the multiplicity emanating from one, and its source is needed."
  - **Visual symbolism:** Its straightness and height visually connect it to the upright human stature, the towering tree, or the Pharaonic obelisk as a symbol of eternity, unity, and elevation.
5. **In nouns and verbs:** It begins with names that have strong connotations such as "Ahmad" "al-Hamd" (praise), "Aman" (security and reassurance), and verbs that indicate beginning, taking, and giving ("took" and "gave").
6. **In poetry:** It has a pivotal role in meter and rhyme: "Alif al-Iltiq, Alif al-Wasl, and the rhyme letter."

#### **a summary:**

The letter Alif, also known as "Alif," is the first letter in both structure and meaning. It is the principle of existence, the symbol of absolute monotheism, and the axis of rectitude and transcendence. It is the key to intimacy and connection, and the starting point of speech and thought. It is manifested in the Most Beautiful Names, which denote primacy, oneness, and transcendence. With its simple, upright form and its basic, extended sound, Alif represents the foundation upon which every linguistic and existential structure is based, and the beacon that guides to the One Origin.

### **3.10.2 THE LETTER "B" AND ITS NAME IS "B": THE GATE OF BEGINNING, THE SEA OF BLESSING, AND THE Isthmus of Connection**

#### **introduction:**

Although the letter Ba' is the second letter in the alphabet, it holds within it the secret of the true beginning. It is the gateway to the worlds and the key to seeking help from the Creator at every beginning. It is the letter of blessing and growth, closeness and connection. Its lower dot is like the secret of existence, and its connected form is like a bridge. By contemplating its manifestations in the Holy Quran, reflecting on the beautiful names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this foundational letter.

#### A. The basic connotations "Quranic and cosmic":

1. The gateway to starting and seeking help is "Basmala":
  - o **Key to the Qur'an:** The greatest manifestations of Baa lie in **In the name of God...** It is not just an introduction, but it is **Entry permission** To the sanctuary of the divine text, and asked **Blessing** and success
  - o **Assistance and strength:** The letter "ba" here is "ba" of assistance, meaning that every action and every word begins, is completed, and is never perfected except by the power of God and in His name. It is the recognition of one's own poverty and divine richness.
  - o **Actual starting point:** While the letter Alif represents the absolute beginning or origin, the letter Ba represents the actual starting point in the world of creation, action, and assignment.
2. Symbol of creation, formation and emergence:
  - o **From nothingness to existence:** The letter Baa is associated with the verb to create and reveal, and to transfer something from concealment or latency to the world of witness.
  - o **The Creator and the Maker:** This is manifested in the name of God. "**Al-Badi'**" "The Creator is without example" and the action "**overland**" "Meaning to create and bring into existence."

- **Construction and foundation:** word "building" Reflects the meaning of establishment and construction that begins with the letter B.
3. Sea of blessing, growth and increase:
- **Attracting blessings:** Beginning with the name of God with the letter "B" is a request for divine blessings.
  - **Growth and increase:** Words like "pond", "congrats", "Blessed be" "He Who is Most High and Whose goodness is abundant" all confirm the meaning of increase and growth associated with the letter "ba".
  - **Generosity in giving:** The name of God "Al-Basit" "He expands provision and goodness, and the letter "ba" here is as if it is the beginning of this expansion and abundance.
4. The isthmus of connection, proximity and attachment:
- **Meaning of closeness:** As a preposition, the letter ba' denotes attachment, closeness, and companionship.
  - **Spiritual connection:** This connection is manifested in the servant's closeness to his Lord by seeking His help, and God's closeness to him by His mercy and His companionship. "Indeed, God..." **with** As-Sabireen - "with" begins with the letter "m", but the letter "b" is an essential tool for achieving this togetherness.
  - **Transit and transition:** The letter Baa may represent a point of crossing or connection between two situations or places.
5. Statement, notification and good news:
- **Show the truth:** The letter Baa appears in the function of statement, disclosure and demonstration. **between**", statement".
  - **Message transfer:** It is mentioned in the words of prophecy and preaching. **news**, prophet, **human**"Missionaries."
6. Trials and tests:
- **Cosmic year:** The beginning of life in this world is associated with affliction and testing, and the word "**Plague**" It starts with B.

## B. Additional linguistic and cultural highlights:

### 1. Phonetic characteristics:

- Labial (in which both lips participate), plosive (air is held in and then released), voiced (vocal cords vibrate).

- **Explosion and start:** Its explosive nature fits the meaning of a sudden start and launch.

2. Grammatical and linguistic role:

- **Polysemous preposition:** Prepositions are among the most widely used and diverse in their meanings, including: assistance, affixation, causation, circumstance, oath, accompaniment, transitivity, contrast, and emphasis/increase. This diversity reflects their central role in linking.

3. Shape and writing "B, B, -B, -B":

- **Vessel and point:** The horizontal or vascular shape rests on a single point below it. This vessel may symbolize containment, and the lower point is its distinguishing secret.
- Point interpretations:
  - **Starting point:** It is the origin from which the line "letter/existence" originates.
  - **The hidden secret:** The hidden point under the surface.
  - **center of gravity:** The point on which the letter rests.
  - **Gnostic point:** Referring to the saying of Imam Ali (may God be pleased with him) about the point as a universal knowledge.

4. Cultural and symbolic manifestations:

- **Number 2 "Sentences":** Represents duality, duality, the relationship between two parties.
- **Gate and door:** A symbol of entrance, crossing and beginning.
- **the sea:** A symbol of depth, breadth, goodness, and sometimes danger.
- **the house:** A symbol of stability and belonging.

5. **In Islamic philosophy:** The dot under the letter Baa has deep interpretations related to the starting point of creation or hidden divine knowledge.

**a summary:**

The letter Ba, the gateway to the Basmalah and the actual starting point, is a sea of meanings overflowing with blessings, creation, and connection. It derives its strength from seeking help from God and connects creation to its Creator. It represents emergence after latency, growth after sowing, and closeness after distance. It embodies God's beautiful names, such as Al-Badi' (The Creator), Al-Bassit (The Expander), and Al-Barr (The Righteous). Its lowest point is the secret of its

existence and the center of its departure, and its shape is a vessel that embraces beginnings and connects worlds. It is the letter of action, formation, and divine blessing.

### **3.10.3 THE LETTER "T" AND ITS NAME IS "TA": THE ANTIDOTE OF REPENTANCE, THE CROWN OF PERFECTION, AND THE SHIELD OF PIETY**

#### **introduction:**

The letter "Tā'" (the third letter of the Arabic alphabet) is characterized by its softness and lightness compared to its stronger counterparts, "Tā',," but it carries a great deal of dynamism and the ability to express transformation, completion, and awareness. It is the antidote for repentance that returns the servant to his Lord, the crown of perfection that crowns deeds and blessings, and the shield of piety that protects against error. It is a letter that interacts with time and with the human self in its quest for completion and return. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name and form.

#### A. The basic connotations "Quranic and cosmic":

##### 1. Repentance and return are the "essence of transformation":

- **Conscious return:** The most prominent meaning of the letter Taa is repentance. **The heat...repent, repentance,** which is not just regret, but a conscious and positive return to God after a break or neglect.
- **God's continued acceptance:** This is manifested in the name of God. **"The Repentant"**...who repeatedly accepts the repentance of His servant and opens the doors of return for him, emphasizing the dynamic and ongoing nature of this relationship. The letter ta here is a symbol of this renewed relationship.
- **Letting go and giving up:** Repentance often involves giving up something (taa 'a-tak-a-tak-a-t) and adopting its opposite, which is the essence of the transformation that taa represents.

##### 2. Completion and perfection "the goal of the endeavor":

- **Reaching the goal:** The letter Taa is associated with completing something and reaching its goal. **Completed** "Complete," as in the completion of grace and the completion of religion.

- **Completeness after deficiency:** Represents the attainment of an optimum or complete state after a stage of formation or deficiency.
3. Recitation and following "the connection of revelation":
- **Connected reading:** an act "**Tala**" It means reading with obedience, understanding, and contemplation, not just repeating. Reciting the Quran means following its guidance.
  - **Contact message:** The letter taa here symbolizes the continuous connection to the divine revelation and message, and following it.
4. Piety and prevention are the "shield of the believer":
- **Caution and awareness:** Piety (from the root word waqa, and the ta' denotes compliance or effort) is a state of alertness, awareness, and constant caution to protect oneself from that which harms oneself and angers God.
  - **Protective shield:** The letter Taa in Taqwa represents the shield that protects its owner from falling into forbidden things.
5. Sequence and succession "the fabric of time":
- **Succession:** The letter taa appears in contexts of succession and succession. **Tatra**", reflecting the flow of time, the succession of events, and the sequence of causes and effects.

## B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
  - Alveolar, plosive/voiced "the vocal cords do not vibrate." It is the counterpart of the voiceless, undotted dāl.
  - **Lightness and whisper:** His whispered voice may suggest gentleness or inner work such as repentance and piety that does not require speaking out loud.
2. Grammatical and linguistic role:
  - **Feminine mark:** The closed taa' and the silent open taa' at the end of the past tense verb are two basic signs of femininity.
  - **Speech and speaker pronouns:** "Ta, ti, tu, tam, tan" in the past tense, and the present tense particle for the second person and third person, "t." This makes the letter "ta" a pivotal letter in expressing oneself and interacting with others.

- **Oath:** The letter taa of the oath “tallah” is used less often than the letters waw and baa.
3. Shape and writing: "ة، ت، ذ، ظ، ت/ة"
- **Basic shape "bowl":** It is similar to the letter Ba in that it is an open container for reception.
  - **The top two points:** They are the secret of his distinction. They symbolize:
    - **Binary:** They have a strong connotation of duality and opposition: “outward/inward, renunciation/adherence, fear/hope, this world/the hereafter.”
    - **Awareness and alertness:** As if they were two open eyes watching and warning “bound to piety”.
    - **Emphasis and repetition:** It may indicate repetition or emphasis of an action.
4. Cultural and symbolic manifestations:
- **The crown:** A symbol of perfection, completeness and sovereignty.
  - **Soil and repentance:** The root "t w b" is close to "t r b", and returning to God is like returning to the soil of one's origin and humility.
  - **Dates:** It begins with the letter Ta, a symbol of food and blessing in Arabic culture.

#### **a summary:**

The letter Ta, with its name “Taa”, is the letter of transformation and renewal through **repentance**. Accepted by God, Repentance is a symbol. For completion and perfection in blessings and deeds. It is evidence **Following and recitation** For God's guidance and shield. Piety The protector. Its two upper points symbolize duality, awareness, and receptivity. It is a letter that represents the ongoing dynamic in man's relationship with God, his striving for perfection and a return to the pure origin.

### **3.10.4 THE LETTER THAA “TH” AND ITS NAME IS “THAA”: THE SEEDS OF STEADFASTNESS, THE FRUITS OF ABUNDANCE, AND THE REWARD OF REWARD**

#### **introduction:**

Tha', the fourth letter of the alphabet, is distinguished by its fricative sound and the three dots that adorn it. It is not merely a substitute for seen or ta'; rather, it carries a special semantic charge related to deep stability, the abundance that results from this stability, and the reward of a firm

recompense. It is a letter that combines inner stability with outer extension, a fixed seed with a spreading fruit. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

#### A. The basic connotations “Quranic and cosmic”:

##### 1. Stability and steadfastness "firm roots":

- **The essential meaning:** The basic meaning of Thaa is constancy, stability and firmness in a place, position or belief. **registration**, to prove, to establish, to stabilise.
- **The fixed saying:** God makes the believers steadfast **With the firm word** It is the unshakable word of monotheism and truth.
- Divine Strengthening: God is the source of strength for believers in the face of challenges. “And their only statement was that they said, ‘Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet...’” (Al Imran: 147). Steadfastness here is both a prayer and a goal.

##### 2. Abundance and spread "ripe fruits":

- **Reproduction and abundance:** The letter Thaa carries the meaning of abundance, multiplicity, spread and plenty. Although the word "**a lot**" It begins with the letter Kaf, but its root "Kathir" includes the letter Tha, which suggests that they are related.
- **Broadcast and dispersal:** verb "**broadcast**" "B Th Th" means spreading and distributing in abundance, as the letter "B" means "beginning and appearance" and the letter "Th" means "abundance and spread".
- **Gathering after dispersion "The Two Garments":** verb "**stab**" It means to return and gather, and from it comes the word "mathaba," which means "a place where people gather and return repeatedly." This suggests that the multitude may arise from a gathering after dispersion or repeated return.

##### 3. Reward and recompense "fixed harvest":

- **The established result:** Reward is the deserved and fixed recompense for work; it does not change or disappear easily. **"reward"** "Reward" and "reward" are related to the eternal divine reward.
- **Persistence in work:** Eligibility for reward is linked to steadfastness in good deeds and faith.

4. Weight and material and moral impact:

- **The lasting effect:** The letter Tha may carry the meaning of something that has weight or a lasting, tangible, or perceptible effect, such as: "furniture" "relatively permanent and fixed household goods", "The burdens of the earth" "What treasures are inside it or what it will carry on the Day of Resurrection" "You have overwhelmed them" "Inflicting serious and impactful injuries."

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar, fricative, voiceless. Produced by the tip of the tongue together with the tips of the upper incisors (like dhal but voiceless).
- **Looseness and spread:** Its soft fricative sound, "in which the breath and sound flow," is consistent with the meaning of spreading and broadcasting, unlike the explosive taa.

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the composition of roots that indicate stability, abundance, weight, and impact.
- **Distinguish meaning:** It distinguishes words from others that may share some letters with them (such as: thabata / sabta, katheer / kasir).

3. Shape and writing "Th, Th, -Th, -Th":

- **Basic shape "bowl":** It resembles the letters Ba and Ta in its basic form, which suggests the base and the vessel.
- **The top three dots:** It is the secret of its visual distinction. It clearly symbolizes:
  - **Plurality and multiplicity:** More numerous than the dots of Ba and Ta, visually embodying the meaning of abundance, multiplication and spread.
  - **Confirmed stability:** The number 3 symbolizes stability and confirmation "three times for confirmation", as if the dots confirm the letter and its meaning.
  - **Integration "maybe":** It may refer to the integration of three elements or dimensions.

4. Cultural and symbolic manifestations:

- **Number 500 "sentences":**A large numerical value that supports the meaning of abundance and plenty.
- **Fruits:**It begins with the letter Tha, and it is the result and fruit of effort and perseverance.
- **The dress:**It begins with the letter tha, which is what covers and stays with the person.

5. **In literature:**It is used to express constancy, abundance, or its special sound.

#### **a summary:**

The letter Tha, with its name “Thaa”, is a letter whose roots go back to **stability** And firmness, but at the same time it extends its branches to bear fruit. **abundance** And spread. It symbolizes permanent reward. **And the reward** The deserving. Its three dots are a visual embodiment of this multiplicity and a symbol of constancy. With its soft, spreading sound and firm shape, the letter tha' links the steadfast seed with the multiplying fruit, and hard work with its everlasting reward.

### **3.10.5 THE LETTER "J" AND ITS NAME IS "JIM": THE ATTRACTION OF THE GROUP, THE MAJESTY OF BEAUTY, AND THE STRUGGLE OF THE LIMBS**

The letter "J" and its name is "Jim": the attraction of the group, the majesty of beauty, and the struggle of movement

#### **introduction:**

The letter "jim , (جيم)" "the fifth letter of the alphabet, is distinguished by its strength and its tree-shaped articulation, which combines both emphasis and laxity. It is the letter of attraction that brings together the scattered, the substance of beauty manifested in creation, and the strength of the limbs unleashed in effort and struggle. It is the letter of purposeful movement toward a sublime goal. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and characteristics.

"A" has basic connotations: It is the letter of attraction that unites the scattered, of majesty that is manifested in beauty and perfection, and of struggle that represents the purposeful movement toward a sublime goal. It is a compound letter that carries within it the Qur'anic and the cosmic:

1. Gathering and meeting "axis of unity":

- **Inclusion and enclosure:** The basic meaning of the letter jim is to gather and join together separate things. **Plural** All together, collectively, they all have complementary and sometimes contradictory meanings. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing His name, form, and characteristics.

"Yin." It is the unifying force that unites multiplicity into oneness.

**Friday:** The Day of Resurrection, when the first and the last will be gathered together for judgment.

**The mosque:** The beautiful name of God that gathers and unites creation.

2.A. The basic "Quranic and cosmic" connotations:

1. Collection and enclosure "the force of attraction":

- **Central meaning:** The basic meaning of the letter jim is to gather, include and contain. **Plural**, all of them, **Paradise and beauty are the "ultimate goal":**
- **Dar Al-Naeem: heaven** It begins with the letter J, and it is the house of gathering for the believers in the best image and most complete bliss.
- **Beauty and splendor:** beauty as a group, all together.
- **Friday:** The Day of Resurrection is the day on which God will gather the first and the last, and the letter jim is a symbol of this great gathering.
- **Universal gravity:** The letter "jim" may represent the universal force of attraction that unites and beauty are manifested in this letter. God is beautiful and loves beauty, and His creation is characterized by beauty and perfection.
- **The beautiful reward:** The letter jim is associated with good reward and beautiful recompense for faith and good deeds.

2. Objects or elements together.

- **The comprehensive manifestation:** This meaning is manifested in the name of God. **The mosque.**

3. Heaven, beauty and glory are the ultimate perfection:

- **Dar Al-Naeem: Jihad, Effort and Striving "A Purposeful Movement"**
- **Do your best: jihad** It is exerting one's utmost effort and energy for the sake of God, whether with one's soul, money, or words.

- **heaven**: Abode of Eternity and Bliss, begins with the letter J, and is the meeting place of good people in the most beautiful forms.
- **Beauty and perfection**: The gym is associated with beauty and goodness. **Beautiful** As an attribute of God, and with the majesty and grandeur of the scene, jihad requires strength, determination, persistence, and facing difficulties.
- **Movement towards the goal**: The letter jim here represents the positive movement aimed at achieving a lofty goal.

4. Argument and argument "confrontation" in the name of God "**Galilee**".

- **Good reward**: The letter jim represents the beautiful reward for faith and good deeds.

5. Jihad, struggle, and movement: "dynamics of striving"

- **Discussion and argument**: Argumentation is the use of argument and evidence in discussion to prove a truth or refute a falsehood.
- **Confrontation**: The argument may involve some kind of intellectual confrontation. **jihad** It is exerting one's utmost effort and energy for the sake of God, and it includes the meaning of movement, hardship, and striving towards a goal.
- **Purposeful movement**: It is not just a random movement, but a movement directed towards a noble goal.
- Verbal.

6. Making, creating and forming:

- **The act of creation**: verb "make" It means creation, transformation, transformation and appointment, and it is a fundamental divine act in the formation and organization of the universe.

7. "**Confrontation and challenge**": Jihad may involve facing difficulties, challenges, and enemies.

8. Making, creating, and forming "the act of bringing into existence":

- **Creation and appreciation**: verb "make" It means flow and flow:
- **Continuous motion**: Words like "ran" It indicates continuous movement and flow, such as water or a ship.

B Additional linguistic and cultural highlights:

1. The characteristics of sound are creation, existence, designation, and transformation, and it is a fundamental divine act in the estimation of matters and the formation of things.

2. Argument, debate and confrontation "The arena of thought":

- **Discussion and argument:** The letter jim is associated with seriousness:
- A voiced, velar fricative, voiced, articulated from the middle of the tongue with the hard palate. Its sound combines air retention (like a stop) and air flow (like a fricative), discussion, and the use of argument and proof. **Argue** "Argument."
- **Intellectual confrontation:** It represents the arena of intellectual and verbal conflict to reveal the truth.

3. Flow and flow "the movement of life":

- **Power and loudness:** His deep voice gives him power and clarity.

4. Grammatical and linguistic role:

- **Part of the root:** It is used in the composition of many important roots that indicate gathering, movement, beauty, seriousness, and making.

5. Shape and writing "J, J, -J, -J":

- **bowed head:** It suggests containment, inclusion and gathering under one umbrella.
- **Continuous motion:** It is related to the meaning of continuous flow, like the flow of rivers and ships in their paths. **It happened** "It runs."

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- **Inner point "belly":** It is the secret of the gym and its center. It symbolizes:
  - **The essence of the sum:** The point at which the meeting takes place or which represents the summary of the whole thing.
  - **The inner self:** A voicing/fricative, voiced, plosive (like a stop) and fricative (like a laxity). Produced from the middle of the tongue.
- **Power and collection:** His voice: the inner secret or the beating heart of the group.
  - **tee:** It may be the point from which a movement or effort begins.
- **Dynamics:** The shape of the letter has fluidity and movement, especially when connected. The compound "w" gives it strength and power that matches the meaning of gathering and strength ("jihad, the mighty").

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the composition of many important roots that indicate plurals.

3. Cultural and symbolic manifestations:

- **Mountain:**A symbol of stability and supremacy.
- **Sentence:**A symbol of patience and endurance.
- **Generosity:**Generosity and giving.

4. In proverbs and sayings, beauty, movement, making.

5. Shape and writing "J, J, -J, -J":

- **bowed head:**It suggests inclusion, containment, and gathering, like the crescent moon that surrounds: “It appears frequently in proverbs that reflect collective wisdom and shared experiences.

**a summary:**

The letter Jim, with its name “Jim”, is a letter**Collection**He who unites the disparate, and is manifested in the name of God**The mosque**.F that attracts.

**Inner point "belly":**It represents the center or essence around which the group revolves, the secret hidden within, or the point of balance.

**Fluidity and dynamism:**The general shape is fluid and it is a source of**beauty**And Baha'u'llah and the beginning**heaven**It is the driving force towards**jihad**And make an effort, and a tool**argument**By argument. It represents an act.**The scarab**The divine formation. Its curved shape with its point of movement and flow.

4. Cultural and symbolic manifestations:

**Sentence:**A symbol of patience, endurance and strength.

**Mountain:**A symbol of stability, greatness and solidity.

**Body:**It embodies the meaning of gathering around a center, and its powerful sound reflects willpower and purposeful movement. It is the letter of unity, integrity, beauty, and earnest endeavor.

### **3.10.6 THE LETTER "H" AND ITS NAME IS "H": THE TRUTH OF LIFE, THE WISDOM OF TRUTH, AND THE FEVER OF LOVE**

**introduction:**

Ha', the sixth letter of the alphabet, is a guttural letter that breathes life, speaks wisdom, and

pulsates with love. It is the letter of breadth and purity, devoid of a distinguishing feature, but rather stands out for its pure essence. It represents the truth of existence, the wisdom of management, and the warmth of closeness. By contemplating its manifestations in the Holy Quran, reflecting on the beautiful names of God, and delving into its linguistic and cultural characteristics, we discover the dimensions of this essential letter.

#### A. The basic connotations "Quranic and cosmic":

##### 1. The truth of life and the pulse of existence "Hayat":

- **The essence of existence:** Ha is the heart of the word "**life**" And everything that branches out from **it alive** "He revives, He brings to life." It represents the pulse, growth, movement, and everything that is the opposite of death and stagnation. God is "**The neighborhood**" The source of all life.
- The source of life: Water, the foundation of all living things, is linked to this meaning: "And We made from water every living thing."
- **Heat and warmth:** The letter Haa has a kind of warmth coming from the throat, which may symbolize the warmth and flow of life.
- The wisdom of truth and the basis of judgment:
- **Fountain of Wisdom:** "**Wisdom**", which is putting things in order, is related to the letter Ha. God is "**The Wise**" And whoever is given wisdom has certainly been given much good.
- **Manifestation of truth:** "**The right**" Al-Thabit (The Constant) and Al-Yaqeen (The Certain) is one of the names of God and an attribute of His speech and religion. The letter "ha" here represents the firm, unchanging truth.
- **Basis of judgment:** "**The Judgment**" "The ruler" and "the wise man" all share this root, as sound judgment is based on wisdom and truth.

##### 2. Fever of love, praise and mercy:

- **The nucleus of love:** "**love**" Love is centered around the letter Ha. It is the force of attraction, harmony, and heartfelt inclination, whether it is the love of God or the love between His creation.

- **Echo of Praise: Praise be to God** The beautiful, pure praise of God, with which the Qur'an opens, "Al-Fatiha," springs from a living heart aware of God's greatness and blessings. God is... "**The Praised**".
- **Heart of mercy:** Mercy, with its two roots "Rahman, Raheem" share the letter "Ha," as if the letter "Ha" is the warm essence of the vast divine mercy.
- **Dream spirit: "The dream"** Patience and self-control are an essential quality of God. **The Forbearing** And for the righteous, it comes from a broad and wise heart.

### 3. Preservation and protection:

- **Security and maintenance: "Save"** It means maintenance and protection, and God is it. **The Preserver** Who preserves the universe and His servants. "The letter Dād is also close in this phonetic meaning."

B Additional linguistic and cultural highlights:

#### 1. Phonetic characteristics:

- A velar, fricative, voiceless sound. Produced from the middle of the throat (deeper than ha and closer to kha).
- **The voice of the soul and life:** Its whispered fricative sound resembles the sound of breathing, a symbol of the continuity of life.
- **Warmth and clarity:** It has relative clarity and clarity compared to kha and ghayn, with a warmth that suggests life and closeness.

#### 2. Grammatical and linguistic role:

- **Original letter:** It is composed of basic linguistic roots that indicate pivotal meanings such as life, truth, love, praise, wisdom, and preservation.
- **Phonetic discrimination:** It clearly distinguishes meanings from letters close to it in terms of articulation or quality, such as ha, kha, and ayn.

#### 3. Shape and writing "H, H, H, H":

- **Empty open form:** It resembles the letters jīm and khā', but it is unique in that it lacks dots. This gap or openness symbolizes:
  - **Absolute purity and clarity:** Not a single point blemishes or defines it. It represents pure essence and abstract truth.
  - **Capacity and containment:** The open form seems to embrace and contain "like life and mercy."

- **Simplicity and instinct:** Returns to the original simplicity before point selection.

**4. Cultural and symbolic manifestations:**

- o **Hajj:** The journey to the Sacred House is a symbol of monotheism, return to the origins, and purification.
- o **Freedom:** A basic value sought by the living soul.
- o **The fortress:** A symbol of protection and security.

**5. In philosophy and mysticism:** The letter Ha is seen as a letter that represents the truth of life and the divine presence pervading the universe, and the essence of divine love.

**a summary:**

The letter Ha, with its name "Haa", is a letter **life** The pulsating, and **Wisdom** adult, and **Right** constant, and **love** Pure, and **Praise be to God** Pure. Its meanings are powerfully manifested in the beautiful names of God, such as "the Living," "the Wise," "the Forbearing," and "the Truth." Its open, dotless shape is a symbol **For spaciousness, purity, clarity and authentic essence** His warm, guttural voice is like the whisper of life and the pulse of existence. It is a letter that carries within it the deepest truths of human and cosmic existence and their relationship with the Creator.

### **3.10.7 THE LETTER KHA "KHA" AND ITS NAME IS "KHA": CREATION AND CONCEALMENT, GOOD AND CHOICE**

**introduction:**

Kha', the seventh letter of the alphabet, is a voiceless pharyngeal fricative, distinguished by its dot and a sound that combines concealment and visibility. It is a letter associated with the creative act of divine creation, with latent and chosen good, and with transition from one state to another. However, it also carries connotations of concealment and the unseen. It is the letter of formation and choice, of the apparent and the hidden. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and characteristics.

**A. The basic connotations "Quranic and cosmic":**

**1. Creation and Inception "The Secret of Genesis":**

- **Divine act of creativity:** The most central meaning of Kha is "Creation" And creation from nothing or estimation and depiction **creation**, creates, **creator** "God is the one and only Creator.
- **Stages of creation:** The letter may refer to the process of creation in its stages, from concealment to manifestation.

2. Good and choice "balance of value":

- **Benefit and righteousness:** Kha is the beginning of a word "goodness" It is what is beneficial, useful and good, the opposite of evil.
- **Discrimination and selection:** Good is associated with action "choice" Divine selection. God chooses what is best for His servants, creates things, and selects their functions. **Your Lord creates what He wills and chooses..**
- **fork:** Kha represents the point of choice between the path of good and the path of evil.

3. Exit and Separation "Transition Dynamics":

- **From the inside out:** The letter Kha indicates "Exit" From a closed place or latent state to emerge or move "out, come out, take out.
- **Verb of separation:** Exit implies the meaning of separation from a previous situation or previous place.

4. Concealment and concealment "behind the veil":

- **Knowledge of the inner world:** The letter Kha is associated with what is hidden and concealed, and requires experience to uncover it. The name of God "The Expert" It means knowing the details and inner workings of things.
- **Inner humility and submission:** "humility" A hidden state of heart of submission and humility to God.
- Supplication in secret: "Call upon your Lord humbly and in secret."

5. Immortality and permanence "Horizon of the Hereafter":

- **Eternal survival:** "Immortality" It is eternal stay in the bliss of heaven or the torment of hell.

6. Fear and dread "terror of the heart":

- **Fear of God:** "the fear" Fear of God is a state of the heart that motivates obedience and avoidance of disobedience.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- A voiced, fricative, voiceless, emphatic/high voiced sound. It comes from the lower part of the throat (near the uvula). It is the counterpart of the voiceless ghayn.
- **Friction and invisibility:** Its voiceless fricative has a kind of hiddenness or a slightly muffled sound compared to the letter ha, which may suit the meaning of hiddenness and concealment.

2. Grammatical and linguistic role:

- **Original letter:** It is included in the composition of many important linguistic roots related to creation, goodness, exit, and concealment.

3. Shape and writing:"خ، خـ، خــ"

- **Open form:** The letters Ha and Jeem are similar in their basic form, open at the bottom, suggesting spaciousness and possibility.
- **Top point "secret of excellence":** It is what distinguishes it from the letters ha and jim. This dot above the letter may symbolize:
  - **Appearance or result:** Something that comes into being or appears as a result of creation or selection.
  - **Selection and selection:** A specific point that distinguishes this letter/meaning.
  - **Upper source:** It may refer to the divine source of creation and goodness.
  - **Distinctive mark:** As if it were a sign of "good" or choice.

4. Cultural and symbolic manifestations:

- **Horses:** A symbol of goodness, strength and speed.
- **Bread:** A symbol of basic goodness and life force.
- **The ring:** A symbol of perfection, kingship, or covenant.

5. **In philosophy:** Some may associate the letter Kha with creation from nothing or emergence from concealment.

**a summary:**

The letter Kha, with its name "Kha", is a letter **Creation** Divine Creator, and Key **Good and choice** it represents an action. **Exit** From one case to another, and is linked to the world **concealment** And the interior **The expert**". It also extends to refer to **Immortality and fear** Its open shape, its distinctive upper point, and its whispered guttural sound embody these meanings, which combine the act of

creation, the value of chosen goodness, and the transition from concealment to manifestation (or vice versa). It is the letter of formation, choice, and hidden depth.

### **3.10.8 THE LETTER DAL "D" AND ITS NAME IS "DAL": THE GUIDE TO GUIDANCE, THE PERMANENCE OF TRUTH, AND THE DAY OF JUDGMENT**

#### **introduction:**

Dāl, the eighth letter of the alphabet, is a nasal alveolar letter distinguished by its relative strength and unique angular shape. It is the letter of indication that guides and reveals, the letter of permanence that affirms survival and continuity, and the letter of religion that represents submission and reward. It is a letter that marks the path, affirms the stability of truths, and reminds us of the ultimate goal. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

#### A. The basic connotations “Quranic and cosmic”:

##### 1. Guidance and guidance "Uncovering the path":

- **The scholar and guide:** The basic meaning of the sign is to point, direct and guide. "Dall" , "indicates" , "guide" They all refer to the sign that leads and shows the way or the truth. God made the sun a guide to the shadow.
- **Reveal the meaning:** Dal is the letter that helps us understand things and reveal the ambiguity.

##### 2. Permanence and continuity "the constancy of truth":

- **Stay and stay:** The letter dal is associated with the meaning of permanence, survival, continuity, and non-interruption, as in: "permanent" and "Dahr".
- **House of decision:** "The House" The "hereafter or this world" is the place of residence and stability, and carries the meaning of relative or absolute permanence.
- **Constancy of Sunnah:** The letter Dal may refer to the permanence and stability of God's laws in the universe and in legislation.

##### 3. Religion, accountability, and reward are the “purpose of existence”:

- **Submission and religion:** "Religion" It is the method and religion that a person follows in his relationship with his Creator, and it means submission and obedience to Him.

- **Day of Judgment and Reward:** "The Day of Judgment" It is the Day of Resurrection, the Day of Reckoning and the precise reward for deeds. The name of God "The Judge" "Metaphorical ruler" is related to this meaning.

- **Indebtedness and responsibility:** Religion includes the meaning of indebtedness to the "Creator" and responsibility for actions.

4. Supplication and request "the servant's connection":

- **Request and asylum:** "Prayer" It is the servant's resort to his Lord and his request for a need or help.
- **Call and communication:** Supplication includes the meaning of calling out and communicating with God.

5. Entry, access and movement:

- **Crossing in:** represents an action "Entry" Moving from outside to inside, or from one state to another.

6. Proximity and proximity:

- **Approaching:** Dal may indicate closeness "Danna" And very close.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar, plosive/voiced, voiced, diaphragmatic. Produced by the tip of the tongue along with the roots of the upper incisors.
- **Clarity and strength:** His booming, explosive voice gives him clarity and power that matches the meaning of clear connotation and decisive judgment.

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the composition of many important roots that indicate significance, permanence, religion, and supplication.
- **Original letter:** It is not used as a plus or minus letter often "unlike other letters".

3. Shape and writing "d, d":

- **Angular shape:** The unique shape of the dal, which resembles a right angle or a seat.
- **Base and stability:** The lower horizontal part provides a firm and stable base on the line, symbolizing the permanence and stability of religion.
- **Flexion and direction:** The vertical then horizontal bend may represent a pause to think and then go, or a pointing and indicating forward "to the left."

- **No contact after:** The signifier is often not connected to what follows it, as if it represents a dividing point or a meaning in itself.

4. Cultural and symbolic manifestations:

- **Evidence:** Guide on the way.
- **Shield:** Protection symbol "beginning with D".
- **Blood:** The fluid of life "begins with the sign".

5. **In literature:** Used to express permanence, significance, or its own vocal rhythm.

**a summary:**

The letter Dal, with its name "Dal", is a letter **Significance** The clear guide to the truth, and the symbol **Work** And the stability that characterizes the laws of God and His religion, and the appointment **Religion** And the certain reckoning. It is manifested in the name of God, "Al-Dayyan." Its stable, angular shape signifies stability and directed progress. It is a letter that sets markers, establishes truths, and guides toward the ultimate goal.

### **3.10.9 THE LETTER “DH” AND ITS NAME “DHAL”: A REMEMBRANCE THAT REVIVES THE SELF, AND A TASTE THAT DISTINGUISHES THINGS**

**introduction:**

Dhal, the ninth letter of the alphabet, is a sister letter to daal in form, but distinguished by its dot and soft fricative sound. It is the letter of remembrance that awakens the heart, the self that represents the essence of identity, taste that bestows experience, and discrimination that establishes boundaries. It is the letter of inner consciousness and personal uniqueness. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations "Quranic and cosmic":

1. Remembrance, remembrance and awareness "connection of the heart":

- **Evoking the truth:** The central meaning of dhal is "**The male**" In all its dimensions: remembering God with the tongue and heart, remembering blessings and verses, preaching and warning. **male** "Remember, ticket, remembrance, remembering."
- **The Qur'an "The Reminder":** The Qur'an is the preserved remembrance that reminds man of his origin and purpose.

- **Raising awareness:** Remembrance is what awakens the consciousness from its slumber and connects the heart to its Creator. Minds are what remember.
2. Self, Essence and Identity "The Center of Uniqueness":
- **Self-reference:** word "**self**" It means the soul, essence, or inner truth of a thing or person. God knows what is in the hearts.
  - **Ownership and title:** word "**Dhu**" "Meaning owner" connects the adjective to the described self. **The Majestic and the Generous**".
  - **Uniqueness and identity:** The letter dhal represents what distinguishes the self from others, its own identity.
3. Marking and identification:
- **Demonstrative pronouns:** The use of dhal in demonstrative pronouns **This, that, those**" emphasizes their role in accurately identifying and distinguishing what is referred to from others.
4. Taste and experience "self-interaction":
- **Sensory and moral test:** an act "**savor**" "Taste" means to experience and test something directly, whether it is a taste, a feeling, or a reward. Experience is linked to the self that tastes and tests.
5. Softening and smoothing "gentle effect":
- Taming and facilitation: In some roots, "**ḍallā**" (to subdue), the letter "**ḍallā**" carries the meaning of taming, facilitating, and domesticating. "And We have subjected them to them, so some of them they ride and some of them they eat." (Yasin: 72)
6. Going, moving, and moving:
- **Transition and change:** an act "**gold**" It refers to movement, transition and change of state.

## B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
- Alveolar, fricative, voiced, and voiced. It is produced by the tip of the tongue with the tips of the upper incisors (same place of articulation as **thā'** and **dhā'**, but voiced and voiced).

- **Relative softness and whispering:** His soft, voiced voice has a flow to it, and is softer and closer to a whisper than the letter dal, which may suit the meaning of hidden remembrance or gentle taste.

2. Grammatical and linguistic role:

- **Part of the root:** It is included in the composition of roots that indicate male, self, taste, going, and humiliation.
- **Demonstrative pronouns:** An essential component of it.

3. Shape and writing:"ڏڻ"

- **Basic form:** It resembles the dal in its angle and stable base.
- **The top point is "the point of discrimination and awareness":** It is what distinguishes it and gives it its own identity. It symbolizes:
  - **Discrimination and identification:** A mark that separates and distinguishes the self or thing referred to.
  - **Consciousness and memory:** It is like the focal point of memory or the spark of "male" consciousness.
  - **Individual self:** Represents the unique identity or inner essence.

4. Cultural and symbolic manifestations:

- **Tail:** Symbol for subordinate or extension "in animal".
- **maize:** The smallest part, a symbol of subtlety or subtlety.
- **Chin:** A distinctive part of the face.

5. **In philosophy and mysticism:** The letter dhal may be linked to the knowing self, or to the remembrance as a key to accessing inner truths.

**a summary:**

The letter dhal, with its name "dhal", is a letter **male** Which is linked to consciousness and memory, and the letter **self** Which confirms identity and uniqueness. It represents **discrimination** Between things and **The sign** To it, and is related **With taste** And direct experience. Its upper point is the sign of this distinction and this awareness. It is manifested in the name of God. "**The Majestic and the Generous**" It is a letter that awakens insight, defines identity, and calls for remembering the truth and tasting the sweetness of closeness to it.

### **3.10.10 THE LETTER "R" AND ITS NAME IS "RA": GOD'S MERCY, THE PILLAR OF VISION, AND THE SYMBOL OF RETURN**

#### **introduction:**

Ra, the tenth letter of the alphabet, dances on the tip of the tongue with its distinctive repetition, gently bending to touch deep meanings. It is the letter of divine overflowing mercy, all-encompassing lordship, and penetrating vision. It symbolizes return and repetition, elevation and ascension, contentment and resolution. Its secrets are revealed by contemplating its frequent occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing its name, form, and unique phonetic characteristics.

#### A. The basic connotations “Quranic and cosmic”:

1. The mercy and compassion of the Lord is a divine abundance:
  - o **The greatest meaning:** The letter Ra is the pulse of divine mercy, manifested in its most beautiful form in the two names of God. "**The Most Gracious, the Most Merciful**" It is a symbol of the vast and comprehensive divine giving to all creation, "the Most Gracious," and specifically to believers, "the Most Merciful." "**compassion**" "Ra'uf" is the intensity of this mercy.
  - o **The essence of the relationship:** Mercy is the basis of the relationship between God and His creation, and between people.
2. Lordship, management and care "The Beneficent Sultan":
  - o **The name "Lord":** Ra is the first letter in the word "**Lord**" It refers to the owner, master, creator, reformer, manager, and educator who looks after the affairs of His creation.
  - o **Comprehensive care:** Lordship means the continuous divine care for every small and large thing in the universe.
3. Vision and Insight "Window of Perception":
  - o **Sight and vision:** Ra is the basis of the verb "**opinion**" It includes seeing with the eye, seeing with the heart ("insight"), opinion, and thought.
  - o **Revealing the facts:** Correct vision, both apparent and hidden, is the basis of knowledge, certainty, and distinguishing between right and wrong.

- **Vision:**A dream vision that may carry messages and signs.
4. Elevation, elevation, and advancement:
- **Ascent and Transcendence:**verb "Fix" It indicates elevation and advancement, whether it is physical ("raising the heavens") or spiritual ("raising ranks, raising reputation").
5. Return, repeat, and respond:
- **Back to the original:**The letter Raa carries a meaning "Return" And return to God or to a previous state.
  - **Natural recurrence:**The repeated nature of the letter "ra" sound, "tongue vibration," reflects the meaning of repetition found in many cosmic phenomena, "the alternation of night and day, the cycles of life," and in verbs.**to reply**".
  - **Repentance as a return:**Repentance is a return to God.
6. Contentment and decision "peace of mind":
- **Acceptance and reassurance:** "**Satisfaction**"It is a state of tranquility and acceptance of God's will and destiny, or God's satisfaction with His servant.
  - **Stability:** "**decision**"It means stability and constancy in a place or situation.
- B Additional linguistic and cultural highlights:
1. Phonetic characteristics:
    - Alveolar, repetitive, voiced, medium (between hard and soft), thin or emphatic depending on the vowel.
    - **Tapping/Trilling:**It is the most prominent vocal characteristic, resulting from a rapid vibration of the tip of the tongue. This repetition gives it a special musicality and reflects the meanings of repetition, return, and continuous movement.
  2. Grammatical and linguistic role:
    - **Original letter:**It is part of a very abundant linguistic roots in Arabic that revolve around the aforementioned meanings: "mercy, Lord, vision, elevation, return, satisfaction..."
    - **Its effect on emphasis and softening:**It sometimes affects the pronunciation of the letters surrounding it.
  3. Shape and writing "r, r":

- **Bend and fall:** Its simple curved shape that descends below the line suggests fluidity, softness, and the descent of giving ("mercy, sustenance, rain").
- **No contact:** It is often not connected to what comes after it, as if it represents the beginning of a new cycle or separate movement.
- **Absence of point:** It suggests spaciousness, comprehensiveness and freedom.

4. Cultural and symbolic manifestations:

- **the spirit:** The secret of life and eternity "begins with R".
- **Wind:** A symbol of movement, power and change.
- **Livelihood:** The continuous divine giving "begins with the letter R".

5. **In literature and poetry:** His musical voice makes him a favorite in rhymes and meters that require fluidity and flow.

**a summary:**

The letter Ra, with its name "Ra", is a letter **Mercy** The vast divine, and the symbol **Lordship** Housekeeper, window **Vision** and insight. It reflects the dynamism **Back and repeat** and His Highness **Lift and ascend** and tranquility **Satisfaction and decision** It is manifested in the holiest of names. "**The Most Gracious, the Most Merciful**" In many of the beautiful names of God, His descending curved form and His melodious, repetitive voice together embody the abundance of divine giving, the cycle of life, and the constant connection between Creator and creation.

**3.10.11 THE LETTER "Z" AND ITS NAME IS "ZAY": INCREASED GROWTH, ADORNMENT OF LIFE, AND THE EARTHQUAKE OF CHANGE**

**introduction:**

Zay, the eleventh letter in the alphabet, is a whistling and buzzing letter. It is similar to the letter Ra in its basic form, but it is distinguished by its upper dot, which gives it an independent character and a relatively high sound. It is the letter of increase and growth, adding and multiplying, and the letter of decoration that beautifies and reveals. However, it is also the letter of strong movement and vibration, which can reach the level of earthquakes and disappearance. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Increase, growth, and addition "growth dynamics":
  - o **More after less:** The basic meaning of Zay is "**The increase**" "Addition and growth" "**Increase**" "It increases, they increased, more." Gratitude increases blessings.
  - o **Reproduction and abundance:** It is associated with the meaning of growth, abundance and multiplicity.
2. Adornment, beauty and beautification "highlighting beauty":
  - o **Beautification and improvement:** "**Decoration**" It is what decorates something and makes it appear more beautiful and splendid. **Decoration** "Zein".
  - o **Good appearance:** It is associated with apparent beauty, joy and pleasure.
3. Earthquake, movement and vibration "the power of change":
  - o **intense movement:** The letter Zay expresses strong movement, disturbance, and vibration that reaches "**The Earthquake**" "**Earthquake**" earthquake
  - o **Radical change:** This violent movement often leads to a radical change in the status quo.
  - o **Severe affliction:** Earthquake in the Qur'an is also associated with a severe trial that tests faith.
4. Transience, transition and impermanence:
  - o **Go and finish:** The letter zay may indicate "**Disappearance**" And impermanence and transition from one state to another **It disappeared**" "It disappears, disappears." This contradicts the meaning of constancy in other letters.
5. Marriage and coupling:
  - o **Conjugation and classification:** "**husband**" It means the type or the pair, and the letter zay represents the idea of duality and coupling between two things or two types. **couples**".
6. Zakat, purity and growth:
  - o **Purification and growth:** **Zakat** It means purity, growth, and blessing. Paying zakat purifies and increases one's wealth and soul.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- My teeth sound is whistling, voiced, and thin. It comes from the tip of the tongue near the roots of the upper incisors with a slight separation.
- **whistling and buzzing:** Its high-pitched, whistling sound resembles a buzz or hum, a sharp, distinctive sound that may suggest rapid movement, vibration, or even alarm.

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the construction of roots that indicate increase, adornment, movement, vibration, and disappearance.

3. Shape and writing "z, z":

- **Semi-ra with a dot:** It is similar to the letter Ra in its curvature and descent, but it has a single dot above it.
- Meaning of the upper point:
  - **Increase and addition:** The addition mark on the root "ra".
  - **Discrimination and prominence:** Makes the letter stand out and stand out like an ornament.
  - **Center of motion/vibration:** It may represent the epicenter of a tremor or earthquake.

4. Cultural and symbolic manifestations:

- **Flower:** A symbol of beauty, growth and short life "transience".
- **Glass:** "Contains the letter Z", a symbol of transparency and fragility.
- **Time:** "In some languages" a continuous cycle of increase, decrease and disappearance.

5. **In literature:** Its whistling sound is used to add a special sound effect or to express movement and vibration.

**a summary:**

The letter Z, with its name "Zay", is a letter **Increase And growth, and Decorations** And the beauty is apparent. But in return, it carries strength. **earthquake** And the vibration and radical change, and is related **By disappearing** And instability. It is related to the meaning of **Marriage and Zakat** Its upper dot is a sign of increase and distinction, and its whistling sound reflects the intensity of movement or the sparkle of decoration. It is a letter that combines two opposites: growth and disappearance, decoration and earthquake, reflecting the dynamism of life and its constant fluctuations.

### **3.10.12 THE LETTER "S" AND ITS NAME IS "SEEN": THE PATH OF TRAVEL, THE WAY OF ASKING, AND THE SECRET OF PEACE**

#### **introduction:**

Seen, the twelfth letter in the alphabet, is distinguished by its successive teeth, deep cup, and soft, flowing whistling sound. It is the letter of continuous movement and travel in the paths of life or the pursuit of knowledge. It is the letter of questioning that opens the doors of understanding. It is the letter of secrets that lie deep within, and it is the foundation of peace and submission. It is a letter that combines apparent movement with inner calm, striving with discovery. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

#### A. The basic connotations “Quranic and cosmic”:

1. Continuous walking and movement "the path of life":
  - **Movement and transition:**The letter seen basically expresses "**Walk**"And the continuous movement and transition on a road or path**Sar**"Walk, car, walk."
  - **Sequence and continuity:**His successive teeth suggest succession and continuity of movement.
2. Question and request "the path of knowledge":
  - **Key to knowledge:**Seen is the beginning of a verb "**asked**"The question is the first tool for seeking knowledge and need, and the gateway to understanding and contemplation.
  - **Search and inquiry:**It includes the meaning of searching, questioning and inquiring about the unknown.
3. The secret, the hidden, and the foundation: "The depth of existence"
  - **What is hidden and concealed:**The letter "seen" is associated with what is hidden and concealed in the interior.**secret**"I am very happy."
  - **The base and foundation:**It is related to the basis on which the thing is based.**basis**"Us".
  - **Tranquility and peace of mind:** word "**Sakina**"It carries the meaning of calm, inner reassurance and hidden secret.

4. Peace and submission are the "ultimate goal of faith":
  - **Security and peace of mind:** "peace" It is the name of God, and it is a state of security, tranquility, and salvation from harm.
  - **Surrender and submission:** "Islam" "Submission" means obedience and submission to God's command, which is the path to true peace.
5. Glory be to God and glorification "communication with the Most High":
  - **Sanctification and glorification:** "Tasbeeh" It is the glorification and sanctification of God from all imperfection, and it is a continuous remembrance.
6. Hearing and Perception "Window of Consciousness":
  - **Auditory perception:** "Hearing" It is the ability to perceive sounds, and sometimes includes understanding and responding. God is "**The All-Hearing**".
7. Sky and height "symbol of elevation":
  - **Height and extension:** "the sky" It represents height, breadth, and what is above us.

## B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
  - My teeth sound is whistling, voiceless, thin. It comes from the tip of the tongue near the roots of the upper incisors with a slight separation.
  - **Whispering and whispering:** His whispery, whistling voice is like the sound of running water, a light wind, or a whisper, suggesting fluidity, continuity, gentleness, and sometimes secrecy and mystery.
2. Grammatical and linguistic role:
  - **The letter of reception "seen":** Indicates the near future "I will".
  - The letter of request "istif`al": "ask forgiveness, istiqfa`."
  - **Part of the root:** It is used in the construction of many roots that indicate walking, asking, greeting, listening, and secret.
3. Shape and writing "S, S, S, S":
  - **Teeth and cup "external and internal":** The unique shape of the sine combines the apparent horizontal movement of the "three teeth" with the internal vertical depth of the "cup".
  - **Meaning of teeth:** Sequence, continuity, movement, stages.

- **The meaning of the cup:** Depth, containment, interior, secret, foundation, vessel that gathers.

4. Cultural and symbolic manifestations:

- Sunnah / Universal Sunnahs: Fixed Laws and Methods.
- **Ship:** A symbol of walking, crossing and survival.
- **The sword:** A symbol of strength and separation "begins with S".

5. **In literature:** Used to create a flowing rhythm or to express secrecy and continuity.

**a summary:**

The letter S, with its name "Seen", is a letter that links the successor in the paths of life and the pursuit of knowledge, which is the key. The question, the detector, and the way to peace and delivery. It links the apparent movement. The secret, the inner, and between Hearing and Tasbeeh. It is manifested in the name of God. "peace" "The All-Hearing" (Al-Samee'), with its unique shape, teeth, cup, and whispering, whistling voice, embodies these integrated meanings of apparent movement and hidden depth, calling us to strive and question in order to attain peace, tranquility, and knowledge.

### **3.10.13 THE LETTER "SH" AND ITS NAME IS "SHIN": THE SPREAD OF GRACE, WITNESSING THE TRUTH, AND THE COMPREHENSIVENESS OF THE WILL**

**introduction:**

Sheen, the thirteenth letter of the alphabet, is similar in basic form to seen, but its three dots give it a pervasive sound and a meaning that shifts from a quiet flow to widespread and comprehensive. It is the letter of the spread of good news, witnessing the truth, the comprehensiveness of divine will, and gratitude for widespread blessings. It is the letter of manifestation, expansion, and revelation. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing His name, its form, and its pervasive phonetic characteristics.

A. The basic connotations "Quranic and cosmic":

1. Spread, prevalence, and prevalence

- **Phonetic and semantic meaning:** The most prominent feature of the letter sh is its spreading and diffusion, as the sound spreads in the mouth, and the meaning expands and spreads. **to publish** "Spread out, spread the word."

- **From private to public:** It represents the transition from a limited or latent state to a state of widespread, common, and widespread appearance.
2. Comprehensiveness and inclusiveness "containing the multitude":
- **Joining the parties:** The letter sheen is associated with the meaning "included" The thing and its various aspects and sides. It is the comprehensiveness of the widespread multitude.
  - **"everything":** word "something" It is the most general of words, and begins with the letter "shin," which emphasizes the meaning of comprehensiveness and encompassing everything that exists.
3. Divine Will and Will "All-Powerful":
- **Absolute will:** word "Wanted" "He wills" expresses the absolute and all-encompassing divine will and desire.
4. Testimony, revelation, and manifestation: "declaration of the truth"
- **Attendance and notification:** "The Certificate" It is presence, observation, and certain information. It includes revealing and revealing the truth. **to attest** "Martyr, martyrdom." God is "**The Martyr**".
  - **Show what was hidden:** Testimony reveals and shows what was not known or apparent.
5. Gratitude and appreciation (showing favor):
- **Acknowledgement:** "Thank you" It is a show of recognition of the blessing and praise of the benefactor. It includes the meaning of spreading the remembrance of the blessing and the benefactor. God is "**The Thankful**".
6. Participation and partnership "multilateralism":
- **Meeting in the matter:** "The Company" "Partner" means the coming together of more than one party in ownership, business or capacity.

#### B. Additional linguistic and cultural highlights:

##### 1. Phonetic characteristics:

- A velar/agaric, fricative, voiceless, diaphragmatic sound. Produced from the center of the tongue as it rises toward the hard palate.

- **Palatalization/Spreading:** It is the distinctive phonetic feature, where the air spreads over a wide area of the middle of the tongue, which phonetically reflects the meaning of spread and comprehensiveness.

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the composition of many roots that indicate spread, comprehensiveness, testimony, gratitude, and participation.

3. Shape and writing "Sh, Sh, Sh, Sh":

- **Teeth and cup:** It shares with the sin the basic shape that combines apparent movement ("teeth") and inner depth ("cup").
- **The three common points:** It is what distinguishes it and gives it its special significance. It clearly symbolizes:
  - **Distribution and spread:** The dots are distributed over the letter, representing spread, prevalence and prevalence.
  - **Abundance and comprehensiveness:** The number three and the multiple dots indicate abundance and comprehensiveness.
  - **Appearance and revelation:** The points are prominent and visible, fitting the meaning of testimony and revelation.

4. Cultural and symbolic manifestations:

- **The sun:** Source of light and warmth.
- **Trees:** A symbol of life, growth, branching and spreading.
- **Drink:** What is drunk and spreads in the body.

5. **In literature:** He uses his pervasive voice to create a sonic effect that suggests spread or comprehensiveness.

**a summary:**

The letter Sheen, with its name "Sheen", is a letter **Spread** Widespread and **common** **Inclusiveness** Ocean. It expresses **The will** The divine window, and **Certificate** The revealer of truth, and **Thanks** Apparent for grace, and is related to the meaning **Participation** and **The thing** The year. It is manifested in the names of God. "**The Martyr**" "Al-Shukur." Its shape, with its three spreading dots and its pervasive sound, visually and sonically embody this expansiveness, visibility, and comprehensiveness. It is a letter that opens horizons, spreads news, and reveals the truth.

### **3.10.14 THE LETTER "S" AND ITS NAME IS "SAD": THE EDIFICE OF TRUTH, THE STRENGTH OF PATIENCE, AND THE ECHO OF THE COMMAND**

#### **introduction:**

Sad, the fourteenth letter in the alphabet, is the letter of strength, heaviness, and solidity. It is the counterpart of the emphatic seen, and carries within it the secrets of unshakable truthfulness, endless patience, and constructive righteousness. It rises like a monument in the face of falsehood, proclaiming the decisive divine command. It is the letter of pure essence and unshakable truth. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, its form, and its emphatic sound.

#### A. The basic connotations “Quranic and cosmic”:

1. Honesty and truth are a constant essence:
  - **Matching words, actions and intentions:**The central meaning of the letter Sad is:**"Honesty"**In its comprehensive meaning, in which the apparent matches the hidden, and the word matches the action.
  - **The established fact:**It represents the fixed truth that is not subject to doubt or change. The truthful are the people of truth.
  - **Belief and faith:**Honesty is associated with heartfelt belief and firm faith.
2. Patience and perseverance "endurance":
  - **Steadfastness in adversity:**Sad is the heart**"patience"**It is to restrain oneself and endure hardships and difficulties with steadfastness and strength of will for the sake of truth.
  - **Patience and struggle:**Patience means persistence, perseverance, and striving.
3. Prayer and connection "Imad al-Din":
  - **Connection with God: "the prayer"**It is the second pillar of Islam, and it is the direct connection between the servant and his Lord, and it begins with the letter "Sad."
  - **Humility and honesty:**True prayer requires presence of heart and sincerity of intention.
4. Righteousness and reform “building good”:

- **Work in accordance with the truth:** "Salah" "Good deeds" are everything that is in accordance with truth and goodness.
- **Fix what's broken:** "Reform" It is the pursuit of eliminating corruption and establishing righteousness.

5. The divine organizing order from Surah Sad:

- **decisive force:** Surah "Sad" opens with this letter **Sad. By the Qur'an full of remembrance.** It gives it a dimension that represents the divine command or the coercive force that reorganizes matters and separates right from wrong.
- **Reveal the original truth:** The truth restores things to their true size and essence, and removes falsehood and exaggeration.

6. Filtering, selecting and purifying:

- **Divine choice:** "The Chosen One" It is the divine choice based on purity and clarity.
- **Free from impurities:** The letter Sad may symbolize a pure and clean state.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Dental-alveolar, fricative, sibilant, voiced, emphatic. It is the counterpart of the emphatic s.
- **Power and magnification:** His deep, deep voice gives him strength, weight, and fullness, befitting the meanings of solidity, steadfastness, and strength in the truth. His pronunciation requires strength and concentration.

2. Grammatical and linguistic role:

- **Part of the root:** It is part of many important roots that indicate honesty, patience, righteousness, strength, and separation.

3. Shape and writing "S, S, S, S":

- **Closed loop:** The first prominent part suggests inner containment, holding in strength or patience, focusing on the essence.
- **Year/Extended Cup:** The next part that rests on the line or falls below it, symbolizes stability, steadiness, and extension of this essence.
- **Optical rigidity:** The overall shape has a strong and visually striking presence.

4. Cultural and symbolic manifestations:

- **the desert:** A symbol of patience, endurance and sometimes cruelty.

- **Falcon:**A symbol of strength and sharp vision.
- **Rock:**A symbol of solidity and steadfastness.

5. **In philosophy and mysticism:**The Sad may be seen as a symbol of the honest heart, or the deep inner truth.

#### **a summary:**

The letter "Sad", with its name "Sad", is a monument **honesty** And the slogan **patience** And the source **righteousness** symbol **the prayer** It represents. **power** Firmly rooted in truth, and **The order** The Divine Separator. It is manifested in the name of God. "**As-Samad**" Its powerful, contained form and deep, resonant voice embody the meanings of stability, solidity, and a pure, unshakable essence. It is the letter of solid values and inner strength.

### **3.10.15 THE LETTER "DĀD" AND ITS NAME "DĀD": THE LIGHT OF TRUTH, THE OPPOSITE OF FALSEHOOD, AND THE PULSE OF THE EARTH**

#### **introduction:**

The letter "Dād," the fifteenth letter of the alphabet, is unique to the Arabic language, known as "the language of Dād." It is a letter whose complex pronunciation and strong form sometimes carry opposing connotations; it symbolizes light and clarity, while at the same time it can be associated with misguidance and mystery. It is the pulse of the earth and its vastness, and a sign of opposites and contrasts. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and unique sound.

#### **A. The basic connotations "Quranic and cosmic":**

1. Light, clarity, and illumination "revealing the darkness":

- **The Radiance of Truth:**Contrary to what its sound might suggest of heaviness, the letter "Dād" is associated with meaning. "**The Light**"The light and radiance that dispels darkness and reveals truths.**It is He who made the sun a light..**
- **Statement after effort:**Perhaps the difficulty of pronouncing it indicates that complete clarity and complete illumination require effort and struggle to reveal or express them in the eloquent language of Dad.

2. Earth, expansion and spread "the vessel of life":

- **Earth symbol:** word "**land**" "Baal Hamza" refers to the place where we live, and the letter "Dhad" appears in contexts that indicate expansion and spread on this land.
- **Movement on Earth:** Related to action "**hitting the ground**" Any movement or spread out in it for the purpose of earning or jihad.

3. Opposite, contrast and contradiction are a "cosmic law":

- **The essence of the difference:** The letter Dhad is the basic letter of the word "**against**" It represents the law of opposition, difference and conflict that exists in the universe: "night/day, good/evil, truth/falsehood."
- **Discrimination and segregation:** By knowing the opposite, the thing is understood and distinguished more clearly.

4. Misguidance and deviation "against guidance":

- **Off road:** The letter Dhad is the beginning of a word. "**error**" And its derivatives, meaning deviation and straying from the path of truth and guidance.

5. Weakness "opposite of strength":

- **Creature status: "weakness"** It is a natural state of the creature, and it is the opposite of strength and power.

6. Strike and impact "action of force":

- **Movement and influence: "beating"** An action that involves force, movement, and influence on another.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar/marginal sound (from the edge of the tongue with the molars), soft, voiced, occluded, elongated, emphatic. It is the most complex and difficult to pronounce letter in the Arabic alphabet (and perhaps in the languages of the world).
- **Elongation and fullness:** The unique feature is "elongation," where the sound extends along the edge of the tongue. Its sound is full, melodious, and heavy. These unique phonetic characteristics reflect the uniqueness of the Arabic language and its ability to carry subtle and powerful meanings. Elongation may be associated with the meaning of vastness, "the earth," and voicedness and strength with the meaning of clarity and articulation.

2. Grammatical and linguistic role:

- **Part of the root:** It is part of the structure of distinct and strong roots in the Arabic language: "hit, went astray, weakened, sacrificed, guest..."

3. Shape and writing "D, D, D, D":

- **Semi-sad with a dot:** In its basic form, the letter "Şād" resembles "al-'urwah wa al-Đawwah/al-Şahî", suggesting containment and stability.
- The upper dot (the point of light and distinction): It is what distinguishes it from the letter "sad." It symbolizes:
  - **Visibility and clarity:** As in the letters Dhad and Kha, the dot makes the letter stand out and shows it, which suits the meaning of light.
  - **Discrimination:** Distinguishing between the letters "Đād" and "Şād," and distinguishing between opposites.
  - **Selection:** Determine the meaning of this letter.

4. Cultural and symbolic manifestations:

- **The language of Dad:** The identity of the Arabic language and its motto are evidence of its uniqueness and expressive power.
- **guest:** A symbol of generosity and kindness in Arab culture.
- **morn:** The time of sunrise and clarity of light.

5. **In literature and rhetoric:** The correct pronunciation of the letter "Đād" is considered a sign of the eloquence of the authentic Arabic tongue.

**a summary:**

The letter Dhad, the unique letter of Arabic, is a letter **Light**, **Bright** and **Clarity**, **The clear one**. It represents **the earth** With its breadth and pulse. It is the essence. **The opposite** And the opposition that governs many of the laws of the universe. In contrast, it is linked **With error and weakness** Its strong shape, its distinctive dot, and its unique, elongated, melodious sound embody these meanings, which combine clarity, breadth, and contrast, reflecting the richness of the Arabic language and its superior ability to express the most subtle meanings and complex truths.

### **3.10.16 THE LETTER "T" AND ITS NAME "TA": PURITY OF THE SOUL, GOOD LIFE, AND THE PATH OF RIGHTEOUSNESS**

**introduction:**

The letter Ta', the sixteenth letter of the alphabet, is the letter of strength, purity, and rectitude. It

is the counterpart of the emphatic Ta', and carries in its strong, firm sound and firm, straight shape connotations of unblemished purity, goodness that is pleasing to the soul, and the straight path without crookedness. It is the letter of purity, strength, and correct direction. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, its shape, and its powerful phonetic characteristics.

#### A. The basic connotations "Quranic and cosmic":

1. Purity, cleanliness and clarity are the essence of my soul:
  - o **Absolute purity:** The central meaning of the letter Ta is: **Purity** Purity and clarity from all impurity or blemish, whether it is physical purity ("purity of the body, clothing, and place") or spiritual purity ("purity of the heart, soul, and intention").
  - o **Divine purification:** God loves those who purify themselves, and He purifies His servants from sins and transgressions. The Qur'an is not touched except by those who are pure. **The Purified.**
2. Good, nice and palatable "the taste of life":
  - o **The good and desirable:** "**The good**" It is everything that is good, palatable, blessed and beloved to the healthy soul, from livelihood, speech, deeds, offspring and country. **good** "Good things."
  - o **Good and lawful:** The word "tayyib" is often associated with "halal" when describing sustenance, to emphasize its material and spiritual purity.
  - o **Distinguishing between good and evil:** Good is the opposite of bad, and the letter Taa distinguishes what is good and pure.
3. The straight path and way "clear destination":
  - o **The clear path:** The letter Taa is associated with the meaning of "**The Road**" The path, especially the clear, straight path that is not ambiguous or deviant.
  - o **Integrity and steadfastness:** Walking this path requires steadfastness and integrity.
4. Obedience, submission and compliance:
  - o **Respond to the command:** "**obedience**" It is voluntary submission and compliance with the command of God and His Messenger.
5. Folding, enclosing and gathering "latent power":

- **Organized collection:** verb "pleat" It means the organized folding of something, and it has the meaning of gathering, encompassing and controlling.
- **Cohesive group:** "The sect" It is part of a whole, a cohesive and encompassing group.

6. Tranquility and stability "peace of mind":

- **Peace of mind:** "Tranquility" It is a state of tranquility and psychological and emotional stability, and it is the fruit of remembrance and faith.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Nati, waqf/plosive, mutabat, emphatic, voiceless. It is the counterpart of the emphatic and mutabat taa.
- **Power, closure and emphasis:** These qualities make the "Tā" sound one of the strongest, most weighty, and most powerful sounds. The emphatic (adherence of a large part of the tongue to the upper palate) and emphasis give it strength and solidity, consistent with the meanings of strength, purity, steadfastness, and uprightness.

2. Grammatical and linguistic role:

- **Part of the root:** It is part of a strong root that signifies purity, goodness, path, obedience and strength.

3. Shape and writing:"ط- ط، ط، ط"

- **The handle and the stick "the earth and the sky":** The unique shape of the letter Taa combines a ground base (the Sad-like loop) with a celestial extension (the straight vertical stick).
- **Meaning of the handle:** foundation, base, containment.
- **The meaning of the stick:** Absolute straightness, loftiness, sublimity, the ascending path, strength, and stability. This part is the secret behind the distinction of the letter ta' from the letters sad and dad.

4. Cultural and symbolic manifestations:

- **Tawaf:** Circling the Kaaba, an organized movement towards a sacred center.
- **The bird:** A symbol of elevation, freedom and purity sometimes.
- **Clay:** The original substance of creation, a symbol of simplicity and primal purity.

5. **In literature:** It is used to express strength, purity, and integrity, and has a strong sound.

**a summary:**

The letter Ta, with its name “Taa”, is a letter **Purity**Absolute purity, symbol**The good**And the good and desirable. It represents**The road**The straight path that does not deviate, and calls for**Obedience**inherited reassuranceIts unique form, with its straight, rising cane, embodies this rectitude and sublimity. Its powerful, absolute, and majestic voice reflects the uncompromising power of truth and purity. It is the letter of purity, strength, and rectitude, and a guide for those who seek God's pleasure.

**3.10.17 THE LETTER “DĀ” AND ITS NAME IS “DĀ”: THE APPEARANCE OF TRUTH, THE SHADE OF MERCY, AND THE WARNING OF INJUSTICE.**

**introduction:**

The seventeenth letter in the alphabet, Dhad, is the emphatic and emphatic sister of Dhadhal, and the sister of Taa with its distinctive dot. It is a letter that combines a strong articulation with a soft sound, and sometimes carries opposing connotations; it is the letter of appearance and clarity after concealment, the shade that bestows protection and tranquility, and the preservation that safeguards. However, it is also the letter that initiates injustice and suspicion. It is the letter that distinguishes between the apparent and the hidden, between justice and its opposite. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and characteristics.

A. The basic connotations “Quranic and cosmic”:

1. Emergence, prominence, and clarity: “the manifestation of truth”
  - o **Revealing after concealment:**The basic meaning of Dhad is:**"The Appearance"**"Prominence and clarity"backIt appears, is apparent, appears. It is the manifestation of something and its emergence into the eye.
  - o **Superiority and supremacy:**Appearance includes the meaning of superiority, dominance, and power. God is**"Apparent"**Above all and with everything.
  - o **Statement:**Appearance leads to statement and clarity.
2. Shade, protection and tranquility "the shelter of mercy":
  - o **Prevention and concealment:** "**The Shadow**"It is what protects and covers from heat or harm, and symbolizes protection, tranquility and comfort.

- **Divine shelter:** The shades of paradise are a symbol of eternal bliss and divine protection.

3. Preservation, care and maintenance:

- **Maintenance and security:** The letter Dhad is associated with the meaning of "Save" And taking care of something and maintaining it. God is "The Preserver" "There is a phonetic and semantic overlap and similarity with the letter Haa."

4. Victory, victory and victory:

- **Achieving victory: "the nail"** It is victory, triumph and dominance over the opponent.

5. Suspicion and expectation: "the limits of human knowledge":

- **Non-firm belief: "Suspicion"** It is the most likely or least likely belief that does not reach the level of certainty.
- **Doubt and sin:** Suspicion may be a sin if it is an ill opinion of others without evidence.

6. Injustice and oppression are the opposite of justice.

- **Transgression and exceeding the limit: "injustice"** It is putting something in the wrong place, violating rights, and it is the opposite of justice.
- **Darkness:** Injustice leads to physical and moral darkness.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar, fricative/soft, voiced, closed, emphatic. It is the counterpart of the emphatic and closed dhal.
- **Strength and flexibility:** It combines the power of emphasis and closure with the softness of the sound flow (unlike the endowed taa). This combination may reflect a strong, extended appearance or a lush shadow.

2. Grammatical and linguistic role:

- **Part of the root:** It is used in the construction of roots that denote appearance, shadow, injustice, suspicion, and preservation (and it is the least common Arabic letter in roots).
- **Semantic discrimination:** It distinguishes important words from their softened counterparts, such as: shadow / lost / humiliated, appeared / age.

3. Shape and writing: "ظ - ظ - ظ ، ظ ، ظ"

- **Semi-Ta with a dot:** In its basic form, the letter Taa resembles the 'handle and stick', suggesting a firm foundation, straightness, or path.
- The upper dot (the point of appearance and distinction): is what distinguishes it from the letter taa. It symbolizes:
  - **Appearance and prominence:** The sign of something that is apparent and clear.
  - **Selection:** Identify and distinguish this letter and its meaning.
  - **Protection:** It may represent cover or what provides shade.

#### 4. Cultural and symbolic manifestations:

- **noon:** The time of intense sunrise and clear visibility, associated with noon and siesta (shadow).
- **Nail:** Sign of victory and triumph.

#### 5. In literature:

It is used to express appearance or injustice, and its emphatic sound gives speech richness and power.

#### a summary:

The letter Dhad, with its name "Dhaad", is a letter **Appearance**. The clear and evident, and is manifested in the name of God "Apparent". It is a symbol. **For the shadow**, Lush, protective and tranquil. It is associated with **By memorization** and **nail**. In contrast, it carries a meaning. **Injustice and Suspicion**. Its shape, similar to the letter "ta" with a dot, and its soft, emphatic sound embody these meanings, which oscillate between the manifestation of truth and the protection of mercy and the danger of injustice and the illusion of suspicion. It is a letter that calls for the search for the true appearance, seeking refuge in the shade of God's justice, and being wary of the darkness of injustice.

### **3.10.18 THE LETTER "AIN" AND ITS NAME IS "AIN": THE EYE OF INSIGHT, HIGH AMBITION, AND**

#### **DEPTH OF KNOWLEDGE**

#### **introduction:**

The letter 'Ayn, the eighteenth letter of the alphabet, is a deep guttural letter whose sound emanates from the middle of the throat to embody the meanings of knowledge that delves into the depths, the transcendence that elevates the soul, and the eye that sees the apparent and penetrates the hidden ("insight"). It is the letter of comprehensive perception, conscious

connection with the Creator and the universe, and the purpose for which existence was created ("worship"). Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, form, and deep sound.

A. The basic connotations "Quranic and cosmic":

1. Science, knowledge and perception "the light of insight":
  - o **The essence of knowledge:** The eye is the basic letter of knowledge, science, perception and understanding. **Knowledge**, knows, scholar, **The All-Knowing**".
  - o **Comprehensive divine knowledge:** God is All-Knowing.
  - o **Seeking knowledge:** The Qur'an urges the pursuit of knowledge and contemplation to increase one's knowledge.
2. Height, elevation, and sublimity "the ascent of the soul":
  - o **Exaltation and greatness:** The eye is associated with elevation, sublimity, and spatial and moral height. **on**, Ali, high, **The Most High**, **The Most High**".
  - o **High status:** It indicates high status, position and greatness.
3. The eye: "the instrument of sight and insight":
  - o **Vision and sight:** "**The eye**" It is the organ of sight through which we perceive the material world.
  - o **Heart insight:** Its meaning extends to symbolize the eye of the heart, that is, penetrating insight and deep understanding of matters and their truths.
  - o **Inspection and witnesses:** The eye is associated with direct observation and witnessing.
4. Work and purposeful action are the "purpose of existence":
  - o **Striving and Influencing:** "**the job**" It is the purposeful effort and the effective action, and it is the companion of faith and the basis of reward.
  - o **Activity and vitality:** It represents movement and action as opposed to stillness and inactivity.
5. The servant and worship: "The connection between creation and the Creator"
  - o **The purpose of creation:** "**Worship**" It is the purpose for which God created the jinn and mankind.
  - o **Submission and love:** Servitude to God includes submission, love, and obedience.

6. The world and worlds "the comprehensiveness of creation":
  - **Created existence:** "The scholars" It includes everything other than God from the different worlds of creation.
7. Forgiveness and pardon are "manifestations of mercy":
  - **Forgiveness of sin:** The name of God "pardon" It means the one who erases sins and overlooks them.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
  - A guttural, medium sound (between hard and soft), voiced, thin. It comes from the middle of the throat (deeper than ha and closer to ghayn).
  - **Depth and loudness:** His deep, deep voice, coming from the depths of his throat, gives him clarity and depth that are in keeping with the meanings of knowledge, insight, and loftiness.
2. Grammatical and linguistic role:
  - **Preposition "on, about":** Basic conjunctions with multiple meanings.
  - **Name "Ain":** It indicates the wound, the spring, the spy, or the self.
  - **Part of the root:** It is part of a huge number of basic roots in the Arabic language.
3. Shape and writing: "ع، ع، ع"
  - **The two graduated heads:** The distinctive shape of the eye, a small head with a larger, open part on top, symbolizes:
    - **Gradual growth:** Moving from initial awareness to deeper knowledge, or ascending from one degree to another.
    - **The apparent and the hidden:** The small head represents the outside or the beginning, and the large part represents the depth, the inside, and the breadth.
    - **Openness and acceptance:** The open shape suggests the ability to perceive, comprehend and know.
4. Cultural and symbolic manifestations:
  - **Eye:** It has strong symbolism in different cultures: sight, insight, envy, protection.
  - **Mind:** Center of thought and perception.
  - **Ten:** "In the linguistic origin" may be related to the meaning of perfection or meeting.

5. **In philosophy and science:** The eye ("sight") and the mind ("knowledge") are the two basic tools of knowledge.

#### **a summary:**

The letter Ain, with its name "Ain", is a window **Science** And the gate **knowledge** and degree **Height** And Highness. It represents **The eye** That sees the outward and penetrates the inward. It is a letter **the job** Purposeful and essence **Worship** The connection of the creature to the Lord **The worlds** It is powerfully manifested in the beautiful names of God, such as "The All-Knowing," "The Most High," and "The Almighty." Its open, gradual form and deep, guttural sound embody the journey of perception from the outer to the inner, striving toward knowledge and transcendence. It is the letter of insight and sublimity.

### **3.10.19 THE LETTER "GHAIN" AND ITS NAME IS "GHAIN": THE DEPTHS OF THE UNSEEN, THE RICHNESS OF SUFFICIENCY, AND THE FORGIVENESS OF SINS**

#### **introduction:**

Ghayn, the nineteenth letter in the alphabet, is the guttural sister of 'ayn. It is distinguished by its upper dot and its deep, soft sound, suggesting diving beyond the apparent. It is the letter of the hidden unseen, which only God can comprehend, the absolute richness that negates need, and the vast forgiveness that covers and erases sins. It is the letter of veiling, depth, and transcendence. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, and analyzing its name, form, and distinctive sound.

#### A. The basic connotations "Quranic and cosmic":

##### 1. The Unseen, the Hidden, and the Veil "Beyond Perception"

- **Hidden from the senses:** The central meaning of ghayn is **The Unseen** Everything that is hidden and concealed from the senses and direct human perception. Belief in the unseen is the first characteristic of the pious.
- **God's absolute knowledge:** God alone knows the unseen and the seen.
- **Hijab and covering:** The letter ghayn represents a veil or cover that separates the apparent from the hidden, the known from the unknown.

##### 2. Wealth and sufficiency "versus poverty and need":

- **Self-sufficiency:** "rich" It is being independent of others and not needing them. God is "**The rich**" The absolute in itself.
- **Human redundancy:** A person may feel self-sufficient, a feeling that may lead to tyranny if not coupled with gratitude.

3. Forgiveness, concealment and covering "erasing sins":

- **Covering sin and transgression:** "**Forgiveness**" It means covering up the sin, overlooking it, and not being held accountable for it. **forgive** "Forgive, forgiveness." God is "**The Forgiving**" And "the Forgiving".
- **Coverage and protection:** As if forgiveness covers the sin and protects its owner from its consequences.

4. Mystery, depth and difficulty of perception:

- **What is not clear:** The letter ghayn is sometimes associated with ambiguity and lack of complete clarity, or with depth that is difficult to fathom. **Sadness** "immersed"

5. Victory and subjugation "the name of majesty":

- **Force majeure:** The name of God "**The victor**" "Or his attribute" refers to the ability to prevail and conquer.

6. Rage and anger "extreme emotion":

- **intensity of emotion:** "**Anger**" It is intense anger, and divine "anger" is revenge on those who deserve it.

7. The ultimate goal and objective:

- **The purpose and the end:** "**The purpose**" It is the end of something or the intended goal.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- A voiced, fricative, voiced, emphatic/high voiced consonant. It comes from the uvula (lower throat) and is similar to the voiced kha.
- **Softness and depth:** His soft, voiced voice has friction and a flow of sound, and is deeper and heavier than the eye, suggesting depth, concealment, and relative mystery.

2. Grammatical and linguistic role:

- **Part of the root:** It is part of the roots that denote the unseen, wealth, forgiveness, anger, and victory.

3. Shape and writing: "خ، غ، -غ، -خ"

- **Semi-eye with dot:** In its basic form, the eye resembles two "open, graduated heads," which may suggest depth and breadth but a different kind of perception.
- The upper point, "the point of the veil or distinction": is what distinguishes it from the eye. It symbolizes:
  - **Veil and concealment:** It is like a curtain or a cover that hides what is behind it, the "unseen."
  - **Focus on the interior:** Draws attention to the existence of another, unseen dimension.
  - **Discrimination:** Distinguish the unseen world from the visible world.

4. Cultural and symbolic manifestations:

- **Clouds:** A symbol of concealment or coming good "rain".
- **the forest:** A dense and mysterious place.
- **Diving:** Descent into the unknown depths.

5. **In philosophy and mysticism:** Ghain represents the unseen world, hidden truths, or the blaming soul that needs forgiveness.

**a summary:**

The letter ghayn, with its name "ghayn", is the gateway **The Unseen**. What is hidden from the senses, and the source **Rich** And self-sufficiency. It is the key. **forgiveness** The divinity that covers and erases sins. It is manifested in the names of God. "**The rich**" "Al-Ghafur" and "Al-Ghaffar." Their eye-like shape with the dot of the veil, and their deep, soft sound, embody this hidden and concealed dimension, whether it be an absolute unseen that only God knows, a wealth that one can be content with, or forgiveness that is sought and hoped for. They are letters that call us to believe in what is hidden from us, to sense God's riches, and to cling to His vast forgiveness.

This is an expanded analysis of the letter ghayn. With this, we have completed the analysis of all the letters discussed in the previous responses, "from alif to ghayn." Are there other letters you would like to analyze in the same way?

### **3.10.20 THE LETTER "F" AND ITS NAME IS "FA": THE DAWN OF CONQUEST, THE SEPARATION OF TRUTH, AND THE IMMEDIACY OF ACCOMPLISHMENT**

#### **introduction:**

Fa, the twentieth letter in the alphabet, is a labial letter characterized by its lightness and speed. It is the opening letter that removes obstacles, the separation that distinguishes between things, and the immediacy that follows an event without delay. It is the breath of initiation and launch, the limit of discrimination and judgment, and the speed of achievement and victory. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing its name, form, and fricative phonetic characteristics.

#### **A. The basic connotations "Quranic and cosmic":**

##### **1. Opening and relief "removing obstacles":**

- **The central meaning:** Fa is a letter "Al-Fath" With its multiple meanings: opening closed doors, opening the doors of sustenance and mercy, opening meaning victory and emergence after closure. God is "Al-Fattah".
- **Relief after hardship:** It represents the exposure and emergence of matters and the resolution of crises.
- **Beginning and creation "Al-Fitr":** Related to meaning "Fitr" Any split, creation, and beginning without a previous example. God is "creator" The heavens and the earth, and He "Falq" Love and core.

##### **2. Separation, discrimination and distinction "judging with justice":**

- **Distinguish between things:** Fa is the basis "the chapter" Distinguishing and differentiating between two things or two situations.
- **Judgment Day: Day of Judgment:** It is the Day of Resurrection, the day of judgment among creation with justice.
- **Al-Furqan:** The Qur'an is the Criterion because it distinguishes between truth and falsehood, and between what is lawful and what is unlawful.

##### **3. Immediate and immediate response (speed of implementation):**

- **Quick sort:** The letter "fa" as a conjunction or linking letter indicates order and direct and quick follow-up, without a long period of time, unlike "thumma" which indicates delay.

- **Immediate response:** It may indicate the speed of response or occurrence.

4. Superiority and loftiness:

- **Arrogance:** word "above" It indicates spatial or moral height and elevation.

5. Victory, success and triumph:

- **Salvation and achievement of the desired:** "winning" It is achieving good and escaping evil, and it is the goal of believers in the afterlife.

6. Action and effect:

- **Basis of work:** word "an act" It is the origin of all action, activity and influence in existence.

7. Escape and survival:

- **Escape and asylum:** "Escape" It is escaping from danger or taking refuge in a safe place. **Flee to God**".

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Labiodental, fricative, voiceless, velar. Produced from the inner side of the lower lip with the tips of the upper incisors.
- **Lightness and speed:** Its fricative voice is relatively light and quick to pronounce, consistent with the sense of immediacy, rejoinder, and non-explosive openness.

2. Grammatical and linguistic role:

- **Adverb:** It helps in arrangement and follow-up.
- **Causal letter:** Links cause and effect.
- **Resumption letter:** Starts a new sentence.
- **The answer is:** Connects the answer to the condition or request.
- **Part of the root:** It is included in the composition of roots that indicate opening, separation, immediate action, and victory.

3. Shape and writing "F, F, -F, -F":

- **Round head and point:** The small head suggests a starting point or opening. The upper dot distinguishes it "from the waw in some scripts" and symbolizes emergence, definition, or immediate result.
- **Neck and connection:** Connects the letter to the next one quickly and smoothly.

**4. Cultural and symbolic manifestations:**

- **Dawn:** Opening and beginning of light and day.
- **Mouth:** Gateway to speech and food.
- **Joy:** Feeling happy and open.

**5. In literature:** Used to quickly link successive events or to express cause and effect.

**a summary:**

The letter Fa, with its name "Fa", is a letter **The conquest** He who removes the veils and reveals the hidden, and is revealed in the name of God "**Al-Fattah**" It is a tool. **the chapter** And distinguish between right and wrong **Al-Furqan**". It is a symbol **for Speed** in response and completion. **actually** Influential and **Win** And salvation. Its simple shape, with its upper dot and its quick, light sound, embody these meanings, which revolve around openness, decisiveness, and continuous movement. It is the key to decisive beginnings and endings, and a symbol of the action that leads to victory.

**3.10.21 THE LETTER QAF "QAF" AND ITS NAME IS "QAF": THE POWER OF STRENGTH, THE CLOSENESS OF THE SELF-SUSTAINER, AND THE SAYING OF TRUTH**

**introduction:**

Qāf, the twenty-first letter in the alphabet, is a profound, luminous letter whose sound erupts from the tip of the tongue to embody absolute power, omnipotence, and divine closeness. It is the letter of standing, steadfastness, and uprightness, the letter of the Quran and the final word. It represents the depth from which power springs and the center upon which existence rests: the heart. Its profound secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on its beautiful and sublime names, and analyzing its name, form, and distinctive, powerful sound.

**A. The basic connotations "Quranic and cosmic":**

**1. Power and Ability "Absolute Control":**

- **The essence of power:**Qaf is the basic letter of strength and limitless power.**powerStrong, powerful, Almighty, The strong".**
- **Empowerment and victory:**It is related to the ability to act, influence, control and prevail.**The Almighty".**

2. Proximity and nearness "divine companionship":

- **Divine presence:**The letter Qaf expresses God's closeness to His creation through His knowledge, power, mercy, and His response to prayers.**close, near".**
- **Intimacy:**It indicates the possibility of moral and spiritual closeness to God.

3. Standing, steadfastness, uprightness and self-sufficiency:

- **Erection and stability:** "**Doing**"It means erection, steadfastness and adherence to the matter and the truth.
- **Permanence and consistency:**It indicates the substance, foundation and permanence of a thing.
- **Divine sovereignty:**The name of God "**The Self-Sustainer**"It means the One who sustains Himself, sustains others, preserves and manages everything. He is the axis of existence.

4. The Qur'an and the True Word "The Word of God":

- **Revelation sent down: The Qur'an**The Generous, the eternal word of God, begins with the letter Qaf in its name and at the beginning of its surah, "Surah Qaf."
- **Final word: "The saying"**The true truth that separates matters and is linked to the letter Qaf.
- **The clear truth:**The letter Qaf carries the power and weight of truth.

5. The heart is the "center of consciousness":

- **Place of faith and understanding: "the heart"**It is the center of human spiritual, emotional and intellectual life, and the seat of piety, faith and contemplation.

6. Section "Affirmation of Right":

- **Verification and documentation: "The Section"**It is the oath that confirms the truth of the statement and magnifies the status of the one who swears by it.

7. Cutting and separating "decisive":

- **The decisive chapter:**In some roots "qatala - q t'a", the qaf participates in the meaning of cutting and decisive separation of matters.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- A voiced, pharyngeal, plosive, emphatic, or accentuated sound. It is produced by the back of the tongue with the fleshy palate. It is similar to the emphatic and voiced kaf.
- **Power, depth, and explosion:** His strong, explosive, resonant voice, coming from the deepest part of the tongue, gives him strength, power, and depth that perfectly matches the meanings of power, ability, decisive speech, and firm action.

2. Grammatical and linguistic role:

- **Original letter:** It is part of the structure of basic and strong roots in the Arabic language that indicate strength, closeness, standing, saying, and heart.
- **The letter "q":** It has a special significance at the beginning of Surah Qaf.

3. Shape and writing "Q, Q, Q, Q":

- **The circular head and the two points:** The head suggests perfection or focus. The two dots above it distinguish it from the letter fa and emphasize its strength or indicate the duality of "power and strength," for example.
- **The deep cup:** The part below the line (such as the letters noon, seen, sheen, lam, and ya) symbolizes depth, origin, source, interiority, and firm stability upon which the apparent power in the head is based.

4. Cultural and symbolic manifestations:

- **the heart:** The center of life, emotion and spirit.
- **Pen:** The tool of science and writing is related to Surah Qaf.
- **Summit:** A symbol of superiority and sovereignty.

5. **In literature and poetry:** It is used to express strength, grandeur, and depth, and has a majestic sound.

**a summary:**

The letter Qāf, with its name "Qāf", is a letter **power** divorced and **ability** Complete, symbol **proximity** Divine and **Doing** With truth and justice. It is a voice. **The Qur'an** The final word, and the pulse **the heart** The Conscious. It is manifested in the greatest names, such as "The Strong," "The Mighty," "The Self-Sustaining," and "The Near." Its shape, which combines a circular head with a deep cup and two dots, and its deep, powerful, melodious voice, together embody the power emanating from a profound source, the inseparable closeness to greatness, and the firm steadfastness in truth. It is the letter of majesty, power, and standing.

### 3.10.22 THE LETTER KAF "K" AND ITS NAME IS "KAF": THE SUFFICIENCY OF THE GENEROUS, THE BEING OF THE UNIVERSE, AND THE WORD OF ADDRESS

#### introduction:

Kaf, the twenty-second letter in the alphabet, is the sister letter to qaf, but it is distinguished by its whispered sound and its shape, which holds a secret within it. It is the letter of sufficiency that enriches, the perfection that completes, and the universe that encompasses. It is the word of direct address, the tool of comparison that brings meanings closer, the substance of speech and the book that guides. It is the letter of gentle containment and comprehensive existence. Its secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of Allah, and analyzing His name, shape, and characteristics.

#### A. The basic connotations "Quranic and cosmic":

##### 1. Sufficiency and contentment "rich in God":

- **Allah is sufficient:**The central meaning of the letter kaf is:"Enough" And to be satisfied with God over everything else. God enough His servant, his supporter and his agent.
- **Dispensing with it:**The letter Kaf indicates that God is the source of true sufficiency, for which man does not need anyone else.

##### 2. Perfection and completion "reaching perfection":

- **Completeness:**The letter Kaf is associated with the meaning of perfection and completion, and the attainment of something's full potential.I completed"Complete."
- **Arrogance and greatness:**Perfection is manifested in pride, grandeur and majesty.big, The big one".

##### 3. The universe, multiplicity, and comprehensiveness "the encompassing of existence":

- **Universal existence:** word "being" It means existence, and the letter kaf is related to existence and being."He was".
- **Comprehensiveness and comprehensiveness:** word "all" It means comprehensiveness, absorption, and encompassing all individuals or parts.
- **Abundance:**The letter Kaf appears in contexts of abundance and multiplicity.

4. Speech and writing "the vessel of revelation":

- **Divine expression:** "Speech" "The Word of God" and "The Book" "The Qur'an and the revealed books" begin with the letter Kaf, which links them to revelation, explanation, and writing.
- **Knowledge tool:** Writing and speaking are the tools for transmitting and preserving knowledge.

5. Simile and metaphor "approximating meanings":

- **Simile tool:** The Kaf is the basic tool of comparison in Arabic. As", used to compare and approximate the image and meaning.

6. Direct speech "communication tool":

- **you:** The letter kaf of address "-ka, -ki..." is a tool for direct communication with others, and carries the meaning of personal guidance.

7. Generosity and benevolence "abundance of giving":

- **Generous giving:** The name of God "The Generous" It means the generous and giving one who gives without counting or expecting anything in return.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- A voiceless, plosive/fluidic voiced consonant. Produced by the back of the tongue with the fleshy, hard palate (slightly closer to the qaf). It is the counterpart of the voiceless qaf.
- **Intensity and whispering:** His explosive, whispered voice, "without the vibration of the strings," gives it a contained or quiet power, as if it were the complete sufficiency that does not require the qaf to be pronounced.

2. Grammatical and linguistic role:

- Preposition and simile: "Ka".
- **Attached address pronoun:** "You, you, you all, you all."
- **Part of the root:** It is used in the composition of many important roots that indicate sufficiency, the universe, speech, generosity, and greatness.

3. Shape and writing "K, K-, ,K-, ,K:"

- **Curved/Angular Shape:** It suggests containment and curvature, "like a palm or a bowl."

- **Small Kaf/Internal Hamza:** This unique shape within the separate or final kaf is its visual secret. It may symbolize:
  - **The hidden essence:** The seed or kernel that contains perfection or sufficiency.
  - **Self-affirmation:** It's as if the letter carries a miniature version of itself for emphasis.
  - **Speech code:** Referring to the letter kaf.

4. Cultural and symbolic manifestations:

- **Kaaba:** The center of monotheism and the Qiblah of Muslims.
- **The palm:** A symbol of containment, giving, and ability.
- **The book:** Vessel of knowledge and science.

5. **In literature:** It is widely used for similes and rhetoric.

**a summary:**

The letter Kaf, with its name "Kaf", is a letter **Sufficiency** which God grants **Al-Kafi**, and symbol **Perfection** and glory "**The big one**" And **Generosity** "**The generous**" It's a bowl. **universe Comprehensive all**" And **Speech** The guide **book**" It is a tool. **simile Close** and pronoun **The speech Direct**. Its shape, embracing its inner secret, the "small kaf," and its deep, whispered sound embody the meanings of self-sufficiency, comprehensive containment, and gentle communication. It is a letter that connects divine richness and cosmic existence, revelation and directed speech.

### **3.10.23 THE LETTER "L" AND ITS NAME IS "LAM": THE BANNER OF UNION, THE EAGERNESS OF THE GOAL, AND THE BRILLIANCE OF THE KINGDOM**

**introduction:**

The letter "lām" (the twenty-third letter in the alphabet) is a flowing letter that connects, guides, and directs. It is the banner of connection that connects words, causes, and effects. It is the eagerness for purpose that drives action toward its goal. It is the luster of the King who attributes everything to its Owner and Deserver. It is the letter of connection, guidance, and specialization. Its secrets are revealed by contemplating its pivotal occurrence in the Holy Quran, reflecting on the

beautiful names of God (especially the greatest name "Allah"), and analyzing His name, its form, and its unique secondary sound.

A. The basic connotations "Quranic and cosmic":

1. Connection, connection, and adhesion: "The fabric of language and the universe"
  - o **Link:**The main function of the lam is to connect and link parts of speech to form complete sentences and meanings.
  - o **Adhesion and proximity:**The preposition lam may indicate the meaning of closeness and attachment to something.
  - o **Cosmic interconnectedness:**It reflects the interconnectedness of the parts of the universe and their interdependence.
2. Purpose, causality and rationale (direction of action):
  - o **Goal setting:**The lam of reason explains the purpose or reason behind the action.**to obey**".
  - o **Statement of the consequence:**The lam of consequence "becoming" indicates the final result of the action, even if it was not intended initially.**to be their enemy**".
  - o **Linking the verb to its purpose:**The letter lam directs the verb towards its destination and connects it to its result.
3. King, jurisdiction and entitlement "determination of ownership":
  - o **King's percentage:**The property lam is the basic tool for attributing something to its real owner.**To God belongs the kingdom of the heavens and the earth**".
  - o **Specialization and specification:**Determines who the thing is for or to whom it is directed.**You will be rewarded**".
  - o **Eligibility:**It shows who is deserving of something, such as praise or thanks.**Thank God**".
  - o **The name of God "Allah":**The letter "lām" is essential and repeated in the greatest name of God, emphasizing His worthiness of worship, His absolute sovereignty, and the exclusive right of divinity to Him alone.
4. Emphasis and strengthening of meaning:
  - o **Confirmation of speech:**The lam of initiation, the lam of oath, and the lam of slipping are all powerful tools to emphasize and strengthen the meaning and remove doubt.

5. Command and direction:

- **Action request:** The imperative lam is used to direct an order and request an action.

6. Tongue, language and rhetoric:

- **Communication tool: "tongue"** Language, the two basic tools of expression and communication, begin with the letter "lām."

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar, lateral, medium (between hard and soft), voiced, thin or emphatic (usually in the pronunciation of Allah).
- **Side audio:** A unique feature where air flows from the sides of the tongue while the center of the tongue is in contact with the gums. This lateral flow is congruent with the concept of connection and smooth transition.
- **Moderation and pronunciation:** His medium-voiced voice gives him clarity and balanced power.

2. Grammatical and linguistic role:

- **Original preposition:** With its multiple and pivotal meanings.
- **The definite article "al":** The only definite article in Arabic, it plays a fundamental role in identifying nouns.
- **Working letters:** The imperative lam, the accusative lam of reason, the lam of denial.
- **Non-working letters for emphasis:** Lam of beginning, Lam of oath, Lam of slipping.
- **Part of the root:** It is used in the composition of many roots.

3. Shape and writing "I, I-I, -I-, -I":

- **Vertical line and cup:** The shape combines the vertical straightness of the "alif," which symbolizes height and connection from above, and the cup or lower curve, which symbolizes containment, purpose, or stability.
- **Link and direction symbol:** It visually embodies the function of the letter lam in connecting the top and the bottom, directing movement towards a goal, or conveying meaning.

4. Cultural and symbolic manifestations:

- **the night:** Time to be still and reflect.
- **Dress:** A symbol of concealment and protection.

- **Milk:**A symbol of purity and innocence.
5. **In philosophy and logic:**The letter "lam" (lam of reason) is essential in constructing logical arguments and determining causal relationships.

#### **a summary:**

The letter Lam, with its name "Lam", is a column.**Connection**In language and the universe, it connects parts and weaves relationships. It is a guide.**The goal**The key to understanding causes and effects. It is a sign.**the king**And the specialty is manifested in the greatest name of God"**God**"It also benefits**Affirmation**and**The order**Its dual form, both upright and curved, and its fluid, lateral voice embody its pivotal role in communication, direction, and specification. It is the banner of meaning and the link of existence.

### **3.10.24 THE LETTER "M" AND ITS NAME IS "MIM": THE OCEAN OF GATHERING, THE KING OF EXISTENCE, AND THE SOURCE OF WATER**

#### **introduction:**

Meem, the twenty-fourth letter in the alphabet, is a labial and nasal letter that resonates with a deep nasality, drawing a circle that embraces meaning. It is the letter of comprehensive unification that leaves nothing out, the letter of absolute sovereignty that encompasses all existence, and the source of water that is the origin of all life. It is the letter of encompassing and completeness, of inner depth, and of returning to the origin. Its secrets are revealed by contemplating its frequent and pivotal occurrence in the Holy Quran, reflecting on the vast number of Divine Names that begin with it, and analyzing its unique name, its circular shape, and its resonant sound.

#### **A. The basic connotations "Quranic and cosmic":**

1. Collection, enclosure and completion "center of the circle":

  - **Absolute inclusiveness:**The letter "mīm" is the strongest letter in indicating pluralization, but it is a plural that encompasses all-encompassing, inclusive, and complete. It is not limited to damma, but rather to complete inclusion.
  - **Origin and destination:** word "**or**"It means the origin that is intended and referred to, and "Imam" is the one who is followed and behind whom people gather, and "Ummah" is the comprehensive group.

- **Completeness:** It comes in words like "**All**" "Atma" indicates reaching perfection and the goal.
- **ocean:** The name of God "**ocean**" This comprehensive briefing embodies knowledge and ability.

2. King, kingdom, and sovereignty: "absolute sovereignty"

- **Sultan and sovereignty:** The letter m is the first letter in "**king**" "King," "Malik," and "Malakut" express absolute ownership, powerful authority, and complete dominance.
- **Manifestation of Divine Kingship:** This attribute is manifested in the names of God "Al-Malik," "Al-Malik," "Master of Kings."

3. Water and the source of life "the spring of existence":

- **Origin of life:** word "**water**", which is the root of every living thing in the Qur'an, begins with the letter Mim.
- **Fluidity and depth:** Water symbolizes fluidity, purification, depth, and flowing life.

4. Companionship and connection

- **Accompanying:** preposition "**with**" It indicates meeting, companionship and communication between two parties.
- **Divine companionship:** God is with the patient, the righteous, and the doers of good.

5. What is "interrogative, general and relative":

- **The comprehensive tool:** The tool "**what**" "Interrogative pronoun, relative pronoun, negative particle, verbal noun..." It has multiple functions and often indicates generality and comprehensiveness.

6. Death "Environmental End":

- **The inevitable end: "death"** It is the end surrounding every living soul, and it is a transition to another life. God is "**Deadly**".

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Labial, nasal, medium (between hard and soft), voiced, thin. Produced by closing the lips while the sound passes through the nose (nasal).

- **nasalization and resonance:** Nasalization is the most prominent feature of the m sound, giving it resonance, depth, and fullness, and suggesting an inner, deep connection or ambient sound.
- **Oral closure:** Pursed lips suggest inclusion, containment and enclosure.

2. Grammatical and linguistic role:

- Preposition "since".
- Interrogative pronoun, relative pronoun, and negative particle "ma".
- **Plus sign:** In the pronouns "they, how many, they" and in some nouns and verbs.
- **Morphological forms:** The beginning of many important forms such as the active participle and passive participle of non-trilateral verbs, the noun of time and place, and the verbal noun with the letter mim.

3. Shape and writing "M, M, -M, -M":

- **Closed circuit:** The basic shape includes a circle or closed vertex, powerfully symbolizing gathering, encompassing, wholeness, completion, and center.
- **The descending tail:** At the end of a word, the tail drops below the line, suggesting depth, a return to the origin, or the conclusion and completion of something.

4. Cultural and symbolic manifestations:

- **the mom:** A symbol of source, containment, tenderness, and togetherness.
- **The mosque:** A place where Muslims meet for worship.
- **City:** Urban and cultural gathering place.

5. The name of the letter "M" is "M Y M":

- **Repetition and encapsulation:** Its beginning and ending with the same letter "mim" with the letter "ya" in the middle embodies the meaning of comprehensive encompassment, rotation, return to the self or origin, and continuous connection within this encompassment.

**a summary:**

The letter M, with its surrounding name "Mim", is a letterCollectionComprehensive andBriefingComplete andthe kingThe absolute. It is related to the basis of life.water" And with divine assistance"withIt is abundantly manifested in the beautiful names of God. Its name, its circular shape, and its resonant nasal sound all embody the meaning of containment, depth, completeness, and a return to the origin. It is the ocean that encompasses everything, connects the apparent with the hidden, and represents divine perfection.

### **3.10.25 THE LETTER “NUN” AND ITS NAME IS “NUN”: THE LIGHT OF GUIDANCE, THE EMERGENCE OF LIFE, AND THE POINT OF THE SELF**

#### **introduction:**

Nūn, the twenty-fifth letter in the alphabet, is a nasal letter with a nasal, resonant sound. Its shape is like a deep cup embracing an essential point. It is the letter of light that dispels darkness, the letter of emergence that brings life out of nothingness, and the letter of the soul that bears individual identity. It is a symbol of emergence after concealment, growth after latency, and certainty after doubt. Its secrets are revealed by contemplating its occurrence in the Holy Quran (especially in Surah Nun), reflecting on the beautiful names of Allah, and analyzing its name, its shape, and its distinctive nasal sound.

#### A. The basic connotations “Quranic and cosmic”:

##### 1. Light, radiance and guidance "against darkness":

- **Source of light:**The letter "nun" is the first letter in the word "**Other**"God is. "**The Light**"...and its light guides to the truth and dispels darkness. The Qur'an is light, and faith is light.
- **Radiance and clarity:**Light represents clarity, statement, and shining truth.

##### 2. Emergence, emergence and germination "from latency to life":

- **Beginning of appearance:**The letter nun is associated with meaning "**Emergence**" and emergence and growth, especially from a latent state or from the interior of the earth.**grew up**, created,**plant**"I grew up."
- **New Life:**It represents the emergence of life and its coming into existence.

##### 3. Self, Self, and Identity "The Single Point":

- **Human self:** "self" It begins with the letter "nun" and refers to the self, soul, or individual personality.
- **Identity and point:**The dot in the letter Nun may symbolize this unique self and its point of awareness.

##### 4. The letter “Nun” as a letter and symbol in Surat Al-Qalam:

- **Divine oath:**Surah Al-Qalam begins with the letter**By the pen and what they inscribe**The letter nun gives special importance and symbolism.

- **Link to science and writing:** The oath with the letter "nun" coupled with the pen and writing emphasizes the importance of knowledge, science, and writing in the divine message.
- **Multiple interpretations:** The letter "nun" here has been interpreted with multiple meanings: "whale, inkwell, letter..." and all of them may carry some symbolic meaning of containment, depth, and knowledge.

5. Call, notification and alert:

- **Call and warning:** The call is a means of attracting attention, calling, and informing.

6. Negation, affirmation and confirmation:

- **Key linguistic tools:** The letter "noon" is an essential component of the negative tools "in, lan" and the letters of emphasis "inna, anna," which gives it an important role in determining, restricting, and confirming the meaning.

7. Victory and salvation "salvation":

- **Victory and salvation: "Victory""Salvation"** from distress or destruction begins with the letter "nun".

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- Alveolar, nasal, medium, voiced, thinned. It shares with the letter m the characteristic of nasalization (the sound passing through the nose).
- **nasalization and resonance:** Nasalization gives the voice resonance and depth, and suggests an inner connection or extended sound.

2. Grammatical and linguistic role:

- Letters of negation, accusative, affirmation and condition.
- **Women's nun:** Plural feminine pronoun.
- **Preventive nun:** It protects the verb or letter when connected to the speaker's Ya.
- **Tanween:** A basic morphological sign is a silent nun.
- **Part of the root:** It is used in the composition of many roots that indicate light, emergence, soul, call, negation, and victory.

3. Shape and writing "N, N, -N, -N":

- **The cup and the point "the vessel of essence":** The basic shape is "at the end of a word or single word" like a cup or deep semicircle that has a single point in its center.
- **The meaning of the cup:** Vessel, containment, depth, interior, stability.
- **Meaning of the midpoint:** It is the secret and essence of the letter "nun." It symbolizes: individual identity "the soul," the center of departure "emergence," the hidden secret, and the light hidden within.

4. Cultural and symbolic manifestations:

- **The river:** A symbol of life, flow and growth.
- **The star:** A source of light and guidance in the darkness.
- **The ant:** A symbol of hard work and perseverance.

5. The name of the letter "Noon" is "N and N":

- **Containment and return:** Like the letter "mim", it begins and ends with the same letter, and between them is the letter "waw" (a symbol of connection and extension), embodying the meaning of containment, depth, and a return to the self or origin.

**a summary:**

The letter Nun, with its profound name "Nun", is a letter **Light** The guide and source of enlightenment, and the letter **emergence** And emanation from within. It represents **self** Humanity with its unique identity. **With a pen** And knowledge and **The call** and **Victory** It is manifested in the name of God. "**The Light**" Its goblet-like shape, embracing its essential point, and its resonant nasal sound together embody inner containment and the central point from which light, life, and identity emanate. It is the letter of latent existence and the guiding light.

### **3.10.26 THE LETTER "H" AND ITS NAME "H": THE WHISPER OF GUIDANCE, THE IDENTITY OF THE UNSEEN, AND THE GIFT OF LIFE**

**introduction:**

Ha', the twenty-sixth letter in the alphabet, is a soft-sounding, deep-pronounced, and multifaceted letter. It is the whisper of guidance that directs hearts, the symbol of the identity of the absolute unseen, "He," and the gift of life manifested in the soul and breathing. It is the letter of gentleness and concealment, of connection with the Divine Self, and of denoting continuous existence. Its

secrets are revealed by contemplating its occurrence in the Holy Quran, reflecting on the beautiful names of God, analyzing His name, its changing forms, and its whispered guttural sound.

#### A. The basic connotations “Quranic and cosmic”:

##### 1. Guidance and advice "Light of the Path":

- **Evidence of truth:** Ha is the first letter in "Hoda" Guidance is the direction and indication to the path of goodness and truth, and it is a great divine blessing. God is "Al-Hadi".
- **The guiding light:** Guidance is like a light that reveals the landmarks of the path.

##### 2. Divine identity "third person pronoun" he:

- **Reference to the Supreme Being:** Haa is the essence of the third person pronoun "he" ... which refers to the unique divine self, absent from our direct sensory perception, yet present in its knowledge and power. It is a constant affirmation of the oneness and uniqueness of God.
- **Absolute Unseen:** "He" refers to the absolute unseen that cannot be perceived by sight.

##### 3. The subtle and gentle presence "The Whisper of Life":

- **Hidden voice:** The sound of ha coming from the back of the throat is a subtle and gentle sound, symbolizing what is internal, deep, and not visible to the eye.
- **Spirit and soul:** It may symbolize the spirit or soul as a hidden presence that flows through the body.
- **Air and breathing:** It is associated with the sound of breathing, essential for life, and with air as a gentle, invisible element.

##### 4. Gift and giving "from the Giver":

- **Divine giving:** Ha is part of the name of Allah "Al-Wahhab" Who gives and gives without account.

##### 5. Warning and attention "Haa Al-Sakt":

- **Show movement or meaning:** The silent ha at the end of some words indicates emphasis or the movement of the letter before it when stopping.

#### B. Additional linguistic and cultural highlights:

##### 1. Phonetic characteristics:

- A velar, fricative, voiceless, thinned sound. It comes from the back of the throat (deeper than 'ayn and ha').
- **Whisper and concealment:**It is the weakest and most silent of the letters, almost like an audible breath, which reinforces its association with secrecy, kindness, spirit, and breathing.

2. Grammatical and linguistic role:

- **his:**"-h, -ha, -hmm, -hum, -hen" for linking and referring to the absent.
- **Haa al-Sakt:** For endowment and warning.
- **The feminine haa “the tied taa”:** "ه" is originally a "ء" and is used as a sign of femininity.
- **Part of the root:**It is used in the construction of roots that indicate guidance, descent, escape, and family.

3. Shape and writing "H, H, H, H/H":

- **Great morphological diversity:**It is the letter that changes shape the most depending on its position, which reflects its flexibility and ability to manifest in different forms, and perhaps reflects the nature of hidden existence that does not appear in one form.
- **Circular/annular shape:**In some of its forms, "-h, h, ه", there is a circular or ring shape that suggests containment, completion, or return.
- **Complex/connected shape:**At the beginning and middle of the word, "h-ه" suggests a deep connection or inner complexity.

4. Cultural and symbolic manifestations:

- **Crescent:**The gradual emergence of light.
- **Air:**The hidden element of life.
- **The heart (in some interpretations):**Center of life and inner consciousness.

5. **In philosophy and mysticism:**The Ha is associated with the divine self, "He," with inner existence, and with breathing as a manifestation of the divine life flowing through the universe.

**a summary:**

The letter Ha, with its name “Haa”, is a whisper**Guidance**Divine coming from "**Al-Hadi**"It is a symbol.**Identity**The Unique Divine "he". represents**hidden existence**And the gentle, the breath of life and breathing. It is manifested in giving.**The Giver**Its multiple forms and deep, hidden voice

embody this inner dimension and flexibility in manifestation. It is a letter that connects the deepest point of existence with apparent guidance and the absent yet present divine self.

### **3.10.27 THE LETTER “WAW” AND ITS NAME IS “WAW”: THE UNION OF FRIENDSHIP, THE PROMISE OF LOYALTY, AND THE AWARENESS OF EXISTENCE**

A. The basic connotations “Quranic and cosmic”:

1. **Connection, conjunction, and conjunction "basic link":** The central function of waw is to connect and bring things and meanings together, often without order.
2. **Friendship and love "the feeling of closeness":** Waw is the beginning "Friendship", pure love and kindness. God is "The Loving".
3. Awareness, perception, and preservation "the vessel of knowledge": "awareness", preservation, understanding, and comprehension "be aware, be aware, vessel".
4. **Section "Affirmation and Magnification":** The oath waw is used to emphasize the speech and to glorify the thing being sworn by.
5. **Promise and fulfillment "The Covenant of Truth":** Commitment to action a promise "And complete it" "And faithfully" God's promise is true.
6. **Existence and Being:** Presence and Being **Found**, He was".
7. **Face and direction:** The appearance, purpose and direction of a thing **face**, destination.
8. **State and support:** Closeness, love and support **Guardian** **Guardians**, **The guardian**".
9. Manifestations of the Most Beautiful Names: Al-Wadud, Al-Wahid, Al-Waqi', Al-Wali, Al-Wahhab, Al-Wakeel, Al-Warith.

B Additional linguistic and cultural highlights:

1. Phonetic characteristics:
  - Labial, semi-vowel, voiced, sometimes voiced, between stressed and soft. Produced by closing the lips.
  - **Softness and extension:** His soft, extended voice, like a long vowel, or his smooth, flowing voice, like a consonant, is in keeping with the meanings of connection, friendliness, and spaciousness.
2. Grammatical and linguistic role:
  - Essential conjunction: for the absolute plural.

- Wow section.
- Waw of accompaniment.
- Wow of the state.
- Wow maybe "to reduce".
- Wow appeal.
- The collective waw is a pronoun.
- Long and soft letter.
- **Part of the root:**It enters into many roots.

3. Shape and writing "and, and":

- **Round head and curved tail:**The head suggests the focal point, and the downward curved tail suggests softness, fluidity, extension, and connection.
- **Absence of point:**It symbolizes spaciousness, inclusiveness and unlimited connectivity.

4. Cultural and symbolic manifestations:

- **Rose:**A symbol of beauty and love.
- **Homeland:**A place of belonging and connection.

5. The name of the letter "Waw" "W A W":

- **Connection and return:**Its beginning and ending with the same letter embodies connection, link, return and extension.

**a summary:**

The letter waw, with its connected name “waw”, is a letter**Connection**Collection and fluidity. It is a symbol**Friendship**And pure love**The Loving**". It indicates**awareness**Preservation and existence. It is a tool.**Department** and**The promise**and**State** "**The guardian**Its curved shape and soft sound embody gentle connection and continuous extension. It is a letter that unites, connects, and extends with mercy and kindness.

### **3.10.28 THE LETTER "Y" AND ITS NAME IS "YA": THE CERTAINTY OF KNOWLEDGE, THE EASE OF LIFE, AND THE CALL OF CLOSENESS**

A. The basic connotations “Quranic and cosmic”:

1. **Certainty and cognitive stability:** "The established knowledge that is beyond doubt" **Confidence** They are certain, they are certain.
2. **Ease, simplicity and relief:** Against hardship, facilitating matters **Easy**, facilitate **Ease**".
3. **Right, Power and Blessing:** Right side, section, good people **right** "O people of the right hand."
4. **Day and time:** Unit of time, Day of Judgment **day** "On the Day of Judgment."
5. **Call and signal:** The basic calling tool **Or**".
6. **Personal contact "pronouns":** The first-person singular pronoun and the feminine singular pronoun for direct connection.
7. **Proportion and description:** The relative yaa connects a thing to its origin or description.
8. Manifestations of the Most Beautiful Names: "The Ever-Living, the Self-Sustaining."

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:
  - A palatal/garic, semi-vowel, voiced, plosive, lacunar sound. Produced from the center of the tongue as it rises.
  - **Fluidity and flexibility:** His soft, smooth, and extended voice is appropriate for the meaning of ease, fluidity, and gentle calling.
2. Grammatical and linguistic role:
  - The letter of address "ya".
  - Long and soft letter.
  - Attached first person pronoun "-i".
  - Attached feminine second person pronoun "in the verb".
  - The relative Ya.
  - **Part of the root:** It is used in the composition of many roots.
3. Shape and writing: "يَ / يِ"
  - **Retrograde curvature "duck shape":** At the end of the word, it suggests return, containment, softness, and fluidity.
  - **The two lower points:** Distinguishing it from others, they may symbolize foundation, depth, or duality.
  - **The shortened alif "y":** Another form of ending, often for feminization or to indicate completion.

4. Cultural and symbolic manifestations:

- **Hand:**The tool of action and giving "begins with Ya".
- **Yemen:**Blessings and goodness.

5. The name of the letter "Ya" "Ya A":

- **Combining certainty, extension, and beginning:**It may symbolize extended certainty or a decisive call.

**a summary:**

The letter Ya, the last letter of the alphabet, is a letter **certainty** The firm and **Ease** The desired. It is a tool. **The call** The relative and the personal pronoun. It is related **Right hand** and **per day** Its flowing, regressive shape and soft, extended sound embody ease, suppleness, and return. It is a letter that concludes the journey with a symbol of confident knowledge, easy living, and close communication.

### **3.10.29 THE LETTER "A" AND ITS NAME IS "HAMZA": THE STARTING POINT, THE FORCE OF THE QUESTION, AND THE SEPARATION SOUND**

**introduction:**

The hamza, although sometimes not considered an independent letter in the traditional alphabetical order (but rather a vowel or part of the alif), is nevertheless an authentic sound and a pivotal letter in the Quranic Arabic language. It is the sound of the absolute beginning, the point of departure from the deepest point of the throat. It is the power of questioning that awakens thought, the sound of separation that distinguishes and separates, and the symbol of the will that begins and acts. It is the letter with which the Greatest Name of God begins, as well as the names of the Self, and the verbs of creation and command. Its secrets are revealed by contemplating its unique uses in the Holy Quran and analyzing its name, form, and sharp explosive sound.

A. The basic connotations “Quranic and cosmic”:

1. Absolute origin and starting point:

- **Start sound:**The hamza is the first sound that can be produced from the deepest point of the speech apparatus, the larynx, representing the transition from stillness or nothingness to vocal presence.

- **The beginning of the great names:** It starts with essential names like: "God", "One", "first", "last", "man", "any", "land", "commander". This confirms its role as a symbol of beginning, origin and foundation.
- **Manifestation of Divine Primacy:** It is related to the attribute of God "the first" And "Al-Badi'" as "the starting point."

2. The power of question and inquiry "awakening the mind":

- **The pivotal question:** The hamza is the primary interrogative tool in the Qur'an, and is used for multiple purposes beyond simply asking for information.
- **Denial and challenge:** Is there a god with God?
- **Reprimand and blame:** "Did you tell people...?"
- **Wonder and astonishment:** "Will You place therein someone who will cause corruption?"
- **Guidance and seeking knowledge:** Are separate lords better...?
- **Report and confirmation:** "Have We not expanded your breast for you? Is not Allah sufficient for His servant?"
- **Settlement:** "It is the same for us whether you preach...?"
- **The function of deliberation:** The interrogative ending with the hamza in the Qur'an is often a call to contemplation, reflection, awakening the mind, and challenging false assumptions.

3. The sound of separation, cutting and discrimination:

- **Sharpness and cutting:** The hamza sound (laryngeal stop) is a sharp and sudden cut in the airway, symbolizing separation, distinction, and severance between things.
- **Hamzat al-Qata':** It separates words and confirms their independence, unlike the hamzat al-wasl.
- **Distinguishing right from wrong:** Its strength and clarity make it suitable for settling matters and clarifying the truth.

4. Will, command and action "the power of execution":

- **Beginning of the verb:** Many verbs that indicate command, will, or beginning begin with a hamza: "order," "permit," "come," "believe," "do," etc.
- **Divine act:** It is related to God's actions such as command and creation.

B. Additional linguistic and cultural highlights:

1. Phonetic characteristics:

- A guttural, plosive, intense, voiced, or voiceless (depending on context and dialect, but the original has power). It is produced from the back of the throat by closing the vocal cords and then suddenly opening them.
- **Intensity and explosiveness:** This sudden explosion of sound from the deepest point conveys the meaning of a strong start, a decisive cut, a direct question, or a powerful command.

2. Grammatical and linguistic role:

- **Hamzat qata' and hamzat wasl:** A basic distinction at the beginning of words that has its own rules and regulations.
- A letter of address to someone close: "Azid."
- **Interrogative letter:** "Imagination and verification".
- Hamzat al-Tasweelah.
- Present tense letter for the speaker: "I write."
- Superlative form: "I do."

3. Shape and writing: "أ, ئ, ؤ, ئ, ئ"

- **Original form:** "ء" It resembles a small eye, perhaps indicating the depth of the outlet or origin.
- **Chairs "A, O, O":** The hamza often needs an "alif, waw, or ya" to rest on, which shows its dependence on what is next to it to be pronounced, but it is the one that initiates and defines the sound.
- **The extended alif "A":** The meeting of two hamzas or a hamza and a long alif.
- **Morphological diversity:** It reflects the diversity of its functions and its ability to start from different positions.

4. The name of the letter "Hamza":

- **The root "H M Z":** It is associated with the meaning of prodding, nagging, pushing, pressing, and force. This is consistent with the strength of its sound and its role in a strong question or decisive beginning.

5. **In literature and rhetoric:** Used to highlight the force of a question, statement, or exclamation.

**a summary:**

The letter hamza, with its strong, deep pronunciation, is a sound **the beginning** The absolute and the

first starting point. It is a force. **The question** Which stimulates thought and reveals facts, and voice **the chapter** The decisive factor that distinguishes and paves the way. It symbolizes **For the will** and **The order** Divine, and is manifested in the beginning of the name "God" And the nouns of the self and the pivotal verbs. Its multiple forms reflect its various manifestations, and its name "Hamza" refers to its strength and penetration. It is the initial spark, the essential question, and the decisive word.

In the agreed expanded form.

### **3.10.30 SECTION SUMMARY: THE SECRETS OF LETTER NAMES AND THEIR COSMIC AND QURANIC MEANINGS**

Based on the fact that the Holy Qur'an is the primary source and supreme authority for understanding God's words, and that deep contemplation is the key to its treasures, this section explores the profound cosmic and Qur'anic connotations of the Arabic "letter names." We do not treat letters as abstract sounds or drawings, but rather as basic units in the "Qur'anic Arabic language," as keys bearing essential energies and meanings derived from their manifestations in the Holy Qur'an, their connection to God's Most Beautiful Names and Supreme Attributes, their phonetic and formal structures, and their specific names.

Methodology of deduction and contemplation:

In deducing the meanings of the letters' names, we relied on a methodology based on:

1. **Quranic contemplation:** Track the occurrence of the letter and its manifestations in different Quranic keywords and contexts.
2. **The Most Beautiful Names of Allah:** Linking the meanings of the letter to the names and attributes of God that begin with it, include it, or reflect its essential meaning.
3. **Letter name and structure:** Reflecting on the name of the letter itself "Alif, Ba, Jim..." and its shape and sound as additional sources of meaning.
4. **Quranic Arabic language:** Understanding these meanings within the framework of the integrated linguistic system of the Qur'an.

The most prominent implications of "models" are:

By applying this methodology to the names of letters from A to Z, we discover an interconnected network of meanings, including, but not limited to:

- **Manifestations of the Divine Self:** Many letters are directly associated with the names and attributes of God, such as Alif ("The One, the First"), Ba ("The Incomparable"), Ta ("The Acceptor of Repentance"), Ha ("The Living, the Wise, the Truth"), Kha ("The Creator, the All-Knowing"), Dal ("The Judge"), Ra ("The Most Gracious, the Most Merciful, the Lord"), Seen ("The Peace, the All-Hearing"), Shin ("The Thankful, the Witnessed"), Sad ("The Eternal Refuge"), Qaf ("The Strong, the Mighty, the Self-Sustaining"), Kaf ("The Great, the Generous"), Lam ("Allah, the Kind"), Mim ("The King, the Dominant"), Nun ("The Light"), Ha ("The Guide"), Waw ("The Loving, the Guardian"), Ain ("The Knowing, the Most High"), and Ghain ("The Rich, the Forgiving").
- **Universal and moral principles:** The letters reflect basic principles such as creation and beginning (alif, ba, kha), unity (alif), connection and purpose (lam, waw), gathering and encompassing (jeem, meem), strength and stability (qaf, sad, tha), mercy and love (ra, ha, waw), life (ha, nun, ha), knowledge and awareness (ayn), light and guidance (nun, ha, dal, dhal), purity and rectitude (ta), and ease and certainty (ya).
- **Structure and form as meaning:** A striking correspondence has emerged between the shape or sound of the letter and its meaning; such as the straightness of the letter alif (straightness and unity), the dot on the lower letter ba (starting point), the dots on the letters tha and sheen (abundance and spread), the cup of the letters noon, seen and qaf (containment and depth), the strong sound of the letter qaf (strength), and the hidden sound of the letter ha (unseen and kindness).
- **Name as meaning:** The name of the letter itself, "Alif, Ba, Meem, Noon, Waw...", carried additional connotations that enhanced the understanding of its energy and meaning.

Conclusion and objective:

Contemplating the "letters' names" in this manner opens new horizons for understanding the Holy Quran and reveals a deeper layer of structural and semantic miracle in God's words. This understanding goes beyond linguistic analysis, but extends to connect the letter to the universe and to the Creator. It provides the reader and contemplator with additional tools to enrich their

understanding and deepen their connection to the Book of God, moving from superficial reading to conscious contemplation that touches upon the essence of the divine message. This section is an invitation to sense the energy and meaning inherent in each letter, and to consider it an essential step in the journey of "rediscovering the Quran."

### **3.11 Applications of Quranic Linguistics: From Letter to Word and Concept.**

Introduction to this chapter:

Having established the theoretical and methodological foundations of "Qur'anic Arabic Linguistics" in the previous chapter, and revealed the role of "letter names" as decisive elements and "mathani" (letter pairs) as a hidden structural system, we now turn to the field of practical application. This chapter aims to demonstrate how to use these methodological foundations and tools to contemplate key Qur'anic words and concepts, to arrive at a deeper and more precise understanding that transcends superficial interpretations and aligns with the Qur'an's overall system.

In analyzing each word or concept, we will follow the methodological steps explained, focusing on:

1. Identify the root and the basic vowels.
2. Understanding the meanings of letters and the pairs that make up the word.
3. Track the occurrence of the word and its different Quranic contexts.
4. Deriving the fixed meaning or kinetic meaning of the word.
5. Linking this understanding to the overall system of the Qur'an and its general principles.
6. Comparing the derived understanding "carefully" with traditional interpretations to highlight additions or corrections.
7. In some cases where it is difficult to understand the word, refer to the original manuscripts to confirm the spelling of the word.

We will begin by analyzing some words that were previously covered in your attached texts, but we will now revisit them more consistently with the established integrated methodology.

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### 3.11.1 WORD ANALYSIS: "AL-DHAN" "DHAN N N"

1. **The word:**Suspicion and its derivatives: they think, suspicion...
2. Root and dual:
  - o The trilateral root."ذ ن ظ" :
  - o Possible pairs (1+2 and 2+3):
    - **Thought "Zan":**First pair.
    - **Nn "N N":**The second pair is "repetition of the letter 'nun'".
3. The meanings of the dual “deductive effort”:
  - o **Meaning of "Dh N":**It consists of:**Dhad**"Appearance, clarity, and in contrast, shadow and concealment" +**The letter Nun**"Negation, denial, absence, or point/self." The interaction of appearance with negation or absence may indicate"**uncertain appearance**"Or"**knowledge is not fully revealed**"Or"**A state between clarity and concealment**".
  - o Meaning of "NN": The repetition of the letter "Nun" (negation, absence, self) may emphasize a state of "incompleteness" or "focus on the self negated by certainty" or "deep doubt".
4. Places of occurrence and context: "as previously mentioned"
  - o **Context of certainty "metaphorically or a special case?":**"Those who are certain that they will meet their Lord..." (Al-Baqarah: 46). Here, "believe" means certainty or firm belief based on evidence of faith, even if it is not a direct vision.
  - o **Context of doubt and conjecture:**"...Indeed, assumption is not a substitute for the truth at all." (An-Najm: 28), "We only think [it], and we are not certain." (Al-Jathiyah: 32).
  - o **The context of the forbidden bad opinion:**"...Avoid much [negative] assumption, for some assumption is sin." (Al-Hujurat: 12)
5. Extracting meaning and determining fixed significance:
  - o The interaction of the dual suggests the meaning of "incomplete or uncertain appearance of knowledge/truth" "zn" with the emphasis on the state of incompleteness or doubt "NN".

- Fixed meaning: Suspicion is "a belief or perception of something that is not based on certain knowledge or conclusive evidence." It is a cognitive state between knowledge and ignorance, between certainty and doubt.

#### 6. Harmony with the Qur'anic system:

- This meaning is consistent with different contexts:
  - In the context of the Hereafter (Al-Baqarah 46): It is a certainty of faith based on revelation and not on sensory vision. It is a "conjecture" in this sense, "not direct, certain knowledge."
  - In the context of the right "Star 28": Suspicion "non-decisive belief" does not replace the certain right.
  - In the context of doubt "Al-Jathiya 32": direct confirmation that suspicion is not certainty.
  - In the context of sin "Al-Hujurat 12": Bad suspicion is building a negative belief without conclusive evidence, and this is a sin.

#### 7. Compared to interpretations:

The methodology emphasizes that suspicion is not simply "doubt," but rather a broader state encompassing "uncertain belief," which may rise to the level of religious certainty in certain contexts or remain within the realm of doubt or illusion in others. It is the context that determines the nature of this "uncertain belief."

#### **Summary of the word "suspect":**

By analyzing the dual letters "Dhan N" and "N N" and their interaction with the Qur'anic contexts, it becomes clear that "Dhan" represents a state of **A belief or perception not based on direct, certain knowledge or conclusive evidence**. This belief oscillates between the certainty of faith, such as "the belief in meeting God," and doubt, conjecture, illusion, and bad thoughts, which are forbidden.

#### **3.11.2 WORD ANALYSIS: "MALE" "MALE"**

1. **The word:** Male and its derivatives: male, he remembers, remembrance, remembering...
2. Root and dual:
  - The trilateral root: "dhkr".
  - Possible pairs (1+2 and 2+3):
    - **Dhaka "Dhaka":** First pair.
    - **kr "k r":** The second pair.

3. The meanings of the dual “deductive effort”:

- **Meaning of "Dhk":**It consists of:**The letter dhal**"Remembrance, remembrance, awareness, self, discrimination" +**Kaf**"Sufficient, complete, containment, universe, discourse." The interaction of masculinity/consciousness with sufficiency/completeness/containment may indicate "**full awareness**" Or "**Sufficient and comprehensive remembrance**" Or "**Masculine speech**" Or "**Self-containment in consciousness**".
- **Meaning of "K R":**It consists of:**Kaf**"Sufficient, perfect, containment, universe" +**The letter Ra**"Movement, repetition, return, mercy, lordship." The interaction of perfection/containment with movement/repetition may indicate "**The repetitive movement towards perfection**" Or "**Perfection that is repeated and shown**" Or "**Comprehensive and continuous containment**" Or "**Repetition makes perfect**"The word "repeat" itself comes from this pair.
  - **The inverse "r k":**It may be associated with "corner," "steadfastness," or "focus."

4. Places of occurrence and context: "as previously mentioned"

- **Quran/Revelation:**Indeed, it is We who sent down the message... (Al-Hijr: 9). So ask the people of the message... (An-Nahl: 43).
- **Reminder and sermon:**This is a reminder... (Surah Sad: 49). Indeed in that is a reminder for whoever has a heart (Surah Qaf: 37).
- **Mentioning God is "worship":**"...Verily, in the remembrance of Allah do hearts find rest." (Ar-Ra'd: 28)
- **Honor and prestige:**And indeed, it is a reminder for you and your people. (Az-Zukhruf: 44)
- **Remembering is a mental act:**Only those of understanding will remember. (Ar-Ra'd: 19)

5. Extracting meaning and determining fixed significance:

- The interaction of the dual suggests that “remembrance” is a process of “comprehensive and sufficient awareness and remembrance” “dhikr” that involves “repetition and continuous movement towards perfection or origin” “kr”.
- Permanent meaning: Remembrance is “the complete, repeated, and effective bringing of something into the mind and heart, with the aim of making it known,

drawing attention to it, or connecting with it." It is not merely a passing recollection, but a living and active evocation of the meaning or self mentioned.

#### 6. Harmony with the Qur'anic system:

- o This constant connotation of "full, repeated conscious evocation" is consistent with all contexts:
  - **Quran/Revelation:**It is the complete and repeated recollection of God's words and teachings.
  - **Reminder and sermon:**It is a summoning of facts to alert awareness.
  - **Mentioning God is "worship":**It is the conscious and repeated invocation of God in the heart, tongue and limbs.
  - **Honor and prestige:**It is to constantly recall the person's status and qualities "good remembrance."
  - **Remembering is a mental act:**It is the process of bringing information from memory into consciousness.

#### 7. **Compared to interpretations:**Traditional commentaries mention these different meanings: "Quran, revelation, remembrance, honor, remembrance of God..." The Mathani method helps to find**Fixed intrinsic significance**Which links all these meanings, and it is the process of "complete conscious repetitive evocation."

Summary of the word "male":

By analyzing the dual roots "dhikr," it becomes clear that "remembrance" in the Quranic language represents a process of living, active, and comprehensive evocation (dhikr) of the meaning or the mentioned self (dhikr), involving repetition and continuous movement toward perfection and purpose (kr). It connects consciousness to perfection, memory to movement, and the heart to truth, whether it is remembrance of the Quran, revelation, God Almighty, or for admonition and exhortation.

### **3.11.3 WORD ANALYSIS: "THE WAY" "SBL"**

1. **The word:**The way and its derivatives: Subul, Subulna...
2. Root and dual:
  - o The trilateral root: "s b l".
  - o Possible pairs (1+2 and 2+3):

- **Insult "S B":**First pair.
  - **But "B L":**The second pair.
3. The meanings of the dual “deductive effort”:
- **Meaning of "S B":**It consists of:**Seen**"Walk, Path, Continue, Question"  
+**Ba**"Beginning, emergence, connection, by." The interaction of walk/path with beginning/emergence may refer to "**The beginning of the journey**" Or "**apparent path**" Or "**Continue from the starting point**".
  - **Meaning of "B L":**It consists of:**Ba**"beginning, emergence, connection, by" +**The letter Lam**"Connection, purpose, possession, specialization." The interaction of beginning/emergence with connection/purpose may indicate "**reaching the goal**" Or "**The beginning that leads to the goal**" Or "**appearance leading to result**" The letter "bal" itself indicates a break and a transition to another goal.
    - **The inverse of "L B":**It may be related to "core" "mind, essence" or "absorption" "dwelling".
4. Places of occurrence and context: "as previously mentioned"
- **The Way/The Path:**“And that this is My path, which is straight, so follow it, and do not follow [other] paths, for they will separate you from His path...” (Al-An'am: 153). “Invite to the way of your Lord...” (An-Nahl: 125).
  - **Method/Approach:**“Say, ‘This is my way; I invite to Allah...’” (Yusuf: 108).
  - **Plural: "ways"**“And those who strive for Us - We will surely guide them to Our ways...” (Al-Ankabut: 69). “The many paths of guidance.”
  - **Turning away from him:**“...they turn away from you with aversion.” (An-Nisa': 61) - turning away from the path of the Messenger.
5. Extracting meaning and determining fixed significance:
- The interaction of the two suggests that the "path" is**An apparent path starting "S B" and leading to a specific destination "B L"**It combines the starting point "SB" and the arrival or destination point "BL".
  - Fixed meaning: The path is “a clear road, whether material or spiritual, that has a beginning and an end (a goal), and is taken to reach that goal.” It is not just a random path, but a path with a destination and purpose.
6. Harmony with the Qur'anic system:
- This connotation of "the very clear path leading" is in harmony with all contexts:

- **The way of God/The way of your Lord:** The clear path that God has drawn for His servants to reach Him is “the goal.”
- **Ways "plural":** The many clear ways in which God guides the mujahideen in it, “The Paths of Guidance.”
- **Preventing from the path:** Preventing people from following the clear path that leads to God or the Messenger.
- **Lost path:** Deviation from the clear path.

7. **Compared to interpretations:** Traditional interpretations agree that the basic meaning is “path” or “method.” The Mathani method adds structural depth to this meaning by linking it to the idea of **The beginning "S B" is very connected "B L".**

#### **Summary of the word "the way":**

By analyzing the dual roots “s-b-l,” it becomes clear that “the path” in the Quranic language is not just a road, but rather it is...**A clear, defined path that starts from a point "SB" and ends at a known destination "BL".** It represents the method and approach that leads to the goal, whether that goal is God Almighty and His pleasure (“the path of God”), or any other good or bad goal.

#### **3.11.4 ANALYSIS OF THE WORD: "PIETY" AND "QI Y"**

1. **The word:** Piety and its derivatives: itqawwa, yataqun, mutaqeen... “From the root waqa, in which the waw was replaced by a ta’ and there was assimilation.”
2. **Root:** “Waqy”.
3. Possible pairs (1+2 and 2+3):
  - o **Waq "Waq":** First pair.
  - o **Q "Q Y":** The second pair.

The first method: literal analysis "the meanings of single letters"

1. Meanings of single letters:
  - o **The letter waw "and":** Connection, gathering, affection, awareness, occurrence, commitment "promise and fulfillment", concealment "hid". "The most prominent meaning here may be connection, commitment, or occurrence/concealment."

- **Qaf "Q":**Strength, ability, standing, steadfastness, closeness, truth, decisiveness, standing. "The most prominent connotation is strength, standing, and standing."
- **The letter Ya "Y":**Certainty, ease, calling, proportion, quality, continuity ("kamد"), end. "The most prominent meaning may be certainty, continuity, or quality."

2. Syntax "attempt to deduce":

- "WQI" can be understood as a process that combines:
  - Connection/commitment/cover "and": tying or covering the soul.
  - **With strength, steadfastness and the establishment of "Q":**This binding or covering is done with strength, stability and standing on the matter.
  - **To reach certainty or as a continuous adjective "y":**The goal is certainty or for this commitment to become a permanent characteristic.
- So, piety "from the protection" could mean: the strong, constant, and continuous commitment "and" that brings about certainty "y". Or the connection of the "and" of the soul with power "q" as a necessary quality "y". Or covering the "and" of the soul with power "q" and certainty "y".
- These meanings revolve around the idea of "prevention" and "protection" of oneself through strong, consistent commitment.

The second method: the "integrated binary" pair analysis

1. Complementary pairs:

- **Waq "Waq":**First pair.
- **Q "Q Y":**The second pair.

2. Understanding the meanings of couples: "Deductive reasoning according to your approach"

- Meaning of the pair "Waq" and "Waq":
  - The interaction of the letter waw: "connection, commitment, concealment, awareness" and the letter qaf: "strength, standing, steadfastness, cutting."
  - This pair may indicate:**Strong connection, steadfast commitment, The tight veil, Awareness of Divine Power, or Stop at a certain point with force**The word "waqa" itself means to protect and preserve, and "waqf" means to

remain steadfast. This pair carries a meaning.**Protection, strength and stability.**

- Meaning of the pair "Qay" "Qay"
  - The interaction of the letter Qaf "strength, standing, proximity, saying" and the letter Ya "certainty, ease, continuity, proportion, quality."
  - This pair may signify strength based on certainty, constant action, easy proximity, and certain speech. It represents stability and strength that is constant or resulting from certainty.
  - **The inverse "Y Q":** It may be related to "certainty" itself or "vomiting" "ejection".
- 3. Combining the meanings of the pair "Waq" + "Qi" into the meaning of "Waqi" "the origin of piety":
  - We combine the meanings of the couple: "protection/strength/stability" "Waq" + "strength/continuous or certainty-based" "Qi".
  - The extracted meaning of "Ijtihad": The root "waqi" (from which piety comes) means the act of strong and steadfast protection and maintenance "waq" that continues and is based on certainty "qi". It is not merely passive protection, but rather a state of strong steadfastness and constant vigilance based on awareness and certainty to protect oneself.
  - The formula for "piety" is "ifta'al": This formula often denotes affectation and exaggeration in an action or undertaking. Piety is the exaggeration and affectation in adopting continuous prevention and protection based on certainty and strength.
- 4. Link to the Quranic context:
  - **A guidance for the righteous.** The Qur'an is guidance for those who adopt this prevention and protection as a method and behavior.
  - **Perhaps you will become righteous.** Worship leads to a state of piety and protection.
  - **And fear Allah...** The order to take this precaution, caution and strong commitment.
  - The extracted meaning, "taking strong, constant, and continuous protection based on certainty," fits perfectly with all the contexts of piety in the Qur'an, which revolve around fear, caution, adherence to commands, and avoidance of prohibitions, all of which are actions aimed at protecting oneself from God's wrath and punishment.

5. **Compared to interpretations:** Interpretations agree that piety is fear, caution, commitment, and prevention. The Mathani approach adds a structural dimension to this understanding, highlighting the two elements. **Strength and stability** and **Continuity and certainty** "in" Latent in the root of the word.

#### **The summary of the word “piety” from the root “waqi”:**

By analyzing the dual roots “w-q-y”, it becomes clear that piety in its Quranic linguistic origin is: **The process of taking strong, constant and continuous prevention and protection "Waq" based on certainty and knowledge "Qi"** The term "piety" emphasizes the need for exaggeration and effort in this protective behavior. It is not merely a passive fear, but rather a state of vigilance, commitment, and tireless work to protect oneself in this world and the hereafter.

#### **3.11.5 WORD ANALYSIS: "FITNA" "F T N"**

1. **The word:** Fitna (sedition) and its derivatives: they fitnaw (they fitted), they fitnaw (they fitnaw...).
  2. **Root:** "F T N".
  3. Possible pairs (1+2 and 2+3):
    - o **Fat "F T":** First pair.
    - o **TN "TN":** The second pair.
- 

The first method: literal analysis "the meanings of single letters"

1. Meanings of single letters:
  - o **The letter "F":** Opening, separation, immediate appearance, action, relief, escape. "The most prominent meaning here may be opening, separation, or sudden appearance."
  - o **The letter "T":** Completion, completion, repentance, piety, succession, transformation, feminization. "The most prominent meaning may be transformation, completion, or succession."
  - o **The letter "nun":** Light, emergence, emergence, self, point, negation, denial, stability "in the end." "The most prominent connotation may be emergence, negation, or self."

2. Syntax "attempt to deduce":

- FTN can be understood as a process that combines:
    - Opening, separating, or appearing "F": to reveal, separate, or begin something.
    - **Leading to the transformation or completion of "T"**: This opening or separation results in a change or completion of a state.
    - **Relating to, revealing, or denying the self "n"**: This transformation affects the self, reveals its truth, negates its previous state, or leads to a new stability.
  - So, the fitna could mean: the process of opening or separating "F" that leads to the transformation of "T" in the self or its appearance "N". Or the appearance of "F" transforms "T" that was hidden "N".
  - **In the context of the test**: It is the revelation of the truth of the self "N" by transforming it "T" with affliction.
  - **In the context of misguidance**: It is the opening of the door "F" for transformation "T" away from the light or truth "N".
  - **In the context of torture**: It is a continuous action "F" "T" that affects the self "N".
- 

The second method: the "integrated binary" pair analysis

1. Complementary pairs:

- **Fat "FT"**: First pair.
- **TN "TN"**: The second pair.

2. Understanding the meanings of couples: "Deductive reasoning according to your approach"

- Meaning of the pair "fat" "ft":
  - The interaction of the letter Fa "opening, separation, immediate, appearance" and the letter Ta "completion, completion, transformation, sequence".
  - This pair may indicate: "**The opening that leads to completion**", or "**The Final Chapter**", or "**successive or shifting appearance**". It represents the beginning of transformation or revelation. The verb "fattā" means to break or fragment.
- Meaning of the pair "Tn" "Tn":

- The interaction of the letter taa' "completeness, transformation, succession" and the letter nun "light, emergence, appearance, soul, negation, stability."
- This pair may indicate:**"Apparent perfection"**, **"Transformation of the Self"**, **stable sequence**, or**"complete negation"**It represents the state of the self after transformation or the result of the sequence.
- **The inverse "NT":**It may be associated with a protrusion or a foul odor.

3. Combining the meanings of the couple "fat" + "tan" into the meaning of "fitna":

- We combine the meanings of the pair: "opening/separation/transforming appearance" "fat" + "apparent completion/transformation in the self/complete negation" "tan".
- The extracted meaning of "Ijtihad": The root "fitna" means the process of opening, separating, or uncovering "fat", which leads to an apparent or complete transformation of the self's state or negation from its original state "tan". It is a process of testing that reveals the truth of something and transforms it from its original state.
- **Test and burn:**This meaning is consistent with the lexical origin of the word "fatin", which means exposing gold to fire to remove impurities. It is a process of uncovering "fat" that reveals the true nature of the metal "tan".

4. Link to the Quranic context:

- **Trials and tests:**"Do people think that they will be left alone... and that they will not be tested?" "And We test you with evil and with good as trial." This aligns with the meaning of revealing the truth of faith and transforming the state of the believer.
- **Preventing people from the path of God:**(And persecution is worse/greater than killing). Aversion from religion is the process of turning a person away from the truth.
- **Misguidance:**Putting people through a test that turns them away from guidance.
- **Torture:**Indeed, those who have persecuted the believers..., the Day they will be tested before the Fire. Torture is a test and burning aimed at converting them from their religion.
- **Fixed significance:** "**The test that reveals the truth of a thing and changes its state**"This includes all the meanings mentioned: "trial, misguidance, torture, rejection," because they are all forms of this revealing and transforming test.

5. **Compared to interpretations:** Interpretations agree on the meanings of testing, misguidance, and torture. The Mathani approach presents the essential, fixed meaning that unites these meanings: "testing that reveals and transforms."

**Summary of the word "fitna" from the root "fitna":**

By analyzing the dual root "F-T-N", it becomes clear that "fitnah" in the Quranic language represents **The process of testing, opening, or separating (fat) reveals the truth of something and leads to an apparent change in its state or self (tan)**. It is like exposing metal to fire, revealing its essence and transforming its appearance. This process includes all forms of trial, testing, misguidance, rejection, and torture that a person undergoes to reveal the truth of his faith or turn him away from the truth.

### 3.11.6 WORD ANALYSIS: "WHALE" "H W T"

1. **The word:** The whale.
2. **Root:** "H W T".
3. Possible pairs (1+2 and 2+3):
  - o **How "how":** First pair.
  - o **: "تَوْهِيْنَى** The second pair.

The first method: literal analysis "the meanings of single letters"

1. Meanings of single letters:
  - o **Haa "H":** Life, wisdom, love, truth, praise, forbearance, encompassing, containing, essence. "The most prominent connotation here may be encompassing, containing, and life."
  - o **The letter waw "and":** Connection, gathering, affection, awareness, occurrence, entry, concealment. "The most prominent meaning may be connection, gathering, or concealment/vessel."
  - o **The letter "T":** Repentance, completion, completion, continuity, cessation, conclusion, feminization. "The most prominent meaning may be completion, cessation, or conclusion."
2. Syntax "attempt to deduce":

- “H&T” can be understood as a process that combines:
  - **Enveloping, containing and living "H":**Something that surrounds, contains, or is associated with life.
  - **With the conjunction and the conjunction "and":**This containment involves connecting or gathering what is inside it.
  - **To reach completion, stop, or end "t":**This containment comes to an end or represents a state of cessation and completion.
- So, “whale” could mean: the surrounding vessel “H” that contains “W” and represents the end or completion of stage “T”. Or the life “H” that has been contained and brought “W” to a stopping point or completion “T”.
- **In the context of the story of Jonah:**The whale is that creature that **H surrounded**Beyonce and **Collect "and"**In his stomach for a while **Specific or even complete repentance "T"**It is a symbol of complete containment that represents the end of the “escape” stage and the beginning of a new “repentance” stage.

The second method: the "integrated binary" pair analysis

1. Complementary pairs:
  - **Haw "H and":**First pair.
  - :"تـ"The second pair.
2. Understanding the meanings of couples: “Deductive reasoning according to your approach”
  - Meaning of the pair "Haw" and "Hw":
    - The interaction of the letter Haa “encompassing, containing, life, right” and the letter Waw “connecting, gathering, friendship, awareness.”
    - This pair may strongly indicate that **comprehensive containmentOrConscious briefingOrConnected Life**It represents a state of gathering, inclusion, and deep containment. The word “contained” or “enclosed.”
  - Meaning of the pair "wt" and "wt":
    - The interaction of the letter waw (connection, awareness, occurrence, concealment) and the letter ta (completion, repentance, stopping, conclusion).

- This pair may signify a final union, an awareness that leads to repentance or cessation, completion and consummation, or a temporary covering. It represents the end or completion of a state.
- **The inverse "t w":**It may be related to "now" or "right now."

3. Combining the connotations of the pair "Haw" + "Wat" into the meaning of "Whale":

- We combine the connotations of the pair: "comprehensive containment/conscious encompassment" "Ha" + "final connection/completion and stopping" "Wa".
- The extracted meaning of "Ijtihad": "The whale" is that entity or circumstance that carries out the process of containing and enclosing the "Haw" of something, bringing it to a point of completion, stopping, or the end of the "Wat" stage.
- **In the context of the story of Jonah:**The whale is a symbol of "**The complete and encompassing divine containment**" "Hu"Which put an end to Yunus' apparent movement and brought him to**Stop, repent, and think**.It is not just a fish, but rather the embodiment of the state of deep containment that precedes transformation and repentance, "spiritual darkness" or "depression," as in the symbolic interpretations I mentioned earlier, which leads to the end of a stage.

4. Link to the Quranic context:

- The story of Jonah confirms this meaning, as the whale was a vessel of containment and forced pause that prompted Jonah to glorify God and repent, "reaching the end of the stage of anger and escape."
- {So the fish swallowed him, and he was blameworthy.} Swallowing is the peak of containment "Haw," and his being blameworthy indicates that he has reached the end point or blame "Wat."
- (Had he not been among those who glorify Allah, he would have remained within its belly...): Glorification is what ended the state of stopping "Wa" within the containment "Ha".

5. **Compared to interpretations:**Traditional interpretation focuses on the whale as a miraculous animal. The structuralist approach, "either by letters or pairs," opens the door to a deeper symbolic understanding of the whale as a case of**Total containment leading to stop and transformation**This is consistent with the symbolic interpretations that refer to the spiritual darkness or ordeal that embraces a person to push him towards repentance and light.

### **Summary of the word "whale":**

By analyzing the components of the root “whale” (whale) “whale” (whale) “whale” in its Quranic context can be understood as a symbol of "**The comprehensive containment and surrounding "Haw"** that represents the end or cessation or completeness of a stage "Wt" It embodies the state in which a person may find himself surrounded by circumstances or feelings that force him to stop, reflect, and repent, as a prelude to moving on to a new stage.

### **3.11.7 "AMSHAJ": MULTIPLE APPROACHES TO CONTEMPLATION**

The word "amshaj" (mixed or blended) is one of the Quranic words that has captured the attention of commentators and researchers throughout the ages, given its profound connotations related to the origin and formation of humankind. In this research, we seek to provide a comprehensive explanation of the word "amshaj" in the verse, "Indeed, We created man from a sperm-drop mixture" (Al-Insan: 2). We compare three different methods for deriving the meanings of this word, and evaluate each method and its advantages.

"Amshaj" in the language and traditional interpretation:

In classical Arabic, the word "amshaj" is the plural of "mashaj" or "mashij," and means:

- **Mixed:** Something that has been mixed with other species or types.
- **Mixtures:** A mix of different things.
- **Male and female water:** In traditional interpretation it is often used to refer to the mixing of the man's water (sperm) and the woman's water (egg) to form zygote.

In the traditional interpretation, the Almighty's saying "mixed sperm" is understood to mean:

- **Mixed sperm:** Any sperm that is formed from the mixing of the man's water and the woman's water.
- **The origin of the diverse creation of man:** It is noteworthy that the origin of human creation is due to a mixture of different elements and components.

The three ways to derive the explanation of "Amshaj":

Three different ways to derive deeper meanings for the word "amshaj," which go beyond the traditional, superficial interpretation, and seek to reveal new dimensions of the word in light of linguistic and cognitive contemplation:

The first method: changing the middle letter of the linguistic root: (Dr. Youssef Abu Awad)

- **methodology:** This method is based on the assumption that the Qur'an is "an explanation of everything," and that a Qur'anic word carries deep meanings that can be extracted by changing the middle letter of the root word and exploring the meanings of similar resulting words in the Qur'an.
- **Application on "Amshaj":** The middle letter of the root "mshj" was changed to "m-sh-j" and the words "wave", "meadow" and "mixing" were explored, and the meanings of "interpenetration", "containment" and "mixing" were inferred as possible denotations of the word "amshaj".
- **The deduced explanation:** "Gamete" refers to "interpenetration within the sperm itself" and "interpenetration between multiple components," consistent with scientific discoveries about DNA overlap.
- **Features:** A creative and thought-provoking methodology that stimulates the mind to reflect and attempts to link the Qur'an with modern science.
- **Disadvantages:** Unconventional linguistic methodology, completely unjustified semantic leaps, loading the word with modern scientific meanings, ignoring traditional linguistic interpretations.

The second method: literal analysis of the linguistic root:

- **methodology:** This method is based on analyzing the letters of the linguistic root of the word (mim, sheen, and jim) each letter separately, exploring the meanings of each letter in the Arabic language and the beautiful names, then combining the meanings of the three letters to derive the meaning of the word.
- **Application on "Amshaj":** The letters "M", "Sh" and "J" were analyzed and the meanings of "overlapping, gathering, comprehensiveness, movement and direction" were deduced, then these meanings were combined to explain "Amshaj".

- **The deduced explanation:** "Amshaj" refers to the "widespread and comprehensive intermingling" and "directed and orderly gathering" of the components of the sperm, emphasizing the positive aspects of formation and creation.
- **Features:** A more traditional linguistic methodology, more consistent with Arabic grammar, a detailed analysis of the letters of the word, and a comprehensive and organized explanation.
- **Disadvantages:** It may be less creative and exciting than the first method, and does not focus as much on linking to modern science.

The third method: decomposing the word into two complete pairs "Fiqh al-Sab' al-Mathani" (Ben'ouda Abdelghani):

- **methodology:** This method is based on the application of the principles of "Fiqh al-Sab' al-Mathani," which assumes that each word or concept consists of two complementary pairs of meanings. The word is decomposed into two complementary pairs, the meaning of each pair is deduced separately, and the two meanings are then combined to gain a deeper understanding of the word.
- **Application on "Amshaj":** "Amshaj" was deconstructed into the pairs "mish" and "shj," deriving the meanings of "apparent movement and superficial mixing" for "mish," and "inner penetration, deep complexity, and latent power" for "shj," and then combining the two meanings to explain "amshaj."
- **The deduced explanation:** "Amshaj" is not just a superficial mixture, but rather "a complex, intertwined composition, resulting from deep intermingling, and carrying latent power, a trial, and a preparation for man towards hearing, sight, and deep understanding."
- **Features:** An innovative methodology that combines linguistic analysis and conceptual reflection, offering a new and different vision of the word, focusing on the integration and comprehensiveness of meaning.
- **Disadvantages:** An unconventional approach to interpretation, which may seem subjective or subjective in defining the complementary pairs and the inferred meanings, requires further clarification and theoretical grounding.

Comparison and evaluation of the three methods:

Comparison point	The first method: changing the middle letter	The second method: literal analysis	The third method: the jurisprudence of the seven Mathani
linguistic methodology	Unconventional, creative, exciting	More traditional, systematic, organized	Unconventional, innovative, combining linguistic and conceptual
Depth of analysis	average	deep and detailed	profound and innovative
Linking to science	strong and direct	less direct	less direct
Adherence to the traditional interpretation	weak	Medium	average
Subjectivity and objectivity	More subjective	More objective	May be subjective in application
Persuasion and attraction	high, intriguing	Average, logical and organized	High, offering a new vision

a summary:

The three methods used in deriving the explanation of "Amshaj" demonstrate the diversity of approaches available for contemplating the Holy Qur'an, and the possibility of arriving at deeper and richer meanings of Qur'anic words through different approaches.

- **The first method is "changing the middle letter":** The value of creativity and boldness in reflection, and stimulating the mind to explore linguistic and cognitive possibilities, is highlighted, but it requires further methodological control and critical evaluation.
- **The second method is "literal analysis":** It represents a more traditional and systematic linguistic approach, focusing on detailed analysis of the letters of the word and providing a comprehensive and organized explanation, but it may be less exciting and engaging than other methods.

- **The third method: "Fiqh of the Seven Mathani"** It presents an innovative methodology that combines linguistic analysis and conceptual contemplation, opening up new horizons for understanding the Qur'an by focusing on the integration and comprehensiveness of meaning. However, it requires further theoretical and practical grounding to establish it as a reliable interpretive methodology.

In conclusion, it can be said that each of these three methods offers added value in understanding the word "amshaj" and reflects different aspects of the richness and depth of the Quranic meaning. Choosing the most appropriate methodology depends on the purpose of contemplation, the personal inclinations of the contemplator, and the educational and cognitive level of the audience. Most important is the continuous pursuit of contemplating the Book of God and deepening our understanding of its meanings, using all the tools and methods at our disposal, while maintaining a scientific methodology and cognitive integrity in the journey of exploring God's miraculous words.

### **3.11.8 "KUFR": INGRATITUDE AND THE REWARD OF FLIGHT**

Kufr: From Ingratitude to the Challenges of the Age of Disobedience to the Path of God

#### **introduction:**

The word "kufr" (disbelief) is one of the most frequently used words in religious discourse, often understood to mean denial and rejection. But is this the only, most accurate, and most comprehensive understanding of this pivotal word in the Holy Quran? We must reexamine the concept of "kufr," based on the Quranic Arabic language and departing from superficial, traditional interpretations. We will discover that disbelief is an action before it is a belief, and that it is ingratitude before it is a denial of the Creator. Furthermore, understanding this term in the context of its revelation and contemporary applications is essential to avoid simplistic interpretations, especially when applied to our reality and its evolving challenges.

First: Disbelief - Transcending traditional interpretation towards the depth of the Qur'an

- **Not just denial:** Disbelief is not merely denying the existence of God Almighty, rejecting His messengers, or rejecting the Day of Judgment. These are all forms of disbelief, but they are not disbelief in essence.

- **Not just a cover and a veil:** Kufr (disbelief) is often interpreted as covering and concealing, based on the verse: "Like the example of rain whose growth pleases the disbelievers" (Al-Hadid: 20). Here, the "disbelievers" are understood to refer to farmers who cover seeds with soil. However, this is a limited understanding, as the verse speaks of worldly life and its adornments, and the "disbelievers" here are those who are tempted by these adornments and deny the reality of the Hereafter and the blessing of guidance to it.
- **Kufr is an action:** Disbelief is not just a state of the heart or a negative belief, but rather a positive action, with manifestations in behavior, attitudes, and actions.

Second: Infidelity in the Quranic language: the reward for fleeing from gratitude

- **Linguistic analysis:** Let us analyze the word "kufr" in the Quranic Arabic language:
  - Root: Kafr (K/F/R).
  - Dual: K/F.
  - "K": denotes sufficiency, completeness, fullness, abundance (blessing).
  - "Far": denotes escape, flight, retreat, and regression.
- **Inferred implication:** Ingratitude is the "reward for flight." That is, the infidel is the one who responds to the blessing of "sufficiency" with flight, ingratitude, and denial.
- **Not fleeing from God, but fleeing from gratitude:** The unbeliever does not flee from God (for this is impossible), but rather he flees from thanking God, flees from acknowledging His grace, flees from fulfilling His rights.

Third: Disbelief is ingratitude (Quranic evidence)

The Holy Quran confirms this meaning in several places:

- "Indeed, We guided him to the way, be he grateful or ungrateful" (Al-Insan: 3): Here is a direct comparison between gratitude and ungratefulness (in the exaggerated form "ungrateful"), as ungratefulness is the opposite of gratitude.
- "Work, O family of David, in gratitude. And few of My servants are grateful." (Saba': 13): Gratitude is an action, and disbelief is abandoning this action, i.e. abandoning gratitude.
- "What would God do with your punishment if you are grateful and believe? And ever is God Appreciative and Knowing." (An-Nisa': 147): The verse links gratitude and faith with salvation from punishment. Disbelief is the cause of punishment, as it is ingratitude for God's blessings.

- “And remember when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Ibrahim: 7): Gratitude is the reason for the increase, and ingratitude (denial of the blessing and failure to fulfill the duty of gratitude) is the reason for the punishment.
- “And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the envelopment of hunger and fear for what they used to do.” (An-Nahl: 112): a clear statement of ingratitude for blessings.
- “And when We said to the angels, ‘Prostrate to Adam,’ they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.” (Al-Baqarah: 34): Iblis’s disbelief was not a denial of God’s existence, but rather it was disobedience to God’s command, arrogance in acknowledging God’s favor to Adam, and ingratitude for God’s right to obedience.

Fourth: Disbelief is a conscious act and connected concepts.

- **Disbelief is a conscious act (not out of ignorance):** The unbeliever often knows the truth, but chooses to deny it due to arrogance and conceit, following whims, or preserving worldly interests.
- **Kufr and polytheism (two different concepts):**
  - Kufr: denying a blessing and rewarding it by fleeing.
  - Shirk (polytheism): It may be understood in some contexts as adherence and rigidity to a single opinion that prevents one from seeing the truth, or associating others with God in what is purely His right. Evidence for the possibility of differentiation is: "If you call upon them, they do not hear your call. And if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association with God." (Fatir: 14). Here, the alleged partners disbelieve (deny and reject) the polytheism of those who worship them.
- **Postponement is an increase in disbelief:** Postponement is the delay and procrastination in fulfilling obligations and expressing gratitude. “Postponement is only an increase in disbelief” (At-Tawbah: 37). Delaying gratitude and fulfilling obligations is a form of ingratitude and “an increase in disbelief.”
- **Kafur:** An exaggerated form of the word "kafir", indicating intense and repeated ingratitude.

Fifth: The changing concept of "the infidel": from the context of revelation to the challenges of the era

The term "kafir" carries specific doctrinal and behavioral connotations in the context of the revelation. In the context of the first revelation, the term often referred to those who rejected the message of the Prophet Muhammad (peace and blessings be upon him), denied the oneness of God, and adhered to the prevailing beliefs of polytheism and paganism. Acts of kufr in that period included verbal and physical abuse of the early Muslims, obstructing people from the path of God, and fighting the call to Islam. As God Almighty says: {Indeed, those who disbelieve and avert [people] from the way of Allah and die while they are disbelievers - never will Allah forgive them} (Muhammad: 34).

However, as Islam expanded and circumstances changed, the methods of obstructing people from the path of God took on new forms. Disbelief was no longer limited to the outright denial of the message, but expanded to include behaviors and practices that obstruct people from the light of guidance and mislead them in more complex ways.

In our current era, turning away from the path of God manifests itself in various forms:

- **Distorting facts and spreading deviant ideas:** Through various media, and presenting behavioral models that conflict with Islamic values.
- **Exploiting digital content:** To promote doubts, embellish falsehood, and target youth and children with materials aimed at undermining their faith and values.
- **Institutional repulsion:** Through organizations that systematically seek to spread atheism or ideologies that contradict the essence of Islam.
- **Deviant religious discourse:** It is used to mislead people and present false interpretations of religion to serve certain agendas, and it may even come from prominent religious figures who exploit their influence.

Sixth: The believer's responsibility in confronting contemporary misinformation.

Understanding this evolution in the methods of obstructing people from the path of God is essential to confronting contemporary challenges with awareness and insight. The believer today is required to:

1. **Deepening religious understanding:** And fortify yourself with the correct Islamic knowledge.
2. **Alertness and awareness:** Because of the ideas and behaviors that are being promoted in his environment, and the distinction between right and wrong.
3. **Spreading awareness and stating the truth:** With wisdom and good advice, using available and appropriate means.

Transcending the simplistic understanding of the term "unbeliever" requires not reducing it to a stereotype, but rather understanding it in its various contexts, and realizing that the essence of unbelief is denial, stubbornness, and arrogance toward the truth, and that the methods of expressing this denial may change and evolve.

#### **Conclusion:**

In the Arabic language of the Qur'an, kufr is not merely a denial of the existence of God. Rather, it is, at its core, an act of ingratitude, repaying a blessing with evasion and ingratitude. It is a conscious act, and its true opposite is practical gratitude. This understanding calls us to review our behavior and attitudes and to be grateful to God Almighty in word and deed. At the same time, we must recognize that the manifestations of this kufr, particularly in relation to turning people away from God's path, have evolved and their methods have changed in the modern era. This requires us to be aware and insightful in order to effectively confront these challenges and work to spread the truth and refute falsehood by all legitimate means.

### **3.11.9 ENVY: NEGATIVE ENERGY AND DESTRUCTIVE EFFECTS**

Envy is not just a fleeting wishful feeling; it's a driving force that can transcend wishful thinking and transform into concrete actions aimed at harming others. Let's delve into the depths of the word "envy" to uncover its linguistic and social dimensions, drawing on a detailed linguistic analysis and another derived from the interpretation of Surah Al-Falaq.

Envy in language: movement and prevention

If we look at the word "envy" from an analytical linguistic perspective, we find that it consists of two parts: "hs" and "sd." "Hs" refers to movement, action, and influence, while "sd" means to prevent or close. Combining the two meanings, it becomes clear that envy is a negative movement

or influence aimed at preventing goodness from the envied person and closing the doors of grace in their face.

This linguistic analysis reveals the active side of envy. It is not merely a negative feeling hidden within the soul, but rather a driving force that may push the envious person to take actual steps to harm the envied person, whether through words or actions.

#### Envy in Surat Al-Falaq: Corrupting the contract

In the context of interpreting Surah Al-Falaq, envy takes on an additional dimension. Here, envy is linked to the bonds—the ties and relationships that bind a person in various aspects of his life (family, work, money, etc.). Envy is viewed as an act aimed at disrupting and dismantling these bonds. The envious person not only wishes for the loss of a blessing but actively seeks to sabotage these bonds.

From this perspective, "sas" is interpreted as a "movement of facts," meaning that envy involves movement, interaction, and tangible influence. "Sadd," on the other hand, remains in the sense of prevention and closure. Thus, envy becomes a negative movement that seeks to prevent good from the envied person and to spoil their bonds and relationships.

#### Envy: a declared negative energy

What's interesting about the analysis derived from Surat Al-Falaq is the indication that envy may be "overt" and not necessarily "hidden." This means that the envious person may express their envy explicitly, whether through words or actions, and is not limited to mere hidden internal feelings.

Envy is also referred to as "directed negative energy," meaning it can have a real impact on the envied, beyond just feelings of distress or psychological harm.

#### The envious person: a criminal against himself and others

In conclusion, the envious person is described as a "criminal," a description that reflects the seriousness of envy and its destructive impact on individuals and society. The envious person harms not only the envied but also themselves, filling their hearts with distress, worry, and hatred, and preventing them from feeling content and satisfied.

Understanding envy as a negative emotion that closes the doors to goodness, both linguistically and through the interpretation of Surat Al-Falaq, calls us to be wary of this destructive feeling, to strive to purify our hearts of it, and to fortify ourselves with remembrance, supplication, and seeking refuge in God from the evil of envious people.

### **3.11.10 “KHALAQ” AS A PAIR CONSISTING OF “KHAL” AND “LAQ” OPENS NEW HORIZONS FOR UNDERSTANDING THE QURANIC MEANING.**

Let's continue this analysis and delve deeper into these complementary pairs:

#### 1. The pair "KH" "KH L":

- **Basic meaning:**Fault, deficiency, separation, farce, and dissolution.
- **Link to "create":**This pair represents the aspect that refers to the process that precedes creation, which is the state of nothingness, emptiness, or deficiency that precedes existence and formation.
  - **Incompleteness:**Before there is anything, there is incompleteness or emptiness.
  - **Preparation:**"Khal" represents the state of preparation, the removal of obstacles, or the elimination of deficiency that precedes creation.
  - **Change:**It refers to the change that occurs in the state of the "vinegar" in order for creation to begin.
- Examples from the dictionary that express this aspect:
  - "The thing became defective": "There was a defect in it."
  - "Khalla Al-Lahm": "Say something and joke."
  - "He devoted himself to his supplication": "He devoted himself to it."

#### 2. The pair "LQ" "LQY":

- **Basic meaning:**Confrontation, encounter, perception, manifestation, i.e., showing of the thing that has been created, and contact with it.
- **Link to "create":**This pair represents the aspect that follows creation, which is the manifestation of the new being, its interaction with the world, and its coming into view.
  - **Appearance:**After creation, the thing comes into existence.
  - **Interaction:**The thing appears and interacts with its surroundings.

- **perception:** The new creature perceives the world, and the world perceives this creature.
- Examples from the dictionary that express this aspect:
  - "He met the person": "He encountered and saw him."
  - "He encountered something": "He came across it."
  - "He received something": "He took it and learned it."

### 3. The relationship between "khal", "Iq" and "khalaq"

- **Creation is an integrated process:** "Khal" and "Laq" represent two complementary stages in the process of "Khalaq".
- **Preparation and display:** Creation begins with preparing the field "khal", followed by manifestation "Iq".
- **Continuous creation:** This process is not a single event, but rather an ongoing process in the universe, as God renews creation at every moment.
- **Human impact:** Humans can participate in this process through creativity, innovation and discovery, that is, by creating something new or encountering something new.

### 4. Applying this rule to our understanding of the Holy Quran:

- **Creation and contemplation:** We can see in the Holy Quran how God describes the process of creation in all its stages: "from emptiness to existence, and from nothingness to creation."
- **Cosmic verses:** This rule helps us understand the verses that describe the creation of the universe and natural phenomena.
- **Balance between beauty and majesty:** It helps us see the balance in the Qur'an between beauty "creation" and majesty "preparation."
- **Human actions:** It encourages us to think of our actions as an ongoing "creation," and how we can participate in the divine process of creation with creativity and goodness.

### 5. Examples of complementary pairs in the Qur'an:

- **Night and day:** Night represents the state of "khal" (lack of light), and day represents the state of "Iq" (appearance of light).
- **Death and life:** Death is a state of "coming" (the end of life), and life is a state of "coming" (the reappearance).

- **Poverty and wealth:** Poverty is a state of "lack" (lack of money), and wealth is a state of "appearance" (appearance of money).
- **Sickness and health:** Illness is a state of "lack of health", and health is a state of "appearance of health".

Conclusion:

- "Creation" "Creation" is an integrated process.
- "Khal" "Khal" represents preparation and deficiency.
- "LQ" "LQY" represents emergence and confrontation.
- These pairs help to understand the process of creation and innovation.

Using this rule will help us understand the Holy Quran more deeply and see the balance and divine creativity in everything.

### **3.11.11 FALQ: SPLIT, SEPARATE AND EXTRACT**

The word "falaq" carries within it the meanings of splitting, separating, and extracting, both in plain Arabic and in Quranic usage. Let us explore these meanings in detail:

1- The linguistic meaning of "F + Lq":

- **So "Fa":** The letter "fa" at the beginning of a word often indicates the meaning of openness, appearance, and beginning.
- **Lq "Lam and Qaf":** This combination "lq" carries the meaning of meeting and gathering, but with the presence of the letter "fa" before it, the meaning changes to the opposite of meeting, i.e. separation and parting.

Thus, combining the two letters together "F + L" gives the meaning:

- Separating something from something after they meet.
- To cut something open and take out what's inside.
- To reveal something that was hidden.

Language examples:

- **Splitting the seed:** He split it and took out the plant.

- **Splitting the rock:** Break it and split it.
- **Splitting speech:** Show it and clarify it after it was vague.

1- Meaning in the Qur'an:

In the Holy Quran, the word "Falaq" and its derivatives appear in several places, all of which carry the basic meanings of splitting, separating, and extracting, but in different contexts:

- Say, "I seek refuge in the Lord of the daybreak." (Al-Falaq: 1)
  - Here, "al-Falaq" is interpreted in two main meanings:
    1. **Morning:** Because it breaks the darkness of the night and brings out the light.
    2. **Everything God created:** Because God splits things and brings some things out of others, "like bringing plants out of grain, animals out of eggs, etc."
  - Therefore, seeking refuge in "Lord of the Dawn" is seeking refuge in God who splits, separates, and brings things forth by His power.
- Indeed, it is Allah who splits the seed and the date stone. (Al-An`am: 95)
  - Here, "faliq" means hard and difficult.
  - God splits the grain "like wheat and barley" and the stone "like date stones" to produce the plant.
  - This verse highlights God's ability to create and give life.
- "He who splits the dawn and makes the night for rest." (Al-An`am: 96)
  - "Faliq al-Isbah" means the one who breaks through the darkness of night to bring forth the light of morning.
  - This verse highlights God's ability to control and manage the universe.

Conclusion:

In language and the Quran, the word "Falaq" means to split, separate, and bring forth. In Surah Al-Falaq, it refers to the dawn and everything God created. Elsewhere, it refers to splitting the seed and the pit to bring forth the plant, or splitting the darkness of the night to bring forth the morning. In all these contexts, the word highlights God's power and greatness in creation and management.

**Comparison between "Khalaq" and "Falaq" in the Qur'anic context**

side	Create	F L Q "Falaq"
First stage	"Void/Lack" configuration.	Disassembly "splitting/separating".
The second stage	Manifesting "Presence/Interaction".	"Reveal/Appear" output.
The goal	Find something new.	Converting something existing into a new state.
symbolism	Creation from nothing "creativity".	Radical change "management".

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#### 4. Interpretive implications of the analysis

##### 1. Unification of divine power:

- Both roots affirm that God is:
  - **creator** "Out of nowhere."
  - **The manager** "To exist through transformations."

##### 2. Human dimension:

- A person is required to imitate these Sunnahs in:
  - **Creativity** "As the creation of ideas."
  - **Change** "To break the intellectual deadlock."

##### 3. The Qur'an is a dynamic book:

- The use of the two roots in various contexts, such as "the creation of man" and "the break of dawn," reflects:
  - Thematic unity of the Qur'an.
  - **semantic layers** Which links cosmic phenomena with spiritual realities.

#### 5. Conclusion

Dual analysis of the two roots reveals:

- **Creation**A divine process that begins with emptiness and ends with perfection.
- **Al-Falaq**A divine process that reveals what is hidden through transformations.
- The relationship between them:
  - Creation is innovation from nothing, and the split is the arrangement of something to serve a greater purpose.
  - Together, they form a cosmic order that reflects God's wisdom and power.

### **3.11.12 INTERPRETATION OF THE VERSE “BELIEVING MEN AND BELIEVING WOMEN” IN SURAT**

#### **AL-AHZAB**

Verse 35 of Surat Al-Ahzab: A new reading that goes beyond the distinction between male and female (Ihab Hariri)

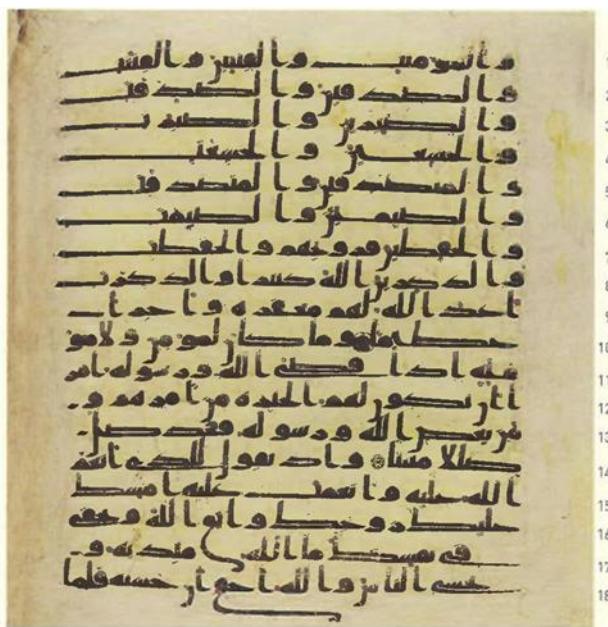
Verse 35 of Surah Al-Ahzab: "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who remember - Allah has prepared for them a great reward." "Forgiveness and a great reward" is one of the verses that sparked widespread discussion about the significance of the distinction between masculine and feminine genders in Quranic discourse. One lecturer offers an unconventional interpretation of this verse, going beyond a superficial gender reading and focusing on the verse's intellectual and cognitive context.

Critique of traditional gender interpretation:

The lecturer criticizes the common interpretation that sees the verse as a division of virtues between men and women, arguing that the addition of the "dagger-like alif" to feminine words such as "Muslims" and "believers" is a later distortion that reinforces this gender distinction. He

describes this traditional interpretation as "superstitions" resulting from "ignorance of ancient Arabic" and "a lack of understanding of the context."

Alternative interpretation: Focus on the intellectual and cognitive context:



عظيمًا [٢٥] وما كان لوم من ولا مول  
منة اذا قضى الله ورسوله امر  
ان يكون لهم الخبرة من امرهم و  
من يغضّن الله ورسوله فقد ضل  
ضللاً مبينا [٣٦] واذ يقول للذى انعم  
الله عليه واعتمت عليه امسك  
عليك زوجك واتق الله وتخفي  
في نفسك ما الله مبديه و  
 تخشى الناس والله احق ان تخشيه فلما

1 والمؤمن والقتنين والقنت  
والصادقين والصادقات  
والصبرين والصبرت  
والخشنين والخشنت  
والمسدقين والمسدقات  
والضئين والضئمت  
والمحظين فروجهم والمحظت  
والذكرين الله كثيرا والذكريت  
اعذ الله لهم مغفرة واجرها

The lecturer argues that the verse falls within the context of an "intellectual battle" in Surat al-Ahzab, where arguments and debates take place between the Prophet (peace and blessings be upon him), his Companions, and other sects. According to this interpretation, the terms "Muslim men and women" and "believing men and women" do not refer to biological gender, but rather to different categories of participants in this intellectual dialogue, based on their level of understanding and conviction of the Quranic argument.

- **"Muslims": Those who are oppressed by argument:** The lecturer explains that "Muslims" are "those who have been presented with evidence based on the explanation, description, and contemplation of these Muslim Companions." That is, the group who have been convinced by the Qur'anic evidence and have submitted to it after contemplation and understanding.
- **"The believing women": those whose minds have been shaken by argument:** "The believing women" is interpreted as "those believers whose minds have been strengthened by argument; these are from the People of the Book." That is, the group who believed out of rational conviction after their argument was overcome by evidence and proof.

Applying the interpretation to the rest of the attributes in the verse:

This interpretation extends to the rest of the attributes mentioned in the verse: "the obedient men and women, the truthful men and women, etc." Rather than considering them as attributes specific to men or women, they are understood as indicators of varying levels of religiosity and commitment, based on the degree of understanding, contemplation, and conviction in the Quranic argument.

a summary:

This interpretation offers a new reading of verse 35 of Surat al-Ahzab, transcending superficial gender distinctions and focusing on the verse's intellectual and cognitive context. It is a call for a deeper understanding of the Qur'anic discourse, transcending traditional gender divisions and focusing on the spiritual and cognitive essence of faith and Islam. Wine: Between Reality and Metaphor

The concept of "wine" in Islam has long been a subject of debate and contemplation, ranging from its categorical prohibition in this world to its description as a blessing in heaven. But can our understanding of wine transcend the literal meaning of an intoxicating beverage? Can it carry deeper symbolism related to other aspects of human existence? This is what we sought to explore in our previous dialogue, delving into unconventional linguistic and symbolic aspects of this Quranic concept.

### **3.11.13      ALCOHOL IN THE TRADITIONAL ISLAMIC BALANCE: PROHIBITION IN THIS WORLD AND BLISS IN THE AFTERLIFE**

The traditional understanding of wine in Islam begins with a crucial distinction between **Worldly wine** and **wine in heaven**. In this world, wine—that is, intoxicating alcoholic beverages—is strictly forbidden by explicit Quranic texts. The noble verses explain the reasons for this prohibition, given the serious harms of wine to individuals and society. It impairs reasoning, leads to sin, enmity, and aversion to the remembrance of God.

In contrast, the Holy Quran describes **Heaven's wine** like a bliss of the afterlife, and rivers of flowing wine, "a delight to the drinkers," that neither intoxicates nor clouds the mind, but is pure and

delightful enjoyment. This stark contrast between the two wines raises questions about the wisdom behind this dual description.

#### An Unconventional Vision: Wine as a Symbol of Imagination, Positivity and Negativity

In our dialogue, an innovative vision was presented that links the concept of wine to **imagination**. Specifically, imagination, in both its positive and negative aspects. This interpretation views wine not merely as an intoxicant, but as a symbol that transcends its literal meaning, carrying deeper connotations related to a person's spiritual and psychological energy.

#### Wine in the world: negative imagination that leads to loss

According to this view, it can be considered **Worldly wine symbol of negative imagination**. In this context, alcohol represents indulging in delusions and illusions that distance one from reality and the truth. It is the unbridled imagination that leads to loss of consciousness, falling into sin, and straying from the path of guidance. Just as alcohol intoxicates the mind and leads it astray, negative imagination can intoxicate the soul and lead it astray.

#### Heavenly Wine: Positive Imagination and Pure Spiritual Ecstasy

In contrast, it can be understood **Heaven's wine As a symbol of positive imagination Or pure spiritual ecstasy**. In this interpretation, the wine of heaven represents sublime spiritual manifestations and the profound, unblemished pleasure of faith. It is the imagination that elevates the soul, bringing it to a state of pure spiritual purity and joy, without any harm or negative consequences. Just as the wine of heaven delights its drinkers, positive imagination can delight and enlighten the soul.

Linguistic analysis supports the symbolic view:

To enhance this symbolic vision, a linguistic analysis of the word "wine" was conducted in two ways:

- Analysis of the characteristics of the letters "Kh, M, R":
  - **Kha "Kh":** It is associated with secrecy and secrecy, representing the hidden or esoteric side of wine, whether its intoxicating effect or its fantastical symbolism.

- **The letter "m":**It is associated with encompassing and controlling, reflecting the power of alcohol's influence on the mind or imagination, and its ability to encompass a person and change his state.
- **The letter Raa "R":**It is associated with repetition and movement, representing the cycle of influence of alcohol or imagination, and its movement away from the natural state or reality.
- Analysis of the two integrated roots "Kham and Mar":
  - **Bend:**It refers to covering and fermentation, the hidden process that leads to the effect of wine, and can be linked to the hidden processes of the subconscious and imagination.
  - **Die:**It denotes bitterness, strength, and bitterness, representing the unpalatable side or negative consequences of worldly wine, but also the strength of its effect and its being a temporary state, whether negative or positive.

This linguistic analysis, although unconventional, provides a symbolic framework that supports the idea of linking wine to imagination, and highlights the aspects of concealment, influence, and change that are evident in both concepts.

Bottom line: Wine is a multifaceted symbol.

In conclusion, it can be said that the concept of "wine" in the Holy Quran, as revealed in our dialogue, carries deeper dimensions than simply being an intoxicating beverage. By connecting it to the imagination, with its positive and negative aspects, we can understand it as a symbol of the internal transformations a person undergoes, whether negative, leading to loss, or positive, elevating the soul to horizons of spiritual bliss.

**Important Notice:**It must be emphasized that this symbolic interpretation of wine is **Unconventional vision and personal effort**.The prevailing Islamic understanding of wine is based on the literal meaning of the beverage, with a clear distinction between the forbidden wine of this world and the permissible wine of Paradise. This symbolic interpretation remains a valuable addition to enriching the discussion of Quranic concepts and opening new horizons for contemplating their profound meanings. However, it is important to recognize that it represents a particular viewpoint that may not align with prevailing traditional interpretations.

### **3.11.14 "DEAD" AND "INTELLIGENCE" IN THE LIGHT OF THE QURANIC LANGUAGE - LIBERATING THE PRESENT WITH CONSCIOUS RECOMMENDATION**

#### **Introduction: Applying the Quranic Language Method**

This study, based on the "Quranic Language" methodology, which calls for delving into the roots of words and understanding their profound connotations, beyond pre-established interpretive templates, seeks to re-read the concept of "dead animals" in the verse, "Forbidden to you are dead animals." We will link this concept to a broader interpretation of the word "dhakitum" (you have slaughtered) in Surat Al-Ma'idah, drawing inspiration from the linguistic root "dhak" (remembrance of God), a meaning that goes beyond lawful slaughter. This study reveals the role of "intelligence" and "wisdom" as essential "purification" tools for liberating our present from the shackles of a bygone past.

#### **"The Dead": Beyond the Physical Carcass**

In the Quranic language, "dead" may not be limited to a dead animal. Rather, it may refer, in a broader sense, to everything that has lost its vitality and become a burden and a lifeless corpse in the intellectual and societal body of the nation: negative heritage, outdated ideas, inherited conflicts, blind traditions, and intellectual stagnation. All of these represent "dead" things that hinder progress and drain the present, and they must be addressed to avoid their harm.

#### **"Except what you slaughter": the purification of knowledge and science, not just slaughter**

Here comes the pivotal exception: "Except what you slaughter." The common interpretation limits it to the perception of an animal alive before its death and ritual slaughter. However, the Quranic linguistic approach invites us to examine the root of the word . "ذل" According to the analysis of the essential duals, the root combines:

- **The letter dhal "th":**Tameability, which is softening, facilitating and making difficult things easy. This only comes from a deep understanding of the laws of the thing that is to be made easy.
- **Kaf "K":**Define, assign, and adjust.

So, "intelligence" or "purification" in its Quranic linguistic essence is a process "**Overcoming the unknown, difficult, or harmful through deep understanding of "science and knowledge" and defining its laws and controls.**" It is a cognitive process that requires intelligence and understanding

to distinguish between beneficial and harmful substances, neutralize the harmful substances, or even transform harmful substances into beneficial ones through knowledge and careful processing. This goes far beyond ritual slaughter, becoming a method for dealing with challenges and resources, including those that are inherently forbidden due to harm resulting from ignorance or mishandling.

#### **"Smart Refining" Heritage and Concepts:**

Applying this understanding to the metaphorical "deadness" of "heritage and ideas," "recommendation" becomes a critical intellectual process that requires intelligence and wisdom "which is putting the thing in its right place resulting from deep understanding":

1. **Understanding and overcoming the difficulty of the past:** Using intelligence and science to analyze heritage and understand its contexts and complexities, to "overcome" its difficulty for superficial understanding.
2. **Identify and determine what is beneficial and what is harmful:** Employing wisdom and intelligence to sort and identify what is living and beneficial in this heritage ("eternal values, human wisdom") and what is "dead" and harmful ("fanaticism, superstitions, injustice").
3. **Neutralize or divert damage:** By discarding harmful and dead elements, or in some cases "as in dealing with once-harmful natural resources like pigs in precise and therapeutic medical uses," science can "knowledge intelligence" and find ways to safely utilize them after the harm has been removed or completely neutralized.

#### **Conclusion: Wisdom and intelligence to overcome death**

The prohibition of "dead meat" in the Quran, when deeply understood, is a call to activate our innate intelligence and seek wisdom to conduct a continuous scientific and intellectual process of "purification" of our heritage, our ideas, and even our resources. With this approach, based on deep understanding ("taming") and precise discrimination ("defining"), we can transcend the "deadness" of the past and consciously address the challenges of the present, building a future based on wisdom, knowledge, and enlightenment.

### **3.11.15 "STRIKE THE EARTH" AS A QURANIC METHOD TO OVERCOME THE DEATH OF STAGNATION**

#### **Introduction: "Strike" in the Quranic language as an act of change**

In continuation of the Quranic language approach to understanding its terms, far from the common and limited meanings, we address the concept of "strike on the earth" by looking at the root of the word "strike" and its essential meanings. We discover that "strike" is not just a physical movement "like striking with the hand or traveling," but rather it is, in its depth...**make something the opposite of what it was**...that is, to bring about a fundamental change in its condition or nature. With this understanding, "striding the earth" becomes a Qur'anic methodology for breaking out of the intellectual and social "deadness" of stagnation and imitation.

#### **"Dead" stagnation and tradition:**

The most dangerous forms of "deadness" afflicting societies are intellectual stagnation, passive submission to inherited reality, and the sanctification of the past simply because it is the past. This stagnation kills creativity, hinders development, and renders the nation an exhausted body incapable of dynamically responding to the challenges of the times. It is a state of "non-change," the antithesis of what the concept of "strike" calls for.

#### **"Strike the Earth": A Methodology for Radical Change:**

When we understand "strike" as "making something the opposite of what it was," the dimensions of "strike the ground" become clear:

- **Hit the stalemate -> Vitality:**It is the pursuit of making the state of intellectual stagnation and stagnation "dead" the opposite of what it is, i.e. transforming it into a state of vitality, research, questioning, and renewal.
- **Challenging conventional wisdom -> Criticism and new understanding:**It is a deep thinking process that aims to "defeat" inherited ideas and rigid assumptions, i.e. to make them the opposite of what they were "from being sacred and untouchable" to become a subject of criticism, analysis and scrutiny with the aim of arriving at a new and authentic understanding "making the idea the opposite of its previous state of blind acceptance."
- **Hit reality -> Change and development:**It is not just a geographical journey, but rather a persistent effort and a serious attempt to "strike" the lived reality "with its backwardness,

injustice and ignorance", that is, to make it the opposite of what it is, by transforming it towards the better, more advanced, more just and more knowledgeable.

- **Proverbs as a mechanism of understanding:** Just as "strike examples" in the Qur'an aims to make the abstract meaning tangible and understandable, "making it the opposite of what it was in terms of abstraction," "strike the earth" as a method of thought and endeavor is in itself a practical "strike example" of how to overcome stagnation and arrive at the truth.
- **Possible relationship to "call to prayer":** The intellectual journey of "hitting the ground running" may require periods of deep contemplation and temporary cessation from the noise of prevailing external influences, "as if it were a 'hit on the ears' in the sense of temporarily blocking them out," to enable the process of internal searching and evaluation to mature and arrive at a new and different vision, "making the state of listening to the prevailing different from what it was."

#### **The challenge of resistance to change:**

This process of "strike" and "radical change" will inevitably encounter resistance from those clinging to the status quo, who reject any change and are "disbelievers in this change." Deviating from the norm and "strike" the legacy requires a willingness to confront this resistance as a natural part of the process of change and development.

#### **Conclusion: Hitting the ground to get out of the dead**

"Strike the Earth," in the light of the Quranic language, is a dynamic and effective methodology for breaking out of the "deadness" of stagnation and imitation. It is an ongoing call to use reason, thought, research, and earnest endeavor to "strike" stagnant reality and rigid ideas—that is, to radically change them for the better. Only through this conscious journey of intellectual and practical "strike," which requires courage, perseverance, and critical thinking, can individuals and societies transcend their negative legacies, respond flexibly and wisely to the challenges of their time, and create a vibrant and bright future, freed from the "deadness" of the past.

### **3.11.16 THE CONCEPT OF "LSN" AND THE APPLICATION OF THE SEVEN RULES OF THE ARABIC LANGUAGE AND THE MEANINGS OF THE LETTERS "L, S, N"**

introduction:

The word "lisn" (tongue) in Arabic, as dictionaries indicate, carries meanings of language and speech in general, in addition to its application to the tongue as the organ of speech. However, by contemplating the roots and structures of the word, and drawing on Arabic linguistics and grammar, we can arrive at a deeper and richer understanding of this concept. This research aims to explore the concept of "lisn" in detail, applying the rules of the "seven-fold Arabic language" and the meanings of the letters that comprise the word (lam, seen, and nun) to derive deeper and more comprehensive meanings for this important linguistic term.

The concept of "tongue" in the Arabic language:

As mentioned in language dictionaries, "lisn" means language and speech in general, and it also refers to the tongue. However, by looking at the root word "lis," which denotes eloquence and rhetoric, and its derivatives, such as "lasina," meaning eloquent and articulate, and "alsan," meaning eloquent and articulate, we realize that "lisn" is not limited to mere speech, but carries deeper connotations related to the quality of language, eloquence of expression, and the tongue's ability to clarify and articulate.

The Seven Mathani and the rules of the Arabic language:

"The Seven Mathani" is a Quranic term that often refers to Surat Al-Fatiha, the foundation and mother of the Quran. In a linguistic context, "The Seven Mathani" can refer to the basic and fundamental rules of the Arabic language—rules that are repeated and repeated in the language's structure and compositions, and which form the basis for a deep understanding of the language of the Holy Quran and the Arabic language. Applying these rules, including understanding the meanings of letters, helps us delve into the depths of words and linguistic concepts and extract their hidden meanings.

The meanings of the letters "L, S, N" and their significance for "LSN":

To analyze the word "lisn" more deeply, let's review the meanings of the letters that comprise it, as mentioned in the information you kindly provided:

1. The letter "L":

- **Connection and communication:** The letter "lām" reflects the idea of connecting and linking things and concepts. In the word "kalīma," the letter "lām" connects letters to form a word. In the word "jūlā," it connects words to form a sentence. This connection and association is the essence of language, a tool that connects individuals, communities, and ideas.
- **Aim and goal:** The letter "lam" of reason indicates causality and purpose. Language and speech are not merely tools for expression, but rather have lofty aims and objectives, such as communication, persuasion, influence, and the transfer of knowledge.
- **Peace and unity:** The letter "L" is associated with God's name "As-Salam," reflecting the connection and communication that initiates peace between individuals and communities. Language is an essential tool for building peace and unity among people through understanding and dialogue.
- **Inclusiveness and compassion:** As in God's name "Ar-Rahman," the letter "lām" signifies the comprehensiveness of mercy and its reach to all creation. Language must be compassionate, inclusive, and capable of accommodating and expressing a variety of feelings and thoughts.

## 2. The letter "S":

- **Path and walk:** The curved shape of the letter "s" symbolizes path, movement, and progress. Language is not static, but rather constantly moving and evolving, evolving and changing to keep pace with the ages and civilizations.
- **Behavior and method:** The letter "seen" reflects behavior and the way one walks. Language has diverse styles and methods of expression, from classical and eloquent to simple and colloquial, and every situation has its own expression.
- **Visibility and clarity:** The letter "seen" is associated with cosmic laws and apparent natural laws. Language must be clear, capable of expressing and clarifying meanings, and reflecting universal truths and laws.
- **Linking the hidden and the apparent:** In Sufi interpretation, the letter "sin" connects the hidden world of command with the apparent world of creation. Language is a tool for conveying hidden thoughts and feelings from the world of the mind to the world of apparent reality, and for expressing the inner and hidden.

## 3. The letter "N":

- **Beginning and benefit:** The letter "nun" represents beginnings and benefit. Language is the beginning of thought, knowledge, and communication, and it is a tool of benefit for humans and society.
- **Vitality and activity:** The letter "nun" is characterized by liveliness and activity. The language is a living, vibrant language, capable of expressing everything that is alive and active.
- **Completeness and stability:** The letter "nun" at the end of words conveys a sense of sufficiency and stability. Language must be complete, capable of expressing all meanings, and achieve stability and understanding in communication.
- **Compassion and Dominance:** The letter nun is associated with the names of God, "the Beneficent" and "the Most Gracious, the Dominant." Language should be a tool of mercy and guidance, capable of dominating thoughts and directing them toward goodness and righteousness.

Combining the meanings of letters in the concept of "tongue":

By combining the meanings of the letters "l, s, n" together, we gain a deeper understanding of the concept of "lsn":

- "Lisan" is a language and speech characterized by connection and connection "Lam", follows a clear path and has various styles "Sin", and achieves benefit, completeness, and stability "Nun".
- "Lisan" is an eloquent and fluent language "from the root "LS", combining clarity and beauty "Seen", and carrying within it mercy and guidance "Lam, Noon".
- "LSN" is a tool that connects individuals and communities "Lam", is able to express the apparent and the hidden "Seen", and achieves effective and stable communication "Nun".
- "LSN" is the beginning of knowledge and thought "Nun", proceeds in an organized and clear manner "Sin", and achieves the goal and purpose of communication "Lam".

Applying the seven rules of the Arabic language to understand "lsn":

Understanding "lsn" through the "seven mathani" means applying the basic rules of the Arabic language to understand the dimensions of this concept. This includes:

- **Understanding the meaning of linguistic roots:** Return to the root "Is" and its derivatives to understand the linguistic origin of the word "Isn" and its connection to eloquence and clarity.
- **Word structure analysis:** Understand how the letters "I, s, n" are combined and how this combination affects meaning.
- **Use of linguistic context:** Understanding the meaning of "lisp" in different contexts, whether in poetry, prose, the Holy Quran, or the Prophetic Hadith.
- **Using language dictionaries:** Refer to Arabic dictionaries to understand the different linguistic meanings of the word "lisp" and its derivatives.
- **Application of grammar and morphology rules:** Understand how the word "lisp" works in a sentence, its parsing, and its different conjugations.

a summary:

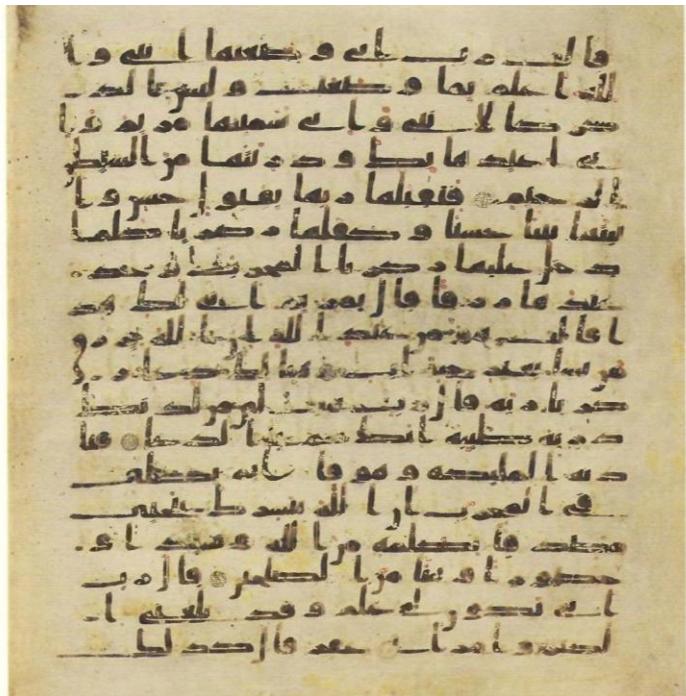
The concept of "lisp" in the Arabic language goes beyond being a mere word denoting language or tongue. By delving into the meanings of the letters that comprise the word—lam, seen, and nun—and applying the seven rules of the Arabic language, we arrive at a deeper and richer understanding of this concept. "Lisp" is a language and speech characterized by eloquence, rhetoric, clarity, compassion, and the ability to connect and communicate effectively. It is a tool for benefit and guidance, a means to achieve peace and unity, and the beginning of knowledge and thought. Understanding "lisp" in this depth opens new horizons for us in understanding the power of language and its importance in human life and society.

### **3.11.17        "THE MIHRAB," "THE WALL," AND "THE TREASURE": QURANIC SYMBOLS THAT TRANSCEND THE LITERAL INTO HORIZONS OF KNOWLEDGE**

introduction:

The Holy Quran is replete with symbols and allusions that carry deeper meanings that go beyond their immediate, apparent meanings. These symbols are not merely passing phrases; rather, they are keys to a deeper understanding of the Quran's message and an invitation to contemplate and reflect on its verses. In Surah Maryam, the symbols of "mihrab," "wall," and "treasure" stand out as prominent examples of this Quranic symbolism, which this new interpretation offers a vision that transcends literalism and embraces horizons of knowledge.

### The Mihrab: The Intellectual Battlefield:



- 10 من يشا بغير حساب [٢٧] هنالك دعا ز  
11 كريبا ربه قال رب هب لي من لدنك  
12 ذرية طيبة انك سميع الدعا [٢٨] فنا  
13 دته الملعنة وهو قائم يصلى  
14 في اخربَ ان الله يبشرك بيهجى  
15 مصدقًا بكلمة من الله وسیدا و  
16 حصورا ونبيا من الصلحين [٣٩] قال رب  
17 اني يكون لي غلم وقد يلغنى ا  
18 لكبر وامراتي عقر قال كذلك

- 1 قالت رب انى وضعتها انتى وا  
2 الله اعلم بما وضعت وليس الذ  
3 كر كالانثى واني سميتها مريم وا  
4 نى اعيذها بك وذريتها من الشيطان  
5 الرجم [٣٦] فتقبلها ربيها بقبول حسن وا  
6 نيتها نينا حسنا وخلفها زكرياء كلما  
7 دخل عليها زكرياء اخربَ وجد  
8 عندها رزقا قال عريم انى لك هذ  
9 اقالت هو من عند الله ان الله يرزق

"prayer" here symbolizes Mary's mind and intellect, and "sustenance" symbolizes the knowledge and wisdom she received from divine revelation.

The wall: the divider between the apparent and the hidden:

In this interpretation, the concept of "wall" transcends the physical barrier, becoming a symbol of the divide between the apparent and the hidden, between the literal meaning of the Quranic text and the deeper meaning it conveys. It is an invitation to penetrate beyond letters and words and dive into the depths of meaning.

In this interpretation, the concept of "mihrab" is not limited to the physical place of prayer in a mosque, but rather extends to encompass the mind and intellect, where man's battle against false ideas and corrupt beliefs takes place. It is the arena of the greatest jihad: the jihad of the soul and the jihad of word for word.

- Evidence from the Qur'an:** God Almighty says: "**Every time Zechariah entered upon her in the sanctuary, he found with her provision.**" (*Al Imran: 37*) The author believes that the

- Evidence from the Quran: The Almighty says: "And as for the wall, it belonged to two orphan boys in the city, and beneath it was their treasure" (Al-Kahf: 82). The author believes that the "wall" here symbolizes the heavenly book, the Torah, the "two orphan boys" symbolize Jesus and Mary, and the "treasure" symbolizes the knowledge and wisdom that was hidden from people according to the literal meaning of the text, requiring deduction and interpretation.

Treasure: Hidden knowledge and science:

The concept of "treasure" in this interpretation is not limited to buried money, but rather extends to include the knowledge and science we must seek and extract from within texts, from our lives, and from our experiences. It is a precious treasure, but it may be hidden from view and requires effort, research, and exploration.

- **Evidence from the Qur'an:** The same previous verse in Surat Al-Kahf **As for the wall, it belonged to two orphan boys in the city, and underneath it was their treasure.** This interpretation is supported by the fact that the treasure here is not buried money, but rather the knowledge and science that was hidden in the text and needed to be extracted.

Conclusion:

Understanding these Quranic symbols, "the mihrab," "the wall," and "the treasure," calls us to:

1. **Go beyond the literal:** Not being satisfied with the apparent meanings of texts, and striving to understand deeper and more distant meanings.
2. **Meditation and contemplation:** Set aside time to reflect on the verses of the Holy Quran and try to understand them and draw lessons and morals from them.
3. **The search for knowledge:** Striving for knowledge and science, and not being satisfied with ignorance and imitation.
4. **Intellectual Jihad:** Fighting false ideas and corrupt beliefs with knowledge, argument and proof.

These symbols are a call to every Muslim to be a thinker and a seeker of truth, to seek a deep and sincere understanding of the Holy Quran, and to apply its teachings to his life. It is a call to elevate oneself through knowledge and learning, and to contribute to building a better, more conscious society.

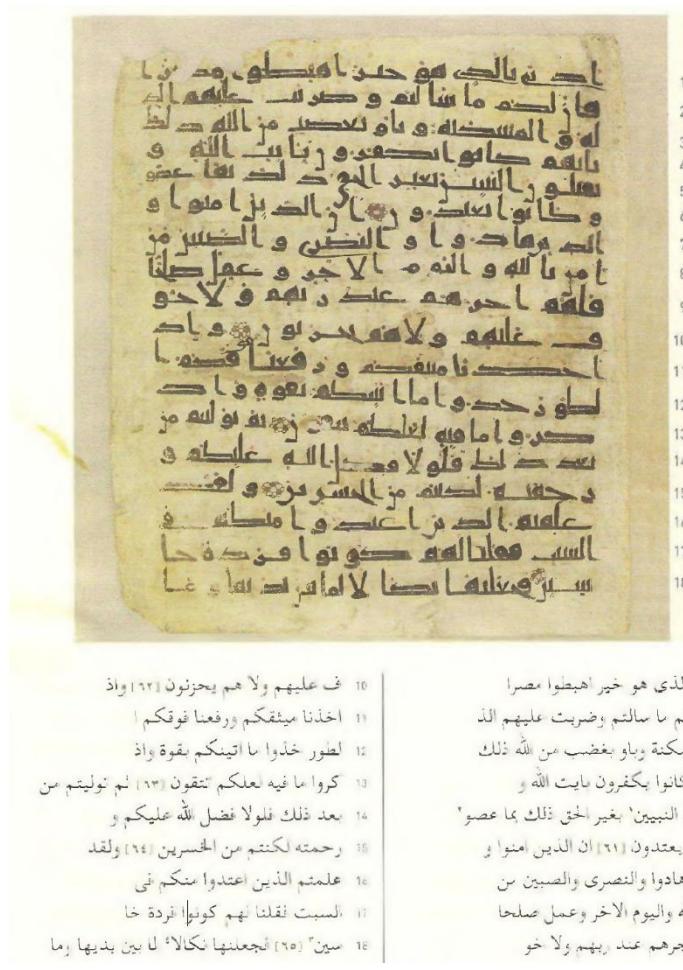
### **3.11.18 AN ALTERNATIVE READING OF VERSE 60 OF SURAH AL-MA'IDAH: IS IT ABOUT ANIMAL TRANSFORMATION OR SPIRITUAL CORRUPTION?**

Verse 60 of Surat Al-Ma'idah is one of the verses that has sparked widespread debate throughout Islamic history. It reads:

"Say, 'Shall I inform you of something worse than that as a reward from Allah?' [It is] those whom Allah has cursed and with whom He became angry and made from among them apes and pigs and who worshipped false gods. Those are worse in position and further astray from the soundness of the way." (Al-Ma'idah: 60)

The traditional and prevailing interpretation of this verse holds that God punished some of the Children of Israel (or the obstinate Jews) with literal transformation, transforming them into apes and pigs as punishment for their disobedience and unbelief. However, an alternative reading has recently emerged that proposes a radically different interpretation, rejecting the idea of literal transformation, and offering an understanding based on linguistic analysis and the alleged context of the verse in the original manuscripts.

Criticism of the traditional interpretation:



The proponents of this new approach believe that the traditional interpretation of literal metamorphosis faces several problems:

- Illogical:** Turning an honored human into an animal is illogical and contradicts the concept of God honoring man.
- Body ownership:** The body is God's creation and possession, and changing it in this way seems inconsistent with this concept.
- Sowing discord:** Traditional interpretation has been accused of being used historically to fuel interfaith conflicts and demonize others.

- Contradiction with "reward":** The word "reward" is usually associated with good recompense, "thawab," and associating it with "evil" seems contradictory in the traditional reading.

#### Foundations of the new interpretation:(Ayhab Hariri)

The new interpretation is based on several basic pillars:

- Singular dominance:** It is noteworthy that the verbs and pronouns in the verse often appear in the singular form: "who cursed him," "was angry with him," and "worshipped the tyrant." This consistency in the use of the singular is considered essential evidence that the context is speaking of an individual rather than a collective situation.
- Original manuscripts:** Early Qur'anic manuscripts contained different forms of some words, and current versions were "beautified" or modified by later scholars.

3. **Reread the keywords:** Different readings and linguistic meanings are suggested for the words of the verse:

- **"A worse reward than that."** It is read as: "A human being will receive a reward for that." Where "bashar" means human being, "the prophet" refers to the Qur'an, and "mathuba" from "thawb" means return. So the meaning is: Has there come to you Humans With this "Quran" which is a means for reference To the right?
- **With God:** It is considered the beginning of a new sentence meaning: the person who He is stubborn God.
- **And made from them** The reading "among them" is rejected. It is suggested that it was originally "And who are they?" In the form of a question. That is: "And He made where of How is he? Or "What is his condition?" worries" The bad condition that befell him?" This question comes after mentioning God's curse and wrath upon the obstinate individual.
- **"The monkeys"** It was originally **monkeys** "Singular." It does not mean animal, but is derived from the root "qaraḍa" "qaraḍa al-jild fa-sṭād", to indicate that the person has become **A corrupt religionist** As a result of his lack of consideration.

Collection: **monkeys** and **monkeys** feminine: **monkeys** And the plural for the feminine: **monkey**

**monkey** The skin: spoiled

**monkey** Hair: curly and its ends are knotted

**monkey** The man: He remained silent in shame and humiliation

**She went crazy** His teeth: they were shortened due to tooth decay and had reached the gums.

**monkey** So-and-so's language: Kant's language

- 
- **And the pigs** It was originally "**The pig**" "Singular." It does not mean the animal "which is called 'halouf' in the Arabic language according to this proposal." Rather, it is derived from the verb "khanzara" "to be rough, to look with the back of one's eye," to indicate that the person has become... **coarse-minded and treacherous** Because he did not contemplate the Qur'an as he was commanded.

- **And he worshipped Taghut** The singular verb confirms, according to this interpretation, that it is talking about one person.

Conclusion according to the new interpretation:

Based on this reading, the verse does not speak of a mass physical transformation, but rather describes a state of *the person*. He is stubborn and refuses to contemplate His message, the Qur'an. As a result of this stubbornness and aversion, God curses and wraths him, and his condition becomes, "Who has afflicted him?":

- Religious corruption is "monkeys".
- Roughness of mind and spiritual betrayal "pig".
- Worship of the tyrant.

According to this view, the central meaning of the verse is a warning against the consequences of neglecting to contemplate the Quran and being stubborn in the face of truth, and how this leads to spiritual and intellectual decline. This interpretation emphasizes the importance of contemplation and a deep understanding of religion, rather than focusing on stories of transformation that could be used negatively.

### **3.11.19 THE CONCEPT OF TREE IN THE QUR'AN**

#### **FROM THE PERSPECTIVE OF QURANIC LINGUISTICS**

##### **Introduction: Beyond Plants**

The word "tree" in the Quran is often understood in its direct, literal sense, as a plant with a stem and branches. However, the approach of "Qur'anic linguistics," as presented in the source text, invites us to go beyond this limited, literal understanding in some contexts and delve into the deeper linguistic structure of the word. From this perspective, a tree is not always just a plant; it carries a deeper, more fundamental meaning.

##### **Root meaning: "everything that branches off from a root"**

This approach traces the word 'tree' back to its basic connotation of "**Everything that branches off from an origin**". This meaning is not merely a far-fetched interpretation, but is supported by the uses of language itself, such as the "family tree" that details the branching of generations from the highest ancestor, and even by biological structures in humans, such as the branching of the nervous

system or blood vessels from their centers. This concept of branching is key to understanding the symbolic uses of the tree in the Qur'an.

Applications of the concept in the Qur'an:

1. The Tree of Immortality: The Story of Adam: Not Eternal Life, but a Path to Evolution
  - o This approach rejects the interpretation of it as a tree that grants physical immortality, as Adam was in a state of sufficiency similar to immortality.
  - o Instead, the "Tree of Eternity" is understood to represent "**path**" or "**method**" or "**knowledge**" or "**branching option**" Which leads to a state of "permanent harmony with the laws of existence," "immortality in the sense of dynamic harmony and stability," and "an imperishable kingdom," "a kingdom of knowledge, wisdom, and science." Eating from it represents conscious engagement in this path of experience, knowledge, and responsibility.
2. The Good Tree and the Bad Tree (Surat Ibrahim): The Symbolism of Words and Ideology
  - o Here the symbolic use is clear and explicit in the Qur'an itself.
  - o **The good tree:** It symbolizes the good word "the word of truth, monotheism" derived from a fixed origin "revelation/the Qur'an", from which branch out continuous effects and benefits "its branches are in the sky, bearing fruit at all times."
  - o **The evil tree:** It symbolizes the evil word "polytheism, falsehood" that has no firm root "uprooted from the face of the earth whatsoever was there" and from which nothing branches but misguidance and corruption.
3. "Under the Tree" "The Pledge of Ridwan - Surat Al-Fath": Under the tree, not the physical tree
  - o This approach criticizes the traditional interpretation of a single physical tree under which all those who pledged allegiance took shelter, as it is illogical.
  - o It is suggested that the word "tree" here be linked to the common linguistic root that carries the meaning of conflict, disagreement, and entanglement, as in "what happened between them" - An-Nisa 65.
  - o Accordingly, "under the tree" is interpreted to mean: "**in light of**" or "**because of**" or "**to get over**" that "**quarrel**" The "disagreement" that existed among the believers regarding the conquest and the spoils of war. The pledge of allegiance was a way to

overcome this disagreement and unite around a loftier goal. God's pleasure stemmed from their overcoming this conflict.

#### **Conclusion: Context and root reveal meaning.**

An analysis of the word "tree" from the perspective of "Qur'anic linguistics" reveals that, although the word is used in its direct, literal sense in some instances, it carries profound symbolic connotations in others linked to its root meaning, "branching from a root," and other root meanings, "struggle and intertwine." Understanding these connotations requires contemplating the context, relating verses to each other, and grasping the non-arbitrary linguistic structure of the Qur'an.

#### **3.11.20 THE CONCEPT OF THE THRONE IN THE QUR'AN BETWEEN THE HUMAN BRAIN AND THE**

##### **COSMIC SYSTEM**

##### **FROM THE PERSPECTIVE OF QURANIC LINGUISTICS**

#### **Introduction: Transcending the Sensory Image of the Throne**

The concept of "throne" is often associated with a luxurious royal bed or an elevated seating area. In religious contexts, it is sometimes envisioned as the physical throne of God Almighty. However, the approach of "Qur'anic linguistics," as presented in the source text, offers a deeper insight that goes beyond these physical images, revealing multiple, interconnected meanings of the word "throne" based on its Qur'anic context and linguistic structure.

#### **"The Throne of Your Lord" in Surat Al-Haqqah: The human brain and its basic functions**

In the context of discussing man and his responsibility, the text, through Dr. Hani's explanation, presents a striking interpretation of "the throne of your Lord," which is carried by eight:

1. **Not the absolute throne of God:** What is meant is not the throne of the divine self, which is beyond knowledge, but rather the "throne" of the "Lord" of man, that is, the divine order related to the creation and assignment of man.
2. **The throne is the human brain:** The "throne" here is interpreted as **human brain**. This highly complex structure represents the center of control, leadership, and responsibility in the human being, with its trillions of branching and intertwined neural connections, "which is consistent with the meaning of the throne as a structure or building."

3. **The layers of the throne "the three brains":**This throne-brain is divided into functional levels: the "biological" brainstem, the "chemical-emotional" limbic system, and the "thinking-logical" cerebral cortex.
4. **The Eight Throne Campaign "Core Tasks":**They are not necessarily seen as angels, but as **eight basic tasks or functions of the brain**...distributed between the right lobes (sensory, inspirational, holistic) and the left lobes (linguistic, logical, analytical). These are the tasks that "carry" the conscious and responsible being of a human being.
5. **"The king is on its corners":**They represent the sub- and detailed aspects of these basic tasks.

"His throne is on the water" (in Surah Hud): The cosmic order based on possibility and knowledge In the context of the creation of the heavens and the earth, the "throne" takes on a cosmic and systematic connotation:

1. **Not a material throne above material water:**The text rejects a literal interpretation, affirming that God is beyond the need for place or space.
2. **The throne as a symbol of sovereignty and order:**The "throne" is here interpreted as a metaphor for:
  - o Absolute divine sovereignty and dominance: the pinnacle of authority and control.
  - o **The precise cosmic system:**The laws of God that govern the universe and ensure its stability.
  - o **The governing divine law:**The supreme principles and laws upon which everything is based.
3. **Water as a symbol of possibility and knowledge:**"Water" is understood here not only as a physical substance, but as a symbol of:
  - o **The principle of life and possibility:**A state before material creation, full of potential and latent energy, "the sea of possibilities."
  - o **Divine knowledge and wisdom:**The eternal knowledge that is the foundation of creation and management, and that gives true life to understanding and insight "spiritual water."
4. The overall meaning of the verse: The meaning becomes that God's sovereignty, order, and governing law ("the throne") were established, firm, and founded on the principles of life,

possibility, knowledge, and wisdom ("water") even before the physical creation of the heavens and earth was manifested. Order precedes and establishes creation.

### **The link between the stakeholders: branching, structure, and order**

Although the two contexts differ, there is a common thread that links the two interpretations of the throne:

- **Structure and branching:** Whether it's the brain with its neural networks or the cosmic system with its branching laws, both represent an organized, branching structure. The word "throne" itself is associated with the arbor as a structure upon which plants branch out.
- **Centralized control and system:** The throne always represents the center of order, control, and sovereignty, whether in the human "brain" or in the universe "divine laws."

### **Conclusion: The throne between man and the universe**

"Qur'anic Linguistics" presents a vision of the throne that transcends the material concept, linking it, in the human context, to the center of human consciousness and responsibility, "the brain," and, in the cosmic context, to the order of creation and its laws based on divine knowledge and possibility. Understanding these multiple and interconnected meanings requires contemplating the context and linguistic structure of the Qur'an.

### **3.11.21 ADAM'S PARADISE: A STATE OF COMPLETENESS AND SUFFICIENCY, NOT A PLACE OF IDLE BLISS.**

#### **Introduction: Rereading the Concept of "Paradise"**

In traditional interpretations, "Adam's Paradise" is often depicted as a specific geographical location, a lush garden filled with pure material bliss, devoid of any toil or deficiency. However, the source text, through "Qur'anic linguistics," proposes a different vision that considers "Paradise" not necessarily just a place, but above all, a **Existential and psychological "state"**. It is characterized by completeness, sufficiency and security.

Characteristics of Adam's "paradise" in Surah Taha:

1. No hunger, no nakedness:
  - Indeed, you will neither go hungry therein nor go naked.

- **Go beyond the literal meaning:** "Hunger" here is not limited to an empty stomach, but extends to include...**A general feeling of emptiness, lack, and need**In any aspect of existence "physical, cognitive, emotional...". "Nudity" is not only the exposure of the body, but**Exposure of this deficiency and need.**
- **Significance:**Heaven is a state of**Complete sufficiency**That fills every void and covers every deficiency, a state of self-sufficiency.

## 2. No thirst, no morning

- And that you will neither thirst therein nor experience the sun's rays.
- **Go beyond the literal meaning:**Thirst is not only thirst for water, but it symbolizes**To feel fear, the need for security, and the strenuous pursuit of the unknown****To secure the future.** "Al-Doha" symbolizes "sacrifice and effort in the sun."**To go out for adventure, risk and face challenges****To secure this future.**
- **Significance:**Heaven is a state of**Complete security**Which eliminates fear, anxiety and the arduous pursuit of the unknown.

## **Heaven is a state of balance, not inactivity:**

This state of complete sufficiency and complete security does not necessarily mean idleness, laziness and absence of work, but rather it is a state of**Balance, self-sufficiency, and comprehensive security****It is the ideal environment that allows an organism to exist without feelings of inferiority or fear that drive it to strenuous pursuit.**

## **The problem of greed for immortality and kingship:**

Understanding paradise as a state of perfection resolves the logical dilemma of the traditional interpretation: Why would Adam covet "immortality and kingship" when he already possessed them in paradise? If paradise is merely material bliss, then covetousness seems unjustified. However, if it is a state of sufficiency and security, then the "tree of immortality" (as previously interpreted as a path to harmony and cognitive development) and the "imperishable kingdom" (the kingdom of knowledge and wisdom) represent a temptation.**Moving from a state of static sufficiency to a deeper state of cognitive development and dynamic harmony with cosmic laws.**Which is what Satan tempted Adam with.

## **Conclusion:**

Adam's paradise, in this view, is not just a geographical place, but a symbol.**To an innate existential**

**state of completeness, sufficiency, and total security** Understanding it as a "state" and not just a "place" helps us understand the nature of the first human experience and the problem of emerging from it in a deeper and more consistent way.

### 3.11.22 IMMORTALITY IN THE STORY OF ADAM: HARMONY WITH THE LAWS, NOT ETERNAL LIFE

#### Introduction: Deconstructing the Concept of "Mole"

When we hear the word "immortality," especially in the context of the story of Adam and the "Tree of Immortality," the straightforward meaning often comes to mind: endless, eternal life and the absence of physical death. However, the approach of "Qur'anic Linguistics," as presented in the source text, calls for a deeper analysis of the root word "kh-l-d" and its context in the story of Adam, suggesting a meaning that goes beyond mere infinity of physical survival.

#### Root Analysis of "Kh L D": Beyond Eternity

- The root "kh l d" does not necessarily mean absolute temporal permanence. By analyzing its binary components and their relationships with the rest of the words of the Qur'an (as indicated in the text), meanings related to:
  - **Consistency and continuity:** "Kh L" may be associated with companionship and friend, like "Khalil".
  - **Connect to the goal and stay:** "LD" may be associated with reaching a goal or remaining and steadfast "such as stubbornness or constancy".
  - **Guidance and motivation towards a goal:** "Khd" may be associated with heading toward a goal or pushing "such as cheek as destination or push".
- Compound Meaning: From this analysis, "immortality" can mean not only permanence, but also a state of "continuous coherence and complete harmony with the laws of existence," "achieving a desired goal and remaining steadfast in it," and "remaining in a state of dynamic stability and permanent harmony." It is not merely an extension of time, but rather a quality of existence characterized by harmony, stability, and steadfastness in accordance with the laws of the universe and life.

"The Tree of Immortality": The Path of Harmony, Not the Tree of Eternity

Based on this understanding of the root "kh-l-d," the "tree of immortality" with which Satan tempted Adam is not a tree that grants endless life, but rather:

- **"path" or "method" or "knowledge":** Which leads to achieving the state of "immortality" in its deepest meaning, "complete and permanent harmony with the laws of existence."
- **Achieving a state of harmony:** Reaching a state of dynamic stability and harmony with cosmic and cognitive laws.
- **Self-realization:** Achieving the desired goal of human existence within the framework of this harmony.

Why the temptation of immortality?

- The temptation was not an eternal life that Adam already possessed (in the sense that there was no death in the garden before eating from the tree as might be traditionally understood), but rather a temptation **Moving from the state of "sufficiency and security" in heaven to a state of "deeper and more developed"** It is represented in striving towards this cognitive and cosmic harmony, "the tree of immortality," and achieving the kingdom of knowledge and wisdom that does not disappear with the disappearance of the body, "a kingdom that does not decay."
- It is a temptation to activate the human nature that seeks knowledge, development and transcending the current state, even if it is a state of sufficiency.

Conclusion: Mole as a quality of existence, not a quantity of time

The concept of "immortality" in the context of the story of Adam, from the perspective of "Qur'anic linguistics," transcends the simple idea of eternal life. It refers to a qualitative state of existence characterized by complete and permanent harmony with the laws of the universe, consonance with cosmic and cognitive laws, and self-realization within this harmony. The "tree of immortality" is the path or knowledge leading to this state, and the seduction of it was an activation of the innate desire for progress and knowledge.

### **3.11.23 OBSESSION AND EATING FROM THE TREE: ENGAGING IN THE PATH OF KNOWLEDGE AND TAKING RESPONSIBILITY**

**Introduction: Beyond the Simple Trick**

Satan's temptation of Adam is often portrayed as a simple deception exploiting Adam's naivety.

However, the source text, through the lens of "Qur'anic linguistics," offers a deeper reading of the temptation and eating from the tree, viewing it as a fundamental turning point in the human experience, marking the beginning of engagement in the path of knowledge and development, and bearing the consequences of awareness and responsibility.

The nature of Satan's whisperings:

1. Seduction by evolution, not direct deception:

- Then Satan whispered to him, saying, "O Adam, shall I guide you to the tree of eternity and possession that will not deteriorate?"
- Satan did not deceive Adam with something he already owned (as in the traditional interpretation of immortality and kingship in heaven), but rather he tempted him with what is "**Deeper and more sophisticated**".
- The temptation was to move from the "paradise of sufficiency and security" "which may carry monotony" to the world of the "Tree of Eternity" "a state of harmony and continuous cognitive development" and an "immortal king" "a king of knowledge and wisdom that transcends the body."

2. Activation of latent instinct:

- The whispering was not just an external evil, but it touched an internal chord in Adam, and it is **human nature** "People are born with the instinct" to seek knowledge, progress, transcend the status quo, and strive for perfection.
- The devil played a role here **The "catalyst" for knowledge and adventure** Although the ultimate goal, "according to the general Qur'anic perspective," was to bring Adam out of the state of direct obedience and into the broader arena of testing.

"Eating from the Tree": Symbolism of Engagement and Decision

- "Eating from the tree" is not just the physical act of eating a fruit, but it is **Symbol of actual engagement in the path** Which was indicated by Satan.
- It represents **Adam's conscious decision** "And if he is affected by obsession" by choosing the path of experience, knowledge and development, instead of remaining in a state of sufficiency and stagnant security.
- It is the transition from the state of "cognitive childhood" "obedience without question" to the state of "maturity" "choice and bearing responsibility".

"Bedouins of Badness": Revealing Weakness and the Beginning of Awareness

- So they ate from it, and their private parts became apparent to them...
- "Bedouin Al-Sawat" is not just the exposure of physical private parts, but it is **Symbolic exposure of weakness, deficiency, and need** which was covered and sheltered in a state of sufficiency and security "paradise".
- Once you engage in the path of experience and knowledge, the truth of human existence with its needs, shortcomings and challenges is revealed.
- that it **The beginning of self-awareness** and the responsibility that comes with the choice.

Disobedience and Temptation: Disobeying the Order and Choosing to Experience

- ...And Adam disobeyed his Lord and went astray.
- "Disobedience" here is not necessarily a sin in the purely moral sense that warrants immediate, eternal punishment.
- It is a violation of the direct divine command to remain in a state of initial obedience: "And do not approach this tree."
- "Temptation" is a result of this choice, i.e. **Entering the path of experience, knowledge and responsibility**...with all the hardship and challenges of "misery." It is the beginning of man's journey to bear the consequences of his many choices.

**Conclusion: Eating as a decision and awareness as a price**

Eating from the tree, in this view, was a symbolic act representing Adam's decision to embark on a path of knowledge and experience. The temptation was an activation of the innate nature seeking evolution. The result was "the beginning of shame" (the awareness of deficiency and need) and "disobedience" (the disobedience of commands and the choice of the path of responsibility), which constituted the starting point for humanity's eternal journey of striving, suffering, and choice.

### **3.11.24 DESCENT, REPENTANCE, AND GUIDANCE: THE BEGINNING OF MAN'S JOURNEY IN THE LAND OF TESTING**

**Introduction: From Heaven to Earth, From Sufficiency to Striving**

After eating from the tree, self-disclosure, and the beginning of awareness of responsibility, the

stage of "descent" comes as a decisive turning point in the path of Adam and his descendants. This stage, from the perspective of "Qur'anic linguistics," as presented in the text, is not merely a punishment of expulsion, but rather a natural and logical transition to a new arena appropriate to the new state of man: an arena of striving, choice, and trial, while the door to repentance and guidance remains open.

#### "Landing": Moving to the Testing Ground

- He said, "Descend from it, all of you..."
- **Not just a spatial fall:** Landing here does not necessarily mean a physical descent from a high place to a low place, but rather it is **qualitative transition from one state to another.**
- **From the state of "paradise" to the state of "earth":** It is the transition from the innate state of "sufficiency and security" to the state of "earth" that symbolizes **To the arena of striving, misery, choice and responsibility** It is the environment that suits the human being after he has chosen the path of knowledge and experience.
- **The beginning of the journey of "misery" "choice":** Falling is the beginning of a person's journey as they face life's challenges, its many choices, and bear the consequences of those choices. "Misery" here is not just unhappiness, but the struggle of choice, discrimination, and taking responsibility.

#### "Repentance" and "Receiving the Words": Returning to the Method

- "Then Adam received from his Lord [certain] words, and He pardoned him..." (Al-Baqarah: 37)
- **Repentance as awareness and perception:** After experiencing the consequences of the choice of "bad deeds," Adam realized the consequences of his decision and the importance of returning to the divine method.
- **"Words" are guidance:** These "words" that Adam received from his Lord represent the beginning of divine revelation and guidance that will guide humanity on its new journey on earth. They are the method that will help it deal with the challenges of striving and choice.
- **Accepting repentance is like opening the door of mercy:** God's acceptance of Adam's repentance represents the opening of the door to the ongoing divine mercy, and confirmation that error is not the end of the road, and that returning to the right path is always possible.

## Divine Guidance: The Guide on the Journey of Misery

- ...So if there comes to you guidance from Me - whoever follows My guidance will neither go astray nor suffer.
- **Guidance is necessary in the testing ground:** In the arena of multiple pursuits and choices, man needs a guide and a guide. This guidance comes from God through revelation (the Qur'an being a later example).
- **Following guidance ensures avoiding misguidance and misery:** Whoever follows this divine approach will be guaranteed not to get lost in the complex paths of life, "not going astray," and will transform the hardship of striving and choosing ("misery") into happiness and success by reaching the correct goal, "not being miserable," meaning achieving happiness and salvation.
- **Ignoring remembrance leads to distress and blindness:** And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. . Turning away from divine guidance and remembrance of God ("the method") leads to a difficult life ("material and spiritual") and blindness of insight ("deprivation of the light of understanding and guidance").

### **Conclusion: Man's eternal journey between choice and guidance**

The descent from Paradise is not the end of the story, but rather its true beginning. It is the transition to the land of testing and striving. Despite the arduous choice ("misery"), the door to repentance is open, and divine guidance ("method and remembrance") is available as a guide. Following guidance transforms the journey of misery into a path to happiness and success, while turning away from it leads to hardship and blindness. The story of Adam, viewed from this perspective, is an existential epic that describes man's eternal journey in search of harmony ("immortality") and self-realization through knowledge and faith, within the vast arena of choice.

### **3.11.25 THE VERSE OF LIGHT: BETWEEN THE LIGHT OF THE HEART AND THE FABRIC OF THE UNIVERSE - A BALANCED APPROACH TO INTERPRETATIONS**

"Allah is the Light of the heavens and the earth. The parable of His light is..." (An-Nur: 35)

The Ayat al-Nur (The Light) is one of the unique verses of the Qur'an that has captivated minds and hearts with its beautiful imagery and profound meaning. God Almighty describes Himself as "the

"Light of the heavens and the earth," then gives an example of this light: a niche, a lamp, a glass, and a blessed olive tree. This beautiful example has been a fertile ground for contemplation by commentators and thinkers throughout the ages, leading to the emergence of diverse interpretive approaches that reflect the richness of the Qur'anic text and its ability to address different levels of understanding.

This article presents a balanced approach to two main interpretations of this noble verse: the first focuses on the symbolic and moral dimension related to the light of guidance in the heart of the believer, which is the prevailing and accepted interpretation among the majority of commentators. The second presents a detailed cosmic vision, based on the method of "Qur'anic linguistics," which delves into the linguistic structure in search of latent cosmic meanings, as has been explored in some recent commentaries.

The first approach: The light of guidance in the heart of the believer "the symbolic/spiritual interpretation"

This widely accepted view, represented by commentators such as Imam al-Sa'di and others, holds that the verse represents an example of God's guiding light in the heart of His faithful servant. This interpretation is evident in the following points:

1. **God is the source of light:** God is the source of all light, whether it is the physical light that illuminates the universe, or the spiritual light represented by revelation, faith, knowledge, and guidance.
2. **The proverb describes the state of the believer:** The elements of the parable "the niche, the lamp, the bottle, the tree, the oil" are understood as symbols of the state of the believer and his heart:
  - **The niche:** The believer's chest or heart that collects the light of faith.
  - **The lamp:** The light of faith, the Qur'an and guidance that has settled in the heart.
  - **Bottle:** The pure, clean, transparent heart of the believer, in which the light becomes clearer and more brilliant, "like a shining star."
  - **The blessed olive tree:** The source of this light is often interpreted as divine revelation (the Qur'an), the tree of faith, or even the pure nature of the believer, ready to receive guidance.

- "**Neither Eastern nor Western**":It indicates the superiority, purity, perfection, moderation, or universality of the source, as it is not limited to a region or culture, or that it is a tree that receives the sun all day long, thus producing the best oil.
- **Its oil almost gives light.**Referring to the intensity of purity of the source "revelation or nature" and its latent readiness to enlighten and guide.
- **Light upon light**The combination of the light of pure nature with the light of revealed revelation, thus completing the light of guidance in the heart of the believer.

3. **The goal is reason:**This interpretation confirms that God gives examples for people so that they may understand and reflect, and to bring deep moral meanings closer to their understanding.

The second approach: The cosmic olive tree and the fabric of the sky "The deep cosmic/linguistic interpretation"

This approach, based on the approach of "Qur'anic linguistics" as proposed by some contemporary scholars, offers a different reading that focuses on constructing a universal model based on the meanings and structure of words:

1. **The sky is an ocean, not space:**Heaven is understood as a great "celestial sea" "the imprisoned sea" that fills the universe, not a void.
2. **The cosmic tree:**In this celestial sea there is a vast and blessed "cosmic olive tree," perhaps inverted "with its root in heaven and its branches downward."
3. **Stars like burning branches:**The "shining planet" is not just a metaphor for the clarity of a bottle, but a cosmic reality: the stars are the burning limbs, branches, and twigs of this cosmic tree.
4. **Oil is the fuel of stars:**The oil of this cosmic tree has a unique nature that makes it self-luminous ("its oil almost glows"), and it is the fuel that keeps the stars ("the limbs of the tree") burning.
5. "**Neither Eastern nor Western**":It means that the tree is cosmic, transcending the earthly determinants of sunrise and sunset, and is located above the sun and the moon.
6. **Falling stars and their positions:**Meteors and meteorites are the remains of the tree's spent branches, and "star sites" are the fixed places on the tree where new branches grow in place of the old ones.

**7. The goal is to reveal creation:** This interpretation holds that the verse, in addition to its guidance, reveals astonishing truths about the structure and creation of the universe, and that the Qur'an contains authentic cosmic knowledge that must be extracted.

Towards a balanced vision:

Both interpretations offer a rich insight into the verse of light, although they differ in approach and focus.

- **Symbolic interpretation of "light of the heart":** This is strongly evident in the context of the verse itself, which declares it to be a "likeness," and focuses on the direct spiritual and guiding effect of the Qur'an on the believer's soul, a view agreed upon by a wide range of scholars across the ages. It directly touches upon the experience of faith.
- **The cosmic interpretation "the cosmic tree":** It represents a bold attempt to delve into linguistic meanings and explore cosmic dimensions in the Quranic text, based on the belief that the Quran contains as yet undiscovered secrets about creation. It stimulates the imagination and invites contemplation of the greatness of creation, but it remains within the framework of ijtihad, which may lack direct verification tools or widespread consensus.

What is required may not be a final comparison between the two interpretations as much as it is **Awareness of multiple layers of meaning**. In the Holy Quran, the Quran addresses humanity on multiple levels: it addresses its heart and conscience (as in symbolic interpretation), and it may also refer to the secrets of the universe and its structure (as cosmological interpretation attempts to reveal).

Conclusion:

The existence of such diverse interpretations of a single verse is in itself evidence of the depth, miraculousness, and inexhaustible richness of the Quran. Whether we understand the Blessed Tree as a beacon of guidance illuminating the heart of the believer, or as a cosmic tree with stars twinkling on its branches, both call us to glorify the Creator and reflect on His blessings and light that fills the horizons and souls. The invitation remains ever open to contemplation and delving into the ocean of the Quran to extract more of its pearls and secrets, while adhering to scientific and methodological constants and controls. "And Allah presents examples for mankind, and Allah is Knowing of all things."

### **3.11.26 THE QUR'AN - THE RENEWING SEA OF SECRETS**

"And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the Words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise." (Luqman: 27)

Our journey through the paths of the clear Arabic language, tracing two pivotal Quranic words—"tree" and "throne"—through the lens of Quranic philology, was not merely a display of multiple meanings. Rather, it revealed an astonishing interconnectedness and captivating depth. We saw how "tree" transcends its botanical meaning to become a symbol of branching, path, word, and even conflict. We saw how "throne" manifests as a center of control, order, and complex structure, both in the human inner being (the brain) and in the vast cosmic order.

What is even more surprising is the discovery of hidden connections between these concepts through their linguistic roots. The idea of **Branching out, intertwining, and extending from a root or center** it weaves a semantic thread that connects the tree with its "material branches," the throne with its "branching structure or center of authority," and even the quarrel with its "intertwining opinions and positions and their branching out into points of disagreement." This linguistic harmony is not merely a coincidence; rather, it is evidence that the Quran is a tightly knit linguistic and cognitive fabric, and that its words are not isolated islands, but rather part of an integrated semantic network that reflects the unity of creation and the unity of the Creator.

This journey confirms that limiting ourselves to literal or inherited interpretations may obscure many of the Quran's secrets, especially when it comes to verses that speak of the universe or profound human and spiritual experiences. The accompanying texts clearly indicate that a large portion of the Islamic heritage may not have given the verses of cosmic creation their due contemplation and reflection, perhaps due to the difficulty of comprehending them in previous eras, or due to the focus on direct legislative and doctrinal aspects. However, the Quran itself repeatedly invites us to contemplate and reflect on the creation of the heavens and the earth and the alternation of night and day, making this a characteristic of those with understanding who combine understanding of the universe with remembrance of God and a focus on the afterlife.

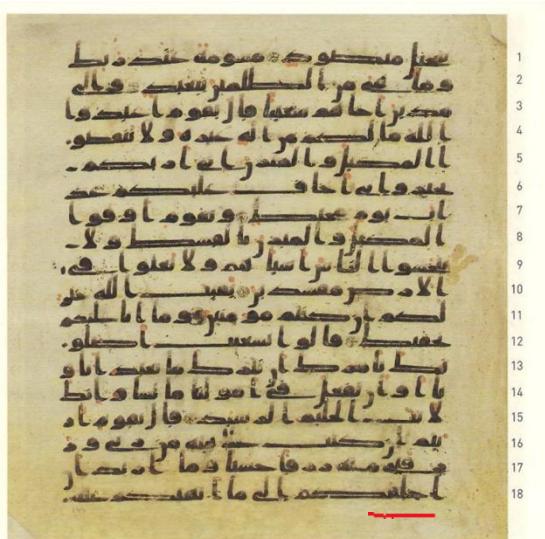
The approach of "Qur'anic Linguistics" is not a call to reject heritage, but rather a call to enrich it and transcend its limitations when they hinder a deeper understanding of God's Word. It is a call to return to the origins—to the Qur'anic text itself—armed with a deeper understanding of the instrument in which it was revealed: the Arabic language, with all its richness and precision.

The Quran is not a book that can be read once and then cease to be a relationship. It is, as the verse in Luqman describes, an endless sea of words, an ocean of secrets whose waves are renewed and revealed to contemplative readers in every age and generation. The more science advances and the deeper our understanding of language, ourselves, and the universe deepens, the more we will be able to discover new layers of its meanings and wisdom. It is a living book that interacts with its contemplative reader, offering them guidance and enlightenment according to their readiness and contemplation.

In conclusion, deeply contemplating the Quran with linguistic and spiritual depth is not an intellectual luxury, but rather a necessity for revitalizing our relationship with the Book of God and understanding its universal and comprehensive human message. It is an ongoing invitation to remove the locks from our hearts, open our minds to contemplating its verses, and delve into its inexhaustible sea of secrets, extracting from it the pearls that illuminate our paths and guide us to the right path.

### **3.11.27     “AND MY SUCCESS COMES ONLY FROM GOD.” (HUD: 88) - A RADICAL READING THAT CHALLENGES TRADITIONAL INTERPRETATION**

Verse 88 of Surah Hud, particularly the phrase "And my success comes only from Allah," is a Qur'anic phrase deeply rooted in Islamic consciousness. It is traditionally understood as the Prophet Shu'ayb's declaration of his complete reliance on God for success, guidance, and success in his reformist endeavors. However, an alternative and radical interpretation of this verse has recently been proposed, offering a radically different vision. It rejects the traditional understanding, viewing it as a entrenchment of "dependence" and a cause of the backwardness of Islamic societies. It



الارض مفسدين (٨٥) بقيت الله خير  
لكم ان كنتم مومنين وما انا عليكم  
بحفظ (٨٦) قالوا يشغيب اصول  
نك تامرتك ان تترك ما يبعد ایار  
نا او ان تفعل في امولنا ما نشاء انك  
لات الخلجم الرشيد (٨٧) قال يقرون ار  
يتم ان كنت علاً بینة من ربی ور  
زقني منه رزقا حسناً وما اريد ان  
اخلفكم "الي ما تهيك عنده

سجل منضود (٨٢) مسومة عدد ربک  
وما هي من الظالمين ببعید (٨٣) والى  
عدين اخاهم شعيبا قال يقوم اعبدا  
الله ما لكم من الله غيره ولا تنقصوا  
المكيل والميزن انى اريكم  
يخبر وانى اخاف عليكم عذ  
اب يوم محيط (٨٤) ويقوم اوقفا  
المكيل والميزن بالقسط ولا  
تعكسوا الناس اشياعهم ولا تعطوا في

claims that this understanding resulted from changes to the Qur'anic text and its interpretation by "Islamic scholars."

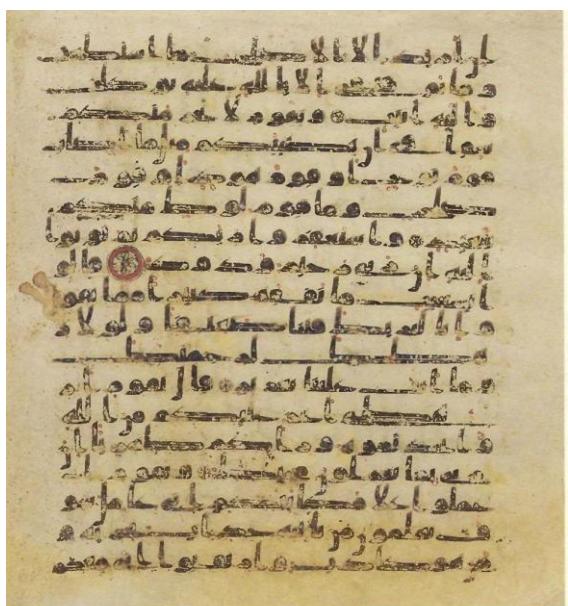
This alternative interpretation is based on a series of claims about the original text of the verse and a reinterpretation of the meanings of the key words: (Ihab Hariri)

**1. Context and call:** It is claimed that "O my people" was not a general call, but was originally "Ya Qawm" "without the Alif Khanjariyah", directed at those who strive and "rise" in trying to understand the message.

**2. Evidence and sustenance:** "The

evidence" is the divine message itself that requires contemplation, and "the good provision" is the meanings and correct understanding that are extracted from it as a result of this effort.

**3. Caliphate instead of opposition:** It is claimed that "to differ from you" was originally "to succeed you," meaning "I do not want to be your successor in your superficial ideas."



- 10 وانا لنريك نينا ضعيفا ولو لا  
11 عطك لرجمتك  
12 وما انت علينا بعزيز [١٩٤] قال يقون ار  
13 هطي اعز عليكم من الله  
14 واتخذنقوه وراكم ظهيريا ان  
15 ربي ما تعلمون بمحظ [١٩٢] ويقون ا  
16 عملوا علا مكانتكم انى عامل سو  
17 ف تعلمون من ياتيه عذاب يخزيه و  
18 من هو كاذب وارتقبوا انى معكم

- 1 ان اريد الا الاصلاح ما استطعت  
2 وما توفيقى الا بالله عليه توكلت  
3 واليه انبىء [٨٨] ويقوم لا يحرمنك  
4 شفافى ان بصيبكم مثل ما اصاب  
5 قوم نوح او قوم هود او قوم  
6 صلح وما قوم لوط منكم  
7 بيعيد [٨٩] واستغفروا ربكم ثم توبيوا  
8 اليه ان ربى رحيم ودود [٩٠] قالو  
9 ايشعيوب ما نفقه كثيرا مما تقول

result of contemplation of the "proof."

#### 7. Reinterpreting "except with God": This is the most radical shift:

- The word "Bi-Allah" in its known form is rejected, and it is claimed that it is a later modification and that the original was something like "Allah."
  - "Except" is not interpreted as an exception tool, but rather is linked to the meanings of "effort, ability, preparation, abandoning superficiality" derived from different linguistic roots.
  - The pronoun "to Him" is interpreted as referring to "the Book" or the verses that belong to God.
  - The suggested meaning of the phrase becomes: "And my correct understanding and reconciliation between the meanings of the verses is 'my reconciliation'" *unless by Diligence, ability, and abandoning superficial understanding*
- The meanings of "except" are: *The book that belongs to God "for him"*.

#### 8. Trust and repentance: The reliance and repentance at the end of the verse are interpreted as reliance on this rational, diligent approach to understanding and a return to it.

**4. Self-prohibition:** It is claimed that "I forbid you from it" was "I forbid you," meaning "I forbid you from what I forbid myself from," i.e., superstitions and superficial understanding."

**5. The most suitable instead of the reform:** It is claimed that "islah" was "al-aslaha," that is, striving for the most correct and right understanding of the verses.

**6. Success and understanding:** My "success" is completely redefined. It does not mean divine success, but rather my "understanding and comprehension of the meanings of the verses" and my ability to "reconcile and harmonize" them so that they are consistent and not contradictory, as a

Alternative vision summary:

According to this approach, the verse becomes a statement by the Prophet Shuaib about his strict rational approach to understanding his Lord's message, emphasizing that correct understanding does not come as a direct gift, but rather is the fruit of effort, contemplation, comparison, and striving for the "best" understanding of the divine book. This approach is the foundation of trust and reliance. Proponents of this approach accuse earlier scholars of "playing" with the text and meaning to obscure this rational and intellectual dimension and to inculcate a false concept of divine guidance that has led to reliance.

### **3.11.28 THE CONCEPT OF "SHOCK" IN THE QUR'AN: A MANIFESTATION OF DIVINE POWER AND A SHIFT IN CONSCIOUSNESS**

#### **INTRODUCTION:**

The language of the Holy Quran is replete with vocabulary that carries deep semantic dimensions that go beyond its direct lexical meaning. The word "stunned" (shu'q) and its derivatives, which appear in pivotal contexts such as the story of the Children of Israel's request to see God openly (Surat Al-Baqarah: 55) and the experience of Moses (peace be upon him) at Mount Tur (Surat Al-A'raf: 143), represent an example of these rich vocabulary. This study, within the applications of "Qur'anic Linguistics," aims to delve into the connotations of "stunned" by deconstructing its literal and dual structure, revealing layers of meaning that may shed new light on our understanding of these unique Quranic experiences.

#### **1. Contextual and traditional meaning:**

The connotation of "thunderbolt" in the story of the Children of Israel is the devastating torment that came as a result of their stubbornness and impossible demands, followed by their resurrection as a sign and mercy. The "thunderbolt" of Moses, peace be upon him, is usually understood as a state of swoon or severe loss of consciousness in the face of the divine revelation. While this apparent validity may not fully encompass the full dimensions of the experience, especially when viewed through the lens of "Qur'anic linguistics."

#### **2. Structural analysis according to "Qur'anic linguistics":**

By applying the analytical tools we establish, we look at the root of the word "S-A-Q" across two levels:

- **A "The meanings of single letters":** "A summary of the meanings of the letters Šād, 'īn, and ḏāf is mentioned here, as detailed in the chapter devoted to them in the book." It can be said briefly that the combination of these letters may indicate an experience that includes **pMinutes or pLava or PThis and the effect, with AM in perception and AI didn't or Alf** there is determination, it results from confrontation **QDivine or QNo right or proximity to the Qday.**
- **B "The meanings of the duals" the letter pairs:** Based on the method of deducing the meanings of literal pairs from the induction of their occurrence in the Qur'an and the interaction of letters (as explained in the book):
  - **The dual form "Sa'a":** The original meaning derived from the word "Sa'a" in the book's methodology is mentioned here. It may be related to ascent, difficulty, rift, sudden transition, great impact...
  - **The dual "Aq":** The original meaning derived from the word "aq" in the book's methodology is mentioned here. It may be related to the deep relationship, consequence and outcome, conclusion, separation, right...
  - **Dual integration in "Sa'q":** Through the interaction of the two meanings of "hard" and "hard," "shock" can be understood not only as an external event, but as a deep internal experience that includes:
    - **A sudden, powerful, "hard" shift in consciousness or existential state,** It may be an ascent, a transcendence, or a break from the previous state.
    - **It has a deep connection and an inevitable result.** For some reason, such as a divine revelation, a stubborn request, or a shocking truth being told, it may represent a break from a previous state or a connection to a deeper truth.

Optional addition here: referencing the author's previous analysis of the S+Q and its relation to deflection or exit from the incident as part of the author's own reflections.

### 3. Rereading the verses with a new perspective:

- **The Shock of Moses (Al-A'rāf 143):** It wasn't just a physical trance, it was **A profound, sudden, and difficult shift in his consciousness.** His realization was a result of the power of

the divine manifestation "Q" and the depth of knowledge "A" that he encountered, which led to his temporary separation from his sensory consciousness. It was a revelatory experience through which he realized the truth "You will not see me."

- **Thunderbolt of the people "Al-Baqarah 55":** The "thunderbolt" here is not just a heavenly punishment, but it is **A powerful and decisive event, "hard", "Q", was the inevitable result of "Aq"** For their request to see God openly. This event is the latest **A complete separation from life** "Death," then followed. **Send** It represents a transition to a new state and a practical vision of God's absolute power—a kind of cognitive "vision" of God's power, which they sought, even if not in the form they had imagined. Their shock here was a radical existential experience, revealing to them the truth of their limited power and God's absolute power. Their death, their vision of the lightning "while you were watching," and then their resurrection represent the highest levels of realization of God's power and sovereignty.

#### 4. Shock: Is it a punishment or a response?

From the perspective of "Qur'anic linguistics," the simple binary of "punishment/response" can be transcended. "Stunning" in its various manifestations represents... **A strong and decisive divine interaction** With a certain human attitude, "the sincere request of Moses, the stubborn request of the people." He **A revealing event** With the power of "S, Q, A", it happens. **transformation or transition** "Hard, hard" in the human condition and consciousness, whether this transformation is a fainting and awakening "for Moses" or a death and resurrection "for his people." It reveals a divine truth "the impossibility of sensory vision, the absolute power to give life and cause death" in a way that leaves no room for doubt.

conclusion:

Analyzing the concept of "shock" using the "Qur'anic Linguistics" approach, by examining the meanings of its letters and pairs and extrapolating their contexts, opens the door to a deeper understanding of this Qur'anic experience. "Shock" is not merely an external event; rather, it symbolizes the interaction of divine power with human consciousness. It is a profound, transformative experience that reveals truths, changes the balance, and calls upon humanity to recognize God's power and greatness.

### **3.11.29      (AND YOU ARE WATCHING): WITNESSING THE MANIFESTED TRUTH, NOT JUST SEEING IT WITH YOUR OWN EYES.**

#### **introduction:**

When the Holy Quran describes the scene of the lightning strike that struck the Children of Israel, it concludes with a description of their condition: "And you are watching." At first glance, the meaning may seem simple: "And you are watching with your own eyes." But does the depth of the Quranic language stop there? Using the approach of "Qur'anic Linguistics," we invite the reader to journey deeper into the structure of the word "nazār" to uncover its connotations that go beyond mere visual sight.

#### **Deconstructing "look" "look": Beyond the letters:**

Considering the letters that make up the root "N, Z, R" and what they carry of energies of "light and self in **The letter Nun**, appear and reveal in **Dhad Mercy**, vision and return in **The letter Ra**"We form a first impression of a meaning that goes beyond passive viewing. It suggests the emergence and revelation of an essential truth about self and vision.

#### **The duals reveal depth: "Nazr" and "Dhar":**

When analyzing the "dual" letter pairs that make up the root, "naz" and "dhar," and deducing their meanings from the induction of the Qur'an (as detailed in our method), we arrive at a deeper understanding. The dual "naz" may refer to "**Revelation and clarity after concealment**" While the dual "zar" may suggest "conscious anticipation of a result or the emergence of something essential."

#### **"Looking" then: is a revealing perception:**

By integrating these two meanings, "looking" in "while you are looking" becomes not just a visual act, but rather it is..."**A state of conscious and watchful observation of an event through which a previously absent or ambiguous truth is revealed.**" They are witnesses who remove illusion and suspicion, and deeply understand the overwhelming divine power and consequences of obstinacy that is manifested before them. They were seeing with their own eyes, yes, but more importantly, they were in a state of "seeing," meaning a deep and apprehensive awareness of the truth of what was taking place before them, the truth of God's power, which they sought to see openly, and which came to them with this stunning manifestation.

**conclusion:**

The Quranic language is an ocean of endless wonders. The word "contemplation" in this context offers us an example of how structural contemplation can reveal layers of meaning that enrich our understanding of Quranic stories and the experiences of those who came before us. It is not just a passing glance, but a profound witnessing through which truths are revealed.

### **3.11.30     “PERHAPS YOU WILL BE GRATEFUL”: RENEWED ACKNOWLEDGMENT OF THE BLESSING, NOT JUST VERBAL GRATITUDE.**

**introduction:**

After mentioning God's great favor to the Children of Israel by resurrecting them after their death as a result of the lightning strike, He concluded the verse with the purpose of this resurrection: "Perhaps you will be grateful." What is the gratitude required here? Is it merely a word said? Or does the language of the Holy Quran have a deeper vision of the concept of gratitude, especially in this dramatic context? "Qur'anic Linguistics" leads us to explore the structure of the word "thank" for a deeper understanding of its purpose.

**Deconstructing "Thank You" "Sh K R": Beyond the Letters:**

The root letters "Sh, K, R" carry rich meanings:**Shin**For the spread of grace and witnesses, and**Kaf**For sufficiency and divine existence, and**The letter Ra**For mercy, lordship, and return. Their combination suggests the spread and manifestation of God's sufficiency and mercy, or witnessing His being and responding to Him by returning.

**The duals reveal depth: "doubt" and "kar":**

Moving to the level of the dual “literal pairs”, we find that the dual “doubt” “as it was derived in our method” may refer to**“Revelation and clarity that removes ambiguity and reveals sufficient truth.”**While the dual “kar” is clearly related to “repetition and return with generosity and benefit.”

**“Thank you” then: a renewed act of recognition:**

By integrating the two connotations of “doubt” and “kar,” the meaning of gratitude is revealed as “a clear and revealing acknowledgment of the truth of divine grace and sufficiency” (“doubt”),

embodied in a practical, repeated, and ongoing response that yields benefit ("kar")." It is not merely a fleeting verbal or heartfelt gratitude, but rather a way of life based on recognizing grace "especially the grace of resurrection and new life in this context" and translating this awareness into ongoing behavior and action that reflects this acknowledgment. It is the removal of doubt about God's power and grace ("doubt") through repeated return to Him through obedience and good deeds ("kar").

**conclusion:**

"Perhaps you will be grateful" is not merely a call for verbal praise. Rather, it is a call to adopt a new existential stance based on a profound awareness of God's grace after experiencing death and resurrection. This awareness should be translated into ongoing, practical gratitude that demonstrates the impact of grace on the life of the individual and society. A thorough understanding of the Quranic language reveals that gratitude is a revelatory, ever-renewing act, not just a passing phrase.

### **3.11.31 “VISION” AND “SIGHT” IN THE BALANCE OF THE QURANIC LANGUAGE: FROM THE SENSE OF THE EYE TO THE PERCEPTION OF CERTAINTY**

**introduction:**

The Arabic language, enhanced by the Holy Quran with precision and eloquence, distinguishes between concepts that may seem similar at first glance. One of the most prominent examples of this is the distinction between "sight" and "vision." While the former is associated with the sense of sight and its function, the latter's connotation expands to encompass the horizons of perception and knowledge. The request of the Children of Israel, "until we see God plainly," brings this distinction into focus, prompting us to use the tools of "Quranic linguistics" to elucidate the essential differences between the two roots, "b-s-r" and "r-a-y," in structure and meaning.

1. "Basar" analysis "Bsr": a tool for revealing the apparent

- The single letters "B + S + R": The combination of B "tool/gate" with S "appearance/clarity/solidity" and R "vision/repetition/stability" suggests that "sight" is the tool "B" that reveals and makes visible "S" what is visible and observable "R" in the tangible world.

- The pair "Bs + Sr": The pair "Bs" may refer to "the revealing tool" or "the means of clear demonstration", while the pair "Sr" may refer to "the established apparent truth" or "the clear result".
- **Integrated meaning:** "Sight" is **The mechanism or sense "B" that reveals and displays the external sensory reality in a clear and stable manner "Sr"** It focuses on the function of the eye as an instrument for capturing the apparent image, which the Qur'an emphasizes by distinguishing it from blindness of the heart.

## 2. Analysis of "vision" "vision": a comprehensive perception that transcends the senses

- **Single letters "r":**  $\zeta + \varepsilon +$  meeting **The letter Ra** "Vision/Lordship/Return" with **Hamza** "Starting point/force/chapter/question" and **Ya** "Certainty/Knowledge/Connection/Ease" suggests that "vision" relates to... **Certain cognitive perception "Y" begins "A" from a source or with an initial look "R"**, or she **Vision "R" is decisive "A" leads to certainty and connection "Y"**.
- The dual "ra' + ay":
  - The dual "ra)": its occurrence as "saw, head, mirror..." may refer to "the first shot, initial perception, initial appearance, looking at the source."
  - The dual "any": the induction of its occurrence as "verse, any, yes..." may refer to "the indicative sign, the revealing indicator, the tool that leads to certainty and knowledge."
- **Integrated meaning:** "Vision" "R.A.I" is **The process of perceiving "seen" depends on signs and indicators of "any" or leads to certain knowledge and connection of "any"** It is not merely a sensory perception, but rather a mental and emotional process that leads the perceiver to understanding, knowledge, or certainty. This explains its wide application to include dream visions, emotional and imaginative perception, and perception through media, all of which are ways to reach a specific "perception."

## 3. Comparison and integration: sight, vision, insight

- **Sight "B S R":** Represents **sensory tool** To reveal the apparent. It is the window.
- **Vision "R A Y":** Represents **comprehensive perception process** For meaning and image, whether through the senses or otherwise. It is understanding the view out the window.

- **Insight "B S R":** she **Penetration and depth of vision** The ability to **vision** Beyond the apparent image. It is the heart's vision that transcends the window.

#### 4. Re-understanding the request of the Children of Israel:

When the Children of Israel said, "Until we see God plainly," their choice of the word "we see" (from seeing) instead of "we perceive" (from sight) becomes profoundly significant in light of this analysis:

- They did not ask for a mere sensory image that could be captured by the instrument of sight, but they asked for **Fully, definitely and directly aware "vision"** For the divine self.
- They wanted a special "perception mechanism" that would go beyond the heart's faith, and would give them "vision" in the sense of **Certain, revealing knowledge** "Any" that starts from a direct preview "Ra".
- The word "openly" emphasizes the demand for complete clarity and the unveiling of the truth without veil in this process of perception.

God's response to them with thunderbolt, death, and then resurrection can also be understood as a kind of realization of the "perceptual vision" of His absolute power in a way they had not expected, a way that transcended the limits of sight and brought them to a certain, albeit terrifying, realization of His ability to bring life and death.

#### **conclusion:**

"Qur'anic Linguistics" provides us with tools for a more precise understanding of the Quran's linguistic choices. The distinction between "sight" as a sensory tool, "vision" as comprehensive perception, and "insight" as the depth of this perception reveals multiple levels of sight and knowledge. In this context, seeking to "see" God openly represents a search for cognitive certainty that transcends the limits of mere faith. It affirms that a relationship with greater truths requires more than mere physical sight, but rather comprehensive vision and penetrating insight.

### **3.11.32 THE CONCEPT OF “CLONING” DERIVED FROM ITS LINGUISTIC STRUCTURE AND THE TEXTS OF THE QUR’AN:**

Understanding the structural significance of the word “clone” in the Quranic Arabic language, which means "**The intentional act or demand to make a true copy of its source and make it fixed, established, and stable in another record.**" It illuminates and unifies the various concepts mentioned in the Qur’anic texts under this root:

1. Reproduction of works "accurate and fixed recording":
  - o **Key phrase:** "Indeed, We were transcribing what you used to do." (Al-Jathiya: 29)
  - o Meaning (with linguistic analysis): Here the structural meaning is clearly evident. God Almighty produces exact copies of human actions (NS) and records and establishes them (SH) in precise records (the process of transcription). This is not just a passing recording, but rather a firm and precise establishment of actions, sayings, and intentions as a fixed and stable “copy” in a “book” or record that will confront the human being, which is completely consistent with the meaning of “making something fixed and stable” inherent in the dual form (SH).
2. "Copying" the verses "extraction and stability or established replacement":
  - o **Key phrase:** "We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it." (Al-Baqarah: 106)
  - o Meaning (with linguistic analysis): The verb "to copy" here "from NS" means to extract "NS" a verse, ruling, or stage and fix and establish it "S Kh" or, in the context of substitution, to remove it from its fixed state and act upon it "NS" to another state "S Kh" which is abandonment or forgetting, while replacing it with another fixed and established ruling or verse. That is, the process of abrogation includes extracting and fixing, whether the fixing is the approval or fixing of the ruling of cancellation and forgetting to be replaced by the new fixed one "the good or the example." This understanding moves away from mere removal and emphasizes a process of organized and stable replacement.
3. Cloning lives/spiritual cycles “taking out the soul and fixing it in the event of death or sending”:

- **Key phrases:** "Then He keeps those for whom He has decreed death and sends the other back." (Az-Zumar: 42), "...We will restore them." (Al-Anbiya: 104).
  - Meaning (with linguistic analysis): The cycle of death and life can be understood as a kind of spiritual "cloning." The soul brings out "NS" from the state of life and fixes and establishes "SH" in the state of death ("holding"). The other soul brings out "NS" from the state of minor death ("sleep") and fixes and establishes "SH" in the state of wakefulness and life ("sending"). Similarly, re-creation is the bringing out of "NS" of the soul and life from the state of nothingness or death and fixing it "SH" in a new creation. Here, "cloning" means bringing out the soul and fixing it in a certain state ("death or life, annihilation or resurrection").
4. Cloning attributes: "bringing out attributes and establishing them as a reflection in the afterlife":
- **Key phrases:** "The Day their tongues will bear witness against them..." "An-Nur: 24", "...so he will be blind in the Hereafter..." "Al-Isra: 72".
  - **Meaning "with linguistic analysis":** The afterlife is a station **To bring out and show "NS" what man was like in this world and to establish and consolidate "SH" as his final reality.** His actions, attributes, and inner spiritual state, whether blind or insightful, are "cloned," meaning they are taken out of the latent or worldly world and established as a permanent characteristic of his in the afterlife.
5. Clone creation "Output and switch to static creation":
- **Key phrase:** "...that We may replace you with others like you and create you in that which you do not know." (Al-Waqi'ah: 60-61)
  - Meaning "with linguistic analysis": The ability to exchange examples and create a new creation is also a form of "cloning" in the sense of extracting the "NS" of creation from its current form and fixing it "SH" in another, fixed and stable form and shape, "the new creation". It is extraction, exchange, and fixation all at once.

Summary of the concept of unified linguistic and Quranic cloning:

By combining structural linguistic analysis with the Qur'anic texts, it becomes clear that "cloning" in the Qur'an is not biological cloning in the modern sense, but rather a precise, profound, and essentially unified concept that always means... **The process of extracting an image, information,**

**state, or action from its original source, then fixing, consolidating, and making it stable and accurate in a record, container, or other state.** This unified concept applies to:

- **Business:** "Take it out and put it in the records."
- **Verses/Experiences:** "Removing it and establishing it as an applicable rule, or removing it from it and establishing its cancellation."
- **Spiritual courses:** "Taking out the soul and fixing it in a state of death or life."
- **Attributes:** "Taking it out of this world and establishing it as a reflection in the hereafter."
- **Creation:** "Taking it out of one form and establishing it in another by changing and creating."

Thus, the Quranic "reproduction" is a concept related to precision in transmission and stability and constancy after transmission, whether the transmitted text is an action, a ruling, a spirit, a characteristic, or a creation. It is an affirmation of God's precise preservation of everything and His absolute power to produce, confirm, change, and create.

### **3.11.33        "I LAUGH AND CRY": WHEN LAUGHTER IS A COMPLETE UNDERSTANDING, NOT A PASSING GUFFAW**

#### **"A SYSTEMATIC APPLICATION OF QURANIC LINGUISTICS"**

##### **introduction:**

Is laughter in the Quran merely an expression of joy, happiness, or even mockery, as we understand it in everyday language? Verses such as "And it is He who makes laugh and weep" (An-Najm: 43) and "So let them laugh a little" (At-Tawbah: 82) invite us to question this. "Qur'anic Linguistics" leads us beyond the direct meaning to explore the deeper structure of the word "laughter" (Dah-h-k) and how it reveals a concept related to understanding, comprehension, and the product of effort and sacrifice.

##### **Diving into the structure of "laughter" "laughing"**

By applying the tools of Quranic linguistics, we analyze the root across its levels:

- **Single letters "Dh + H + K":** meeting **The letter Dad**"The truth comes out, revealed" with**Ha**"The truth of life, the wisdom of truth"**Kaf**"Sufficient, complete, vessel" suggests the completeness and manifestation of a truth or wisdom.
- **The dual form "laugh + scratch":**The pair "laugh" refers to "**The truth comes out after effort and suffering**"Associated with sacrifice and clarity," while the pair "Hak" indicates "**Comprehension of wisdom and cognitive perfection**"Related to judgment and rulings."

**Quranic “laughter”: complete understanding and clarity of vision:**

By integrating the dual connotations, the meaning of “laughter” becomes clear as “a state of clarity and cognitive completeness ‘laughter’ resulting from a complete grasp of the truth and wisdom of a matter ‘laughter’ after experience, effort, or sacrifice.” It is not just an emotional reaction, but rather:

- **Completing the circle of understanding:**The moment when it becomes clear and fully understood.
- **The result of sacrifice:**This clarity often comes after effort or sacrifice.
- **Expression of comprehension:**Just as understanding a joke leads to laughter, Quranic “laughter” is an expression of understanding a truth, verse, or situation.

**Quranic applications:**

- {So let them laugh a little}: so that the matter may become clear to them a little or so that they may rejoice in their situation a little, as a result of their little effort or incomplete sacrifice.
- (And that it is He who makes laugh and weep): God, through His laws and regulations, is the one who reveals the truths and perfects understanding and comprehension. “He makes laugh” for those who strive, struggle, and sacrifice. He is also the one who sets the laws that lead to other outcomes. “He makes weep.”
- And you were laughing at them: you were understanding and realizing (perhaps mockingly) the reality of their situation or their call.
- “When they laugh at it,” when the verses came to them, they grasped their truth and understood them. “They laughed at it.”

**conclusion:**

"Quranic Linguistics" frees us from a superficial understanding of words, revealing a depth connected to the laws of the universe and human action. Laughter in the Quran is not just a guffaw; it is a moment of revelation of truth and complete understanding. It is often the culmination of effort or sacrifice, and an expression of a deep comprehension of God's verses in our souls and horizons.

### **3.11.34 "ABKAR" IN THE QUR'AN - BEYOND THE DIRECT LINGUISTIC MEANING? A JOURNEY INTO THE SEMANTICS OF THE ROOT (B-K-R)**

The Holy Quran, an ocean of endless wonders, constantly invites us to delve into the depths of its words in search of hidden pearls. The word "abkar," used in the context of describing the bliss of Paradise (Al-Waqi'ah: 36) and enumerating the attributes of righteous women (Al-Tahrim: 5), is one of those words whose meaning and significance have sparked a long debate.

**The established linguistic meaning:**

Linguistic dictionaries and commentaries across the ages almost unanimously agree that "abkar" is the plural of "bikr" (with a kasra on the "b"), and that "bikr" means "the first of everything" or "that which has never been preceded by anything like it." One of the most famous applications of this meaning is to describe a girl who has not yet married (a virgin). This meaning is consistent with the context of the verses; in Paradise, it may be part of a description of the perfection of creation and bliss, and in Surat At-Tahrim, it may refer to the social status of a righteous woman.

**Exploring the root (B K R) through the "Quranic tongue":**

But does understanding a word stop here? The approach of "Qur'anic Linguistics," which seeks to derive meanings from the structure and root of a word, offers deeper possibilities. The root (b-k-r) in Arabic, as documented in dictionaries, carries basic meanings revolving around **early, priority, haste, initiative**.

**Results of systematic linguistic analysis (summary):**

When applying analytical tools such as "literal analysis" (b+k+r) and "dual analysis" (bak+kr) to the word "bikr", and using the essential connotations of the letters, we arrive at a central meaning that revolves around "**The original beginning of a state of completeness, sufficiency, or containment**

**before it undergoes change or repetition.**"This meaning, derived from the structure of the word itself according to these methodologies, intersects strikingly with the basic meaning of the word "bikr" in dictionaries ("first thing") and explains its various applications, including "virginity" as an application of primacy in the context of marriage.

#### **Additional semantic possibilities:**

Based on this understanding of the linguistic structure and basic meaning, this word can also carry connotations of:

- **Freshness and youth:**Associated with something being in its original state.
- **Initiative and vitality:**Inspired by the meanings of earlyness and haste found in the root of the verb "bakkara".

#### **Enrich understanding, not eliminate it:**

The aim of exploring these possibilities is not to eliminate the direct and established linguistic meaning, but rather**Enriching understanding**Opening new horizons for contemplation. The Quranic word, with its miraculous structure, may carry multiple layers of meaning that complement each other, not contradict each other. Perhaps the description "virgins" in Paradise refers to the perfection of creation in its original state (virgins), with the accompanying freshness, vitality, and initiative that represent part of the complete bliss.

In the following article, we will discuss how these multiple possibilities of meaning can be directed in a way that is consistent with the higher objectives of the Qur'an and addresses the practical problems that may arise from a superficial or incomplete understanding.

### **3.11.35      "ABKAR" BETWEEN THE RICHNESS OF MEANING AND THE RESPONSIBILITY OF CONTEMPLATION - TOWARDS AN UNDERSTANDING THAT SERVES NOBLE MORALS**

As we have seen in linguistic analysis, whether by returning to the basic meaning of the word "bikr" (primacy and previous unchangeability) or by applying analytical methodologies such as "Qur'anic Linguistics" to its structure (b+k+r or bk+kr), the word "abkar" carries within it the meaning of "**The original beginning of a state of wholeness and sufficiency before change or repetition.**"This

semantic richness, which goes beyond the common application (virginity) to include suggestions of freshness and perhaps initiative, places a great responsibility on the contemplator.

### **The contemplative and the supreme ruler:**

Deducing possible meanings is just the first step. The final judgment on the acceptability and direction of a particular meaning comes not from the linguistic tool alone, but from presenting that meaning to **supreme governing controls** which was established by the Qur'an itself:

- **The Qur'anic context and its overall system:** Is the meaning consistent with other verses and the general spirit of the Qur'an?
- **Higher purposes:** Does the meaning serve the objectives of Sharia in achieving justice, mercy, honoring humanity, and preserving its dignity?
- **Common sense:** Does the meaning harmonize with sound nature that is not tainted by whims or corrupt customs?
- **Good morals:** Does the derived understanding lead us towards moral advancement, which is a fundamental goal of the Muhammadan message ("I was sent only to perfect good morals")?

### **Addressing realistic issues:**

Here, the importance of the "imprint and shrewdness of the contemplative" becomes apparent. The exclusive and fragmented focus on the "virginity" meaning of the word "abkar," and its separation from other Quranic values, has led, in some social and cultural contexts, to:

- **A short-sighted view of women:** Its value is reduced to its physical condition.
- **Discrimination and injustice:** Between a virgin and a previously married woman, which contradicts the Qur'an's honouring of both of them (as in Surat At-Tahrim).
- **Psychological and social pressures:** For both women and men.

### **The role of high-level contemplation:**

A refined and harmonious understanding is one that:

1. **Recognizes linguistic richness:** He acknowledges the direct linguistic meaning ("primacy" and its application as "virginity") but does not stop there, exploring the deeper possible connotations offered by the root and the word structure (such as freshness and initiative).

2. **Directs understanding to serve values:** This semantic richness is used to reinforce higher values. Rather than focusing solely on physical condition, the description "virgins" can be used to highlight the perfection, purity, freshness, vitality, and positive initiative that the description of "virgins" might symbolize, whether in describing the bliss of paradise beyond our imagination or in describing the righteous woman.
3. **Beyond unfair projections:** He categorically rejects the use of any linguistic understanding, even if it is correct, to justify social injustice, discrimination, or the inferiority of women (whether virgin or previously married), because this is in stark contradiction to the objectives of the Qur'an and its moral system.
4. **Focus on the essence:** It reaffirms that the true standard of distinction before God is piety, good deeds, deep faith, and high morals, qualities required of both men and women.

**conclusion:**

The "Quranic Language" approach and other tools of linguistic analysis offer us possibilities for enriching our understanding and opening new windows onto meaning. However, our responsibility as contemplators is to use these tools wisely, directing our derived understanding to harmonize with the overall Quranic system and its lofty objectives of achieving noble morals and honoring humanity, and addressing our reality with a refined and just Quranic vision. The true mark of a contemplative is revealed in his or her ability to combine linguistic precision with spiritual depth and moral commitment.

### **3.11.36 THE NAMES OF THE PROPHETS IN THE QUR'AN: LINGUISTIC TREASURES AND SPIRITUAL**

#### **MIRRORS**

Introduction: Names that tell messages

Within the verses of the Holy Quran lie treasures of wisdom and inspiration. Among these treasures are those we sometimes overlook: the names of the prophets, peace be upon them. These names are not merely words or identifying marks; rather, they are gateways to a deeper understanding of their messages and mirrors that reflect their qualities and the essence of their call. God did not

choose them in vain; rather, He placed in each name a profound linguistic significance and an illuminating spiritual lesson, revealing to us the paths of guidance. This research invites us to delve into some of these treasures, exploring the linguistic and spiritual dimensions of the names of an elite group of prophets.

Examples of the names of the prophets and their meanings:

1. Adam "Adam": The Origin of Humanity and Honorable Humility
  - **linguistic significance** Its name is derived from “adeem” “the surface of the earth and its soil,” and perhaps from “idama” “continuity.” It reminds us of our humble origins from the dust.
  - **spiritual meaning** It symbolizes the creation of the first human being, and his distinction by the divine breath that raised him above all other earthly creatures.
  - **The lesson** Combining the humility of knowing one's origin with the feeling of divine honor. “And We have certainly honored the children of Adam.”
2. Idris "Idris": knowledge and elevation
  - **linguistic significance** From "dars" and "study" "deep learning", and it is also said to mean "chief" or "master of the people".
  - **spiritual meaning**: A symbol of knowledge, wisdom, spiritual elevation, and responsible leadership.
  - **The lesson** The value of knowledge and righteous deeds in achieving elevation in this world and the hereafter. “And We raised him to a high station.”
3. Ibrahim "Ibrahim": The Father of Monotheism and the Philosophy of Innocence and Devotion

Linguistic significance: between “innocence” and “contemplation”:

- A profound linguistic analysis of the name "Abraham" is proposed, linking it to the essence of his message:
  - **"Ibra" (from the verb "to acquit" / to exonerate)** It means **Innocence, purity and distance from**...as in his disavowal of the worship of his people: “And when Abraham said to his father and his people, ‘Indeed, I am disassociated from what you worship.’” (Az-Zukhruf: 26). It refers to **Radical separation from polytheism**.

- **"Heem"** (from the verb "to wander" / "to wander"): It refers to wandering, which is the highest degree of love and spiritual thirst, or meditative wandering in the Kingdom of God, in search of the truth, as manifested in his contemplation of the planets, the sun, and the moon, arriving at certainty: "And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain." (Al-An'am: 75)
- **Compound meaning**: "Ibrahim" becomes "**He who disavows polytheism, who is infatuated with love, longing, and contemplation of the kingdom of his Lord, and who is thirsty for knowledge of Him.**" This analysis resonates with his idol-smashing biography, "Bara'ah," and his tireless search for truth, "Heman." "While the common interpretation as 'merciful father' may have origins in other languages, an analysis based on Arabic roots and the Quranic context highlights the monotheistic aspect even more strongly."
- **Spiritual Meaning**: A Journey from Denial to Intimacy with God:

His name represents a spiritual journey that begins with the decisive step: **Innocence** From everything that is worshipped besides God. Then the soul departs into a stage **wandering** Spiritual longing and search for God, leading to **companionship** With him and absolute certainty. He is a model of submission and dedication to monotheism, after a journey of research and detachment.

- The moral: The philosophy of monotheism begins with separation and connection: Abraham's call teaches us that the path to monotheism begins with... **There is no god** "Innocence from all falsehood and polytheism" then it is crowned with "**Except God**" "Complete devotion, passion, and obedience to the truth." It is the sincerity in calling to Islam and the dedication that made him an individual and a nation. "Indeed, Abraham was a nation obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." (An-Nahl: 120). And as he himself said: "Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah." (Al-An'am: 79).
- "Ibrahim" is a name that carries the philosophy of monotheism: separation from the darkness of polytheism and connection with the light of divinity!

- **linguistic significance**: It is interpreted as "merciful father" or "exalted father", and some associate it with "ibrah" "renunciation of polytheism" and "haym" "contemplation of the kingdom of God".
- **spiritual meaning**: A model of pure monotheism, absolute submission to God, and disavowal of idols and illusions, with the heart of a compassionate father towards creation.
- **The lesson**: Sincerity in calling to Islam and devotion to the cause of God until the individual becomes like a nation in his influence. "Indeed, Abraham was a nation obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."

#### 4. Ismail "Ismail": Response and submission

- **linguistic significance**: It means "Allah hears" or "Allah is All-Hearing", referring to Allah's response to his parents' prayers and his response to his Lord's command.
- **spiritual meaning**: It represents absolute submission to God's will, even in the most difficult situations.
- **The lesson**: True obedience to Allah is the key to being close to Him and attaining His pleasure. "So when they had both submitted and he laid him down upon his forehead."

#### 5. Isaac "Isaac": The Gospel of Laughter and Certainty

- **linguistic significance**: It means "laughing", referring to his mother Sarah's laughter when she received the good news of his old age.
- **spiritual meaning**: It symbolizes joy in God's grace, the fulfillment of His promise, and certainty in His power.
- **The lesson**: Trusting in God's promise and His ability to achieve what seems impossible. "So We gave her good tidings of Isaac, and after Isaac, Jacob."

#### 6. Lot "Lot": Confronting Deviance

- **linguistic significance**: His name is associated with the meaning of "adherence" or "inclination," and may refer to his connection to Abraham or to his confrontation with his people's deviation from nature.
- **spiritual meaning**: It represents speaking up for the truth in the face of corruption and moral deviation, and adhering to principles despite few followers.

- **The lesson:** The duty of calling to virtue and confronting evil with wisdom and good advice. “And [mention] Lot, when he said to his people, ‘Do you commit such immorality as no one before you has committed among the worlds?’”
- Moses "Moses": The Savior and the Power of Truth
  - **linguistic significance**It is said to be composed of "mu" "water" and "si" "tree/earth" in an ancient language referring to the place where it was found, or it means "pulled from the water" or "rescuer".
  - **spiritual meaning**It symbolizes the power of truth in the face of tyranny, saving the weak, and trusting in God in the most difficult circumstances.
  - **The lesson**Patience and steadfastness on the path of calling to Islam and fighting injustice, for Allah is the supporter of His believing servants. “Go to Pharaoh. Indeed, he has transgressed.”
  - Linguistic analysis might extend to include the concept of "razor" (a throat instrument) as a reference to its function of "slitting," detecting falsehood, and separating truth from falsehood. This would give the analysis an additional dimension and connect the chains.
  - Example: "...or it means 'the one pulled out of the water' or 'the savior'. In addition, a symbolic analysis sees in its name a reference to the 'razor' (the razor), as a sharp divine tool charged with separating truth from falsehood and exposing the falsehood of sorcerers and tyrants."
- 7. Job "Ayyub": Patience and Return to God
  - **linguistic significance**Derived from "aba ya'ubu", meaning he returned and came back. He is the one who frequently returns and repents to God.
  - **spiritual meaning**The greatest example of beautiful patience in the face of adversity, contentment with God's decree, and certainty in His mercy and relief.
  - **The lesson**Hardship reveals the true character of men, and certainty in Allah is the refuge of the patient. “Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to Allah].”
- 8. Yunus "Yunus": Repentance after despair
  - **linguistic significance**It may be related to “Uns” or refer to him being the prophet who was swallowed by the whale “Nun”.

- **spiritual meaning**It represents the importance of returning to God and repenting even in the darkest of circumstances, and that sincere supplication changes destinies.
- **The lesson**Do not despair of Allah's mercy, for His door is open to the repentant, and supplication is the believer's weapon. ﴿Then he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." \* So We responded to him and saved him from the distress. And thus do We save the believers.﴾

9. Elias "Elias": Zeal for Monotheism

- **linguistic significance**:Means "My God is Jehovah/Allah", a name that carries the message of monotheism within itself.
- **spiritual meaning**It symbolizes jealousy for God's religion, and calling people to worship God alone and reject polytheism and idols.
- **The lesson**The importance of calling for pure monotheism and combating polytheism in all its forms. "And indeed, Elias was among the messengers. When he said to his people, 'Will you not fear God?'"

10. Dhul-Kifl "Dhul-Kifl": justice and keeping one's covenant

- **linguistic significance**It means "the shareholder" or "the guarantor or surety", indicating that he bears responsibility and fulfills it.
- **spiritual meaning**It symbolizes justice, keeping promises, and bearing heavy responsibilities with patience and steadfastness.
- **The lesson**The importance of justice and fulfilling responsibilities and duties to attain the status of the righteous. "And mention Ishmael and Elisha and Dhul-Kifl, and all were among the righteous."

11. Jesus "Jesus": the spirit of mercy and the word

- **linguistic significance**It is said that "asw" means "wandering with goodness" or it refers to "whiteness and purity", and it is the word of God and His spirit.
- **spiritual meaning**A symbol of love, mercy, healing, spreading peace, and support with amazing miracles.
- **The lesson**Mercy and blessings are the foundation of calling people to God, and the word of truth has power and influence. "And He has made me blessed wherever I am, and He has enjoined upon me prayer and zakah as long as I remain alive."

12. Saleh "Saleh": The call for reform

- **linguistic significance:** Means "righteous" or "reformer", a name aptly fitting for his role in calling his people to reform.
- **spiritual meaning** It represents the effort to reform society and prevent corruption on earth.
- **The lesson** The duty of the prophets and their followers is to strive for reform as much as they can. "And to Thamud [We sent] their brother Salih. He said, 'O my people, worship Allah; you have no deity other than Him...'"

13. Muhammad and Ahmad "Muhammad :" ﷺ The Seal of the Prophets and Master of the Messengers

- **linguistic significance** "Muhammad" is the one with many praiseworthy qualities, and "Ahmad" is the one who is most praised by God or most deserving of praise. Two names that carry the highest meanings of praise.
- **spiritual meaning** It represents human perfection in servitude to God, mercy bestowed upon the worlds, and the final and comprehensive message.
- **The lesson** He is the ultimate role model and example for all of humanity in every aspect of life. ﴿There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.﴾

Conclusion: The Names of the Prophets: Keys to Understanding and Emulation

The names of the prophets in the Qur'an are not merely identifying marks; rather, they are keys to understanding their messages and lamps illuminating the paths of guidance. Each name carries within it a treasure trove of linguistic and spiritual connotations, depicting a glimpse of its bearer's personality and the essence of his or her mission, presenting us with a unique model of supreme human and divine values.

Contemplating these blessed names and the biographies of their bearers invites us to draw lessons and emulate the sublime values they embodied: the humility of Adam, the knowledge of Idris, the monotheism of Abraham, the submission of Ishmael, the patience of Job, the mercy of Jesus, and the perfection of Muhammad—may the best prayers and complete peace be upon them all. Let us continue to search and contemplate the Book of God and the names of these chosen elite, perhaps

we will find in them what will guide us to the betterment of our religious and worldly lives, and increase our understanding and closeness to God and His noble messengers.

### **3.11.37 SOLOMON: A NAME THAT CARRIES THE SECRETS OF WISDOM AND JUST KINGSHIP**

Introduction: Names... Treasures of Meanings

In every name mentioned in the Holy Quran lie treasures of meaning and connotations, reflecting aspects of God's greatness and wisdom. However, these treasures are only revealed to those who contemplate and reflect, moving beyond superficial reading to deeper understanding. The name "Solomon" (peace be upon him) is no exception; it is not merely a proper noun, but a title that carries the secrets of wisdom and just kingship.

Linguistic root: peace and submission

The name "Solomon" is derived from the trilateral root "s-l-m," a common root in Semitic languages that carries connotations associated with peace, submission, and freedom from faults. The name suggests that the essence of Solomon's character was inner peace and submission to God's will.

Morphological weight: exaggeration of the adjective

The name "Solomon" is measured by the weight "Fu'aylan," a weight of exaggeration used to indicate abundance or distinction in a characteristic. It's as if the name is telling us that Solomon is distinguished by his peace, his great submission to God, and his great forgiveness and tolerance.

Detailed Analysis: The Journey of Spiritual Ascent

- **Seen "S":**It symbolizes the beginning of the basic quality of "peace or surrender".
- **The letter "l":**Connects the root to the central meaning.
- **The letter "m":**Indicates completion or perfection.
- **Ya "Y", Alif and Noon "An":**Appendages that indicate exaggeration and glorification.

The name "Solomon" represents a spiritual ascent that begins with peace, moves toward fulfillment, and ends with divine glorification.

#### Religious and historical significance: wisdom and kingdom

In a religious context, the name Solomon is associated with the attributes of wisdom, justice, and great kingship, which corresponds to the root "s-l-m." His kingdom was an instrument for spreading peace and establishing God's law, not for boasting or domination.

#### Misinterpretation: Not the owner of crowns

Some mistakenly believe that the name means "the owner of crowns" or "the crowned king," but this does not correspond to the linguistic root "s-l-m," and is rather an inaccurate interpretation.

#### "Lord forgive me": The secret of humility

The noble verse in Surat Sad contains a request from God's Prophet Solomon (peace be upon him): {My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.} This request is not a selfish request, but rather a request for success and assistance in bearing the burdens of the great kingdom and fulfilling the trust with which God has entrusted him.

#### Lessons Learned: Power in Safe Hands

The story of Solomon, peace be upon him, teaches us that great power should be granted to those who use it for good, not for sedition. That a just ruler fears the responsibility of authority and asks God to help him carry it out. And that the language of the Qur'an is precise and expressive, requiring contemplation and understanding.

#### Conclusion: A call for reflection

Let us reflect on the names of the prophets, peace be upon them, and draw lessons from them. In the name of Solomon, peace be upon him, there is a message for us: to seek inner and outer peace, to seek wisdom from God, and to use our strength to achieve justice and spread goodness.

### **3.11.38 HEAVEN AND HELL: EXISTENTIAL DIMENSIONS OF LIFE IN THE HEREAFTER**

introduction:

When the words "paradise" and "hell" are mentioned in the context of the Holy Qur'an, images of eternal bliss and painful torment in the afterlife come to mind. This understanding is the cornerstone of belief in the Last Day and is an unquestionable Qur'anic truth. But is the meaning of these two powerful terms limited to that afterlife dimension? Could "paradise" and "hell" also describe existential states and profound psychological and spiritual experiences that we experience **here and now** in our worldly life?

Careful contemplation of God's verses, especially Surat An-Nazi'at, opens the door to a deeper understanding that is more relevant to our reality. The verses, "But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be the refuge. But as for he who feared the position of his Lord and prevented the soul from [his own] inclination, then indeed, Paradise will be the refuge." [An-Nazi'at: 37-41] present us with a dual picture of the afterlife. However, from a deeper perspective, they may also describe two opposing states that a person experiences in this world as a direct result of his choices and his stance toward truth and guidance. Heaven and hell, in this sense, are not merely deferred promises, but rather the direct and present result of our behavior and the extent of our commitment to God's standard in our lives.

#### **Hell of the World: The Reality of Current Suffering from Tyranny and Passion**

The Quran describes the first group as "those who transgressed and preferred the life of this world." Transgression is transgression, whether in disbelief and disobedience, injustice and aggression, or unconditionally following one's desires. Preferring this worldly life means making its adornments and embellishments the ultimate goal, distracting oneself from the higher purpose of human existence and the afterlife.

What is the "shelter" or inevitable fate of this tyranny and selflessness? It is "hell." While this clearly refers to the torment of the afterlife, it has shades and manifestations in this world that we can consider a "worldly hell":

1. **Hell of veil and negligence:** Tyranny and worldly preferences obscure the heart and mind from seeing greater truths and understanding God's signs scattered throughout the universe and in revelation. Man lives in heedlessness, his mind captive to material things, and his heart closed to divine light. This is a state of blindness and obliterated insight, akin to being in darkness, unable to see his way.
2. **Hell of mental disorder:** Deviating from sound nature and disobeying God's commands inevitably generates inner anxiety, a sense of loss, and a spiritual void. Envy, hatred, arrogance, greed, injustice, and lying—all manifestations of tyranny and the pursuit of whims—burn their possessor with an inner fire of tension, regret, fear, and dissatisfaction. This is the "intimate" that boils in the stomach and the "melting pot" that dissolves inner peace.
3. **Hell of troubled relationships:** Those who live in tyranny and whims often have relationships characterized by conflict, injustice, and exploitation. They corrupt the means of a decent living for themselves and those around them, and bring about enmity and discord.
4. **Hell of distress and hardship:** The Quran describes the life of one who turns away from the remembrance of God as "a life of hardship" (Ta-Ha: 124). This hardship may be material, but it is often psychological and spiritual, a feeling of suffocation, lack of blessing, and loss of meaning, no matter how spacious the world may seem to be.

This state of multifaceted suffering becomes the "shelter" in which the tyrannical, worldly man settles, an inevitable and logical consequence of his choices and behavior.

Paradise on earth: the bliss of tranquility, peace, and guidance

In contrast, the Qur'an describes the second group as "whoever fears the position of his Lord and prevents the soul from [its] inclination."

- **Fear of the Lord's position:** It is not the fear of paralyzing terror, but rather the fear coupled with reverence and awe, which prevents transgression of God's limits and prompts one to observe Him in secret and in public. It is a sense of the Creator's greatness and one's responsibility before Him, and the fear of falling short in fulfilling His duties and in fulfilling the trust.
- **Preventing the soul from desires:** It is a continuous struggle against the desires and whims of the soul that contradict truth, justice, and goodness. It is the application of reason and

Islamic law to controlling one's desires, whether physical or intellectual, which deviate from the straight path. It is self-control and directing oneself toward that which pleases God. And what is the "shelter" for those who follow this path? It is "Paradise." Just as Hell has worldly manifestations, so too does Paradise have manifestations and bliss hastened for the believer in this life:

1. **Paradise of insight and guidance:** Faith and piety open the heart and mind to receive God's light and understand His wisdom in His creation and commands. The believer lives in a state of intellectual clarity, seeing things through the light of God, distinguishing between truth and falsehood, good and evil. {And whoever believes in God - He will guide his heart} [At-Taghabun: 11].
2. **Paradise of peace and tranquility:** Remembrance of Allah and righteous deeds instill in the heart a tranquility that is unaffected by the vicissitudes of life. The believer finds contentment with Allah's decree, patience in times of affliction, and gratitude in times of blessings, living in a state of inner peace and psychological balance. {Unquestionably, in the remembrance of Allah do hearts find rest.} [Ar-Ra'd: 28]
3. **Paradise of good relationships:** Adherence to God's commands is reflected in a person's behavior and relationships. He becomes a source of goodness and security for those around him, and his relationships are filled with love, mercy, and justice.
4. **Paradise of contentment and blessing:** The believer who restrains himself from desires and fears the presence of his Lord finds blessings in his time, his livelihood, and his life. He feels a sense of spiritual richness and contentment, which is an everlasting treasure. This is the "good life" promised in this world.

This state of inner bliss and harmony with the universe and the Divine Way is an accelerated "paradise," the safe "shelter" in which the believer finds his comfort and true happiness in this world, before the eternal paradise in the hereafter.

#### Conclusion: The Choice Between Two Heavens and Two Hells

Our understanding of Heaven and Hell as existential states experienced in this world does not diminish the significance of the afterlife. Rather, it emphasizes that the path to the afterlife's paradise begins with building a paradise of faith and piety in the heart, soul, and behavior here and

now. Furthermore, the path to the afterlife's hell is paved by transgression, following whims, and a difficult life in this world.

Contemplating these verses from Surat An-Nazi'at invites us to pause and reflect: What "shelter" are we living in now? Are we consciously striving to restrain ourselves from desires and fear of our Lord's presence so that we may taste "Paradise" in this world before our afterlife? Or are we abandoning ourselves to tyranny and preferring this worldly life, scorching ourselves in the fires of "Hell"—a fast-burning fire of anxiety, distress, and deprivation of insight?

Choosing between these two abodes, in this world and the next, is a daily choice for which we will be questioned, and its consequences we will see in our lives before we receive the fullest reward. So let us make fearing our Lord and restraining ourselves from desires our path to Paradise in this world and the next.

### **3.11.39 BEYOND THE "CLOCK": A DEEPER UNDERSTANDING OF THE QUESTION OF THE UNSEEN IN THE QUR'AN**

introduction:

Since the dawn of the Prophet Muhammad's message, the question "When will the Hour come?" has preoccupied the minds of many, whether they are believers longing to meet God, skeptics mockingly, or simply those seeking knowledge of the unseen. This question is repeated in numerous places in the Holy Quran, including the Almighty's words in Surat An-Nazi'at:**They ask you about the Hour: when will it come?**[An-Nazi'at: 42]. The direct and common interpretation of this question relates to the timing of the Great Resurrection. However, does this Quranic question, and the way it is answered, carry deeper implications beyond merely specifying the timing of a future event? Can this question reveal to us the nature of the human relationship with the unseen, and the Quranic approach to dealing with human aspirations to know the unknown?

Analysis of the question and answer in Surat An-Nazi'at "42-46":

1. Question: Verse 42: "They ask you about the Hour: when will it come to pass?"
  - o **They ask you**The standard verb is used to ask about an unknown matter. However, as the alternative interpretation mentioned above indicates, the reading of

yasallunaka (they ask you) as "from the question, meaning extraction" can be considered a possibility that indicates the nature of the question; it is not simply a request for knowledge, but may be an attempt to lure the Prophet (peace and blessings be upon him) into revealing a matter whose knowledge God has kept to Himself, or to challenge him.

- **"the hour"** The word denotes a specific time, and in the Qur'an, it often refers to the Day of Judgment. However, in the context of the previous discussion of the "paradise" of understanding and tranquility and the "hell" of heedlessness and distress as lived states, "the hour" may also denote a moment of complete revelation, a time of decisive transformation, or a time when promises and threats are tangibly fulfilled in the lives of individuals or nations.
- **When will it reach its destination?** "When will it occur and settle?" This question reflects the natural human anxiety about the unknown future and our desire to pinpoint the timing of major events. If we adopt the alternative interpretation, "Where will it pass?", the question becomes "where" to transcend bitterness and ambiguity—that is, how to reach certainty and clear understanding.

2. The first divine response "Verse 43": "What do you think of her remembrance?"

- This response is not a denial of the Hour, but rather a definition of the role of the Prophet (peace and blessings be upon him). It means: It is not your business or your job to determine its time or delve into the details of how it will occur, knowledge of which is reserved for God alone. You are not the source of this information; rather, you are a messenger and a reminder. This directive blocks the path to preoccupation with pointless speculation about the timing of the Resurrection.

3. The second divine response "Verse 44": "To your Lord is its destination."

- This response affirms that knowledge of the timing and ultimate nature of the Hour belongs to God alone. He is the ultimate destination to whom all matters are referred and to whom all knowledge of it is returned. Another interpretation, which reads "to your Lord is its end," suggests that the quest's ultimate destination lies within the "confusing" text itself, remains an interpretation far removed from the linguistic and general Quranic context, but it serves the idea that a deep understanding requires addressing the text itself. The more established meaning is that absolute knowledge of the Hour belongs to God.

4. Defining the role of the Prophet (verse 45): "You are only a warner to those who fear it."
  - o God clearly defines the Prophet's ﷺ mission: to warn. He is not charged with revealing the unseen, but rather with warning people of the consequences of disbelief and transgression, and reminding them of the Hour and the recompense. This warning is particularly effective for those who have "awe"—an innate or acquired predisposition to fear God and the consequences of things, making them more receptive to the reminder and guidance. Awe here could include fear of the Day of Judgment, or fear of falling into misguidance and misunderstanding (as suggested in the interpretation.)
5. Description of the horror of the Hour and its effects (Verse 46): "It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof."
  - o The Qur'an depicts the horror of the Hour of Resurrection to such an extent that the entirety of worldly life, with all its long hopes and indulgences, appears in comparison to it as if it were but a very short period, a fraction of a day. This emphasizes the insignificance of this world in comparison to the Hereafter.
  - o The interpretation that links evening or morning with speed or slowness *The process of understanding* "Ala" in the sense of "through diligence" provides an additional dimension that is interesting to consider regarding the nature of the pursuit of knowledge and the attainment of truth, but it remains within the framework of interpretation that requires stronger evidence to outweigh its apparent meaning related to the horror of the Day of Resurrection and the brevity of worldly life in comparison to it.

Lessons learned from the Qur'anic approach to dealing with the unseen:

- **Focus on the method, not the timing:** The Qur'an does not preoccupy believers with determining the timing of unseen events like a clock, but rather focuses on the method that must be followed to prepare for them: faith, piety, restraint from desires, righteous deeds, and contemplation.
- **The purpose of mentioning the unseen:** Mentioning matters of the unseen, such as the Hour, Heaven, and Hell, is not to satisfy curiosity, but rather to warn and give good tidings, to encourage action, and to correct one's path in this worldly life.

- **The limits of human knowledge:** The Qur'an teaches us that there are matters that God has kept to Himself, and that attempting to delve into them beyond what He has informed us of is a futile endeavor.
- **The importance of fear:** The true benefit of being reminded of the unseen, whether it be the Day of Judgment or the consequences of actions in this world, is linked to the presence of "fear" in the heart, which opens the door to contemplation, consideration, and response.

conclusion:

The question about "the Hour" in Surat An-Nazi'at, and the divine response, offers us a profound lesson. Instead of frantically striving to uncover the veils of the unseen and determine its timing, the Qur'an directs us to what is more important and beneficial: focusing on improving our present, purifying our souls, contemplating God's verses to understand His laws within ourselves and the world, and preparing to meet Him through righteous deeds and conscious fear of His presence. The Hour is coming, there is no doubt about it, and its knowledge lies with God. Our mission is to prepare for it and live our worldly lives as if they were a "paradise" of obedience and tranquility, avoiding the "hell" of heedlessness and desire.

### **3.11.40      "HE FORBADE THE SOUL FROM DESIRE": THE KEY TO INSIGHT AND LIBERATING THE MIND ON THE JOURNEY OF CONTEMPLATION**

introduction:

At the heart of the human experience lies a constant struggle between the calling of reason and spirit, on the one hand, and the temptations and unbridled desires of the self, on the other. This struggle is the axis around which many verses of the Holy Quran revolve, guiding the believer to the paths of salvation and salvation. Among the most prominent of these directives is the explicit divine command in Surat An-Nazi'at:**But as for he who feared the position of his Lord and prevented the soul from desire - then indeed, Paradise will be the refuge.**[An-Nazi'at: 40-41]. When hearing "forbidding the soul from desire," the mind may immediately turn to curbing forbidden desires and slipping into sins, which is a correct meaning and an integral part of what is intended. But is the reprehensible "desire" limited to that? Deep contemplation reveals that desire has intellectual and psychological dimensions that are no less dangerous, and that forbidding it is not merely a suppression of desires, but rather a process.**Liberation of the mind and purification of the soul**

opens the doors of insight and leads to the “paradise” of understanding and tranquility, whether in this world or in the afterlife.

What is the "passion" that requires prohibition?

The word "hawa" in Arabic carries connotations of inclination, decline, and downfall. In the Quranic context, its meaning expands to include any inclination or deviation of the soul from the path of truth and righteousness, manifesting itself in multiple forms:

1. **Passion for desires:** Indulging in physical and material desires that conflict with God's limits and law, such as pursuing forbidden pleasures or greedily pursuing worldly pleasures while forgetting the afterlife.
2. **Passion for doubts and ideas:** Perhaps the most dangerous in the context of contemplation, it signifies a tendency toward preconceived notions, fanaticism toward opinions and doctrines, adherence to assumptions, and rejection of facts simply because they contradict the norm or come from those with whom we disagree. It is clinging to rigid traditions without scrutiny and the belief in possessing the absolute truth.
3. **Passion in understanding and interpreting texts:** This poses a significant challenge to the contemplative. It is the tendency to twist texts to conform to a preconceived understanding or hidden desire, or to interpret verses to serve personal or factional interests, rather than submitting to the Quran's meanings and objectives. This tendency may lead some to exploit verses of mercy to justify leniency, or verses of strength to justify extremism and fanaticism, something the previous verses in Surat An-Nazi'at warned against when discussing "tyranny."

Why is "preventing oneself from desires" the key to insight?

Passion, in all its forms, acts as a thick veil covering the heart and mind, preventing the light of guidance from reaching us and distorting our view of reality.

- **Passion blinds the insight:** As God Almighty says: {Have you seen he who has taken as his god his own desire and Allah has sent him astray due to [his] knowledge and set a seal upon his hearing and his heart and put over his vision a veil?} [Al-Jathiyyah: 23]. Following one's desires makes a person a prisoner of their preconceived notions and desires, losing the

ability to objectively distinguish between right and wrong, and becoming unable to accept guidance even if it comes with clear signs.

- **Passion hinders contemplation:** True contemplation requires detachment, objectivity, and clarity of mind. A soul dominated by whims will seek in the Quran what supports and upholds its own views, ignoring or distorting anything that contradicts them. This negates the process of contemplation and reduces it to a mere projection of preconceived notions onto the text.
- **Passion is the basis of tyranny and deviation:** As we saw in the previous verses, tyranny (transgressing the limits) often stems from a preference for this worldly life and following one's whims. This tyranny, in turn, hardens the heart and darkens the mind, closing the doors to understanding and compassion.

"Nih al-Nafs": A Continuous Struggle Towards Liberation

"Refraining from desires" is not just a momentary decision, but it is...**A process of continuous struggle and permanent purification**It requires:

1. **Self-awareness:** Awareness of one's hidden motives, tendencies, and intellectual and emotional desires.
2. **Knowledge of the truth:** Guidance from the Qur'an, the authentic Sunnah, and sound reason to know what is right and what is desire.
3. **Impartiality and objectivity:** Striving to understand things as they are, not as we would like them to be.
4. **Intellectual courage:** Willingness to review preconceived ideas and abandon them if they prove to be wrong, even if they are dear to the soul or inherited.
5. **Seeking help from God:** Acknowledging human weakness and seeking help and success from God to overcome desires.

"For Paradise is the abode": the fruit of liberation and clarity of insight

When a person succeeds in this struggle and frees his mind and heart from the control of desires, he reaps great fruits that represent an accelerated "paradise" in this worldly life:

- **Clarity of insight and light of understanding:** New horizons open up for him in understanding the Book of God, the laws of the universe, and the laws of life.

- **Peace of mind and tranquility:** He is freed from the anxiety, doubt, and confusion that result from following conflicting desires, and finds inner peace and true contentment.
- **Wisdom and balance:** Becomes able to see things from multiple perspectives, make balanced judgments, and make sound decisions.
- **Spiritual power:** Feeling close to God, trusting in His approach, and being able to face life's challenges with faith and steadfastness.

This state of purity, light, and tranquility is "Paradise," the abode of those who fear their Lord and restrain themselves from their desires. It is a safe haven that protects its possessor from the vicissitudes of desire and the darkness of ignorance, and it is the best introduction to eternal Paradise.

conclusion:

The command to restrain oneself from desires in Surat An-Nazi'at is a fundamental call to liberate oneself from the greatest obstacles to correct understanding and righteous behavior. It is not merely the suppression of instincts, but rather a process of elevating the mind and spirit to transcend subjectivity and personal inclinations and attain objectivity and truth. In this struggle against desires lies the key to insight, the path to tranquility, and the gateway to "Paradise," whose features begin to appear in the life of the believer here and now, before being fully realized in the afterlife. It is the approach that transforms the Qur'an from a mere text to be recited into a light to be guided by, a source of strength, and a true refuge for the soul.

### **3.11.41 AN APPLICATION OF THE CONCEPT OF "BLOOD" - REVEALING THE SYMBOLISM OF LIFE**

#### **PATHS THROUGH LITERAL BINARY SYMBOLS**

Having reviewed the theoretical foundations of the Quranic linguistics approach and the system of literal duals, we now turn to applying this approach to key Quranic concepts to see how these tools reveal deeper layers of meaning. We will begin with the concept of "blood," often understood in its limited biological context, to discover how it represents a broader universal symbol in the Quranic language.

Keyword: blood "DM"

When dealing with the word "blood" in the Quran, it is not enough to stop at its common lexical meaning, "red liquid." Linguistics calls for us to deconstruct the word into its primary literal pairs to understand its inherent semantic potential. The word "blood" consists of two basic letters that form an essential pair:

1. **Dal "D":**As we mentioned before, the letter Dal carries energy.**A push directed towards a specific goal and with maximum force**It represents departure, directed movement, and a drive towards a goal.
2. **The letter "m":**The letter M carries energy**containment, assembly, enclosure, and completion**It represents the vessel, the completion, and the end that contains the beginning.

Dual construction "d + m": energy of the completed path

When the directed thrust of the letter dal meets the containment and completion of the letter m, the energy of the dual "blood" is formed, which expresses:

- "**A complete and directed path**":Any system or process has a beginning (push) and an end (containment), and moves precisely and directed towards its goal.
- "**Biological cycle**":This duality is the archetype of every cycle or path that ensures the continuity of life and order, where propulsion and containment are balanced.

From the dual to the Quranic concept:

Based on the energy of this essential dual, it becomes clear that the word "blood" in the Qur'an is not just a reference to biological fluid, but rather it is**A comprehensive symbol for all "paths of life" and the subtle cosmic order.**:

- **Physical paths:**Water cycle: "force steam, contain rain", celestial motion: "force in orbit, contain gravity", seasonal cycle: "force towards change, contain within an annual cycle".
- **Biological pathways:**Circulation itself "pull from the heart, containment in vessels", food chains "pull energy, containment within an ecosystem", growth and reproduction "pull towards life, containment within the species".

- **Spiritual and moral paths:** Laws and regulations "push towards a certain behaviour, containment within a social system", path of faith "push towards God, containment in submission".

Understanding "bloodshed" and "corruption" through the dual:

With this understanding, the angels' question in Surat Al-Baqarah becomes clear: "Will You place therein one who will cause corruption therein and shed blood?"

- **Corruption:** It is tampering with the signifier's card, "directed push", i.e. changing the direction of the path from its correct goal or causing a disruption in its movement.
- **bloodshed:** It is breaking the energy of the meme "containment and completion", that is, stopping the path completely before its completion or emptying it of its vital content, which leads to the disruption of the system and death "in the literal or symbolic sense".

Applied summary:

Applying the Quranic linguistics approach and the system of dual letters to the word "blood" reveals the depth of this concept. It is not merely a liquid, but rather a symbol of the precise divine order that governs all aspects of life and the universe. The "sanctity of blood" in the Quran, with this understanding, becomes the "sanctity of touching the cosmic order," a warning against "corruption," "changing the path," and "shedding," "stopping the path." This paves the way for a deeper understanding of the verses of prohibition and exception in Surat Al-Ma'idah, as we will see in subsequent applications.

### **3.11.42 APPLICATION ON THE TABOOS IN THE TABLE 3 - SYMBOLS OF DISRUPTING LIFE PATHS**

Having previously revealed how "blood" in the Quranic language symbolizes the paths of life and the precise cosmic order, we now move on to apply the same approach to the prohibitions mentioned at the beginning of the third verse of Surat Al-Ma'idah: "Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than God..." This is not simply a list of forbidden foods; rather, in light of the jurisprudence of the language, they represent key patterns of disruption and corruption of the paths of life, symbolized by blood.

1. Dead "m y t": interruption and stopping the path

- **The essential duals:** The root "m t" combines containment and completion. **The letter "m"** And control **The letter "T"** Death is a state in which something reaches its full stage. **M** "subject to final judgment" **T** It stops his movement or development in that path.
- **Application:** The word "dead" in the verse symbolizes everything that has stopped its vital path. **prematurely or abnormally**...it has lost its connection to its source or purpose and has become stagnant. It represents the sudden severance of the "jugular vein" that feeds the pathway. It is not limited to an animal that dies without being slaughtered "in the traditional sense," but rather includes any process, entity, or idea that has ceased to evolve and advance and has become an intellectual or material "corpse," unable to complete its natural path toward benefit or perfection. It is a state **bioenergy failure**.

2. Blood "DM": Touching the same path

- **The essential duals:** As we have seen, "DM" represents the energy of a directed and completed path.
- **Application:** The prohibition of "blood" here emphasizes that **The sanctity of touching the vital path itself** Either by taking it out of context and into a closed system (as in unconscious dealing or storing vital energy without understanding), or by disrupting and stopping it completely ("shedding"). It is a prohibition against direct interference in the cosmic or individual lifeblood without the necessary awareness.

3. Pork "L H M + K H N Z + Y R": apparent spoilage resulting from a change in internal properties

- Complex analysis:
  - **Meat "L H M":** The letter "lām" (ل) denotes attachment and purpose, the letter "hā" (ه) denotes movement and life, and the letter "mīm" (م) denotes containment and completion. "Lahm" represents the apparent, integrated entity, resulting from the cohesion and strengthening of living components to achieve a certain goal. It is the "apparent form" of the living entity or vital process.
  - **pig "khnz":** The letter "Kha" indicates the connection resulting from the expert's law, the letter "Nun" indicates formation and origin, and the letter "Zay" indicates characteristics and standards. "Khanz" indicates... **Change in internal characteristics**

**and parameters**The result of a certain combination or intervention that changes the original composition.

- **Y R:**The letter "Y" denotes extension and continuity, and the letter "R" denotes repetition and direction. "Yar" denotes...**Continuity and repetition**For this change.
- Application: "Pork" is not just the well-known animal, but rather a symbol of any entity or product of "meat" that clearly exhibits the "cohesion and magnification" of a continuous change in its internal characteristics and standards, "pork" from its nature and origin, inevitably leading to the corruption of its content. This may include harmful genetically modified products, ideas that corrupt nature and constantly alter values, or any system that loses its essential characteristics and becomes corrupt in its outward and inward appearance. It is a symbol of ongoing structural corruption.

#### 4. What is dedicated to other than God “Ahl + L + Ghair + God”

- Complex analysis:
  - **People of "A H L":**The hamza "A" is for beginning and direction, the ha "H" is for guidance and direction, and the lam "L" is for purpose and connection. "Al-Ihlaal" is**Directing and preparing something for a specific purpose**, announce it and allocate it to a purpose.
  - **For other than God:**Any purpose, force, standard, or goal**contradicts or contradicts**The divine system and its cosmic laws.
- Application: This prohibition represents the directing of life's paths, energies, and capabilities—everything that can be "exploited"—to serve goals or forces that conflict with truth, justice, and the cosmic balance that God intended. It symbolizes the subjugation of blessings and capabilities for the sake of falsehood, tyranny, or whims that corrupt rather than reform.

#### Applied summary:

By applying the jurisprudence of the Quranic language, we see that the prohibitions at the beginning of Al-Ma'idah 3 are not just a menu, but rather they are...**Symbols of the most dangerous types of disruption to the paths of life and the cosmic order**Discontinuity and cessation ("dead"), tampering with the same path ("blood"), ongoing structural corruption ("pork"), and directing energies in ways that are not right ("that which is not proper for God"). Understanding

these symbols is the first step to understanding the Quranic approach to transcending them, which will be detailed in the great exception: "except what you slaughter." Describing these actions as "transgression") confirms that they are a deviation from the right path and the correct course laid out by the Creator.

### **3.11.43 APPLICATION OF THE EXCEPTION IN AL-MA'IDAH 3 - "EXCEPT WHAT YOU SLAUGHTER":**

#### **THE METHOD OF KNOWLEDGE AND RESPONSIBILITY TO OVERCOME THE PROHIBITION**

After the prohibitions in the third verse of Surat Al-Ma'idah symbolized patterns that disrupt and corrupt life, the pivotal exception reveals the Quranic approach to dealing with these problems and transcending the state of prohibition. It is not merely a circumstantial license, but rather an epistemological and practical roadmap that places knowledge and responsibility at the foundation of dealing with the complexities of the universe. The Almighty says: "...except what you slaughter and what is sacrificed on stone altars and that you seek division by arrows. That is grave transgression..." Let us deconstruct this complex exception using the methodology of Quranic linguistics.

1. "Except what you have slaughtered": slaughter as knowledge, research, and scrutiny "smoothing out the unknown"

- **The essential duals:** The root "dhk" combines taming **The letter dhal "th"** - It is softening and facilitating the difficult, resulting from understanding the laws of humiliation - and defining and specifying **Kaf "K"** "Slaughter" is not just slaughter, but rather a process. **Facilitating and facilitating dealing with something by accurately defining its nature and specifying its characteristics.** that it **The process of gaining intelligence and deep understanding** It removes ambiguity and ignorance, and turns the unknown or forbidden into the known that can be dealt with consciously.
- **Application:** This is the first condition for lifting the sanctity of "dead animals," "blood," or "pork flesh" "with their broad symbolic meanings." It must first be **We remind her**, that is, to run on it **Accurate scientific research, in-depth analysis, and comprehensive understanding.**
  - In case **blood** "Blood transfusion": "smart" means conducting tests to detect its components and ensure that it is free of diseases "identify and specify", and understand its types and compatibility mechanisms "remove complexity".

- In case **dead** In the broad sense of discontinuity: "Restoring it" means understanding the reasons for discontinuity or discontinuity, analyzing its components, and knowing the methods of preserving or treating it to prevent its spoilage and rehabilitating it for use "such as developing food preservation techniques, or understanding the mechanisms of recycling materials."
- In case **pork** "In the symbolic sense of changing characteristics": "Its intelligence" means scientific research to understand the nature of this change, its causes, its effects, and how to deal with it or avoid its harm "such as studying genetic modification and its effects."
- This "intelligence" is **Scientific research, investigation and verification** Which removes the sanctity associated with ignorance and reckless risk.

2. "And what was slaughtered on altars": Reaching the scientific quorum and directing the application "responsible control"

- The essential duals:
  - **Slaughtering** The letter "Dh" denotes humiliation, the letter "B" denotes nourishment and supply, and the letter "H" denotes movement and life.  
"Slaughtering" is the process of... **To subdue or direct something in a dynamic way to feed another path or achieve a practical goal** It's not just taking a life, it's... **Applying knowledge and directing energy** Latent in the slaughtered thing.
  - Nasb "N Nasb": The letter "N" for formation, the letter "S" for preparation and equipping "like a catch", and the letter "B" for feeding. "Nasb" is the preparation and equipping of something to become suitable for feeding or use after effort and planning. It represents the minimum required, the approved standard, or the "Nisab" that must be reached.
- **Application:** Mere theoretical understanding is not enough. "Intelligence" is not enough. In order for dealing with the matter to be lawful and beneficial, our understanding and knowledge of it must reach **Sufficient and approved level "quorum"** It allows for its safe and responsible application and direction.
  - There must be **Scientific criteria "installation"** Clear and agreed upon (or at least proven) before starting to apply the results of "intelligence".

- You must ensure that **Directing the energy of the thing "slaughter"** is done for a **constructive purpose "to nourish life"** In accordance with cosmic laws, and not randomly or destructively.
- This condition represents **Scientific responsibility and the ethical application of knowledge** And setting controls and standards before implementation.

3. "And that you seek division by arrows": Community sharing of knowledge and results "transparency and oversight"

- The essential duals:
  - **The division "Q S M":** Qaf "Q" for grip and control, Seen "S" for stealthy or systematic walking, Meem "M" for containment and completion. "Al-Istiqsam" is **Request to participate in something that is systematically controlled and contained** It includes meaning. **Distribution, sharing, and transparency**, not gambling as in the traditional sense of the word.
  - Azlam "Z L M": Zay "Z" for characteristics and standards, Lam "L" for attachment and purpose, Meem "M" for containment. "Azlam" represents bodies, shapes, or models that contain specific characteristics and standards for a certain purpose. Here, it may symbolize tangible results, scientific bodies, or even human minds that hold knowledge.
- Application: The final requirement is the need to share the acquired knowledge ("intelligence"), the adopted criteria ("fraud"), and the results of the application ("slaughter") with the community or specialists. The process must be conducted with complete transparency and subject to oversight and review ("division") through bodies or models ("rebels") that represent expertise and knowledge in this field.
  - This prevents the monopoly of science and its results, ensures the correction of errors, makes the benefit public, and establishes societal and scientific oversight of the application of knowledge.
  - It represents the ethics of scientific research, community engagement, and accountability.

Applied summary:

The exception in verse 3 of Al-Ma'idah is not just a jurisprudential detail, but rather it is...**A comprehensive three-step approach to lifting the sanctity of responsibility:**

1. Knowledge and deep understanding "intelligence".
2. Standardization and responsible application of "slaughter on monuments".
3. Participation, transparency and oversight.

Only by fulfilling this three-pronged approach can a person deal with the complexities and paths of life, including what may seem forbidden, without falling into "debauchery" and "deviation from the order." This is the essence of the religion that has been completed, as we will see in the final section.

### **3.11.44 FINAL APPLICATION OF THE TABLE 3 - COMPLETION OF RELIGION AND THE**

#### **SATISFACTION OF ISLAM: THE FRUIT OF KNOWLEDGE AND RESPONSIBILITY**

After our journey into the depths of the third verse of Surat Al-Ma'idah, beginning with understanding "blood" as a symbol of life's paths, moving on to analyzing the taboos as symbols of disrupting these paths, and finally revealing the Quranic approach to transcending prohibitions through knowledge, responsibility, and participation ("Except what you slaughter..."), we now arrive at the great conclusion of this verse, which announces the culmination of the Muhammadan message: "... Today those who disbelieve have despaired of [defeating] your religion, so do not fear them but fear Me. Today I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..." How does this announcement relate to the "slaughter" approach we detailed?

Complete Religion: Not Stagnation, but an Effective Way of Life

The completion of religion, the perfection of grace, and the satisfaction of Islam is not merely the completion of the revelation of rulings and rituals, but rather it is the completion of...**Curriculum**Through which believers can deal with all of life's developments and challenges with awareness and guidance. This approach, as we infer from the verse, is the ability to:

1. Understanding the cosmic laws and the paths of life "blood".
2. Facing apparent challenges and taboos with knowledge and understanding ("intelligence").

3. Applying this science responsibly and according to precise standards "slaughtering on the altar".
4. Sharing knowledge and results transparently and subject to oversight.

This four-pronged approach is "religion" in its complete practical and cognitive dimensions. It is a religion that does not fear the unknown, nor does it stand helpless in the face of prohibitions. Rather, it possesses the tools to overcome them with knowledge, guide them with responsibility, and spread their benefits through participation.

#### Despair of the Unbelievers: The Failure of the Method of Force and Ignorance in the Face of the Method of Knowledge and Piety

Why do the unbelievers, who "cover up the truth and deny blessings," despair of this perfect religion? Because their approach usually relies on one of two things:

- **brute force:** Trying to impose control and change paths by force without understanding God's laws is "corruption and bloodshed."
- **Ignorance and surrender:** Fear of the unknown and avoiding apparent taboos without trying to understand or deal with them consciously, which leads to stagnation and backwardness.

The "complete religion" offers a third way:**Power enlightened by knowledge, and responsibility bound by piety**It is a method that enables its followers to progress, develop, and deal with the most complex issues—even what was forbidden in times of ignorance—without falling into immorality or stagnation. This balance between knowledge and piety, between progress and responsibility, is what eliminates the hope of disbelievers controlling the followers of this religion or misleading them from the path of truth. True fear must be of God alone: ﴿So do not fear them, but fear Me﴾, for His method is the guarantee.

Islam as a pleasing religion: submission to the Creator while activating the mind

"And I have approved for you Islam as religion." What is this "Islam" that God has approved for us? It is not just a name or an identity, but a state of being.**Submission to the Creator**Which is manifested in following his approach. This approach combines:

- **Submission to divine laws and regulations**"Blood" governs the universe and the paths of life.

- Activating the mind and using the tools of science and research to understand these laws "intelligence."
- **Responsible and ethical work** To apply this knowledge in a way that achieves benefit and avoids harm "slaughtering on idols."
- **Transparency and participation** To ensure the continuity of goodness and the spread of goodness, "casting arrows as lots."

This is practical Islam: a delicate balance between belief in the unseen and action, between submission to God and the activation of the human mind's capabilities. It is a religion that calls for the development of the earth through knowledge, justice, and responsibility.

#### The Forced and the Compelled: The Permission and the Method

The verse concludes with a return to the state of necessity: "But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful." It is important to differentiate between these two. **License** Temporary to maintain the origin of life in compelling circumstances, and between **Curriculum** Proactive, knowledge-based, and responsible: "Except what you have slaughtered." Compulsion is a negative state that temporarily lifts sin, while "slaughtering" is a positive state that systematically lifts the sanctity and establishes progress. A complete religion is not based on compulsion, but rather on a methodology that avoids compulsion as much as possible through understanding and action.

#### Final practical summary:

The third verse of Surat Al-Ma'idah, according to its Quranic language, is not merely a list of legal rulings, but rather it is... **Announcing the completion of an integrated lifestyle approach.** An approach that views the universe as vital "blood paths," warns against corrupting or shedding them, and presents knowledge, responsibility, and participation ("intelligence, slaughtering at altars, and seeking lots of arrows") as tools for dealing with them consciously. This approach sees in this approach the pinnacle of "religion," the completion of "blessing," and the satisfaction of "Islam." It is a call for Muslims to be a nation of knowledge, action, and piety, a nation that the unbelievers despair of and that pleases the Lord of the Worlds.

**3.11.45 “TWO, THREE, OR FOUR”: A DESCRIPTION OF THE CONDITION OF WOMEN, NOT A COUNT OF WIVES.**

**A NEW LINGUISTIC AND CONTEXTUAL READING OF SURAT AN-NISA’ 3 USING THE METHOD OF QURANIC LINGUISTIC JURISPRUDENCE.**

**introduction:**

The third verse of Surat An-Nisa' is one of the most frequently cited verses to legislate and understand the issue of polygamy in Islam. The common and straightforward understanding of the phrase "Marry such women as seem good to you, two, three, or four" is that it permits a man to marry two, three, or even a maximum of four wives, provided he treats them fairly and justly. However, is this numerical understanding the sole or primary intent of the Quranic language revealed in this verse? Does the choice of the modified numerical forms "two," "three," and "four" instead of the original numerals, their grammatical position, and the verse's context regarding orphans carry deeper implications that go beyond a mere number limit? The approach of "Qur'anic linguistics," with its careful consideration of the structure and context of words, offers a different linguistic and methodological reading of this pivotal phrase.

**1. The precise language of the Qur'an: names and attributes, not just titles:**

Our approach is based on the premise that the words of the Qur'an are not merely arbitrary titles, but rather "names" that carry essential attributes and connotations derived from their structure. This prompts us to pause and reflect on the Qur'an's choice of specific forms over others.

**2. Modified morphological forms: “two, three, and four”**

The first thing that catches your eye is the lack of explicit cardinal numbers like "two, three, four." The Quran uses modified numeral forms "maf'al" and "fu'aal." These forms have specific uses and connotations in Arabic, including:

- **Indication of distribution or repetition:** Like "The people came in pairs" (meaning two by two).
- **Indicating a quality or form:** Describe something that is made up of or has this number.

- **Deviation from the original for a rhetorical purpose:** Choosing these formulas instead of cardinal numbers suggests that the goal may not be simply to count quantitatively, but to describe a particular state or condition.

### **3. The grammatical position: “Hal” of women:**

These words in the verse come in the accusative case as: "Now" From "women." Grammatically, the state describes the state and condition of its owner when the action occurs. This means that "two, three, and four" describe **The condition or state of women who are married**. In this context, it does not necessarily describe the absolute number of wives a man can marry. Rather, the meaning is: "Marry women who are in this condition..."

### **4. Specific context: Fear of not being fair to orphans:**

"And if you fear that you will not deal justly with the orphan girls, then marry..." The verse begins with an issue. **Caring for orphans and achieving justice for them** This is the general framework within which the command to marry appears as a solution or alternative. Ignoring this context when interpreting "two, three, or four" leads to the verse being truncated from its primary purpose.

- **Suggested connection:** The analysis links the condition of women described as "two, three, and four" with the issue of orphans. The condition described by these women is that they are **Widows or divorcees who care for orphans in different numbers: "two orphans, three orphans, or four orphans."**.
- **Marriage as a social solution:** Here, marriage becomes a social and humane solution: If you fear injustice towards the orphans in your care (perhaps by marrying them out of greed for their money or by squandering their rights), then the solution is to marry other women (free or even slaves, depending on the breadth of the concept) who are good and who are caring for orphans (two, three, or four). With this marriage, two interests are achieved: caring for the widow or divorcee, and caring for the orphans in her care.

### **5. Distinguishing between “number” and “quality”:**

This analysis confirms that numbers in the Qur'an are not always used to denote "quantity" or abstract number, but may carry a "qualitative" or "descriptive" meaning. Here, "two, three, and four" describe **How and condition of women Available for marriage in this particular context, and**

does not specify **How many wives?** It is absolutely permissible for a man as a general law of polygamy.

#### **6. Another Quranic witness: The verse of the angels:**

“...with wings, two, three, or four...” (Fatir: 1). The use of the same formulas to describe the wings of angels is not usually understood as an exact numerical limitation (“that each angel has only two, three, or four wings”), but rather as a description **Types and values are different** for angels. Applying the same logic to the verse on women strengthens the idea that “two, three, and four” describe categories and states of women, not an exclusive number.

Linguistic analysis summary:

A careful linguistic analysis of the phrase “two, three, and four” in verse 3 of Surat An-Nisa, considering its modified morphological form, its syntactic position as a state, and its context related to the care of orphans, leads to an understanding that goes beyond the common numerical interpretation. These words, according to this approach, **Describes the condition of a category of women, “widows or divorcees who have orphans of varying numbers.”** Those who are permitted to marry as a solution to the problem of orphan care and achieving justice, provided that they adhere to the condition of “whatever is good for you” and the ability to be just (“but if you fear that you will not be able to deal justly, then [marry only] one”). This reading restores the verse to its social and human depth, reveals an aspect of the wisdom of Quranic legislation in addressing societal issues, and emphasizes the precision and eloquence of “Qur'anic linguistics” in uncovering layers of meaning.

#### **3.11.46 HANAFIYYAH: THE QUR'ANIC APPROACH TO BALANCE BETWEEN THE CONSTANT AND THE VARIABLE**

##### **introduction:**

Amid life's constant fluctuations and changes, humans always seek a stable reference and a flexible approach. Through the lens of "Qur'anic linguistics," the Holy Quran presents the concept of "Hanafiyyah" not as a specific religion in the traditional sense, but rather as an existential and cognitive approach that embodies a delicate balance between constancy in fundamental principles and values, and flexibility and continuous updating in branches and applications.

### **Linguistically and structurally dismantling "Hanf":**

The word "hanaf" in its linguistic origin, as the text explains, denotes "inclination." However, it is not merely a random inclination; rather, it is a dynamic movement that proceeds along a fixed axis and in a specific direction toward truth, righteousness, and benefit. It is a movement of "disciplined modernization" that requires a constant return to a fixed fulcrum or axis. This movement is not merely a move away from falsehood; rather, it represents a positive orientation toward truth and righteousness.

### **Hanafi: a universal and Quranic system:**

The analysis reveals a striking parallel between the concept of Hanafiyyah in the Quran and the system that governs the universe itself. Just as the universe is based on fixed physical laws ("physical constants") that do not change according to the physical perspective, reflecting its dynamic nature, so too is the Hanafi approach based on:

- **Constants:** Established fundamental principles and values such as belief in God, justice, truth, freedom, and basic moral codes. These constants represent an unchanging framework.
- **Variables:** Continuous movement and updating of branches, applications, and detailed rulings that adapt to changing circumstances, times, and places, but always within the framework of constants and within the scope of what is permissible.

This parallelism is not a coincidence, but rather reflects the unity of source. The Creator who created the universe with its fixed and changing laws is the same One who revealed the Qur'an with the Hanafi approach, which combines constancy and flexibility.

### **Conclusion: A call for conscious Hanafiyyah:**

Hanafiyya, then, is not merely a description of the religion of Abraham. Rather, it is a call to adopt a way of life and thought that combines authenticity and modernity, adherence to constants and openness to evolution. It is a call to move toward the truth with constant, disciplined movement, not succumbing to stagnation or being swept away by whims, but rather adhering to the axis of truth and always striving toward what is best and most beneficial.

### **3.11.47 "THERE IS NO CHANGE IN GOD'S CREATION": THE STEADFASTNESS OF NATURE IN THE FACE OF DEVIATION**

The phrase "There is no changing in God's creation" goes beyond the superficial meaning of the unchanging nature of creation. It refers to the constancy of the divine laws and innate rules that God has placed in the universe and in humanity, of which the true path is an integral part.

#### **"God's Creation": Cosmic and Innate Laws:**

"God's creation" here doesn't just mean material creatures, but also includes the laws, rules, and systems upon which He established existence. This includes:

- **Cosmic laws:** The fixed physical laws that govern the motion and interactions of the universe.
- **Human nature:** Moral principles and basic values instilled in the human soul, such as the tendency toward monotheism, justice, truth, and goodness.
- **The true approach:** The natural and straight path that is consistent with these cosmic and natural laws, which calls for a balance between the constant and the variable.

#### **"No change": an emphasis on constancy and stability:**

The negation here, "there is no change," emphasizes the firmness and stability of these laws and traditions. They are not merely changing customs or human endeavors, but rather objective, fixed truths embedded by the Creator at the core of existence. This stability is what gives the universe its order and consistency and provides humanity with its moral and spiritual frame of reference.

#### **Deviation from nature: the origin of misguidance:**

In contrast to this innate stability, comes deviation. The text makes clear that deviation from the truth is not the norm, but rather an emergent phenomenon that contradicts nature. Whether this deviation is a blind adherence to tradition that contradicts the truth (as in the "Jewish" model), or an uncritical inclination toward whims and new ideas (as in the "Christian" model), or a fabrication that mixes truth with falsehood (as in the "polytheist" model), all of these are forms of deviation from the pure path and "altering God's creation."

#### **Hanafiyyah as a return to nature:**

In this context, Hanafiyyah is not merely a matter of following a specific methodology, but rather a

return to the origins, to the sound nature with which God created humanity. It is conformity with universal laws and fixed moral values. A true Hanafi Muslim is one who is in harmony with this divine order, balances constants and variables, and follows religious and rational evidence without extremism or laxity.

**conclusion:**

The assertion that "there is no changing God's creation" in the context of Hanafi Islam affirms the existence of an innate, fixed system of values and knowledge that God has instilled in the universe and humanity. Deviation from this system is the root of misguidance and polytheism. Hanafi Islam is a call to return to this innate nature, to harmonize with God's laws, and to follow a balanced approach that combines constancy and flexibility to achieve righteousness and uprightness in this world and the hereafter.

### **3.11.48 THE POLYTHEISM OF IMITATION AND THE POLYTHEISM OF DESIRE: TWO EXAMPLES OF**

#### **DEVIATION FROM THE TRUE FAITH**

Hanafiyyah is a model of pure monotheism and moderation. We will examine two main examples of deviation from this approach: extremism in adhering to the old ("polytheism of tradition," represented by the Jews as an example), and extremism in drifting toward the new ("polytheism of desire," represented by the Christians as an example). From the perspective of "Qur'anic linguistics," these models are not merely historical judgments on specific groups; rather, they are a warning against the intellectual and behavioral patterns that any individual or society that deviates from the pure approach may fall into.

The polytheism of tradition "the Jewish model": rigidity of the mind and rejection of renewal: "Jew" in this context represents not a judgment on every individual, but rather an example of "traditional polytheism." This type of polytheism is characterized by a strong adherence to inherited traditions and ancient concepts, even if they contradict clear truth, sound logic, or contemporary developments. It is a sanctification of our forefathers and the way we found our forefathers, and a rejection of any new interpretation or advanced understanding.

The danger of this deviation lies in the fact that it impairs reason, prevents ijtihad (inquiry), and

leads to intellectual and spiritual stagnation. The Quranic text refers to their claim that the fire will only touch them for a few days. This is an example of a misunderstanding based on baseless traditions, reflecting a disregard for the truths and seriousness of religion. It is polytheism because it prioritizes inherited tradition over religious and rational evidence.

The polytheism of desires "the Christian model": drifting after the new without scrutiny: In contrast, "the Christian" represents an example of "polytheism of whims." This type of deviation is characterized by the tendency to be carried away by new and innovative ideas without sufficient scrutiny or deliberation, which can lead to extremism, innovation, or following whims and personal opinion at the expense of clear religious evidence.

The Qur'anic example of this is their taking their rabbis and monks as lords besides God. This is not necessarily physical prostration, but rather blindly following their opinions and interpretations, prioritizing them over the words of God and His Messenger. It is polytheism by way of obedience, whereby humans—the rabbis and monks—are given the authority to legislate, permit, and prohibit, a right reserved for God alone. It may also represent prioritizing whims and personal opinion over evidence.

#### **Polytheist: the one who combines contradictions and fabrications:**

As for the "polytheist," he represents the most complex case, as **It combines the extremes of tradition and passion.** It lacks a clear methodology, relying on whims and personal interests rather than truth. This leads to "**The trap of fabrication**" Where he mixes truth with falsehood, believes in some of the Book and disbelieves in some, and follows whatever suits his whims of the old and the new without any standard or criteria.

#### **Conclusion: Hanafiyyah as a method of moderation:**

Understanding the two paradigms of deviation—"polytheism of imitation" and "polytheism of whims"—helps us grasp the importance of the Hanafi approach as a path to pure monotheism and moderation. Hanafi doctrine rejects rigidity in the old without evidence and rejects drifting toward new ideas without scrutiny. It calls for a balance between tradition and reason, between constants and variables, following religious and rational evidence with correct understanding, and refraining from prioritizing whims or blind imitation over truth. It is a constant call to review our ideas and approaches to ensure we remain on the straight path, the path of those upon whom God has

bestowed favor, not those who incur His wrath ("the blind imitationists") nor those who have gone astray ("the whims and deviations").

### **3.11.49 DIMENSIONS OF HIDDEN POLYTHEISM: FROM WORSHIP TO THOUGHTS AND LOVE**

The concept of polytheism is often limited to the worship of idols or physical statues. However, through the lens of "Qur'anic Linguistics," which explores deeper meanings, the scope of "polytheism" is expanded to include more subtle and hidden dimensions that infiltrate minds and hearts, sometimes without the individual being aware of them. According to this approach, polytheism is not merely an outward act of worship; it is **A broad concept that includes every deviation from pure monotheism in any aspect of life, belief, and thought..**

#### **Transcending the traditional polytheism of worship:**

While polytheism in worship, such as praying to someone other than God or slaughtering for someone other than God, remains the most obvious and dangerous form of polytheism, the text draws attention to other forms that are no less dangerous:

1. **Polytheism of Lordship:** Belief in the existence of a creator, provider, or manager of the universe other than God Almighty.
2. **Polytheism of names and attributes:** Describing God with the attributes of created beings (such as likening and embodying), or describing the created being with the attributes of the Creator (such as claiming absolute knowledge of the unseen or absolute power).
3. **Polytheism of following “polytheism of obedience”:** Obeying the creature “a ruler, a sheikh, a father, a society...” in disobeying the Creator, and giving precedence to their orders over God’s orders.
4. **The polytheism of love, fear and hope:** For a person to love something or someone as he loves God, or to fear a creature as he fears God, or to hope from a creature what only God can achieve, does not mean that natural love or fear is forbidden, but rather that it is forbidden to equate them with or prioritize them over the love, fear, and hope of God.
5. The "most dangerous" trap of thoughts: As the text describes it, it is the most dangerous because it "insinuates itself into minds and hearts without its owner being aware of it." This includes:

- **Following desires:** Making whims and personal opinion the rule and reference instead of legal and rational evidence.
- **Blind imitation:** Following parents, elders, or customs without scrutiny or criticism, even if it goes against the truth.
- **The trap of fabrication:** Mixing truth with falsehood, and taking some of the religion and leaving some of it according to interest or whims.
- **Ideas and approaches that contradict monotheism:** Adopting theories or ideologies that conflict with the principles of monotheism and the basic values of Islam.

#### **The True Muslim: A Model of Comprehensive Monotheism:**

In contrast to these various forms of polytheism, the text presents the "true Muslim" as a model of pure and comprehensive monotheism. The true Muslim is:

- Who follows the religion of Abraham, peace be upon him, "Islam."
- Worship is devoted to God alone in all its aspects, "outward and inward."
- He disavows polytheism in all its forms, both apparent and hidden.
- He balances between transmission and reason, and follows legal and rational evidence with correct understanding.
- He understands religion correctly and does not fall into extremism or laxity.

#### **Conclusion: Constant vigilance against hidden polytheism:**

Expanding the concept of polytheism to include intellectual, emotional, and behavioral dimensions is a call for constant vigilance and revision of our beliefs, thoughts, and attitudes. Polytheism is not merely an idol to be worshipped; it may be a false idea we cling to, a whim we follow, or a blind imitation we follow. True monotheism requires a comprehensive liberation of the mind and heart from everything but God, and complete devotion to Him in belief, word, and deed. This is the essence of the true faith, upon which we pray God to make us steadfast.

### **3.11.50 "YABKOON" AND "BIKKAH": FROM NOURISHING THE SITUATION TO THE GATEWAY TO**

#### **GUIDANCE**

#### **"DECODE CRYING AND CRYING"**

##### **introduction:**

The word "weeping" in the story of Joseph's brothers (Yusuf: 16) and the word "wept" in connection with prostration (Maryam: 58) raise questions about their Quranic meaning. Does it refer to the customary shedding of tears? Are houses built on grief? "Quranic Linguistics" offers a different approach, linking "weeping" to the act of continuous provision and nourishment, revealing a possible meaning for the word "Bakkah" that goes beyond being a mere place name.

Diving into the structure of "cry" "BKY":

- **Single letters "b+k+y":** meeting **Ba**"gateway/beginning/means" with**Kaf**"Sufficient/Vessel" and**Ya**"Certainty/Continuity/Connection" suggests the meaning of continually providing enough to reach a goal or certainty.
- The dual "Bek + Ki": The pair "Bek" indicates "to begin to supply or provide," while the pair "Ki" indicates "certain being or continuous sufficiency."
- Quranic "Weeping": A Continuous Supply Towards a Goal  
With the integration of the dual connotations, "crying" becomes "continuing to present and supply 'with' something "as a story, as an argument, as a justification, as faith" until it reaches its completion or its truth is revealed and certainty about it is achieved "in'." It is not necessarily sadness and tears, but rather a conscious and continuous act of nourishing a position or idea to reach a specific result, whether it is deception "Joseph's brothers" or a deepening of faith "crying while prostrating."

Quranic applications:

- "Joseph's brothers" weep: They continued to feed and nourish their story with justifications and fabricated evidence to convince their father.
- "They fell down in prostration and weeping": hold fast to the new truth "they fell down in prostration" while continuing to nourish and deepen this faith through contemplation and action "weeping" until they reach certainty and humility.

- They fall upon their chins weeping: They insist on tasting the sweetness of knowledge and learning, and they continue to nourish this taste "weeping" to increase their humility.
- "So neither the heavens nor the earth wept for them": No one continued to provide them with support, arguments, or reasons for salvation.

Decoding "Bakkah" "BKH": The Gateway to Guidance?

Based on the same approach:

- **The dual:** "BK" "beginning with supply" + "KAH" "sufficiency related to guidance/the unseen".
- Integrated meaning: "Bakkah" may mean "to begin offering and nourishing" "Bak" "with what is sufficient to connect with divine guidance or the unseen" "Kah".
- **In the verse:** (For the one at Bakkah): The letter Ba' indicates the means or the cause. That is, the first House established for people was **By "Bakkah"**...that is, through this innate need and the constant effort to provide and nourish what connects man to his Lord and fulfills his sufficiency in His guidance. "Bakkah" here is not merely a place name, but rather an expression of the profound spiritual function for which the House was established: to be a gateway that nourishes the soul and provides it with what is sufficient to connect with God and His guidance.

#### **conclusion:**

"Qur'anic Linguistics" reveals that "crying" in the Quran is deeper than tears; it represents a conscious insistence on nurturing something to achieve its goal. This understanding opens the door to a new vision of "Bakkah," not simply as a name for Mecca, but as a symbol of the primary function of the Sacred House: a gateway to provide the soul with sufficient guidance and connection with God.

### **3.11.51 N (AND THE PEN): WHEN THE WISDOM OF CREATION IS REVEALED IN THE "PRUNING" OF EXISTENCE, NOT IN THE WRITING OF LINES.**

#### **FROM THE APPLICATIONS OF QURANIC LINGUISTICS**

#### **introduction:**

At the beginning of the surah bearing His name, God Almighty swears by "the pen." This profound oath prompts us to transcend the common understanding of the pen as a mere tool for writing and

calligraphy. Does the "pen" in the Quranic language carry a deeper meaning related to the laws of creation and learning? "Qur'anic Linguistics" invites us on a journey to deconstruct the structure of the word "Qaf L-M" to uncover its secrets, freed from preconceived interpretive constraints.

Deconstructing "The Pen" "Q L M": Beyond Letters and Dualities:

By applying our methodology tools:

- **Qal+M analysis:** "Say" is the opposite of "Laq" which means to gather and meet. It refers to **Minimize, remove, strip away, and focus on the essence**. This is evident in "trimming" nails and trees, "frying" food to reduce what we don't want, and even "speech" in a measured manner that reduces idle talk. "Mim" and "M" add meaning. **Containment and Housing**. For this reduction, the pen becomes **The tool or process that reduces and contains the useful substance**.
- Analysis of the word "qalam": "lam" (the opposite of "ml" which means to fill and multiply) indicates limited gathering, cohesion, or grasp. "qaf" (the letter "qaf") and "q" (the letter "qalam") add the meaning of ability and power. Thus, "qalam" (the pen) becomes the ability to gather, encompass, and control something after assembling it.
- Analysis of the letters "Q + L + M": The combination of Qaf "ability, strength, coercion" with Lam "lam, cohesion, connection" and Mim "containment, housing" gives the meaning "the ability to control, cohesion and housing after differentiation and reduction."

### **The Quranic "Pen": The Tool of Universal Discrimination and Learning**

Through these analyses, it becomes clear that the "pen" in the Qur'an goes beyond being a mere writing tool. It represents:

1. **Cosmic pruning process:** God's law in creation and the universe, where discrimination, reduction, distancing, and focusing on the beneficial essence to reach completion and purpose "as in pruning trees."
2. **Primary learning method:** "Who taught by the pen" (Al-Alaq: 4). Learning is the perception of signs, and this can only be achieved by "the pen," i.e., through the process of differentiation, separation, and reduction to arrive at the essence of the information. All sciences—medicine, archaeology, geology, etc.—rely on "pruning" and exploration to uncover the truth.

3. **Thinking and discrimination tool:** "When they cast their pens" (Al Imran: 44) does not mean casting lots, but rather means they cast. **Their ideas, experiences, and means of discrimination** Their pens are used to compare and choose the most worthy of Maryam's guardianship, an act that requires pruning and scrutinizing ideas.
4. **Symbol of the ability to count and discriminate, not write:** "And if all the trees on the earth were pens... the words of Allah would not be exhausted." (Luqman: 27) Here, "pens" do not refer to writing, but rather are a symbol of tools. **Pruning, differentiation and statistics** If we were to turn all the trees on earth, "with their diversity and complexity," into tools for pruning and marking, we would not be able to encompass the words of God, "His laws, His statutes, and His knowledge," due to their multiplicity and complexity.

**"And what they write": The process of development, not the writing of letters:**

{Nun. By the pen and what they inscribe.} [Al-Qalam: 1]. "They inscribe" here is not just "they write," but rather it comes from "Ta R," which is related to flight and evolution. It is... **The path of development and change** Which results from the process of "the pen", "cosmic pruning and differentiation," and all of this flows into the "nun" "nun," the cosmic vessel or continuous formation. It is an unknown evolutionary process, but it is governed by the laws of pruning and differentiation.

**Conclusion:**

In the Quran, the "pen" is more than just a tool of ink and paper. It represents a universal law of creation and learning, based on discrimination, pruning, and focusing on the essential. It is the human mind's tool for research and exploration, and a symbol of God's infinite power in creation and management. Understanding the "pen" from this perspective frees us from a literal understanding and opens our eyes to broader horizons for contemplating God's written and visible Book.

### **3.11.52 "WHAT GOD HAS DECREED FOR US": THE COMPLETION OF THE LAWS, NOT THE INEVITABILITY OF FATE**

#### **"LIBERATING THE CONCEPT OF DESTINY FROM THE SHACKLES OF A MISUNDERSTANDING OF THE QUR'ANIC SCRIPTURE"**

##### **introduction:**

The verse, "Say, 'Nothing will ever happen to us except what Allah has decreed for us'" (At-Tawbah: 51), is often used as a pretext for surrender and submission, arguing that everything is predestined and inevitably "predestined." This deterministic understanding contradicts explicit verses that affirm human freedom of choice and responsibility. Does the word "katab" in the Quran necessarily mean the predestination of destiny? "Fiqh al-Linguistics of the Quran" delves into the root structure "k-t-b" to offer an understanding that frees us from the doctrine of predestination and reveals a meaning linked to the perfection of laws and the interpretation of reality.

Deconstructing the "Books" of "K TB": Beyond Letters and Binaries:

- **Single letters "K+T+B":** meeting **Kaf**"Specify, designate, container" with**The letter Ta**"Generation, Control, Completion" and**Ba**"Nourish, execute, appear" suggests the meaning**"Control of what has been determined and appointed to be shown and implemented".**
- The pair "Kat + Tab": The pair "Kat" may mean "control, specify, and appoint," while "Tab" (as in repentance) means "complete execution and completion."
- The Qur'anic "Books": The Completion of the Elements and the Combination of the Causes: By consolidating the connotations (كتب "katab") does not merely mean writing and notation, but rather means "the completion and unification of the elements and conditions of something (كت('كت') such that it becomes a complete, apparent, and implemented reality " ".("تب('تب')The book" is the set of harmonious elements. When it is said) "كتب الله" God wrote), this means that God's laws and regulations relating to a matter have completed their causes and met their conditions, so that its occurrence has become an inevitable result based on those laws, not an arbitrary fate) "كتب الله" .God wrote): meaning that He made it a law or tradition with complete elements and conditions.

Quranic applications:

- "Except what God has decreed for us": Nothing will befall us except what God has decreed for us. **His Sunnahs and reasons that are known to us are complete.** "It was written for us = it became legible to us, its signs are clear." There is no mysterious and sudden fate; rather, these are the results of causes and laws that can be understood and dealt with. The responsibility falls on us to read these laws, "the books."
- "**The Book**": It is a coherent set of laws and traditions that govern a particular field (the Book of Prayer, the Book of Climate, the Book of Death...). Understanding these "books" is part of faith in the unseen, which enables us to take precautions.
- **Writing as a human act:** When we write, we collect and compose "K-T-B" letters and elements of the same type (the kaf for specification and designation), generate them with the "ta", and then reveal them with the "ba". It is a micro-creative process that reflects the deeper meaning of. "كتب"

#### **Editing the concept of destiny:**

This understanding of the word "books" frees us from the concept of determinism:

- **No blind inevitability:** What befalls us is a result of God's perfect "written" laws, and is not an inevitable fate from which there is no escape.
- **Responsibility is based on:** We are responsible for understanding these traditions, "reading the Books," and acting upon them to avoid evil and bring about good. Knowledge of the Book enables us to "flee from God's decree to God's decree."
- **Belief in the unseen as knowledge:** Belief in the unseen is not surrender to the unknown, but rather the striving to understand the "books" and "laws and regulations" that govern events before they occur.

#### **conclusion:**

"Qur'anic Linguistics" reveals that "what God has decreed for us" is not a call for determinism, but rather an affirmation of a precise cosmic order based on complete and interconnected laws and regulations. Understanding and interpreting these laws is key to consciously dealing with life's events, taking responsibility for our choices, and acting in accordance with God's knowledge and wisdom. It is a call to read, understand, and act, not to submit and wait.

**3.11.53 (AND THE MOON WAS SPLIT): WHEN PEOPLE ARE DIVIDED OVER THE “GAMBLE” OF CONTEMPLATING THE HEAVENS**

**"A READING IN THE LIGHT OF THE JURISPRUDENCE OF THE QUR'ANIC LANGUAGE AND THE CONTEXT OF SURAT AL-QAMAR"**

**introduction:**

The verse, "The Hour has drawn near, and the moon has split" (Al-Qamar: 1), has long provoked conflicting interpretations, most notably the notion that the splitting of the celestial moon was a physical miracle. This claim is rejected by modern science and clashes with our understanding of God's fixed laws in the universe. The approach of "Qur'anic Linguistics," which delves into the structure of words and the meanings of their original letters, invites us to transcend superstition and literal interpretation, and to search for a meaning consistent with the subsequent Qur'anic context, which clearly speaks of turning away from verses and refusing to contemplate.

1. Deconstructing "the hour," "the moon," and "it split" through the lens of the Quranic language:

- **The time is "H A":** It is not necessarily the Day of Resurrection in its otherworldly sense, but rather the one who "sought," it is a moment. **"Completion of the endeavor, achievement of the result, and revelation of the truth"** Its approach means the approach of the time of cognitive and cosmic decisiveness, and the emergence of the results of human endeavor.
- **Moon "Q M R":** Away from the celestial body, let's analyze its structure:
  - **The letters "Q+M+R":** meeting **Qaf** "Power, ability, truth, closeness, standing, Quran, heart" with **Mim** "collection, encompassment, existence, origin" and **The letter Ra** "Mercy, vision, repetition, return" suggests meaning. **"The surrounding force that needs repeated vision"** Or **The repetitive process of 'passing' to grasp the truth and doing it 'doing'** It refers to a continuous process of striving to grasp a powerful essence or central truth.
  - The pair "qom + mar": The pair "qom" indicates "doing the right or the essential, comprehensive matter," and the pair "mar" indicates "passing through, repeating, and striving in the comprehensive matter."
  - Proposed Meaning of "The Moon": Based on this, "the moon" here does not represent a celestial body, but rather "the dynamic process of repeated striving and

profound intellectual effort ('mr') to grasp and perform essential truths ('qum'). This description perfectly applies to the profound process of contemplating the Qur'an, which requires effort, perseverance, and comprehension to reach its inner meanings and perform the truth it calls for.

- **The concept of "intellectual gambling":** Does "QM R" mean "gamble"? Structurally speaking, it doesn't seem straightforward. However, the process of "mooning" (as analyzed: the repeated pursuit of essence) can be described as requiring "**gamble**" or "**intellectual gamble**"...that is, making a great effort and taking the risk of going beyond the norm and diving into the unknown in an effort to uncover the inner meaning. This is an effort that does not guarantee success for everyone, but rather requires special insight and divine guidance ("a special understanding for those of understanding"). It is an "intellectual duel" against superficial understanding and whims.
- **"NSQ/SHQ" split:** From "sh = spread" + "q = control/separation/dominion", "split" here means "**A state of separation, differentiation and difference in position**" It is not a physical division, but a difference in opinions and attitudes towards something.

## 2. Reread the verse and context:

The Hour has drawn near, and the moon has split.

- The new meaning: "The time for the truth to be revealed and the results to appear has drawn near, and a division and disunity has occurred among people regarding their position on the process of deep contemplation of the Qur'an and the intellectual gamble required to understand it." ('The Moon')
- **Consistency with the context "Verses 2-5":** This interpretation is completely consistent with the following verses:
  - And if they see a sign, they turn away: When they see a sign that requires this deep contemplation, "the moon," they turn away from it.
  - And they say, "It is a perpetual magic." They describe this deep contemplation or the verses that call for it as "magic" that aims to distract them from their beliefs and desires.

- {And they denied and followed their desires}: They denied the deep meanings that are revealed by contemplation, and they followed their desires in adhering to a superficial or inherited understanding.
- "And every matter is settled": every matter has a fixed consequence and outcome according to the laws.
- "And there has certainly come to them... profound wisdom, but warnings are of no avail.": The profound wisdom has come to them in the Qur'an itself, which requires contemplation, but warnings are of no avail to those who turn away and choose to deviate from the path of correct understanding.

**Conclusion:**

The approach of "Qur'anic Linguistics," by rejecting superstition and emphasizing God's laws and the consistency of the Qur'an, leads us to a deeper understanding of the verse, "The Hour has drawn near, and the moon has split." It does not speak of an astronomical miracle, but rather accurately describes a recurring human condition: the approach of the moment of truth, and the emergence of a split among people in their attitude toward deeply contemplating the divine revelation. The "moon" here is a symbol of this intellectual and spiritual effort, this challenging "gamble" to arrive at the inner meaning, and its "splitting" represents the division of people between those who believe in this approach and strive for it, and those who turn away from it, deny it, and follow their whims. It is a stark call to adopt the approach of true contemplation as a means of salvation from the hour of loss and destruction.

**3.11.54      "THE GATES OF HEAVEN": KEYS OF THE NAME AND THE PEN TO UNDERSTANDING THE UNIVERSE AND THE QUR'AN**

**"READING IN THE MEANINGS OF TRANSCENDENCE AND PERCEPTION"**

**introduction:**

When the Qur'an speaks of "the heavens," does it mean only that blue dome and the stars and planets it contains? Or does the word have a deeper dimension related to sublimity, advancement, and the ascension of levels of awareness and knowledge? The verses that speak of the "gates of heaven" (Al-A'raf: 40), the provision and what We are promised being in "the heavens" (Adh-Dhariyat: 22), and penetration from "the regions of the heavens" by authority (Ar-Rahman: 33), invite us, through the approach of "Qur'anic linguistics," to transcend material understanding and

explore "the heavens" as a concept that denotes higher realms of knowledge and sublime levels of perception.

#### **1. The sky: a symbol of sublimity and knowledge:**

In the Quranic language, "the heavens," from the root "s-m-w," are not limited to outer space. They represent everything that is high, sublime, and sublime, whether material or spiritual. They represent the worlds of knowledge, levels of understanding, and degrees of closeness to greater truths. "Seven heavens" may refer to these multiple, overlapping levels of knowledge and science.

#### **2. Names: Keys to Understanding and Discrimination:**

"And He taught Adam the names - all of them" (Al-Baqarah: 31). Teaching Adam the names was not merely a mere indoctrination of titles and names of things in an arbitrary language. The "names" here, as indicated by the root "s-m-w," are **The "attributes" of things and their essential qualities** That distinguishes it and defines its being and function in the order of creation. Knowing these "attributes" (or "names") is the foundation of knowledge and discrimination, and the first key to understanding the universe and dealing with it wisely. They are the first door to the gates of knowledge in heaven.

#### **3. The pen: the tool for pruning and the ascension of knowledge:**

"Who taught by the pen" (Al-Alaq: 4). As we explained previously, "the pen" is not just a writing tool, but rather it is...**The tool and process of pruning, differentiating and separating** To reach the essence and extract the truth. It is the method of research and investigation by which we perceive the "attributes" of things (the "names"). With the pen (pruning and distinguishing) we open the gates of knowledge and ascend to the heavens of cognition. It is not possible to penetrate the regions of the heavens and the earth except with "the authority" (Al-Rahman: 33), and the authority of knowledge and awareness comes only with the pen (distinguishing, research and pruning).

#### **4. Opening the Gates of Heaven: Conditions and Ascension:**

{Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them...} [Al-A'raf: 40]. Opening the "cognitive and spiritual" gates of heaven is not available to everyone, but rather it has conditions:

- **Not to lie:** Belief and belief in God's signs in the universe and the Book, and readiness to receive the truth.
- **Not being arrogant:** Cognitive humility, admission of ignorance, and a sincere desire to learn and advance.
- **Intelligence, not lies:** In connection with verse 5:3 and your analysis of "you have intelligenced" and "lying." Opening doors requires "intelligence" ("the ability to understand, deduce, and distinguish with the power of innate nature"), while "lying" ("concealing the truth, claiming what has no basis") closes these doors.

**Conclusion:**

The "heaven" in the Quran represents the realms of cognitive and spiritual transcendence. The keys to its doors lie in understanding the "names," "the attributes of things and the laws of the universe," using the "pen," "the method of discrimination, research, and pruning," while remaining true to faith and rejecting arrogance and falsehood. It is a constant call to humanity to strive to ascend into the heavens of knowledge and learning, guided by the light of the Quran, so that they may attain their promised provision in those lofty heavens.

**3.11.55 {AND WORSHIP YOUR LORD UNTIL THERE COMES TO YOU THE CERTAINTY}: WORSHIP AS SELF-AWARENESS AND CERTAINTY AS THE FRUIT OF KNOWLEDGE  
"A READING INTO THE CONCEPT OF LORDSHIP AND WORSHIP"**

**Introduction:**

The concepts of "God," "worship," and "certainty" in the Quran raise fundamental questions about man's relationship with his Creator, with himself, and with his cognitive journey. Is "God" exclusively the transcendent essence of "God"? Is "worship" merely rituals and ceremonies? Is "certainty" the same as death, as is commonly believed? "Qur'anic Linguistics" offers a different vision that links "God" with acquired knowledge, "worship" with awareness and discernment, and "certainty" with attaining complete knowledge.

**1. "Your Lord": What He has nurtured in you of knowledge and understanding:**

Your presentation provides a striking understanding of the word "Lord." While "Allah" is the comprehensive name for the Divine Essence and its attributes, and "the Most Gracious" represents the comprehensive mercy at the beginning of creation, "Lord" represents the aspect connected to

human development, growth, experience, and acquired knowledge. "Your Lord" is not always a direct reference to God, but may refer to **What was raised in you?** From sciences, knowledge, experiences, instinct and software that shape your awareness and direct your behavior.

- **"Follow what has been revealed to you from your Lord."** (**Al-An'am: 106**) Follow the revelation that comes to you from the source of knowledge and guidance that was nurtured within you, whether it is sound nature, mature reason, or direct divine revelation.
- **They said, "Call upon your Lord for us."** (**Al-Baqarah**) Not "Pray to God," but rather as if they were saying to Moses: "Use the knowledge, wisdom, and experience that you have acquired from your Lord to find us a solution."
- **Multiple "lords":** This understanding explains how people can have "masters" other than God, namely the people, ideas, or systems that "raise" them, direct them, and shape their consciousness.

#### 2. Creation, making, and "your Lord":

- Your Lord said to the angels, "Indeed, **I**Creator"Human beings..." (**Al-Hijr: 28**).
- Your Lord said to the angels, "Indeed, **I**Maker"A successor on earth..." (**Al-Baqarah: 30**). "Your Lord" here is certainly God, but the use of "your Lord" (instead of "Allah," for example) may indicate that the act of creation and making is linked to the laws of nurture, development, and growth that are requirements of Lordship. God, "the Lord," is the One who sets the laws of creation, making, and nurture.

#### 3. Worship: awareness and discrimination, not just rituals:

"And worship your Lord until there comes to you the certainty" (**Al-Hijr: 99**). "Worship" from "bd" is not just ritual submission, but rather, as you suggest, "**To realize "A" what "B" appeared to you**" It is a state of awareness, vigilance, and discernment of what is true and what is false, what leads to the truth and what leads astray, based on the knowledge you have cultivated of your "Lord." It is the activation of reason and awareness in the search for truth.

#### 4. Certainty: complete knowledge of the inevitability of death:

"Certainty" is not death, it is "**complete knowledge and clarity of the truth**" The purpose of "worshiping God" is to "activate awareness and discrimination based on acquired knowledge" and to reach a state of cognitive and spiritual "certainty."

##### **5. Surah An-Nas: Seeking refuge from the dominance of the misleading "Lord of mankind":**

"Say, 'I seek refuge in the Lord of mankind...'"': "I seek refuge" "from 'a and dh" may mean "I distinguish and seek refuge consciously." Seeking refuge here is not just a fearful refuge, but rather it is...**A conscious act of discrimination and fortification** Against "Lord of mankind" meaning **The ideas, beliefs, and influences that are "grown" among the general public and shape their collective consciousness.** "Often under the influence of the whispering whisperer from among jinn and mankind," which may possess them, deify them, and mislead them. It is a call to distinguish "your Lord," "your conscious knowledge," from "the Lord of mankind," "the misleading collective consciousness."

##### **conclusion:**

Re-reading the concepts of "God," "worship," and "certainty" through the lens of "Qur'anic linguistics" offers a vision that liberates humanity from the negative understanding of worship and destiny. "Your Lord" is the sum of your knowledge and experiences guided by instinct and revelation, and "worshiping Him" is the activation of your awareness and discernment, with the ultimate goal being cognitive "certainty." It is a call to continuous learning, constant awareness, and consciously distinguishing between the guidance of "your Lord" and the misguidance of "the Lord of mankind," so that we may attain the desired certainty.

##### **3.11.56      "THE SHE-CAMEL OF GOD AND HER WATERING PLACE": WHEN THE VERSE IS A**

**UNIVERSAL LAW, NOT A MYTHICAL SENTENCE**

**A CONTEMPORARY READING OF THE STORY OF SALEH AND THAMUD**

##### **introduction:**

The story of the Prophet Salih, his people Thamud, and "the she-camel of God" is one of the pivotal Quranic stories, carrying profound lessons and morals. But is "the she-camel of God" merely a female camel miraculously emerging from a rock, or does "hamstringing" merely mean physical slaughter? "Qur'anic Linguistics" rejects this literal interpretation, which may seem inconsistent with God's established laws of creation. It invites us to delve into the structure of the key words "she-camel, sight, drink, give her water, they hamstrung, Salih, Thamud" to uncover a deeper meaning that connects "the she-camel of God" to cosmic laws and divine traditions that must be respected and not violated.

1. Deconstructing “God’s Camel”: A Purified and Insightful Divine Law:

- **Camel "N Q":**The root "n q" does not necessarily mean a female camel. By applying the dual method or letter analysis ("n=formation/essence, q=control/seize"), we arrive at the meaning.**"Control and domination" Q "in essence or original law "N".** And from it are "purity," "elegance," and "choice." "He purified something: he chose it and refined it." "The camel" as a structure "a tied taa containing "naq"" may mean**"A genuine, purified, and chosen divine law or tradition."**...latent, waiting to be verified or opened. It is the same "sign" given to Thamud.
- **Its relation to God:**"The she-camel of God" confirms that this law or tradition is not a human creation, but rather comes from God, reflecting His knowledge, wisdom, and order in the universe.
- **"B S R" vision:**It does not mean that she sees or has consciousness, but as we analyzed "sight" previously "sight + r = revealing tool + clear result", "sighted" means**"It is a means of seeing and revealing the truth."**Or**"Revealer of the facts"**The camel, "Divine Law," by its very nature reveals the consequences of things and distinguishes truth from falsehood for those who contemplate it. It is a sign through which one can see and learn.

2. “Its watering” and “its drinking”: its path and source of life:

- **For them is a drink, and for you is a drink. Water is to be divided among them.**It is not intended to divide the physical water for drinking. “Drinking” “from drinking” may be related to “evil” “lack of variety, constancy” as I analyzed it, meaning that the camel “the law” has**its only and constant source from which it feeds...**and you have your other sources. "Water" here may symbolize the source of life or public order. The verse means that this divine law has its scope and source, which must not be touched or disrupted, and that there is a balance and division in the cosmic and social order that must be respected.
- **And its drinking:**Not just providing her with water, but from "S Q",**Its specific path, method of flow and system**Enforcement is the provision of appropriate conditions for the law to operate. Warning is the prevention of obstructing the course of this law or disrupting its system.

3. “Thamud” and “Salih”: sin and reform:

- **Thamud "TH M D":**From "then + d", it may mean "**The rush**" d "in obliterating or corrupting **"then" the distinct essence**" They represent the people who rush into "sin," "emptying things of their content," ignoring laws and traditions, and disbelieving in their "Lord" "because of the innate or divine knowledge they have been raised with."
- **Saleh "S L H":**From "Salh+h or Salh+lh", he who comes **To move the group and revive it "H"** **after preparing it and connecting it "Sal"** Or "**Preparing**" **to move the "I"** It is a symbol of the reformer who seeks to restore things to their rightful place, bind people to divine laws, and repair what was corrupted by Thamud.

4. "They hamstrung the camel": suspending the law and violating the Sunnah:

- **"Aqr" dog:** Not necessarily sensual killing, but from "Aq+r", it may mean "**Change the "r" of the course of signs or laws after losing the ability to understand or control them "aqd**" It is an act. "**stop, obstruct, and disrupt**" The path of the divine law "the camel" and preventing it from flowing "the watering". They stood in its way and disrupted its system.
- **Injustice in it:** {So they wronged her}: Because of their position on the she-camel "the law" and their disabling of her, they wronged themselves and wronged the cosmic/social system.

5. Contemporary Application: "God's Camels" Among Us:

"God's Camel" is not a historical story from the past, but rather it is a divine, insightful and revealing law and practice that is manifested in our reality today:

- **Laws of nature:** Ecological balance, the water cycle, climate laws, the importance of biodiversity... all of these are "God's camels" with their own paths, their own watering places, their own sources, their own drinking places. Disrupting them and corrupting the land (pollution, unjust logging, random construction in valley courses...) is "hamstringing" these camels, and an injustice to them that will inevitably lead to "imminent torment" (floods, drought, climate change...).
- **Social traditions:** The laws of justice, the importance of knowledge and learning, the necessity of work and production, the danger of following whims and arrogance... these are also the "camels of God." Suppressing knowledge with ignorance, justice with injustice, and work with laziness is "hamstringing" them, leading to the "shout" of backwardness, poverty, and marginalization.

- **Cognitive Sunnahs:** The need for contemplation, the importance of the correct approach, the danger of denial and arrogance... these are the "camels of God" when it comes to understanding His religion and His Book. "Harming" them through rigidity, blind imitation, and rejection of the verses leads to spiritual "thirst" and heart "blindness."

**conclusion:**

The story of Salih, Thamud, and the she-camel of Allah, viewed through the lens of "Qur'anic linguistics," transforms from a tale of a physical miracle into a profound cosmic lesson about the importance of respecting Allah's laws and regulations in creation, society, and knowledge. "The she-camel of Allah" is the enlightening sign-law that reveals the way for us, and its "watering" and "drinking" are its system that must not be disrupted. "Salih" is the voice of reason and wisdom calling for reform and adherence to the laws, while "Thamud" symbolizes those who indulge in sin and corruption and "hamstring" these laws, and are thus doomed to punishment as an inevitable consequence of their actions. This is an ongoing call for us today to recognize the "she-camels of Allah" in our reality, to preserve their "watering," and to listen to the voice of "Salih" within us and those around us before it is too late.

**3.11.57 "WE DO NOT ABROGATE A VERSE": CLARIFICATION AND EXPLANATION, NOT REMOVAL AND NULLIFICATION.**

**"LIBERATING THE CONCEPT OF COPY FROM THE TRADITIONAL UNDERSTANDING"**

**introduction:**

The issue of "abrogating and abrogated verses" (al-nasikh wa-l-mansukh) is one of the most controversial issues in Quranic sciences. Traditionalists understand it to mean the removal of a ruling or wording from a Quranic verse by a subsequent verse. This understanding, despite its prevalence, raises profound problems that clash with the preservation of the Quran, its perfection, and the precision of its verses: "A Book whose verses are perfected and then presented in detail" (Hud: 1) and "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian" (al-Hijr: 9). Does the word "abrogation" in the Quran truly mean removal or nullification? "Qur'anic Linguistics," with its approach based on examining the structure of words and their original connotations, invites us to radically reconsider this concept.

**1. Disassembling the "Nskh" "Nskh": Beyond the letters and the duals:**

- **Traditional linguistic meaning:** Removal "the sun copied the shadow" and transfer and photography "copied the book". These meanings are limited and have led to misunderstandings.
- **Analysis of the letters "N+S+Kh":** meeting **The letter Nun**"Formation, appearance, essence" with**Seen**"Walk, Path, Hidden Discovery" and**Kha**"Conjunction, concealment, choice" may suggest a meaning. "**To show a hidden, coherent composition or essence through a certain path.**".
- Bilateral analysis "NS + Skh":
  - **The dual "Nas":**It may be related to forgetting "hiding the formation", or to people "apparent formation", or to the path of formation.
  - **The dual form "Sakh":**The opposite of "lost" = weakness and scarcity. It is related to generosity, goodness, kindness and wealth. "S = walk, K = accompany", it may mean:**"A biography that reveals coherence and richness"**.
- **The complete meaning of "copy":**By combining "n" "formation" with "sakh" "richness, goodness and revelation combined", it becomes "copying". "**To show, highlight and reveal the richness and coherence of the original constituent essence.**"It's not a removal, it's a**Statement, clarification and detail**For the meaning or ruling inherent in the original verse, or**Provide evidence and confirmation**It is through another verse or a new context. It is the extraction of the coherent meaning "Kh" from the formation "N" via the rhetorical path "S". This is in line with some of the sayings of the predecessors: "Restricting the general, specifying the absolute, and explaining the ambiguous."

## 2. A new reading of the abrogation verses:

- **And in its copy is guidance and mercy. (Al-A'raf: 154)**Not "its image," but "in its statement, clarification, and detail" is guidance and mercy. The "original" tablets, their statement and detail, their "copy," are the source of guidance.
- **Then Allah abrogates what Satan suggests. (Al-Hajj: 52)**Not "remove", but"**Explains, clarifies and exposes falsehood**"What Satan casts, then He establishes His verses. God does not remove Satan's whisperings so that they will be forgotten (for they remain as trial and testing), but rather He reveals their truth, demonstrates their falsehood, and establishes His decisive verses in contrast to them.

- Indeed, We were transcribing what you used to do (Al-Jathiya: 29): Not only “recording and transmitting,” but “clarifying and clarifying the truth” of what you used to do, and providing evidence for it (“copying is like providing evidence”).

### 3. Details of the pivotal verse “106” of Surat Al-Baqarah:

{We do not abrogate a verse or cause it to be forgotten except that We bring forth one better than it or similar to it...}

- What we abrogate of a verse:** Which verse is “a sign or a Qur’anic unit that requires questioning and understanding”? **By stating, explaining and detailing it, we “abrogate”...**
- Or we forget it:** From the word "nasi'i" which means delay and postponement, not "nasiyan" which means erasure. That is, a verse whose explanation and details we postpone until a later time...
- She came back with something better than her:** ...and we come Statement, clarification and detail It contains multiple options and richer details. "**Khair' means abundance and variety.**" From the initial overall meaning of the verse. “The letter ‘ba’ here is important; the comparison is not ‘better than it’ but ‘better than it’.”
- Or something like that:** ...or we come with a statement, clarification and detail **Similar to "Proverbs"** Confirms the original meaning without adding too much detail.
- Divine power:** {Do you not know that God has power over all things?} This explanation, detail, and delay are in accordance with God’s power and wisdom in revealing and detailing His Book and His verses.

#### conclusion:

A correct understanding of "abrogation" in the Quran, from the perspective of "Qur'anic linguistics," frees us from the problem of contradictory verses and the invalidation of God's words. Abrogation is not a removal, but rather a clarification, explanation, elaboration, and confirmation of meanings and rulings. It brings "better" ("more options and details") or "like" ("confirmation and clarification") of the original verse. All of this is in accordance with God's knowledge, wisdom, and power. With this understanding, the entire Quran becomes perfect, free of contradiction and ambiguity, a book whose greatness is revealed in the perfection of its verses and the detail of its explanation.

### **3.11.58 ABROGATING AND ABROGATED: A JOURNEY OF CLARIFICATION AND DETAIL IN THE VERSES OF RULINGS**

#### **PRACTICAL APPLICATIONS OF THE CONCEPT OF ABROGATION AS A STATEMENT, NOT A REMOVAL.**

##### **introduction:**

Having established in the previous topic the concept of "abrogation" as "clarification, clarification, and detailing," not as "removal and nullification," based on the method of "Qur'anic linguistic jurisprudence," we now move on to apply this understanding to some examples that commentators have traditionally considered to be abrogated verses "in the sense of nullification," to see how they can be read through the lens of "declarative abrogation."

##### **1. Abrogation of mitigation, not nullification "Verses of fighting and the number of deaths":**

- **Verses on fighting (Al-Anfal 65-66):**The command for one person to be patient with ten people, then reducing it to one person to be patient with two people. This is not an abrogation of the first ruling, but rather it is...**Statement and detail**For the state of the believers. The first ruling "1:10" represents**Determination and ideal state**At the fullness of strength and faith, the second judgment "1:2" represents**License and mitigation**When there is weakness. Both are standing rulings, applied according to the case and circumstance. It is**statement**For two levels of rule, neither can be invalidated.
- **Verses about death (Al-Baqarah 234 and 240):**Verse 240 talks about**commandment**The deceased may bequeath to his wife the possessions and housing for a full year.**If she wants**"Not taken out," and verse 234 specifies**Obligatory waiting period**According to Islamic law, it is four months and ten days. There is no contradiction or abrogation. The first is an optional will related to the husband's rights, and the second is a general, binding Islamic ruling. They are two complementary rulings that address two different aspects, and the claim of abrogation here is the result of a lack of precise understanding of the context.

##### **2. Gradual copying, not nullification. "The verse of the Prophet's supplication":**

- **Verses of supplication "Al-Mujadila 12-13":**The command to give charity before speaking to the Messenger, may God bless him and grant him peace, and then the relaxation and lifting

of this condition. This is not an abrogation of the first ruling, but rather it is...**Gradual and gradual legislation**It has educational wisdom. The first ruling was to test the sincerity of their faith and distinguish between hypocrites. When the wisdom behind it was realized, it came...**Relief and clarification**That this is not a permanent condition, while emphasizing the origin of worship "prayer, zakat, obedience." It is**Description**The end of a specific legislative phase and the transition to the permanent phase.

3. Copy the statement, not invalidate it. "Verses of changing the Qiblah":

- **Verses about changing the direction of prayer (Al-Baqarah 144):**The command to face the Sacred Mosque after the qiblah had been Jerusalem. This is not a repeal of the original direction, but rather**Statement and determination of the final Qiblah**For this nation, and a test to distinguish the believers. The direction towards Jerusalem was a stage with its own wisdom, and the direction towards the Kaaba is the final and settled ruling. It is**Statement and definition**It does not invalidate the religious meaning of Jerusalem.

4. Copying the specification and restriction, not the nullification "Verses permitting some of the prohibitions for the Children of Israel":

- "And to make lawful to you some of what was forbidden to you" (Al Imran 50): This is not an abrogation of the prohibitions of the Torah, but rather it is**Statement and allocation**That some of what was forbidden to them was a punishment or a special severity for them, and that the message of Jesus came to alleviate some of these rulings.**their own**While the origin of the prohibition remains in the Torah for what is originally prohibited.
- "All food was lawful to the Children of Israel except what Israel had forbidden to himself..." (Al Imran 93): This verse**Show and clarify**The origin of the solution, and that the subsequent prohibitions were either a personal effort or a later tightening, so the Qur'an here**Copy "shows and clarifies"**The original before the subsequent prohibitions.

#### **conclusion:**

When we understand "abrogation" in the Quran as "clarification, clarification, detailing, restriction, specification, and legislative gradualism," the problem of contradictory verses disappears, and the Quran's preservation, perfection, and infallibility are affirmed. The verses that are said to have been abrogated "in the sense of nullification" are, in fact, wonderful examples of the wisdom of legislation, consideration of circumstances, gradualism in rulings, detailing the ambiguous, and

restricting the absolute. "Qur'anic Linguistics" invites us to a comprehensive and harmonious reading of the Quranic text, in which the explanation complements the original, and the detailing clarifies the ambiguous, without the need to assume the nullification or removal of God's definitive word.

### **3.11.59     “TAKE OFF YOUR SHOES”: GOING BEYOND WHAT HAS BEEN ACQUIRED, NOT TAKING OFF YOUR SHOES**

#### **READING INTO THE MEANING OF “SANDAL” AND “DISLOCATION” IN THE STORY OF MOSES**

##### **introduction:**

At the awe-inspiring moment when God addressed His servant and interlocutor Moses at the sacred valley of Tuwa, the first divine command came: "Then take off your sandals. You are in the sacred valley of Tuwa." (Taha: 12) The common and straightforward understanding of this verse is that God commanded Moses to remove his sandals out of respect for the sanctity of the place. But are the word "sandal" and its derivatives, which occur only in this unique passage in the Qur'an, limited to this material meaning? Is "taking off" simply the removal of one's shoes? "Qur'anic Linguistics," with its approach based on analyzing the structure of words, their original connotations, and their relationships, invites us to explore a deeper meaning of this divine command.

##### **1. Deconstructing the “Na'l” “Na'l”: Beyond Letters and Opposites:**

- **Traditional linguistic meaning:** Shoes and footwear for protection.
- **Analysis of the letters "N+A+L":** meeting **The letter Nun**"Formation, emergence, self, emergence" with**The eye**"awareness, perception, transcendence, clear manifestation" and**The letter Lam**"Connection, gathering, purpose, possession" may suggest the meaning"**What consciousness has reached 'A L' and what has appeared and formed 'N' in the self**"It refers to the intellectual, cognitive and experiential acquisitions that shape a person's identity and perception.
- **The opposite of "curse" is "I'aan":**Analyzing the meaning of "curse" "as you have kindly mentioned and in a manner consistent with its Quranic usage" as:**Publicizing, exposing, and distancing oneself from mercy and concealment**"Its opposite becomes "na'l" "na'l"

which carries the meaning "**Secrecy, concealment and concealment**" For matters that are personal or not yet clear.

- The integrated meaning of "Na'l": "The sandal" in this context does not refer to the physical shoe, but rather symbolizes "everything that a person has acquired and formed ""N" through his consciousness and experiences ""L" and has remained hidden or not fully revealed to the public ""Na'l" as the opposite of ""L"". It is the collection of ideas, beliefs, experiences, expertise, and even mistakes and impurities that a person has accumulated throughout his journey, which form his intellectual and psychological "sole" that he walks with.

## **2. "Na'alik": It is not dual, but rather it is the comprehensiveness of the acquired:**

The word "na'alik" here is not necessarily for the dual "na'alan", but it may be a form that refers to **Total or all** These accumulated intellectual and psychological gains, just as we say "your hands" or "your feet" to indicate ability or endeavor, are all the "secrets," thoughts, and past experiences that Moses carries.

## **3. "Take off": radical removal and conscious abandonment:**

"Khulu" is not just the ordinary removal, but it is "**Forced stripping and complete detachment**" The command to "take off your sandals" is a call to Moses, peace be upon him, to "radically and consciously abandon all his previous thoughts, beliefs, experiences and 'shoes' that he had acquired and concealed, which may not be pure or compatible with what he will now receive."

## **4. Context: The Sacred Valley and the Need for Detachment:**

{Indeed, you are in the sacred valley of Tuwa}: The presence of Moses in this pure and holy place, which will witness the greatest experience of his life "divine speech and receiving the message," requires him to be in a state of...**Complete detachment and total emptying** From everything that has previously clung to it, so that its vessel—his heart and mind—is pure and ready to receive pure divine revelation without any impurities or preconceived notions. It is a moment that requires removing the intellectual and psychological "sole," not just the physical shoe.

### **Conclusion:**

"Quranic Linguistics" opens the door to a deeper and more spiritual understanding of the divine command to Moses, "Take off your sandals." It is not merely a command to remove your shoes out of respect for the place; it is a profound symbolic call to detach oneself and abandon all previous intellectual and psychological acquisitions, emptying one's inner vessel in preparation for receiving

divine light and divine guidance in the presence of the sacred valley. It is a necessary step for every traveler on the path of divine knowledge: to remove the "shoes" of the past and welcome the light of the present and the future with a sound heart and an open mind.

### **3.11.60 MARRIAGE IN THE QUR'AN: BETWEEN THE GENERALITY OF CONNECTION AND THE SPECIFICITY OF FAMILY BUILDING SEMANTIC DISCRIMINATION**

#### **introduction:**

The terms "nikah" and "marriage" are often used interchangeably in religious and social discourse, referring to the legal union between a man and a woman. But does the clear language of the Quran bear this same synonymy? Or does each term have its own connotation that reveals different dimensions of this fundamental human relationship? A careful examination of the verses that use the root "n-k-h" and its derivatives, and a comparison of them with those that use the term "marriage" and its root "z-w-j," reveals a subtle and important distinction, which "Qur'anic Linguistics" offers us as a tool for deeper understanding.

#### **1. Marriage "N K H": Activating the choice through companionship:**

- **Meaning of the root "N K H":** The root goes beyond merely referring to a physical act or an administrative contract. Analyzed as "n=formation/emergence, k=sufficiency/choice/vessel, h=life/movement/activation," marriage may refer to "**The process of activating 'H' to choose 'K' to form a living relationship 'N'**". that it **The actual choice among possibilities, then its activation and implementation through companionship and cohabitation.**
- **including:** Marriage is the term **The most general** Which includes all forms of legitimate association that include choice and activation by companionship, including what is known as "right hand possession" "according to some interpretations of the contexts."
- **Its conditions:** The Qur'anic verses link marriage to basic conditions for its realization as a socially recognized, legitimate relationship, such as: **Parents' permission** "Women: 25" and **Paying wages (dowry)** "Women: 25". Also **Login** "Actual marriage" is considered part of the concept of marriage, as evidenced by the prohibition of marrying what one's fathers married (An-Nisa': 22).

#### **2. Marriage "Z and J": The specificity of building a family and achieving housing:**

- Meaning of the root "z w j": Marriage comes from the root meaning coupling, pairing, similar or complementary kind. It refers not only to a mere union, but to the formation of a complete "pair."
- **The purpose of marriage:** The Qur'an links marriage to specific purposes that go beyond mere companionship:
  - **Housing, affection and mercy:** "That you may find tranquility in them, and He has placed between you affection and mercy." (Ar-Rum: 21) Marriage is an institution that achieves psychological and emotional stability.
  - **Building a family and having children:** The word "husband" in the verse "until she marries another husband" (Al-Baqarah: 230) indicates, according to this analysis, that the second marriage must be for the purpose of forming a true marital relationship ("marriage") and not just a passing marriage, which confirms the connection between marriage and the family goal.
- **Marriage requires "touch":** For marriage to achieve its purpose of procreation and family formation, "touch"—in its deeper sense, which may indicate the beginning of the procreation process, rather than just superficial touching, as the video explains—is an implicit condition in the nature of marriage, which aims for stability and offspring. "Distinguishing "touch" from "touch" is important here."

### 3. Essential differences:

The concept	Marriage "N K H"	Marriage
Inclusiveness	More generally, it includes every legitimate relationship that involves ten.	Special, a type of marriage whose primary purpose is to build a family.
The goal	Activating the ten-choice option "may have other purposes."	Building a family, achieving harmony, love and mercy, and having children.
permanence	It may be temporary "according to some of its forms".	Its origin is permanence and stability.

Touch	Consummation is a condition, but "touch" (in the sense of procreation) may not occur.	"Touching" "in the sense of procreation" is a natural part of his purpose.
nature	It may be an individual connection "in some cases".	A complete marital bond "husband". Requires full consent.

**conclusion:**

The linguistic precision of the Holy Quran distinguishes between "nikah," a general term encompassing a legally binding relationship based on choice and companionship, and "marriage," a familial and social institution with deeper purposes related to building a family and achieving tranquility, affection, and mercy. Understanding this distinction, revealed through a method of in-depth linguistic contemplation, is essential for properly comprehending the Quranic rulings and laws related to family relationships and avoiding confusion or generalizations that could lead to a limited understanding or misinterpretation of the objectives of Islamic law. It is a practical application of how "Qur'anic Linguistics" contributes to clarifying meanings.

**3.11.61 FROM THE FATHER'S "BUILDING" TO THE SON'S "PROPHECY": THE JOURNEY OF SONSHIP AND PROPHETHOOD IN THE QURANIC LANGUAGE  
"A NEW READING OF THE CONCEPT OF THE PROPHET"**

**introduction:**

The relationship between father and son is one of the deepest human relationships. It is one of construction, nurturing, and the inheritance of values, knowledge, and traits. This profound relationship finds a striking linguistic echo in the Arabic language, particularly in the Quranic language, through the two opposite roots "b n" and "n b." Can examining these two roots, using the method of "Qur'anic linguistics," reveal a deeper understanding of the concepts of "construction," "information," and even the concept of "prophethood" itself?

1. Son and "Building" "B N": Nutrition from the essence:

- **Root "b n":** Our approach links this root with the concept of "**Feeding "B" from the essence or origin "N"**" The son is the product of his father, bearing his genes and features, and nourished by his thoughts, values, and experiences. The father builds his son, nourishing

him from his very essence. When we say, "He built me," we mean that he nourished me from his very essence, physically, intellectually, and spiritually. This building is the foundation of the filial relationship.

#### 2. The Prophet and the “news” “NB”: The emergence of the nourishing essence:

- **Root "n b":** By switching the letters "B N", we arrive at "NB". If "B N" is the feed from In essence, "NB" becomes "**The emergence of the essence 'N' and its nourishment 'B' to others**" A "news" is an important and certain piece of information that emanates from a knowledgeable source. A "prophet" is a person who carries this cognitive or spiritual essence and radiates it to others.
- **The son as a "prophet" to his father:** In your moving personal experience, after the passing of the father who "built" you, you became a "prophetic" about him. Your "N" essence, with which you were saturated, began to nourish the "B" of others with his memory, whether through features, behavior, or thoughts. The son becomes a witness and living prophecy about his father.

#### 3. Expanding the concept of “prophet”: the specialized bearer of news:

Based on this deep linguistic understanding, the concept of “prophet” can be expanded in a general context “while preserving the special sanctity of God’s prophets and messengers”:

- **The prophet is the bearer of news:** He is the one who has certain knowledge or true news in a specific field. “The news is often unseen and true.”
- **The Prophet is the one who nourishes with essence:** He is the one whose cognitive or skill essence emerges to feed his surroundings.
- **Prophets of the fields:** A physician is a "prophet" in his field, disclosing the secrets of the body and providing healing. A thinker is a "prophet" in his field, disclosing the truths of thought and nourishing consciousness. An artist is a "prophet" in his field... and so on. Anyone who possesses specialized and profound knowledge ("prophecy") and seeks to disseminate it and nourish others with it can be considered a "prophet" in their field, meaning a bearer of news and a source of cognitive nourishment.

#### 4. The specificity of the “prophets” in the Qur'an:

With this expanded understanding, the Qur'an emphasizes the uniqueness of the "prophets" sent by God:

- **Source of the news:** Their news is not merely acquired human knowledge, but rather a direct revelation from the "All-Knowing, All-Aware" (He said, "The All-Knowing, All-Aware has informed me") (At-Tahrim: 3). The source of their nourishment is divine.
- **Selection and election:** They are not just experts, but they are chosen and chosen by God to carry and deliver His message.
- **Continuity:** Their prophethood and message are not temporary or tied to a specific time, like a father raising his son. Rather, they are ongoing and present as a reference and guidance as long as the heavens and the earth exist. "And the prophets and the witnesses will be brought forth" (Az-Zumar: 69). That is why we believe in them.
- **What is required of us:** To become "prophets" of the Muhammadan message, that is, to contemplate the Qur'an, "the divine message," and absorb its essence, then emerge to nourish the world around us with it in word and deed.

5. The verse "At-Tahrim: 3" in light of this understanding:

(So when she was informed of it... So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me.")

- **"Plant to":** The wife revealed the secret, that is, she made the essence "N" emerge and feed "B" another party "she revealed it to".
- **"Prophecies to":** The Prophet, peace and blessings be upon him, revealed to her that she had divulged the secret, that is, he made the essence of her action "N" emerge and "B" appear to her.
- **Who told you?** Who revealed this hidden essence to you?
- **"The All-Knowing, All-Aware informed me":** The source of this revelation is God, the All-Knowing and All-Aware of the details of things.

#### **Conclusion:**

The profound linguistic relationship between "b n" and "n b" in the Quranic language reveals a close connection between construction and revelation, between reception and transmission, between the relationship of sonship and prophecy in its broadest sense. Every son is a message from his father, and every scholar is a "prophet" in his field. The "prophets" in the Quran remain

the ultimate role models because their message is from God, and our call is to be "prophets" of their message, carrying its essence and nourishing the world with it. It is a call to learn and build, then to disclose and inform of truth and goodness.

### **3.11.62 SURAH ABASA: FROM THE TOIL OF STRIVING FOR THE RESPONSIBILITY OF EMPOWERMENT**

#### **"READING IN THE LAWS OF EVOLUTION AND GUARDIANSHIP"**

##### **introduction:**

Is Surah "Abasa" merely a gentle rebuke to the Prophet (peace and blessings be upon him) for a passing encounter with a blind man? Is "frowning" a negative quality that warrants all this subsequent warning in the surah? Or do the surah, its name, and its themes carry deeper connotations related to God's laws in the universe, humanity's evolutionary journey, and the responsibility of empowerment and guardianship? "Qur'anic Linguistics," by deconstructing the structure of words and transcending traditional interpretations based on reasons for revelation that may be inaccurate or limited, invites us to a new reading of Surah "Abasa" that reveals effective divine laws.

##### **1. Disassembling "Abasa" and "Tawla": The effort to strive and attain the state:**

- **Abas "A B S":**It doesn't just mean a frown. By analyzing the root "A=consciousness/appearance, B=nourishment/action, S=hidden gait/later result" or the dual "Abb+Bas", and noting their linguistic uses "Abasa today=intensified, Al-Abbas=the fierce lion", it becomes clear that "Abasa" means "**Intense, focused effort "a" and continuous "bas" is the opposite of "sb" to break up difficulties and overcome obstacles "bast al-jibal basa" "to reach clarity of the goal and achieve it**"It is an act of strength, determination and perseverance, a characteristic of the "Abbas" lion, and not just a passing resentment.
- **Took over "Wlay":**It does not mean "show", but rather from the state "and the opposite of if". It means "**Transition to a state of guardianship, empowerment and responsibility**"After much effort and endeavour.
- {He frowned and turned away}: The verse describes a natural state and a goal that everyone strives for: exerting great effort and perseverance to overcome difficulties and achieve the

goal ("He frowned"), then reaching empowerment, leadership, and bearing responsibility ("He turned away"). The problem is not here.

2. The moral criterion: Behavior after empowerment (that the blind man came to him):

- **The blind man:** Not necessarily blind, but may be "**blind of insight**"...little in knowledge, understanding, or wisdom, but he sincerely strives to purify himself and learn. "Perhaps he may be purified or be reminded, and the reminder may benefit him... while he fears." "Fears" here means adherence, commitment, and sincere desire.
- **The Rich:** He is the one who believes that he does not need guidance or remembrance, perhaps because of his status, wealth, or apparent knowledge.
- **Tested position:** The problem begins after empowerment and guardianship ("take over"). How does the person with authority and guardianship "whether an individual, a group, or a state" behave when a "blind" person sincerely seeking knowledge and guidance approaches him? Does he confront the self-sufficient person out of greed or fear ("So you attend to him")? Does he become distracted and preoccupied with the sincere, fearful seeker ("So you are distracted from him")?
- **Divine reproach:** Here comes the divine admonition and reminder. The basis of responsibility after empowerment is to give priority to those who sincerely seek guidance and purification, not to be preoccupied with those who have become self-sufficient or to seek closeness to them at the expense of the weaker, striving ones.

3. Reminder, preaching and threat: laws and traditions that do not favor:

- **Ticket "11-16":** The Qur'an, "the Reminder," is an honored and purified scroll by the hands of honorable scribes. It is available to anyone who wishes it, and it should not be withheld from anyone, especially the one who seeks it.
- **Sermon "17-32":** Reminding humanity of its humble origin as a "drop," facilitating its path, the inevitability of death and resurrection, and its need for the material and intellectual nourishment that God has provided for it from the "earth," both material and intellectual. All this is to help it realize that it is indispensable for its Lord and His guidance.
- **The threat (33-42):** Warning of the "Deafening Clashes" "From "Sakh" the opposite of "Khas" = a general event that does not concern anyone in particular, the general event", which is the decisive moment when everything is revealed, and a person flees from those closest to

him, and nothing will benefit him except his work and effort. On that Day, faces will either be radiant, smiling, and cheerful "as a result of correct striving and justice after empowerment", or covered in dust, covered with darkness "as a result of disbelief in the truth, arrogance, following whims, and the neglect of those who strive". ﴿Those are the disbelievers, the wicked.﴾

#### 4. Contemporary Application: Frowning and Turning Away Nations and Individuals:

Surah Abasa is not just a historical story, but rather a divine law that is repeated in the lives of individuals, groups, and nations:

- **Frowning and turning away:** Every individual or nation strives to achieve empowerment and authority in some field, whether scientific, economic, political, social, etc.
- **The touchstone:** How do you use this empowerment? Do you confront and "appeal" to the wealthy and powerful, and ignore the weak and those seeking knowledge and justice? Or do you establish justice and open doors for all equally?
- **The noise:** The inevitable outcome of acting after empowerment. Either faces beaming with success and prosperity, or faces covered in the dust of disappointment and suffering, as a natural consequence of proceeding with or against the divine laws of justice, mercy, and providing opportunity for all.

#### **conclusion:**

From the perspective of "Qur'anic Linguistics," Surah Abasa offers us a profound understanding of the human journey and responsibility. "Frowning" is not a negative quality, but rather the effort required to strive and ascend. "Turning away" is not aversion, but rather empowerment and guardianship. The true test is not in striving and attaining it, but in how we act after attaining empowerment: Do we choose justice and mercy and open doors to those who seek blindly, sincerely? Or do we stand up to the self-sufficient and neglect the weak, thus deserving of the "shout" and its consequences? It is a call to reflect on our responsibilities in every position of guardianship we attain, no matter how small or large.

#### **3.11.63 "DREAM" IN THE QUR'AN: SLEEP OR SLEEP? A READING IN LIGHT OF THE QUR'ANIC LANGUAGE AND MANUSCRIPTS**

Introduction: Transcending the Apparent to the Inner

The approach of "Qur'anic Arabic Linguistics" continues to delve into the depths of the Holy Text, transcending superficial understanding and traditional interpretations that may obscure deeper layers of meaning. In this section, we address a pivotal word, "manam," which in traditional interpretations has been almost exclusively associated with the state of sleep and the dreams experienced during it. However, by returning to the origins—the Qur'anic text itself in its original form, as attested to in manuscripts, and applying the methodology of analyzing the structural units of the word "mathani/literal pairs"—we discover that the word "manam" (or rather its possible original spelling, "manam") may carry a deeper connotation related to the process of growth, development, and awareness during wakefulness.

The traditional understanding of "dream" as a vision of sleep raises profound problems, especially in the story of Abraham, peace be upon him, and his command to sacrifice his son, where the divine command seems to conflict with the immutable attributes of divine mercy. Does God command killing in a dream? Or is there a deeper understanding of the word and context that reveals divine wisdom and an educational and evolutionary dimension to the story? This is what we will seek to explore.

#### 1. Original drawing and questioning the traditional reading:

The first step in our methodology is to return to the original, unwoveled Qur'anic script, as it appears in the reliable manuscripts (such as the Uthman manuscripts or other early manuscripts). Upon examining the places where the word in question appears, we find – as you previously indicated – that the script in places such as Surat Az-Zumar, verse 42, and Surat Al-Anfal, verse 43, may be "**Sleepy**" Or "**Manmak**" "Mim-Nun-Mim-Ha/Kaf" **Without the alif** Which we find in the word "manamaha/manamak" in the circulating copies of the Qur'an.

- **The importance of difference:** The absence of the alif here is not just a simple spelling difference, but rather it changes the structure and morphological weight of the word, and opens the door to linguistic and semantic possibilities different from the word "manam" (a noun of time/place or a verbal noun from the verb "to sleep").
- **Formation as an effort:** We reiterate that the diacritics and the addition of alifs (such as the dagger alif or even the explicit alif to conform to a common reading) are later human interpretations and are not part of the original sacred text. This addition of an alif to the

word "manamha/manamik" may have resulted from a prior interpretation that linked it to sleep, obscuring other possible readings of the original script "manamha/manamik."

## 2. Manage "Manm" using the integrated pairs methodology:

Now, we apply the methodology of analyzing the word into its complementary letter pairs to understand the meaning of "manm":

- **The word:**I am "I am"
- **Complementary pairs:**"From" "Mim + Noon" + "Nam" "Nun + Meem"
- Analysis of the pair "from" "m + n":
  - **The letter "m":**As we have established, it denotes gathering, encompassing, completeness, kingship, origin, center, water "life," inner depth.
  - **The letter "nun":**It denotes light, guidance, emergence, emergence, the soul, the self, individual identity ("the point"), inner depth ("the cup").
  - Meaning of "From": This pair symbolizes "the self or psyche "N" in its origin and surroundings "M" or "the latent light "N" in the center or origin "M" or "the inner emergence "N" surrounding "M". It suggests the state of the self in its depth or surrounding origin or its latent light.
- Analysis of the pair "Nm" "N + M":
  - **The letter "nun":**Emergence, emergence, soul, light, identity.
  - **The letter "m":**Collection, encompassing, complete, king, origin, water "life", depth.
  - Meaning of "Nam": This pair symbolizes "the emergence "N" of life or origin "M" or "the emergence "N" of perfection and completion "M" or "the soul "N" in its completeness and containment "M" or "the light "N" that reaches its fullness or depth "M". It suggests a process of growth and emergence toward completion and perfection.
- The Integrated Meaning of "Manm": Combining the connotations of the pair "Min" and "Num", "Manm" can be understood to refer to: "The state or stage of emergence and development of the self/psyche from its latent origin toward conscious completion and emergence." It is not a state of absence of consciousness ("sleep"), but rather a process of growth and development of consciousness and insight that occurs in wakefulness. It is "Manam" meaning "Manma" or "Munamma" "a place, time, or state of growth."

3. Reread the verses in light of “Manm”:

- **The Story of Abraham (As-Saffat 102):**Indeed, I see in the sky that I am slaughtering you.
  - **New reading:**I see with my eyes**In your growth and development, my son, "in your sleep"**"I will tire you out, exhaust you, and expose you to great hardship. "I will slaughter you - in the metaphorical sense I mentioned earlier of exhaustion for the sake of calling to Islam and spreading the truth."
  - **Significance:**The vision here represents Abraham's awareness and insight into his son's future and the hardships and sacrifices he will endure for God's sake as he grows and matures, rather than an order to kill him in a dream. This resolves the theological dilemma and is consistent with the nature of trials and divine mandates, which require patience and sacrifice in waking life.
- **Badr's vision "Al-Anfal 43":**When God showed them to you, in a place of yours, as little as
  - New reading: "When God shows you 'a vision of insight' in your stage of growth and readiness for the matter 'in your sleep' as a small number..."
  - **Significance:**The vision becomes an inspiration or realistic assessment, "even if it is by divine grace," that occurred to the prophet while he was awake, ready, and growing for confrontation, rather than merely a dream. This connects the vision to practical reality and readiness for confrontation.
- **The souls died "Az-Zumar 42":**Allah takes the souls at the time of their death, and those that do not die within their [period of] death.
  - **New reading:**God takes the souls at the time of their death, the "great death." The soul that does not die "does not stop its journey."**In the process of her growth, development and conscious life "in her sleep"**...and he holds the one that was doomed to die and sends the other "to continue its growth journey."
  - **Significance:**The verse speaks of God's taking of souls of both kinds: those whose term has come to an end with death, and those still in the process of life, growth, and the development of their consciousness (manamaha). This links "taking" not only to sleep, but also to the state of conscious, developing life itself, which is under God's control and control, and which He sends to complete its term.
- **Verse of night and day "Ar-Rum 23":**And among His signs is that He guides you by night and by day and that you seek of His bounty.

- **New reading:** And among His signs is that which indicates His power. **Your journey of conscious growth and development "Manmkum"** Which continues day and night, "spiritual and intellectual growth and development does not stop," and so does your striving and asking "seeking" from His grace "while awake"...
- **Significance:** The verse refers to two complementary verses: the process of continuous internal growth and development of the soul ("your growth"), and the process of external striving to seek sustenance and knowledge. The connection to night and day may indicate the continuity of the process of growth and development, even during times of apparent rest.

Conclusion: From Sleep to Growth

Contemplating the word "manam" "based on the original possible spelling in the manuscripts" with the methodology of "Qur'anic linguistics" and analyzing its literal pairs opens the door to a deeper and more consistent understanding that goes beyond the traditional meaning of sleep. "Manam" here becomes a symbol **For the journey of growth, development and awareness in wakefulness** It is the state in which deep perceptions occur, "as in the vision of Abraham and Badr," and in which God directs the soul and in which it continually dies, "as in the verse of Az-Zumar."

This reading, although it requires further research and investigation into the manuscripts and language, offers a solution to the theological and interpretive problems raised by traditional understanding. It reveals a deeper layer of Quranic meaning that links the verses to concepts of spiritual and intellectual growth and human responsibility in the process of conscious development. It reaffirms that the Quran is a book that interacts with our consciousness and calls us to continuous contemplation to uncover the layers of its meanings that transcend the apparent.

### **3.11.64 THE DEATH OF SOLOMON: BETWEEN THE INEVITABILITY OF FATE AND THE DEVOTION OF THE JINN TO THE SEARCH FOR HEALING A CONTEMPORARY READING OF THE VERSE OF SOLOMON'S DEATH**

#### **introduction:**

Verse 14 of Surah Saba' narrates the story of the end of the Prophet Solomon's reign and his death

in a unique way, evoking traditional interpretations that may seem mythical: "His body remained leaning on his staff for a year, the staff was eaten by creatures of the earth, and the jinn were unaware of his death." Is this the only possible reading? Or can "Qur'anic linguistics," by contemplating the structure of words and their original connotations, reveal a deeper, more realistic meaning consistent with God's laws of life, death, and illness, and with the greatness of Solomon's kingdom and the subjugation of the jinn to him?

### 1. Deconstructing key vocabulary:

- **(So when We decreed death for him):**It does not mean "when We caused him to die," but rather "He decreed death upon him."**The inevitable divine decree of his death and the approach of his appointed time**Regardless of when it actually happens, death has become an inevitable fate.
- **The facility "NSA":**It is not necessarily just the physical stick. The root "n-s-a" carries the meaning of delay and abandonment ("nasi'"). And "al-mansa'ah" ("by analyzing the letters n+s+a or mathani") may mean "**The tool, means, or condition that delays something (here death) and makes you forget it temporarily.**" It includes everything that maintains life, maintains physical health, and delays death, such as: walking sticks, glasses, dentures, the immune system, a healthy lifestyle, exercise, and even science and medical research that seeks to delay the effects of aging and disease.
- **Earth beast:**It is not necessarily a termite that eats wood, but rather**Every terrestrial cause, "material or biological," that leads to the erosion and destruction of this facility, "the reasons for the continuation of health and life."**It could be a chronic illness, a weakened immune system, aging affecting organ function, an accident... these are the earthly causes that inevitably lead to death.
- **(Eats his staff)**That is, these "moving" earthly causes begangradually eroding and **weakening**All means to delay death and preserve Solomon's life and health.
- **When he fell down:**It doesn't necessarily mean "he fell to the ground after breaking the stick." The root "khr," as you kindly analyzed it "kh=conjunction, r=vision/stability," could mean "**He remained in his constant state, his condition stabilized and did not change for the better.**". That is, when Solomon continued in his deteriorating health condition and did not recover despite all efforts, and remained in this state immediately preceding death...

- **Jinn:** They are not necessarily supernatural beings, but in this context they may symbolize "**Highly skilled and experienced hidden workforce**" The mockery of Solomon, which here includes "especially" the doctors, researchers, and scientists who were striving to treat him and preserve his life.
- **They did not remain in the humiliating punishment.** "Humiliating torture" here is not necessarily a punishment, but rather it is "**Hard and continuous effort that does not lead to the desired result of 'healing and sweetness'**" It is fatigue, staying up late, and exerting the utmost scientific and medical effort to no avail in the face of God's inevitable decree of death.

2. A new reading of the verse "Saba: 14":

Based on this analysis, the meaning of the verse becomes:

"So when We decreed that Solomon should die an inevitable death and his appointed time drew near, the only evidence that the expert forces working around him (the jinn/doctors/researchers) were aware of the nearness of his appointed time and the inevitability of his death was their seeing earthly causes (the beasts of the earth) gradually eroding and weakening all means of preserving his health and delaying his death (his stimulant). When Solomon remained in his deteriorating medical condition and did not recover despite all efforts, he "fell down." Only then did those expert forces (the jinn) become certain that if they truly knew the unseen (i.e., knew the inevitability of death and the futility of their attempts), they would not have continued this arduous and exhausting effort (the humiliating torment) that did not prevent God's decree."

3. Linking the verse to "Sad: 34":

And We certainly tried Solomon and placed on his throne a body, but he repented.

- This verse is consistent with the new reading. "The body being cast upon the throne" is not a demon sitting, but rather a reference to **Solomon reached the stage of severe illness that paralyzed him and made him unable to move and perform the duties of kingship....so he became like a "body" lying on his chair as a result of the affliction of illness.** Then he "repented," which could mean his return to God through patience and submission, the beginning of a temporary improvement, or even his entrusting of matters to him. This affliction and this lying down paved the way for his eventual death.

**conclusion:**

The story of Solomon's death in the Qur'an, when read through the approach of "Qur'anic linguistics" and removed from the mythological heritage, presents us with a realistic and profound picture of the inevitability of death even for the greatest kings, of the limitations of human knowledge ("the knowledge of the jinn/experts") in the face of the unseen and God's decree, and of the dedication to effort and striving "even if it results in "humiliating torment" as a human and scientific value. It is a story of the erosion of "the scum" ("the causes of life and health") by the "beast of the earth" ("the inevitable causes of death"), of man settling in his final state ("he fell down") before passing away, and of the lesson we always learn: submission to God's decree while taking the necessary precautions.

### **3.11.65 DHUL-QARNAYN BETWEEN TWO DAMS: BRIDGING INTELLECTUAL CORRUPTION AND BUILDING BRIDGES OF KNOWLEDGE**

#### **A CONTEMPORARY READING OF THE STORY OF GOG AND MAGOG**

**introduction:**

The symbolic journey of Dhul-Qarnayn continues in Surat Al-Kahf. After reaching the west and the east, he follows another path until he reaches a decisive stage: "Until, when he reaches between the two barriers." Here, in this dividing zone between two stages or worlds, he encounters a people who barely understand a word, and he also faces a major problem represented by "Gog and Magog." Are they historical peoples? Or does the Quranic language, with its structural approach, reveal a deeper meaning that touches on our intellectual and social reality?

**1. "Between Two Dams": The Zone of Transformation and Loss:**

The two dams may symbolize two complete stages of knowledge or development, the West and the East. The area "between the two dams" is a transitional zone, potentially filled with confusion, loss, and ambiguity, where there are people who "can hardly understand a word," meaning they lack deep understanding and the ability to discern and comprehend.

**2. Gog and Magog: Fueling intellectual corruption:**

- **Disassemble "A C C":** The root "A J J" does not necessarily refer to specific peoples, but rather carries a meaning. "**carry, attack, incite, inflame, excite**" "Stoke the fire, stoke the

evil, make the water salty." Gog and Magog represent **The intellectual or social forces or trends that fuel corruption.**

- **Corruption "F.S.D":** From "f+sd", it is not just physical corruption, but it is "**The chapter 'F' from the origin or the impregnable dam 'dam' of the facts**" It is any thought or approach that separates people from authentic truths, builds barriers to correct knowledge, and distorts concepts.
- **Me too?** Gog and Magog in this context are **Atheistic, nihilistic, skeptical, or extreme materialist movements** They deny fundamental truths, incite doubts, distort religious and universal concepts, and attack everything that is authentic. Their sole concern is to destroy and spread salty ideology that neither nourishes nor builds. They are "corrupters on earth" intellectually and cognitively.

### **3. Request to build a "dam": the need for protection and discrimination:**

The people, who barely understand a word, ask Dhul-Qarnayn, "the symbol of knowledge, wisdom, and guiding power," to build a barrier between them and Gog and Magog. This request reflects their need for protection from this intellectual corruption and for a clear distinction between truth and falsehood. These people may represent "common people," or even religious people who lack intellectual depth and fall easy prey to skepticism.

### **4. Dhul-Qarnayn's response: empowerment, assistance, and "filling" not "damming":**

- **Goodness and empowerment:** He said, "What my Lord has empowered me with is better." Dhul-Qarnayn relied on the cognitive and methodological empowerment God had given him, which was better than any material "outcome."
- **Forced aid request:** "So help me with strength." Building an intellectual fortress requires collective effort and strong arguments and proof.
- **"Block" not "dam":** "Block = fill + m." He does not want to build a dam that isolates and closes, but rather he wants to build "**Backfill**", any strong structure "**Reply**" "**Reply**" "**Content**" "**M**" "**Corrupt**" It undermines it, and at the same time, it is a bridge and a strong knowledge platform for crossing, communicating, and protecting the people. It is **refuting false arguments** And building a knowledge fortress.

### **5. Backfill construction: a scientific methodology and gradual dialogue:**

- **Bring me sheets of iron.**"Zabr al-Hadid" is not necessarily a physical piece of iron. "Zabr" can mean books and strong, weighty arguments ("al-Zabur"). "Iron" is a symbol of strength and decisiveness. That is:**Bring me their strong arguments and core ideas that they consider solid..**
- **Until, when He has leveled the two mountain-sides.**"Shells" "shell + F = separating shell". It may represent**two opposing viewpoints or opposite sides**in the mind of Gog and Magog. Dhul-Qarnayn rises**Equally between them**That is, by presenting them objectively and comparing them to reveal their contradictions.
- He said, "Blow until he makes it a fire." "Blowing" here refers to the blowing of knowledge, discussion, and dialogue, "igniting a fire" refers to the scientific and logical examination and scrutiny of these arguments.
- **He said, "Bring me molten copper, that I may pour over it."**"Qatar" is not only molten copper, but it may also symbolize**Pure and distilled knowledge, divine wisdom, or precise methodology**Which is poured into the fire of discussion to melt false arguments and consolidate and smooth out the cognitive backfill.

6. The result of the backfill: the overwhelming argument and the inability to penetrate:

- {They were not able to overcome him}: they were not able to rise above him or overcome him with their arguments. "They were not able to overcome him" comes from "to appear" meaning superiority and victory, or from "to turn away" meaning turning away and ignoring.
- "And they were unable to penetrate it": They were unable to find a loophole or weak point "to penetrate" this well-structured intellectual and methodological structure.

7. God's mercy and the inevitability of evolution:

- He said, "This is a mercy from my Lord." This cognitive fortress is mercy and guidance.
- {So when the promise of my Lord comes to pass, He will make it level.} But this reclamation is not the end of the road. God's law in the universe is one of continuous evolution. God's promise will bring "a new stage of science or a new intellectual challenge," which will level this level, open new horizons, and renew the intellectual struggle between truth and falsehood. This will require a new "two-horned" and an advanced methodology. {And were it not that God checks some people by means of others, the earth would indeed be full of mischief.}

- And on that Day We will leave some of them to surge against others. This intellectual and social conflict, this turbulent wave of ideas and opinions, is the law of ongoing life.

**conclusion:**

From the perspective of "Qur'anic Linguistics," the story of Dhul-Qarnayn, Gog and Magog transforms from a historical or mythological narrative into a profound and accurate description of the clash of ideas and the laws of cognitive competition. Gog and Magog are symbols of intellectual corruption that fuels doubts and builds barriers to truth. Dhul-Qarnayn is a symbol of knowledge, wisdom, and methodology that builds a strong cognitive "bridge" to counter this corruption and protect the truth. It is a call to every age and society to emulate Dhul-Qarnayn in confronting its intellectual challenges by constructing arguments, refuting doubts, and opening bridges of knowledge instead of building dams of closure, with the certainty that the journey of science and progress is ongoing and unending.

**3.11.66 SOLOMON AND SHEBA IN THE MIRROR OF THE AGE: BETWEEN THE PROSTRATION OF KNOWLEDGE AND THE PROSTRATION OF WEALTH**

**"A CONTEMPORARY READING OF THE STORY OF SOLOMON"**

**introduction:**

Is the story of the Prophet Solomon and the Queen of Sheba merely a historical account of a confrontation between two kings, one a believer and the other a sun-worshipper? Or does this unique Quranic story, with its symbols, characters, and events, carry deeper implications for our contemporary reality, describing an enduring struggle between two approaches to life, governance, and development? By deconstructing the names of the characters ("Solomon, Sheba") and the connotations of the symbols of power ("the soldiers, the throne") and the platforms of revelation ("the stalwart edifice"), "The Jurisprudence of the Quranic Language" invites us to a contemporary reading of this story, one in which we see the manifestations of the kingdoms of "Solomon" and "Sheba" in the states, nations, and ideas of our time.

1. "Solomon": The kingdom of knowledge, peace, and prostration to God:

- **Meaning of the name "S L M N":**It is not just a proper noun, but it carries a meaning. The ladder "sl" resulting from the formation of "n" is based on the addition and connection "Im" The Kingdom of Solomon is a symbol of a state, system, or ideology based on peace,

knowledge, and monotheism. Its foundation is prostration to God, that is, **Following His laws and customs in the universe, knowledge and morals.**

- **Solomon's soldiers:** They are not supernatural beings, they are **An effective and specialized workforce** in various fields: soldiers of science (doctors, researchers), soldiers of technology, soldiers of education, soldiers of the economy, soldiers of defense...these are the human and intellectual forces that build the Kingdom on the foundation of science and good work.
- **Solomon's Kingdom:** "And grant me a kingdom such as will not belong to anyone after me" (Sad: 35). This is not a selfish request for monopoly, but rather, as you suggest, it is a request **For a unique approach to governance based on knowledge, justice, peace, and harnessing power for the benefit of people** An approach that is not based on pure material force or military expansion, but rather on harnessing science and knowledge, "which is a possession that no one should possess, in the sense that it requires a special understanding and approach, not just material force."

2. "Saba": The kingdom of wealth, power, and prostration to the sun:

- **Meaning of the name "S B A":** From "sb+a". "sb" "the opposite of "bs"" could mean "**The hidden march towards fragmentation or cessation**" "Saba" may symbolize the kingdom or the system that relies on its power. **One apparent reason** "Like a natural resource - the sun as a source of energy," but it lacks solid cognitive and intellectual foundations, which makes its final path towards stopping or disintegration. "Sheba" seems to be heading towards the cause of its end.
- **Her prostration to the sun:** It is not necessarily literal sun worship, but it is **A symbol of total dependence on a single, apparent, material source of power**. "Like natural resources, oil, gas...", and making this resource the basis for building strength and civilization "prostration" as compliance and dependence."
- **Sheba throne:** "And she has a great throne" (An-Naml: 23). "The throne" (A R Sh = something known and hidden) represents **The hidden and known source of power on which the kingdom relies** In the case of contemporary Saba, this throne may have been advanced military technology, control of energy resources, or financial influence, all of which were based primarily on the exploitation of natural resources and "prostration to the sun."

3. Confrontation and exposure: "The edifice of glass":

- **The Sulaymaniyah Call:**Solomon, "the symbol of a state based on knowledge and faith," calls on Sheba, "the symbol of a state based on material wealth," to prostrate to God and abandon dependence on the one and only apparent source of power.
- **Bring the throne:**Bringing the throne of Sheba (before they come to me in submission) is not just a show of force, but it is **Revealing the truth about its power and showing its limitations**In front of the power of science and knowledge that Solomon possesses.
- **The edifice of glass:**It was said to her, "Enter the palace..." He said, "Indeed, it is a palace made of crystal." "The palace" "S R H = ready for the truth to emerge" "The palace" "M R D = unchanged and unguided, clear and simple" "Of crystal" "Q R R = what has been established from scientific reports and facts." This is not a glass palace, it is "**A platform for frank and objective scientific and cognitive disclosure, based on established facts and reports.**" When the Queen of Sheba, "the symbol of the material state," entered this edifice, she revealed her true nature and its two legs ("S Q = her path and the basis of her power"), thinking it was just a sea of water ("something superficial"), but she realized that it was based on science and solid facts.
- **Islam with Solomon:**She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds." Realizing the truth and revealing the limitations of relying on material power alone led her to acknowledge her injustice ("wronging oneself by worshipping other than God or relying on an incorrect method") and to "Islam" in the sense of **Submission and surrender to God's method based on knowledge and science and prostration to Him "the method of Solomon".**

#### **4. Contemporary Projection: Germany as an Example?**

As I noted, manifestations of this struggle and transformation can be seen in the history of contemporary states. States that relied on materialistic ideologies or natural resources (Sabaea) confronted states that built their strength on science, knowledge, and innovation (Solomon). Modern history, such as the fall of the Berlin Wall and the transformation of many states, represents a kind of entry into the "edifice" and the realization of new realities that led to "Islam" (in the sense of submitting to a more effective and sustainable approach). A unified Germany may represent a model of a state that learned its lesson and successfully "prostrated with Solomon" by focusing on science, work, and innovation.

**conclusion:**

The story of Solomon and the Queen of Sheba in the Qur'an is not merely a tale from the past, but rather a living, recurring example of the struggle between two approaches to building power and civilization: an approach based on material wealth and apparent authority ("Sheba prostrated to the sun"), and an approach based on knowledge, learning, faith, and prostration to God and His cosmic laws ("Solomon, possessor of a kingdom established upon knowledge"). The "smooth edifice of glass" is a symbol of the platform of scientific and cognitive truth that exposes the falsehood of reliance on appearances alone and calls everyone, individuals and nations, to "submit" to God, Lord of the Worlds, meaning submission to His approach based on knowledge, justice, and mercy.

**3.11.67      SHALL I GUIDE YOU TO THE TREE OF ETERNITY? WHEN PARADISE IS PERFECTION AND ETERNITY IS HARMONY, NOT ETERNAL LIFE.**

**FROM THE APPLICATIONS OF QURANIC LINGUISTIC JURISPRUDENCE IN THE STORY OF ADAM**

**introduction:**

Traditional interpretations have always depicted Adam's Paradise as a physical place of pure bliss, and the "Tree of Immortality" as a literal tree granting eternal life to those who eat from it. But this image raises logical questions: Why would Adam covet immortality and kingship when he already possessed them in Paradise? Why did he fall into Satan's trap despite divine warnings? Is this consistent with the verse, "And We found in him no firm resolve" (Qur'anic Linguistics), which calls for a rereading of these pivotal concepts—Paradise, immortality, the tree, hunger, thirst, forenoon, etc.—through their profound linguistic structure, to discover a meaning that transcends literal meaning and is consistent with human experience and the laws of the universe.

**1. Adam's Paradise: A state of completeness and sufficiency, not a place of idle bliss:**

Paradise in the Qur'an is not necessarily just a geographical place, but it is also..."**A state of completeness, sufficiency, and security**"In the paradise of Adam described in Surah Taha:

- {Indeed, you shall neither be hungry therein nor naked.} "Hunger" is the feeling of emptiness and deficiency in any "home" "physical, cognitive, emotional...". "Nakedness" is the exposure of this deficiency. Paradise is a state**Complete sufficiency that fills every void and covers every deficiency.**

- {And that you will neither thirst therein nor experience the sun's rays.} "Thirst" is the feeling of fear, the need for security, and the pursuit of the unknown. "The sun" (from sacrifice) is going out for an adventure and making an effort to face this fear and secure the future.

Paradise is a state **Complete security that eliminates fear and arduous pursuit in the unknown.**

It is a state of balance, self-sufficiency and comprehensive security, and not necessarily a state of idleness without work.

## 2. "The Tree of Immortality": The search for harmony and evolution, not eternity:

- **Mole "Kh L D":** It is not necessarily eternal life without death. Analyzing the root "kh=conjunction, l=connection/goal, d=direction/push", it could mean immortality. **Permanent and permanent harmony with the laws of existence and achieving the desired goal.** It is a state of dynamic stability and harmony with universal and cognitive laws.
- **The tree:** As I mentioned, it is not just a plant tree, but it is **"Everything that branches off from an origin"** It may represent the tree of knowledge, the tree of experience, the tree of evolution, or the tree of branching options.
- "The Tree of Immortality": Not a tree that grants endless life, but rather "the path, method, or knowledge that leads to a state of perpetual harmony, continuous development, and accord with the laws of the universe and self-realization in an imperishable kingdom." "The imperishable kingdom is the kingdom of knowledge, science, and wisdom that does not disappear with the passing of the body."

## 3. The Devil's Whispers: The Seduction of Evolution and the Risk of Knowledge:

Then Satan whispered to him, saying, "O Adam, shall I guide you to the tree of eternity and possession that will not deteriorate?"

- Satan did not deceive Adam with what he possessed, but rather tempted him with what he had. **Deeper and more sophisticated:** Transition from the paradise of sufficiency and security "which may carry monotony" to the "tree of immortality" "a state of harmony and continuous cognitive development" and the "imperishable king" "king of knowledge and wisdom."

- It's a whisper**Activating instinct**"People are born with the instinct" that seeks knowledge, progress, and transcending the status quo. The devil here is...**The catalyst for knowledge and adventure**, even if it was for the purpose of removing Adam from the state of direct obedience.

#### **4. Eating from the tree and disobeying: The beginning of the journey of awareness and responsibility:**

(So they ate from it, and their private parts became apparent to them... and Adam disobeyed his Lord and went astray.)

- "Eating from the tree" is**Engage in a path of knowledge, experience and development**Moving from a state of stagnant sufficiency to a state of striving and knowledge.
- "Bedouin Al-Sawat" is not just the exposure of physical private parts, but it is**Exposure of weakness, deficiency and need**Which was covered in the state of paradise "sufficiency and security." It is the beginning of self-awareness and responsibility.
- "Disobedience and temptation": not necessarily a sin in the purely moral sense, but rather**Violation of the divine command to remain in a state of direct obedience and choose the path of experience, knowledge, and responsibility**It is the beginning of "misery" in the sense of facing life's multiple choices and bearing their consequences.

#### **5. Descent, Repentance, and Guidance: Man's Eternal Path:**

He said, "Descend from it, all of you... And if there comes to you guidance from Me..."

- The "descent" is the transition from the heavenly state of "sufficiency and security" to the earthly state of "striving, misery and choice."
- "Whoever follows My guidance will neither go astray nor suffer." Divine guidance ("the Qur'an and revelation") is the guide on the journey of "suffering" ("choice and discrimination"), and it is what guarantees the absence of misguidance and the transformation of misery into happiness and success.
- "And whoever turns away from My remembrance - indeed, he will have a depressed life." Turning away from guidance and remembrance of God leads to a difficult life (material and spiritual) and blindness of insight.

**conclusion:**

The story of Adam, Paradise, and the tree, viewed through the lens of "Qur'anic linguistics," transforms from a simple historical narrative into an existential epic describing humanity's eternal journey. Paradise represents a state of innate sufficiency and security, and the tree is a symbol of knowledge, evolution, and the desired harmony ("immortality"). Eating from it represents choosing the path of awareness, responsibility, and suffering ("in the sense of free choice"), and the descent is the beginning of this journey. Divine revelation remains the guide and mentor on this journey, transforming the suffering of choice into the bliss of certainty, and the hardship of aversion into the breadth of gratitude and faith. It is the story of humanity's constant search for "immortality," not in a long life, but in harmony with the Truth and self-realization through knowledge and faith.

**3.11.68 EXCEPT IBLIS, HE REFUSED: WHEN REFUSAL IS A CHALLENGE TO KNOWLEDGE AND NOT****JUST DISOBEDIENCE****"A READING OF SATAN'S POSITION AND ADAM'S DETERMINATION"****introduction:**

Iblis' refusal to prostrate to Adam represents a pivotal turning point in the Quranic story of creation. This refusal is often understood as a disobedience stemming from arrogance and envy. But can Quranic linguistics, by contemplating the meanings of "refused," "Iblis," and "determination," offer a different perspective on this situation, one that links it to the struggle of knowledge and challenge?

## 1. Dismantling "Satan" and "Father": Changing knowledge, not just rejection:

- **Satan "BLS":**Not just a name for Satan. The root "b l s" may be related to "bal" (a conjunction that changes a sentence) and "bals" (the opposite of "salb"). "Iblis" may represent..."**The force or principle that changes knowledge and overturns concepts**"It does not take it away, but rather changes its direction and offers an alternative.
- **Abi B.Y.**It is not just refusal or abstention. The verb "to refuse" (as you have kindly analyzed it through "to abstain") could mean"**Absolute self-feeding that prevents any external nourishment from passing through**"It is not merely a passive rejection, but rather a positive stance (in the actual sense) of clinging to oneself and one's own knowledge and not allowing new knowledge (the command to prostrate) to penetrate and one to be convinced of it (it

did not enter his head). It is a kind of intellectual immunity or cognitive refusal. ☺But God refuses except to perfect His light☺.

## **2. Satan's position: challenging existing knowledge:**

He said, "I am better than him. You created me from fire and created him from clay." Iblis's refusal was not just arrogance, but was based on...**knowledge and logic of his own**"Fire is superior to clay." He refused to prostrate himself not out of blind disobedience, but because he was not convinced of the validity of the command based on his prior knowledge. He "**my dad**"To receive new knowledge that contradicts what he has established. It represents**challenge to prevailing knowledge or new order.**

3. Adam's lost determination: "And We found no determination in him."

- **Determination "A Z M":**It's not just intention, it's "A=awareness/clarity, Z=balance, M=containment/wholeness""**The ability to control one's actions with awareness, balance, and complete comprehension.**"It is the steadfastness and strength in facing challenges and making decisions.
- **Why did God not find him determined?**Maybe because Adam was in a state of**The still completion of "paradise"**He had not yet experienced the struggle of choice and the challenges that build resolve. Furthermore, the prostration of the angels (except for Satan) may have reduced his need to activate his own resolve, as matters were already being carried out for him.

## **4. The role of Satan in activating Adam's “determination”:**

Satan's refusal and temptations were, indirectly, the catalyst for Adam's emergence from the state of "no resolve."

- **Hostility as a motive:**Indeed, this is an enemy to you and to your wife. The presence of the enemy and the challenge is what motivates a person to activate his strength and develop his resolve.
- **Obsession as a test:**The presentation of the "Tree of Immortality" option, "Knowledge and Evolution," was a test of Adam's will and determination to choose between remaining in Paradise or experiencing knowledge and responsibility.

- **Exit and hardship as the beginning of determination:** Leaving paradise and beginning the journey of "misery" and "free and responsible choice" is the beginning of building true human determination.

**conclusion:**

Reading Satan's position and Adam's resolve through the method of "Qur'anic Linguistics" offers a dynamic vision of the struggle between knowledge and challenge. Satan, with his cognitive "refusal," represents the challenge that awakens Adam from his state of "non-resolve." "Refusal" is not merely a rejection; rather, it represents adherence to existing knowledge and a refusal to accept anything else. The story of Adam and Satan becomes a story about the importance of "resolve" in facing intellectual and existential challenges, and the necessity of building this resolve through experience and choice, guided by God's guidance rather than the temptations of the misguided. Satan's "refusal," despite its negativity, was a necessary spark for beginning the human journey of resolve.

**3.11.69 DHUL-QARNAYN: THE JOURNEY OF CONSCIOUSNESS FROM THE "MOROCCO" OF OBSCURITY TO THE "DAWN" OF CLARITY  
"READING THE SYMBOLISM OF DHUL-QARNAYN - PART ONE"**

**introduction:**

Who is "Dhul-Qarnayn" that people ask about and the Quran recites to us? Is he a specific historical king like Alexander or Cyrus? Or does the Quranic language, with its profound language and eloquent symbolism, present "Dhul-Qarnayn" as a recurring attribute and model in the journey of human consciousness? "Qur'anic Linguistics," with its approach of deconstructing names and attributes and their original meanings, invites us to read Dhul-Qarnayn's journey not as a geographical path, but as a symbolic journey across the horizons of consciousness and knowledge, beginning from "the setting of the sun" and ending (in this section) at "its rising."

1. "Dhul-Qarnayn": The owner of comparison and pairing:

- **Why "Dhul-Qarnayn"?** It is not necessary for there to be two physical horns, but rather from the root "Q R N". "Qarn" is that which is paired with its owner and accompanies it. "Qiran" is the union of two things. "Dhul Qarnayn" is...**The one who has the ability to compare and contrast different things** Between the apparent and the hidden, between the past and the

present, between truth and falsehood, between darkness and light. He has the ability to "Grabbing" "Q" on the multiple "R" visions, applying them "N" and distinguishing between them" It is the quality of the researcher, the thinker, the contemplative, the leader who looks at things from multiple angles and combines them to arrive at the truth.

- **Empowerment and reasons:**Indeed, We established him upon the earth and gave him a way to do everything. This empowerment is not only geographical, but it is**Cognitive and methodological empowerment**"On Earth" as a ground for awareness. He was given the "reasons" for everything, meaning the methodology and ability to understand the reasons and arrive at conclusions. His journey depends on following these reasons: "So he followed a reason."

## 2 Reaching the "Sunset": Confronting the Darkness of Ignorance and Heritage:

- The sun: It is not only a celestial body, but it is a symbol of "the prevailing knowledge or the widespread awareness that touches people" "S M S = spread that touches"
- **sunset:**It is not a specific geographical place, but it is "**The point of decline and sunset of this prevailing consciousness or traditional knowledge**"It is a state of ambiguity, confusion of facts, and the dominance of heritage and ideas alien to the original.
- **It sets in a murky spring.**This sinking consciousness is surrounded by the care of the 'eye' and the dark, tainted protection of the 'muddy'. There are those who protect and defend this mystery and this heritage.
- **And he found there a people:**People living in this ambiguity, devoting themselves to this fading consciousness.
- **Divine choice:**We said, "O Dhul-Qarnayn, either you punish them or you deal with them kindly." Here comes the role of Dhul-Qarnayn, "the one who can compare and differentiate," in dealing with people of ambiguity and heritage:
  - **Torture:**It's not physical torture, it's "**Removing impurities, purifying thoughts, and forcing them to emerge from darkness into sweetness and intellectual purity.**"It is a purification from intellectual injustice. "As for him who has wronged, We will punish him... and He will punish him with a terrible punishment." "The terrible" refers to what was previously unknown and denied, so the terrible punishment is what brings them back to their natural disposition and reveals to them what they had denied.

- **Take the best:**Dealing with wisdom and good advice toward those who show a willingness to believe and do good deeds, and making things easy for them. "But as for he who believes and does righteousness, he will have the best reward, and We will speak to him from Our command with ease."

3. Reaching the “sunrise”: Witnessing the light of knowledge and certainty:

- **Follow the reason:**Dhul-Qarnayn continues his cognitive journey by following the causes: "Then he followed a cause."
- **Sunrise:**It is not a geographical place either, but it is "**The dawning point of the new consciousness and clear truth**" It is the moment when the truth is revealed and the ambiguity is removed. "It came out clearly."
- **He found it rising upon a people for whom We had not made against it any cover.**These people have reached a stage of cognitive clarity and certainty such that **There is no longer any veil or cover between them and the sun of truth.**They are the people of solid knowledge and pure faith, from whom all doubts and illusions have been dispelled. They are the people who have reached the shore of intellectual and spiritual safety.
- **Divine Experience Encompassing:**Thus, We have encompassed all that he has with knowledge. This journey from sunset to sunrise, from obscurity to clarity, is a known divine law, encompassed by knowledge and experience. It is the natural course of human consciousness, the laws of which God has deposited in His creation.

#### **Continuing the Journey: Reaching the Transformation and Challenge Zone:**

After Dhul-Qarnayn, the "symbol of comparison and methodology," witnessed the setting of the sun of traditional consciousness in its "west" and the rising of the sun of truth without a veil in its "rising," his cognitive journey did not stop. Evolution is an ongoing divine law, and intellectual challenges are endless. "Then he followed a way," he continued his methodical journey toward a new and decisive stage.

#### **4 "Between the Two Dams": The Area of Confusion and Confronting Intellectual Corruption:**

Until, when he reached between the two barriers, he found beyond them a people who could scarcely understand a word.

- **"Between the two dams":**It is a dividing area between two complete stages of consciousness, "the West and the East." It represents a state **Transition, confusion, blurred**

**vision, and ambiguity of concepts** It may be a stage that individuals or societies go through where facts are mixed with illusions.

- **A people who can hardly understand a word.** These people represent a segment of the population that lacks intellectual depth, the ability to discern accurately, and a deep understanding of matters. They are vulnerable to suspicion and misleading ideas due to their weak cognitive tools.

#### **5. The biggest challenge: “Gog and Magog” are intellectual corruptors:**

They said, “O Dhul-Qarnayn, indeed Gog and Magog are corruptors on earth...”

- **Gog and Magog "A J J":** As analyzed earlier, they are not specific historical peoples, but rather a symbol. **To the forces and intellectual or ideological currents that "fuel" "fuel" corruption** They hold distorted ideas, raise suspicions, and attack cognitive and moral foundations.
- Corruption on Earth "F.S.D." Their corruption is not necessarily material, but rather intellectual and cognitive. They "separate" people from the truth and erect barriers "a dam" to correct understanding. They are corruptors on the "land" of consciousness and thought.
- **Who are they today?** They may be represented by nihilistic atheist movements, systematic questioning of all constants, the dissemination of misleading information, discourses that distort facts and incite intellectual strife, or those whose sole concern is intellectual destruction and demolition without offering a constructive alternative.

#### **6. Request for protection and systematic “backfill” construction:**

“...Shall we then assign you a tribute on condition that you place a barrier between us and them?”

The intellectually weak people seek protection and offer a material reward (“tribution”). But Dhul-Qarnayn offers a deeper and more sustainable solution:

- **He said, “What my Lord has empowered me in is better.”** The solution lies in the methodology and cognitive empowerment that God has bestowed upon him, which is better than any material reward.
- **So help me with strength, and I will place a barrier between you and them.** The solution is not a closed, isolating “dam” that might also block out the light, but rather “**Blockade**” “RDM = Content Response.” It is a solid methodological and intellectual construct. “**Reply**” “**Reply**” “**Content**” “M” “**corrupt**” Which is broadcast by Gog and Magog, and at the same time it is a

strong foundation and a knowledge platform "bridge" for the weak people to cross through it towards correct understanding.

## **7 Methodology for building intellectual "backfill":**

The following verse describes Dhul-Qarnayn's methodology in building this intellectual fortress:

- **Bring me sheets of iron.** Bringing "Zubur" their "strong and balanced arguments" which are like "iron" in their apparent hardness. That is:**Collecting, studying and analyzing the strongest arguments and ideas of the corruptors.**
- **Until, when He has leveled the two mountain-sides.** Putting these two contradictory arguments or opposing points of view together is called "the two shells" = what repels and separates.**In the balance of comparison and objective equality** To reveal its internal contradictions.
- He said, "Blow until he makes it a fire." Subjecting these arguments to the fire of scientific and logical examination, scrutiny, and criticism, "blowing" with the light of knowledge.
- He said, "Bring me molten copper": melting and dissolving the false arguments and establishing the correct methodological structure by pouring "molten copper" (pure knowledge, precise methodology, distilled wisdom) over it.

**8 Result: A strong fortress and continuous development:**

- **They could neither scale it nor pierce it.** The corrupt intellectuals were unable to overcome this systematic blockade or penetrate it and find loopholes in it.
- **He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level."** This cognitive backfill is a blessing, but it is not the end of history. God's law demands progress, and the "promise of the Lord" will bring a new stage of science or a stronger intellectual challenge. This backfill will be crushed and become obsolete, requiring the construction of a new backfill and an advanced methodology.
- **And on that Day We will let some of them surge against others.** This intellectual conflict and the clashing waves of opinions is an ongoing cosmic law and part of the dynamics of life and development.

Conclusion:

The journey of Dhul-Qarnayn is the journey of every seeker of truth, every seeker of awareness. It begins by confronting the "setting sun," that is, the darkness of ignorance, heritage, and distorted

ideas. It requires discernment and wisdom in dealing with its people, between the "torture" of intellectual injustice and "taking the best course" with the people of faith and preparedness. Then, by following the means of knowledge and contemplation, the traveler reaches the "rising sun," where truths are revealed without veil, and meets the people who have attained certainty. It is an invitation to each of us to be "Dhul-Qarnayn," to compare, connect, and follow the reasons, to emerge from the setting of heedlessness to the rising of awareness, realizing that this journey is God's law for His creation, surrounded by His knowledge and experience. (To be continued in Part Two: Confronting Gog and Magog.)

Dhul-Qarnayn's symbolic journey is completed by confronting the challenge of intellectual corruption represented by "Gog and Magog." He teaches us that confronting this corruption is not achieved by building dams of isolation, but rather by constructing a solid methodological and cognitive "backfill," based on studying the arguments of opponents, comparing them objectively, subjecting them to the fire of scientific criticism, and establishing the truth through pure knowledge and wisdom. Nevertheless, this backfill remains capable of development and renewal to keep pace with the developments of the era and its ongoing intellectual challenges. The story of Dhul-Qarnayn is a perpetual call to master the tools of comparison, criticism, and methodology, and to contribute to building intellectual fortresses that repel corruption and protect the truth, recognizing that the journey of awareness and intellectual competition is a never-ending process.

### **3.11.70        “FOR THE MALE IS EQUAL TO THE SHARE OF TWO FEMALES”: THE WISDOM OF THE DIVISION BETWEEN THE IDEA OF CREATIVITY AND THE FRUIT OF APPLICATION RE-UNDERSTANDING “MALE” AND “FEMALE” IN THE VERSE ON INHERITANCE**

#### **introduction:**

The verse on inheritance, "Allah instructs you concerning your children: for the male, what is equal to the share of two females" (An-Nisa': 11), has long raised questions and feelings of injustice among many, especially women. This is due to an interpretation that links "male" and "female" exclusively to biological sex, suggesting a divine preference for men over women. Is this the only possible understanding? And is it consistent with God's absolute justice and profound wisdom? "Qur'anic Linguistics," with its approach that delves into the connotations of roots and word structure, invites us to go beyond a superficial gender interpretation and explore a deeper meaning

for “male” and “female,” revealing the wisdom of divine division within a broader context than just financial inheritance.

1. Deconstructing the “male” “male”: the one with the effective intelligence and creative idea:

- **The root "dhkr":** Not just a memory or reference to gender. By analyzing “male+r” and linking it to “intelligence” (“male = burning ember, the ability to determine what is submissive and available in the universe”), “male” becomes "**Effective intelligence that creates change**" "r' "".
- **Male as a source:** he **The owner of the original idea, the discoverer, the creator, the owner of the new "remembrance" or "news"** Who has the ability to change reality. ﴿ Sad. By the Qur'an full of remembrance ﴾ The Qur'an itself carries this effective, transformative intelligence. ﴿ And We have certainly made the Qur'an easy to remember ﴾ meaning, We have made it easy for whoever possesses this intelligence and wants to change.
- **Male sexually:** The naming of the male sex may be related to its role in **Determine and assign the gender of the fetus** Through what is made easy and available to him, “the one who is the subject” is the owner of the first seed of the idea or formation.

2. Deconstructing the “female” “female”: the incubator of the idea and the fruit of the formation:

- **The root "n th y":** Not merely a reference to gender or something secondary, as “th” might suggest. By analyzing “n+th” and linking it to “wealth and reward,” “female” becomes "**Enriching the 'th' formation 'n' and making its fruits available and curved for picking**" "i' "".
- The female as an investor: She is not a secondary role, but rather the primary one in embracing the idea or innocence "brought about by the male," investing in it, developing it, embodying it on the ground, and bringing its fruits to fruition. She is the one who transforms effective intelligence into a tangible, productive reality.
- **Female sexually:** The female gender is given this name in connection with its essential role in **Embracing the sperm (initial formation), nourishing it, developing it in her womb, and producing it as a complete child** It is she who enriches the initial formation and transforms it into fruit.

3. Re-understanding the verse on inheritance: A division between creativity and application:

"For the male is equal to the share of two females": In light of this understanding, the verse no longer speaks of the preference of one gender over another, but rather reveals...**The wisdom of division in a broader context that includes intellectual, cognitive, and economic heritage:**

- "The male": Represents the original idea holder, the innovator, or the patent holder. He is the one who came up with the new "male."
- "The female": represents the one who embraces this idea, invests in it, develops it, implements it, and reaps its fruits.
- **Double male luck:** Giving the "male" "the idea owner" double the chance compared to the "female" "the implementer and investor" is not injustice, but rather it is **In appreciation of the original creative effort and establishment, and in preservation of intellectual and moral property rights**. The original idea is the foundation upon which everything else is built. This is similar to the modern patent system, which preserves the original inventor's rights.
- **The importance of the female role:** This does not diminish the importance of the role of the "female" as both the implementer and the investor. She is the one who brings the idea to light, makes it of practical value, and has a significant and appreciated share of the fruit. It is a complementary, not a differential, relationship based on gender.
- **Applying it to financial inheritance:** Even in traditional financial heritage, this division may carry social and economic wisdom "in certain contexts" regarding different burdens and responsibilities, but understanding it from the perspective of "creativity and application" adds a deeper, more just and equitable dimension.

#### **4. Transcending sexual discourse:**

With this understanding, we realize that the Qur'an addresses human beings as bearers of "masculinity" (the capacity for creativity and thought) and "femininity" (the capacity for embracing, applying, and developing), regardless of their biological sex. A woman can be "masculine" in her creativity, and a man can be "feminine" in his application and investment. The Qur'anic discourse transcends superficial gender divisions to encompass functional roles in the process of development and urbanization.

#### **Conclusion:**

The "Qur'anic Linguistics" approach lifts the veil on a traditional understanding of the inheritance verse, which has been perceived as an injustice to women. It reveals profound divine wisdom in

valuing the different roles in the process of creativity and application. "For the male is the equal of the share of two females" is not a preference between genders, but rather a principle for distributing rights and appreciation between the originator of the idea ("the male") and the one who embraces it and brings it to light ("the female"). It is an understanding that restores to both women and men their dignity and their complementary role in building civilization. It affirms that God's division is based on justice and absolute wisdom, far removed from any injustice or favoritism.

### **3.11.71      "DO NOT PROSTRATE TO THE SUN": A CALL TO LIBERATE ONESELF FROM DEPENDENCE, NOT JUST ABANDONING BOWING DOWN.**

#### **"A READING INTO THE CONCEPT OF COSMIC AND INTELLECTUAL PROSTRATION"**

##### **introduction:**

When we read about "prostration" in the Quran, the image that often comes to mind is a physical bow, placing one's forehead on the ground in worship of God. But is this the only or the deeper meaning of prostration in the Quranic language? Verses such as the angels' prostration to Adam, the willing or unwilling prostration of other creatures, and the command not to prostrate to the sun and moon prompt us to wonder. Can "Qur'anic linguistics," with its approach of exploring the structure and original meanings of words, reveal a concept of prostration that goes beyond a physical ritual to express a state of submission and subordination to a law or order?

##### **1. Deconstructing "Prostration" "SJD": Pushing and directing the result of submission:**

- Traditional linguistic meaning: submission and bowing.
- **Analysis of the letters "S+J+D":** meeting **Seen** "The Invisible Walk, The Path" with **Gym** "collect, hide, result" and **Dal** "Push, direct, oblige" may suggest the meaning of "**Directed impulse 'D' resulting from a hidden collective path 'SJ'**".
- Dual analysis "saj + d": "saj" (as in sajja, saj) can mean "the stable or latent state before change." So "sajd" is "pushing and directing the 'd' of this latent state "saj" toward a new path."
- The integrated meaning of prostration: Prostration is not merely a bowing down, but rather "a state of submission and subordination to a force, law, or system, which changes the prostrator's path and pushes him or her in a new direction determined by the person to

whom prostration is made." It is a loss of independence and self-direction in favor of subordination and submission to an external system.

## 2. Applications of the concept of cosmic and intellectual prostration:

- **Prostration of beings to God:** "And to Allah prostrates whoever is in the heavens and the earth, willingly or by compulsion..." (Ar-Ra'd: 15). This is prostration. **Meaning complete and compulsory submission to God's laws and cosmic regulations** From which no creature can deviate. Its cosmic and existential path is driven and directed "prostration" by the laws of God.
- **Angels prostrating to Adam:** It's not a physical bend, it's a **Submission and dependence of the cosmic powers "angels"** Man has a vicegerent, "Adam," to carry out his orders and directives "within the limits of what God has permitted."
- **Mosques:** Not just places of prayer, but "**Places where things are subjugated and pushed into new paths.**" Scientific research centers are mosques, factories are mosques, universities are mosques... all of them are places where the laws of things are studied and then directed "to make them prostrate" to serve humanity.

## 3. "Do not prostrate to the sun or to the moon": Freedom from dependence on matter:

- **Context:** "And among His signs are the night and the day and the sun and the moon..." (Fussilat: 37). This verse speaks of cosmic signs and natural phenomena.
- The prohibition of prostrating to them: is not a prohibition of pagan worship "which may not exist in this form," but rather a prohibition of "submission and complete dependence on the sun and moon" as representatives of the forces of nature and their apparent material sources "and considering them the sole and controlling source of our lives, our light, our darkness, and our sustenance."
- **The call to prostrate to God:** And prostrate to God, who created them, if it is Him that you worship. The call is **To submit and obey "God," that is, to His deeper and more comprehensive laws and traditions.** Which is the setting and control of these phenomena themselves. This prostration to God opens the door **For knowledge, research and discovery of alternatives** And not remaining captive to direct natural phenomena. "For example: finding alternative light sources other than the sun, or sources of livelihood other than direct natural resources."

4. The prostration of the people of Sheba to the sun: dependence on a single wealth:

- "I found her and her people prostrating to the sun instead of God..." (An-Naml: 24). The hoopoe, "a symbol of searching and exploration," did not necessarily see them prostrate on the ground, but rather realized with his insight that **Their way of life, their civilization, and their power are based entirely on "prostration to the sun."**, any **Submission and dependence on a single, apparent, material source of power**"It may be natural wealth, such as oil or other resources, that gives them great power and strength, but makes them dependent on it."
- **Satan made their deeds seem good to them.**This reliance on a single, easy, and direct source seems attractive and convenient, but in reality, it is..."**He turns them away from the path**"The most correct path is the path of knowledge, research, innovation, and reliance on the deeper divine laws rather than merely consuming apparent resources.
- **And what she used to worship besides God prevented her. (An-Naml: 43)**Her worship of "submission and dependence" to this single material source is what prevented her from seeing the truth and following Solomon's method based on knowledge and faith.

**conclusion:**

"Prostration" in the Quranic language carries a deeper dimension than physical bowing. It represents a state of...**Subordination and dependence on a law, regulation, or source of power**The Qur'an calls us to prostrate to God alone, that is, to submit to His cosmic, cognitive, and moral laws and ordinances. This prostration liberates us from blind dependence on matter, phenomena, or intermediary forces. The prohibition against prostrating to the sun and moon is a call to break free from the constraints of reliance on apparent material resources alone, and to embark on the horizons of science, knowledge, and innovation that prostration to God opens up, "in keeping with His true laws." It is a call to avoid falling into the trap of contemporary "Saba," which lies in being satisfied with apparent wealth and neglecting the development of humanity, science, and knowledge.

### **3.11.72 "WHEN THE CALL IS MADE FOR THE PRAYER ON FRIDAY": A CALL FOR COGNITIVE COMMUNICATION, NOT JUST A WEEKLY PRAYER**

#### **READING THE MEANINGS OF FRIDAY, PRAYER, AND REMEMBRANCE**

##### **introduction:**

Surah Al-Jumu'ah, with its name and explicit call to strive for "prayer on Friday," is often understood within the ritualistic framework of the well-known weekly prayer. But does this understanding fully encompass the depth of the surah and its message? Is "Friday" merely a day of the week? Is "prayer" merely bowing and prostrating? Does "abandon trading" mean abandoning material trade? Quranic Linguistics, with its approach of exploring the structural connotations of words and broader Quranic contexts, invites us to a different reading, linking "Friday" to meaningful gatherings, "prayer" to cognitive communication, and "remembrance of God" to the realization of the Sunnah, in a continuous call for evolution and keeping pace with new developments.

##### **1. Deconstructing the core concepts:**

- **Friday "JM+A":**It's not just the name of a day. The root "J M A" means gathering or meeting. The ta marbuta indicates an underlying state or specific entity. "Friday" is "**the state or body of a purposeful meeting**" Whether it is a meeting for study, work, research, or to develop a project.
- **Day "Y M":**Not just 24 hours. It is "**A complete period of time to achieve a goal or complete a stage**" It could be a school day, a practical day that lasts for years, a day in a person's life (childhood, youth...). "Friday" is..."**Meeting and Teamwork Stage**".
- **Prayer "Peace be upon you/Peace be upon you":**Not just ritual movements. The root "s-l" means connection. "Prayer" is "**Effective and purposeful communication**" Whether it is communication with God through remembrance and supplication, cognitive communication with scientific and intellectual developments, or social communication to develop society.
- **Remembrance of God:** It is not merely the utterance of God's name, but rather "the awareness, remembrance, and recalling of God's laws and regulations governing the universe, life, and society." It is the knowledge and understanding of these laws.
- **Sale "B Y A":**Not just physical trade. "Bay'ah" is a covenant and commitment to a method, ideology, or leadership. "Abandon the sale" (from "dharra" = to facilitate and simplify the

vision) does not mean "abandon trade," but rather "**Transcend, subdue, and simplify old intellectual or methodological pledges and commitments that may hinder you from seeking new knowledge.**" Leave stagnation and imitation.

### 2. A new reading of the verses of the call "9-11":

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave business...

- **The speech:** Directed to those who believe "striving for security and progress."
- **The call:** A call for evolution and renewal comes as they immerse themselves in the "Friday" phase of work and current meeting.
- **Purpose:** Consciously strive to "remember God" "realize new laws and knowledge" through "prayer" "effective cognitive communication, such as training courses, scientific research, consultation..."
- **Condition:** "Stop selling" "Go beyond the old intellectual approaches and sales that hinder development."
- **Result after prayer:** ﴿So when the prayer has been concluded, disperse within the land and seek from the bounty of Allah...﴾. After acquiring the new knowledge "performing the prayer," comes the turn to apply, disseminate, and seek from Allah's bounty "the provision resulting from this knowledge."
- **Warning:** {And when they see a transaction or amusement, they disperse to it and leave you standing...}. A warning against dispersing after easy gains ("trade") or distractions ("amusement") and leaving the "standing one" ("symbol of the correct methodology and beneficial knowledge") alone. {Say, "What is with Allah is better..."} Knowledge and the divine methodology are better and more lasting.

### 3. The general context of the Surah: A call for development and the rejection of stagnation:

The surah begins with everything in the universe praising God (1), a reference to constant movement and development. It then speaks of the mission of the Messenger to the illiterate to teach them the Book and wisdom and purify them (2), and of subsequent generations who would follow them (3). It then condemns those who were entrusted with the Torah (knowledge) but did not uphold it (did not apply it or develop with it), like a donkey carrying books (5). It challenges those who claim guardianship over God but reject death (change and development) (6-8). All of this

paves the way for the pivotal call in verses 9-11 to strive for prayer (cognitive communication), remembrance of God (new traditions), and abandon stagnation (abandon business).

### **conclusion:**

From the perspective of "Qur'anic Linguistics," Surah Al-Jumu'ah goes beyond being merely a legislation for a weekly prayer, to present a way of life based on...**The ongoing call for cognitive, intellectual and social development** Friday prayer is every purposeful gathering, prayer is every constructive communication of knowledge, remembrance of God is the awareness of the laws and traditions, and abandoning business is liberation from intellectual and methodological stagnation. It is a call to the nation and individuals not to be satisfied with what they have, but to constantly strive to remember God and implement His requirements, and not to be distracted by distractions or false intellectual trades. Only in this way will true success and lasting sustenance come from the "Best of Providers."

Indeed, We sent it down during the Night of Decree: when the secrets of cosmic creation are revealed.

A universal reading of Surat Al-Qadr

### **introduction:**

Surah Al-Qadr, with its brevity and grandeur, speaks of a blessed "night" better than a thousand months, of the revelation of something great during it, and of the descent of the angels and the Spirit. The common traditional understanding links it to the revelation of the Holy Quran during the month of Ramadan. But is this the only, or perhaps the deeper, meaning of this cosmic surah? Could this surah, using the approach of "Qur'anic linguistics," which connects the text to the universe, reveal to us a greater secret related to the first moment of creation and the origin of the universe itself?

#### 1. Deconstructing the core concepts:

- **the night:**It is not only the darkness before the earthly day, but it is a symbol of "the stage before manifestation and revelation, the stage of latency, concealment, and preparation." ﴿Nor does the night outstrip the day﴾, for night always precedes day.

- **Fate "Q D R":**Not only judgment and ruling, but also estimation and determination. By analyzing "Q+Dr" where "Dr" means knowledge and awareness and "Q" means stopping and controlling, "Qadr" becomes..."**Determine quantities and laws with extreme precision**"It is the precise estimation of the constants and laws that will govern a later stage.
- **Laylat al-Qadr:**It is not a specific night in the year, but it is"**The stage of precise estimation that preceded creation and appearance**"It is the moment or stage before the Big Bang, when all the cosmic laws and constants were "estimated" and determined with extreme precision.
- **Indeed, We have sent it down:**What is the "ha" that refers to the revelation? In this cosmic context, it may not be the Holy Quran directly, but rather it is..."**The divine command to create, the first information, the fundamental law, or the starting point, "Planck's singularity**"That was determined and revealed at that predestined moment. It is the "thing" upon which everything else will be built later.
- **A thousand months:**Not a thousand lunar months. "Month" may be associated with publicity and appearance, "as in the sacred months." "A thousand months" may symbolize"**A huge amount of universal constants and laws that are estimated and known**"Universal constants such as the speed of light, Planck's constant, the gravitational constant..." were determined and estimated with extreme precision on "Laylat al-Qadr," making this night "good," "the foundation and order" for everything that would come after it. These precise estimates are what baffled scientists and eliminated the possibility of coincidence.
- **Angels:**Not only the luminous beings, but they may also be represented here."**the basic forces, substances, or elementary components**"Necessary for the process of creation, which was revealed at that moment by God's command.
- Soul: Not the human soul, but the "divine command, organizing program, general law, or basic vital energy" that directed the process of creation and formation.
- {The angels and the Spirit descend therein by permission of their Lord for every matter.} At that appointed moment, "the Night of Decree," the primary components, "the angels," and the organizing program, "the Spirit," descend by the command and direction of God, "by permission of their Lord," carrying with them every predestined and specified matter, "of every matter."

- **Dawn:** Not just the dawn of the day, but it is "The moment of emergence and first appearance of light and existence" It is the moment of the Big Bang or shortly after when the universe began to form and the first light appeared.
- **dawn** The end of the first phase of emergence and the beginning of the relative stability of the universe in its expansion process.
- "Peace it is until the break of dawn": "Peace it is" does not mean that it is free of violence (for an explosion is a violent process), but rather "peace it is" in the sense that this process of creation and formation, from the moment of decree until the beginning of stability, is a sound, measured process, with guaranteed sequence and results, and directed peacefully toward its goal. It will not deviate from its destined path. It is a sound, measured process of creation despite its violent appearance.

## **2. Surah Al-Qadr: The story of universal creation:**

With this understanding, Surat Al-Qadr becomes a condensed and accurate description of the first moments of the creation of the universe:

1. **Indeed, We sent it down during the Night of Decree.** We have put down the first order, information or point in the stage of accurate assessment of laws and constants.
2. (And what can make you know what the Night of Decree is?) This is a glorification of the importance of this decisive and destined moment.
3. **The Night of Decree is better than a thousand months.** This moment, with its precise estimates, is the foundation and best of all the universal constants and laws resulting from it.
4. **The angels and the Spirit descend therein by permission of their Lord for every matter.** The initial components and the organized program are revealed at that moment to carry out the divine decree.
5. **Peace it is until the emergence of dawn.** This process of creation is sound, perfect, and guaranteed until the beginning of the stability of the universe and the appearance of light.

## 3. The relationship of Surat Al-Qadr to the Qur'an:

Why is it associated with the revelation of the Qur'an? Because the Qur'an is also a "revelation" of divine knowledge, predestined and perfected, and it is "good" and guidance for humanity. In it, the angels descend with revelation and the spirit, Gabriel, who is "peace" and guidance for those who follow it until the "breaking of the dawn" of awareness and knowledge. Surah Al-Qadr describes the

greater cosmic creation, and the revelation of the Qur'an is a similar "cognitive and spiritual creation" in its importance, appreciation, and integrity. It reflects a single divine model of creation and revelation.

**conclusion:**

Surah Al-Qadr, viewed through the lens of "Qur'anic linguistics" integrated with cosmic science, reveals a majestic scene of the first moments of creation, the precise "predestination" of laws and constants, the revelation of the divine components and program, and the integrity of the process until the dawn of existence. It is not merely a surah about a night of worship in Ramadan; rather, it is a window through which we gaze upon the greatest cosmic "sign": the precision and grandeur of divine creation. Understanding it in this depth enables us to realize that the Qur'an and the universe speak the same language: the language of truth, appreciation, and peace.

### **3.11.73 PRAISE AND MUHAMMAD: FROM THE OUTPOURING OF UNIVERSAL CREATION TO THE EMBODIMENT OF THE UNIVERSAL MESSAGE**

#### **"READING IN THE MEANING OF AL-HAMD AND MUHAMMAD"**

**introduction:**

The word "al-Hamd" (praise) is the key to the Quran and the secret of the Fatiha (the opening chapter of the Quran), and "Muhammad" is the name chosen by God for the Seal of His Prophets and Messengers. "Al-Hamd" is often understood to mean gratitude, praise, and commendation, while the name "Muhammad" is read in its etymological sense as "much praised or commended." But do these common meanings encapsulate the profound Quranic significance of these two pivotal concepts? Can "Qur'anic linguistics," by delving into the structure of roots and the semantics of letters, reveal a deeper meaning of "al-Hamd" that connects it to the laws of creation and expansion, and the secret behind the name "Muhammad" (praise) of the Noble Prophet?

1. Deconstructing "Al-Hamd" "H M D": an overflow and expansion that goes beyond the content:

- **Traditional linguistic meaning:** Thanks, praise, commendation "especially with love and reverence."
- **Analysis of the letters "H+M+D":** meeting **Ha**"Life, Movement, Truth" with**Mim**"containment, collection, origin, content" and**Dal**"Push, direct, oblige" may suggest

the meaning of "Directing and pushing the 'D' to life and movement "H" to go beyond its original content "M".

- Analysis of the dual form "Ham + D": "Ham" (the opposite of "Mah" = erasure) means "life and movement that emerges from its content and expands" (as in fever, intimate, protection, hover...). Adding the signifier "direction and propulsion" to "Ham" gives the meaning of "directing this overflow and expansion that emerges from the content in multiple directions."
- The Integrated Meaning of Praise: Praise is not just a word of praise, but rather a "process, system, or cosmic law based on the overflow of life and movement, its transcendence of its original content, and its expansion in all possible directions in a directed and organized manner." It is the process of creation, evolution, and continuous expansion that is God's signature in His universe. "Praise be to God, Lord of the worlds": This cosmic system of expansion and overflow belongs to God and is attributed to Him.

## 2. Praise in the Qur'an: creation, expansion, and glorification:

- **Praise be to God for creation:** And if you ask them, "Who created the heavens and the earth?" they will surely say, "Allah." Say, "Praise be to Allah..." (Luqman: 25). Creation itself was accomplished through the process of "praise" (al-hamd), "expansion and overflow from the starting point." Acknowledging the Creator entails acknowledging His system of creation (al-hamd).
- **Praise be to Him in the first and the last:** Praise "the system of expansion and abundance" governs the beginning of creation "the first" and its end and resurrection "the last."
- **Praise be to God** "Glorify Him with praise...", "So glorify the praises of your Lord...". Glorification is "exonerating God from any deficiency and demonstrating His perfection." By "Alhamdulillah" That is, realizing the cosmic order of praise—"orderly abundance and expansion"—is the means to comprehend God's perfection and transcend any deficiency or imperfection. The angels praise God because they witness this order and submit to it. We praise God when we perceive this order in the universe and in revelation, elevating our thoughts and understanding from narrow content to broader horizons.

## 3. "Muhammad" "H M D": The One Who Activates Praise and Brings the Nation to Universality:

- Meaning of the name: "Muhammad" is derived from the root "H M D". He is not only "the praised one", but also "the one who expresses praise, the one who expresses his content so that it overflows and expands in all directions."
- **Muhammad's mission:**This is evident in his mission:
  - He brought his people and the world out of the “content” of polytheism, ignorance and darkness.
  - His message, the Qur'an, extended to include all aspects of life: scientific, cognitive, religious...
  - Expand the circle of advocacy from local to global.
  - The divine system of "praise" was implemented in his call and life.
- **Muhammad is not the father of any of your men... (Al-Ahzab: 40)**He is not a biological father in the strict sense, but he is "**The Messenger of God and the Seal of the Prophets**"That is, he is the highest and most perfect model for implementing "praise" in all areas of prophethood, "its seal," and for this reason he deserved the name "Muhammad." His approach to change and expansion, "praise," is not limited to one aspect like the rest of the prophets, "each of whom had a specific field," but rather it is comprehensive and final.

4. "Ahmad": The pinnacle of praise and its highest status:

- **And giving good tidings of a Messenger to come after me, whose name will be Ahmad.**  
**(As-Saff: 6)**"Ahmed" is a comparative form of "af'al". It is not just another name for Muhammad, but rather**Description of the highest station of praise**Jesus, peace be upon him, heralds the arrival of the Messenger who will reach the pinnacle of divine "praise" and will be "Ahmad," the most praising of the praisers and the one who most fully realizes this orderly abundance and expansion. The name "Muhammad" describes the action and process, while the name "Ahmad" describes the highest station and outcome.

#### **conclusion:**

Understanding "al-Hamد" (praise) as a universal law of overflow and expansion, and Muhammad as the activator of this law and the finale of its prophetic manifestations, offers us a deeper and more dynamic vision of our religion and our Messenger. "Al-Hamد" (praise be to God) is not merely a word of praise; it is an acknowledgment of the divine order of creation and evolution. Following Muhammad is not merely following a person; it is following the method of "al-Hamد" (praise), which lifts us from the narrowness of content to the vastness of overflow, from the local to the

global, and from darkness to light. It is a constant call to activate "al-Hamd" in our lives, so that we may truly be followers of Muhammad and deserve the station of "al-Ahmad."

### **3.11.74     “WE WERE TAUGHT THE LANGUAGE OF BIRDS”: MASTERING THE LANGUAGE OF DEVELOPMENT, NOT THE DIALOGUE OF BIRDS.**

#### **“READING THE SYMBOLISM OF “THE CONFERENCE OF THE BIRDS” IN THE KINGDOM OF SOLOMON”**

##### **introduction:**

When Prophet Solomon, peace be upon him, publicly declares: “O mankind, we have been taught the language of birds, and we have been given of all things” (An-Naml: 16), “the language of birds” is often interpreted as the supernatural ability to understand and converse with the language of birds. But was Solomon’s knowledge, which God bestowed upon him and with which he was favored, limited to this literal understanding? Does it align with the context of the great king, the subjugated soldiers, and the manifest virtue? “Qur’anic Linguistics,” by analyzing the structure of the words “language” and “bird,” invites us to explore a deeper, more symbolic meaning befitting the greatness of Solomon’s kingdom as a model of science and progress.

##### **1. Disassembling the “logic” “N T Q”: Activating the ability to control and pronounce:**

- **The root "N T Q":**Not just talking. "Speech" "N=formation, T=circumambulation/hiddenness, Q=control/power" means**The ability "'q" to control and manifest the formation of "'n" or hidden "'t"**It is the ability to manipulate things, master them, bring them into existence, or control them.
- **"He speaks from his own desires":**His words and actions are not based on whims, but rather on control and discipline.
- **Our book speaks to you the truth.**Reveals and presents facts clearly, with control and accuracy.
- **Boy or machine pronunciation:**Control the pronunciation or playback tools.
- Logic: It is not only the science of thinking, but rather “activating the ability to control, manipulate, organize, and bring out what is hidden.”

##### **2. Disassembling the “bird” “bird”: the speed of change, development and escape:**

- The root "t-y-r": is not limited to animals, birds. "t-w-r" = "circumambulation/movement", "y-r" = "arrive/achieve", "r" = "change/vision". "Bird" symbolizes "rapid movement that achieves change beyond the ordinary, the speed of escape towards new horizons."
  - **The idea flew away:**It changed quickly and is no longer the same.
  - **"Fly the thing":**Pushing him to change and develop at a very rapid pace.
  - **Superstition**Pessimistic about the speed of uncontrolled change.
  - **"development":**A distinctive and better-directed change. "Develop = special change."

### 3. "The Logic of the Birds": The Science of Accelerated Development:

Combining the two meanings, "We have been taught the language of birds" does not mean understanding the language of birds, but rather: "We have been given the knowledge and ability ('logic') to achieve rapid and superior development ('birds') in everything." It is the science of accelerating development, harnessing potential, and achieving qualitative leaps in various fields.

### 4. Manifestations of "The Logic of the Birds" in the Kingdom of Solomon:

- **Inheritance of knowledge:**"And We had certainly given David and Solomon knowledge... and Solomon inherited David." The foundation is the knowledge that enables this development.
- **Giving everything:**"And we have been given of all things." This rapid development has enabled them to possess the means of strength and progress in all fields.
- **Bird soldiers:**"And there were gathered before Solomon his soldiers of jinn and men and birds, and they were all arrayed." The "birds" here are not birds in the literal sense, but rather they are..."**A military or scientific class or unit specializing in missions that require extreme speed, technological sophistication, and going beyond the norm.**"They may represent the Air Force, advanced intelligence units, scientific research teams specializing in rapid breakthroughs, or even the robots and artificial intelligence of our time. They are the product of the "bird's logic" bestowed upon Solomon.

### 5. Solomon as a contemporary model:

"Solomon" "Ladder + N = the ladder resulting from scientific formation" is not just a historical figure, but a symbol of a state, a regime, or an era that makes science and rapid development "the logic of birds" the foundation of its strength, progress, and prosperity. The Solomon of our era is

the era of accelerating science and technology, the era of artificial intelligence, the space age, the era of harnessing matter and energy at unprecedented speeds. The countries that master the "logic of birds" today are the ones that possess the means of true power and achieve prosperity for their people, just as was the case with the Kingdom of Solomon.

**conclusion:**

Understanding the "Logic of the Birds" as a science of accelerated development frees Solomon's story from myth and places it at the heart of God's laws of the universe and civilization. Solomon was not merely a king who spoke to birds; he was a leader and scientist endowed with the ability to accelerate progress and harness potential, thanks to the knowledge bestowed upon him by God. His story is an ongoing call for individuals and nations to embrace the "Logic of the Birds"—that is, to strive tirelessly for knowledge, development, and innovation in all fields, to inherit the true "Kingdom of Solomon," a kingship of knowledge and progress based on peace and justice, which is the "manifest bounty" of God Almighty.

**3.11.75     “A KINGDOM THAT NO ONE AFTER ME WILL HAVE”: THE WISDOM OF RESPONSIBILITY,**

**NOT THE SELFISHNESS OF MONOPOLIZATION**

**A NEW READING OF SOLOMON'S SUPPLICATION**

**introduction:**

The supplication of Prophet Solomon, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower" (Sad: 35), is often cited as evidence of his request for a unique kingdom that no one would share with him or succeed him. This understanding, despite its widespread prevalence, casts a shadow of doubt on the character of the wise prophet: Is it conceivable that a sent prophet would seek a kingdom that would be his own, depriving future generations of it? Is this consistent with the ethics of prophecy, which calls for the common good? Quranic Linguistics, by examining the subtleties of its words and prepositions, invites us to reread this supplication to discover a profound wisdom related to responsibility and the danger of great power falling into the hands of the untrustworthy.

**1. Deconstructing key vocabulary:**

- "**should not**": It does not mean "it is not right" or "it is not permitted" in an absolute sense, but rather it carries the meaning of "**not appropriate, not desirable, not suitable, not in place**" It is closer to being inappropriate and unworthy than to being absolutely forbidden.
- "**After me**": "After me in time" does not necessarily mean "after my death." "Far" has multiple connotations: temporal, spatial, and also... "**The distance in status, rank and ability**".
- **After me** The preposition "from" here is precise and important. It doesn't just mean "after me," but carries a meaning. "**Who is lower than me in status, ability, worthiness and position**" "Just as "below them is a veil" means a veil from the lower ones, and "before him were the messengers" means messengers who have passed away from that status or whose influence has ended, and "after me there will come whose name is Ahmad" means he will come from a higher and more exalted status."

## 2. Rereading Solomon's supplication: asking for protection, not monopolization:

Based on this precise linguistic understanding, Solomon's prayer is no longer a request for monopolization of the kingdom, but rather a wise prayer that reflects a high sense of responsibility and fear for the future of humanity:

"Lord, forgive me and grant me a kingdom based on knowledge, harnessing powers, and knowing the laws of the universe." **It is not fitting or appropriate for anyone who is inferior to me, who is below me in wisdom, ability, responsibility, and honesty, to possess it.** Because such a great kingdom falling into the hands of someone unqualified for it could lead to corruption and misuse. You are the Giver, able to assess matters and put them in their proper place.

## 3. Solomon's motives: fear of corruption and bearing the responsibility:

- **Acknowledgment of what the angels said:** Solomon's supplication resonates with the angels' initial fear: "Will You place therein one who will cause corruption therein and shed blood?" (Al-Baqarah: 30). After being granted this great kingdom based on knowledge and wisdom, Solomon realized the danger it would pose if it fell into the hands of someone lacking wisdom, piety, and the ability to control it.
- **Feeling the weight of trust:** The kingdom granted to Solomon was not merely political power or material wealth. Rather, it was a kingdom based on knowledge, science, and the harnessing of forces that could be destructive if misused—such as nuclear energy, genetic

engineering, or artificial intelligence in our time. His sense of the weight of this trust led him to pray that it would not be inherited or possessed by anyone unworthy of it.

- **Concern for the public good:** His request was not driven by selfishness, but rather by a concern for the well-being of humanity and its protection from the danger of misuse of the scientific, technological, and cognitive power that is the foundation of his kingdom.

#### 4. Contemporary Application: The Responsibility of Science and Power:

Solomon's supplication carries an eternal message for every age:

- **Knowledge and power are a trust:** Every useful knowledge and every effective power is a great trust.
- **Risk of falling into the wrong hands:** The fall of knowledge and power "whether cognitive, technological, political, media..." into the hands of those who lack wisdom, morals, and responsibility "after me" in status and competence" is an imminent danger to humanity, because they "should not" possess it without qualification.
- **Call for advancement:** The supplication is also an implicit call for humanity to rise in its awareness, wisdom, and responsibility to be worthy of carrying the trust of knowledge and power and using them for good.

#### **conclusion:**

"Qur'anic Linguistics" reveals to us another aspect of Solomon's supplication: one of wisdom, responsibility, and fear for the future of humanity, rather than one of selfishness and a desire for exclusivity. Solomon did not ask that others be deprived of kingship, but rather prayed that this unique kingdom, based on knowledge and learning, would not fall into the hands of those who do not deserve it or are not worthy of it: "It shall not be for anyone after me," who would cause corruption on earth. It is a supplication that affirms that true power must be coupled with wisdom and responsibility, and that the greatest kingdom is that which is used for good and peace, not for...

### **3.11.76 AND WE CAST UPON HIS THRONE A BODY: THE TRIAL OF THE SILENT TEXT AND THE CALL**

#### **TO REPENT TO THE LIVING METHOD**

#### **"A READING OF SOLOMON'S TEMPTATION AND HIS COGNITIVE APPROACH FROM THE PERSPECTIVE OF QURANIC LINGUISTIC JURISPRUDENCE"**

##### **introduction:**

Surah Sad describes a trial that the Prophet Solomon, peace be upon him, underwent in a concise and question-provoking manner: "And We certainly tried Solomon and placed on his throne a body; then he returned [to God]" (Sad: 34). What is the nature of this trial? What was this "body" that was placed on the "chair" of the King of Knowledge and Wisdom? And what was the subsequent "repentance" like? Traditional commentaries have presented narratives that seem more like myths ("the theft of the ring, the birth of the messenger..."). Can "Qur'anic Linguistics," by contemplating the meanings of "chair," "body," and "repentance," offer a different reading that reveals a profound epistemological and methodological trial that Solomon underwent—and perhaps every seeker of truth experiences—and how he overcame it by turning to the correct method?

##### **1. "The Chair": knowledge, science, and established method:**

- **Transcending material understanding:** The chair in the Qur'an is not just a seat to sit on or a place for the feet.
- **The root "k rs":** "K=determine/container, R=vision/change, S=ser/steady". "Krs" means "**Establishing and defining the path of vision and knowledge**" From it, "booklet" is "what knowledge is established in," and "dedication" is "establishing effort for a goal."
- **Solomon's chair:** It is not the throne of the material king, but it is **His scientific and cognitive approach, his wealth of experience, the basis of his wisdom, and the foundations of his established knowledge.** Which he inherited and developed: "And we were taught the language of birds, and we were given from all things." It is his mind and his method.
- **Ayat al-Kursi (The Throne Verse) "Al-Baqarah 255":** Confirms this meaning. "His Throne encompasses the heavens and the earth": His knowledge, wisdom, power, and laws—His Most Beautiful Names—extend and encompass everything. It is not a physical throne.

##### **2. "The Body": Raw Material and Silent Information:**

- **The difference between body and object:** The body often refers to a body that has no soul or active life, while the body carries the meaning of movement and life.
- The Body on Solomon's Chair: Placing a "body" on the "chair" of knowledge and science, "Solomon's Method," represents the temptation of confronting raw material, silent text, or abstract information that lacks spirit, deep understanding, and the correct method for its implementation. This "body" may be:
  - **Huge information and data** But without analysis, understanding or a method that connects them, it is like a donkey carrying books.
  - **Sacred texts "such as the Qur'an"** It is read and memorized as a "body" without the spirit of contemplation and deep understanding of its purposes.
  - **Huge kingdom, resources and potential** But without a vision or a wise approach to manage and activate it, it is an "empty kingdom on its thrones."
  - **Rigid interpretations and quotes "inherited"** Which is thrown onto the researcher's "chair", freezing his mind and preventing him from creativity and innovation.

### **3. The Fitna: The Challenge of Reviving the Body and Activating the Chair:**

Solomon's temptation was in this confrontation: he had a great "chair" of "knowledge, method, capabilities," but a "body" was thrown at him: "a challenge, a problem, a silent text, inactive resources, a stagnant heritage..." The temptation is in **The challenge of being able to breathe life into this body, and to activate the “method and knowledge” chair to deal with it correctly and fruitfully.** Will he surrender to his dead body and become frustrated and immobilized? Or will he use his chair to revive it?

### **4. “Then he repented”: Returning to the correct approach and wise supplication:**

- Repentance: It is not just repentance from a sin, but rather it is "returning and returning to the correct path, and changing one's direction and outlook."
- **Solomon's delegation:** After a period of strife and confrontation with the "body," Solomon realized the flaw and "repented." Perhaps he realized the shortcomings of his initial approach, the danger of being satisfied with appearances, or the need to renew his vision. This repentance was manifested in his supplication:
  - **My Lord, forgive me.** Asking for forgiveness, perhaps for a period of apathy or failure in facing temptation.

- **And grant me a kingdom such as will not belong to anyone after me.** It is not a request for monopoly, but rather, as we explained previously, it is a request for a unique method of governance and knowledge. **It is not appropriate for someone who is less wise and responsible than him.** To possess it, for fear of misuse. It is a request to secure this great cognitive and spiritual approach.

##### **5. Personal and general application:**

The story of Solomon's temptation is the story of every researcher, official, and leader:

- **Temptation of the body:** We all face "bodies" that are thrown onto our cognitive or practical "chairs": conflicting information, silent texts, complex problems, rigid legacies, heavy responsibilities...
- **Deputization as a solution:** Escape from the turmoil can only be achieved through "repentance": returning to the correct approach, renewing one's vision, seeking guidance, and activating the "chair" of "knowledge and methodology" to breathe life into the "body" and transform it into life and giving.
- **Researcher's experience with the Qur'an:** As you have sincerely pointed out, the researcher may begin by dealing with the Qur'an as a "body" through ready-made transmissions and interpretations, "the purebred horses that he apparently admires," then he discovers that they are a "veil" that prevents him from "remembrance of his Lord" and "deep understanding." Thus, he needs to "wipe away" this heritage "with the market and necks," then he faces the text as a silent "body" on his "chair," "his mind and his method." Thus, he needs to "repent," divine success, and sincere supplication for God to grant him the "kingdom" of correct understanding, which is only befitting of those who have sincere intentions and strive with the right method.

##### **conclusion:**

The verse of Solomon's temptation is not merely a mysterious historical event or a mythical story, but rather an accurate description of a profound cognitive and methodological challenge. The "chair" represents the knowledge and methodology, and the "body" is the raw material or silent text that requires a spirit of understanding and contemplation. "Repentance" means returning to the correct methodology and activating cognitive tools with the light of God. It is a call to all who have been given the "chair" of knowledge or responsibility, not to be content with looking at the

"body" before them, but to "repent" to God and ask Him for guidance and a methodology to breathe life into this body and fulfill the purpose of its existence.

### **3.11.77 MOSES' JOURNEY WITH THE RIGHTEOUS SERVANT: CONFRONTING THE "BOYS" AND SAVING THE "TREASURE"**

#### **"READING IN THE SCIENCE OF THE APPARENT AND THE HIDDEN"**

##### **introduction:**

The story of the Prophet Moses (peace be upon him) and his encounter with the righteous servant of God in Surat al-Kahf is one of the most profound and richest stories in the Qur'an, filled with lessons and morals, particularly regarding the pursuit of knowledge, patience in the face of apparent contradiction, and comprehension of hidden wisdom. However, the traditional understanding of some of its events, such as "the killing of the boy," has remained a source of confusion and ambiguity, even leading to interpretations that may seem at odds with the apparent values of mercy and justice. Based on the approach of "Qur'anic Linguistics," and by carefully examining the words as they are believed to have appeared in the original texts ("ghuluman" instead of "ghulāmaan"), we discover that the story is not about the killing of an innocent soul. Rather, it is a journey through the worlds of apparent and hidden knowledge, confronting the challenges of distorted knowledge, and striving to preserve true knowledge.

#### **1. Moses and the Righteous Servant: The Encounter of the Manifest Knowledge and the Innate Knowledge:**

Moses' journey begins with his quest for knowledge: "Shall I follow you so that you may teach me from what you have been taught of sound judgment?" As a prophet of the outward law, he seeks deeper knowledge, inner "right guidance," from the righteous servant to whom God has bestowed mercy, "revelation and inner knowledge," and knowledge from Him. This encounter represents the convergence of the outward stream of knowledge based on text and law, with the inward stream of knowledge based on direct revelation and inner wisdom.

#### **2. Breach of the ship: revealing apparent defects:**

The righteous servant's first act, "scuttling the ship," appears to be a form of corruption on the surface, but in essence, it protects its owners from imminent injustice. This reveals flaws that may

be hidden within seemingly sound systems or knowledge, demonstrating that inner wisdom may require an intervention that appears negative to achieve a greater good.

### **3. Confronting the “Ghulum”: Neutralizing the distorted esoteric knowledge:**

“So they set out until, when they met a boy, he killed him...” (Al-Kahf: 74). Here lies the pivotal point that calls for careful reading:

- **"Ghulum" "Ghulam":**According to the reading adopted here, the word is not “ghulam” or “boy,” but rather “ghulum.” The root “gh-l-m” is associated with mystery, concealment, and esoteric knowledge. “Ghulum” here represents..."**Unknown, distorted, or false esoteric knowledge**"It is a type of knowledge that claims to be esoteric but is in fact a delusion or an intellectual and spiritual danger.
- **"He killed him":**It is not a physical killing, but it is "**Intellectual and cognitive killing**"The righteous servant, with his true innate knowledge, did so.**By invalidating, refuting and neutralizing this “ghulum” “distorted esoteric knowledge” and preventing its spread and destructive influence.**He "killed" the misguided idea, or deviant cognitive path, before it could take hold.
- **Al-Khidr's justification:**The subsequent justification, "We feared that he would overburden them with transgression and disbelief," confirms this meaning. This "boy" and his "distorted knowledge" would lead his followers (the parents here are a symbol of the recipients of this knowledge) to intellectual transgression and disbelief in the truth. His intellectual killing was necessary to protect them.
- **Moses' objection:**Moses' objection stems from his own superficial vision. He sees an act that appears to be murder, because he has not yet realized the reality of "the ghulum" as a misguided esoteric science that deserves to be nullified.

### **4. Building the Wall: Preserving the Correct Esoteric Knowledge:**

“And as for the wall, it belonged to two orphan boys in the city, and there was beneath it their treasure...” (Al-Kahf: 82). This verb completes the picture:

- **The wall:**A symbol of the veil separating the apparent from the hidden, or**The same heavenly book**Who preserves the authentic knowledge.

- The two orphan boys: They do not mean only two children, but "as previously interpreted" they symbolize the bearers of true esoteric knowledge "perhaps Jesus and Mary as an example" who lack guidance and direction "orphans" in their time.
- Treasure: It is the true esoteric knowledge, the authentic divine wisdom preserved in the Book or behind the veil of the apparent.
- **Verb:**Building a wall is an act.**Preserving and maintaining this true science "treasure"**From being lost, distorted, or revealed to those not entitled to it, until the appropriate time comes and its deserving people, the "boys," reach the ability to extract and understand it.

#### **5. Lessons learned:**

This interpretive reading of the story of Moses and Al-Khidr offers extremely important lessons:

- **Levels of knowledge:**The existence of apparent knowledge "Sharia" and hidden knowledge "my world".
- **The importance of the method:**The necessity of distinguishing between true esoteric knowledge and distorted esoteric knowledge ("ghulum").
- **Responsibility of scholars:**The responsibility of the people of correct divine knowledge is to "kill" and "nullify" distorted knowledge, and "preserve" correct knowledge.
- **Patience in seeking knowledge:**The journey of gaining esoteric knowledge requires patience with what may seem contrary to what appears.
- **Integration of the apparent and the hidden:**The apparent Sharia and the esoteric science complement each other and do not conflict in essence.

#### **conclusion:**

Viewing the story of Moses and Al-Khidr through the lens of "Qur'anic linguistics" and reading "ghulum" to mean distorted esoteric knowledge, a profound cognitive journey unfolds. It is not a story of supernatural and mysterious miracles as much as it is a statement of the importance of distinguishing between truth and falsehood in the world of esoteric ideas and knowledge, and the necessity of "killing" intellectual falsehood and preserving the "treasure" of authentic divine truth. It is a call to every seeker of truth to be patient, arm themselves with method, and strive to transcend the apparent to the inner, realizing that behind every seemingly mysterious action lies a divine wisdom that requires interpretation and deep contemplation of "that which you could not endure with patience."

### **3.11.78 KILLING THE BOY: BETWEEN THE APPARENT SHARIA AND THE DEPTHS OF DIVINE WISDOM**

#### **"A READING OF THE STORY OF MOSES AND AL-KHIDR THAT GOES BEYOND THE APPARENT PROBLEM"**

##### **introduction:**

The incident of the righteous servant Al-Khidr's killing of an apparently innocent boy during his journey with the Prophet Moses (peace be upon him) (Surat Al-Kahf: 74) is one of the most controversial and questionable incidents throughout history. How can the killing of a soul that committed no crime be justified, and how does this align with God's justice and mercy? While the straightforward literal interpretation holds that this was done with special divine knowledge and revelation of the boy's future, this interpretation remains intellectually and emotionally difficult for many to accept. Is it possible, without denying the text or interpreting the words beyond their apparent meaning ("the boy" means a boy), to find an entry point to understanding the profound wisdom behind this shocking event, consistent with the greatness of the Qur'an and the majesty of its objectives?

##### **1. Accepting the apparent meaning of the text: A young boy and killing:**

The starting point must be to accept the text's apparent meaning as it is commonly and widely read: there is a "boy," a "little boy," and an act of "murder" has taken place. Attempting to escape this apparent meaning with far-fetched interpretations could deprive the text of its power and impact. The challenge lies in understanding the wisdom behind this shocking appearance.

##### **2. Context of the journey: seeking divine knowledge and patience in the face of supernatural events:**

The incident must be put in context: Moses followed the righteous servant to learn from him "right guidance" from "innate" knowledge (direct knowledge from God, which may be contrary to the norm). Al-Khidr's basic condition was patience and not asking questions: "So do not ask me about anything until I mention it to you." This confirms that the journey would involve extraordinary events or events that contradicted the apparent law known to Moses, requiring special patience to understand its inner wisdom.

### **3. Al-Khidr's Interpretation: Revealing a Future Danger:**

The explanation given by Al-Khidr himself for the action is key: "As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. So We intended that their Lord should substitute for them one better than him in purity and nearer of kin." (Al-Kahf: 80-81)

- **Knowledge of the unseen:** The act was not arbitrary, but rather based on divine knowledge of the boy's future and that he would pose an imminent threat to his parents' faith and righteousness.
- **The goal: mercy to parents:** Murder here, from the perspective of divine science, was **Mercy to the believing parents** And to protect them from the burden of religion due to their son's tyranny and future disbelief.
- **Exchange for good:** The ultimate divine goal is to replace them with someone better in righteousness and mercy.

### **4. Divine wisdom and transcending human logic:**

Here lies the difficulty of understanding and the essence of the lesson:

- **Limitations of anthropology:** As humans, our knowledge is limited to the present and the present. We have no knowledge of people's futures or the outcomes of events. Therefore, we can never justify killing based on future predictions.
- **Absolute divine knowledge:** God, with His absolute knowledge, knows what was, what will be, and what would not have been had it existed. The actions of His righteous servant were in implementation of a direct divine command based on this absolute knowledge, not on personal interpretation.
- **The story as a revelation, not as legislation:** The story of the boy's murder is not a law that permits the killing of children based on suspicion or expectations, but rather it is **Exceptional discovery of a unique case** It reveals the inner divine wisdom as it deals with a specific situation based on absolute knowledge of the unseen, to teach Moses and us a lesson in patience and submission to God's knowledge that transcends our comprehension.
- **Focus on the lesson, not the action:** The lesson is not to justify murder, but rather to realize that there is a profound divine wisdom that may be hidden from us, that God's actions and management of the universe may not always conform to our limited human logic, and that

submission and patience are required when faced with what we do not understand of God's decrees and actions.

5. Alternatives to traditional understanding "while preserving the text's appearance":

- **Murder as a symbol of moral mortification?** Some might see the "killing" here, even of a real boy, as symbolic. **Killing the hidden evil and tyranny** In this boy before he appeared and was incarnated, as a kind of divine intervention to prevent the realization of evil. "This remains a symbolic interpretation."
- **Focus on the positive outcome:** Focus on the fact that the goal was to replace the parents with better ones, meaning that the action, despite its apparent cruelty, led to a positive and compassionate outcome in the long run.

#### **conclusion:**

The story of the killing of the boy in Surat Al-Kahf presents us with a great challenge of faith and reason. Insisting on the apparent meaning of the words "boy" and "kill" does not necessarily mean accepting a superstitious or illogical interpretation. Rather, the incident can be understood, within the context of Moses' educational journey, as **An exceptional revelation of divine inner wisdom that deals with a unique situation based on absolute knowledge of the unseen, with the aim of showing mercy to the parents and preserving their well-being.** It is not a legalization of murder, but rather a lesson in the limitations of human knowledge, the depth of God's wisdom, and the necessity of patience and submission in the face of what may seem incomprehensible in the Creator's plan. It is an invitation to reflect that God's logic may differ from ours, and that His mercy may be manifested in ways we do not always perceive on the surface.

#### **3.11.79 "THE FREE FOR THE FREE, THE SLAVE FOR THE SLAVE, THE FEMALE FOR THE FEMALE":**

**RETRIBUTION IS BASED ON THOUGHTS AND ATTITUDES, NOT BODIES.**

**A NEW READING OF THE VERSE ON RETALIATION IN LIGHT OF QURANIC LINGUISTIC JURISPRUDENCE**

#### **introduction:**

The verse on retaliation for murdered people: "O you who have believed, prescribed for you is legal retribution in respect of those murdered: the free for the free, the slave for the slave, the female for the female..." (Al-Baqarah: 178) is one of the verses upon which Islamic criminal law is based.

However, the traditional understanding that links "free" and "slave" to the social status of "slavery" and "female" to biological sex raises problems in its contemporary application, and raises questions about the wisdom of this distinction. Can "Qur'anic Linguistics," with its approach of exploring the structural meanings of words, offer a different reading that goes beyond this understanding, linking "free," "slave," and "female" to intellectual states and existential positions, and interpreting "murder" and "retaliation" within the context of intellectual and social conflict?

### **1. Deconstructing the central concepts with a new perspective:**

- **Killing "killed":** Not just taking a life. The root "qt l" can also mean "**attempting to transcend an imposed position or fixed idea**" "Q=stop, TL=opposite of LT=not talking uselessly/not fragmenting." "Killing" here could represent **intellectual conflict, argument, quarrel, attempt to refute an idea, position, or existing system** It is a "battle" of ideas and attitudes.
- **Free "H R R":** Not just the unowned. The root "H R" means "changeable and unstable life" "Free is the opposite of Rah = rest". "Free" is the person, thought, or situation that lives in a state of "confusion" and constant searching, revolving around the axis without settling on a clear opinion or approach. He is the hesitant, the seeker who has not yet reached certainty.
- **The slave "abd":** The owned is not necessarily material. The root "abd" means "awareness" "'a" of what appeared "'bad'" ". "The slave" is the person, thought, or stance for whom the path has become clear, and he has committed to it, and the paths have been paved for it, so he has become "restricted" by its clear method and does not deviate from it. He is the one with the clear and committed stance. "It includes the worshipper of God and the slave of another system or idea."
- **Female "N Th Y":** Not just the biological sex. The root "N Th" means "enrichment" "'Th" "formation" "'N'" ". "Female" is the person, thought, or role that embraces, develops, invests, enriches, bears fruit, and embodies ideas on the ground. It is the enriching, productive, and developing role.
- **The male "Dhk R":** "As analyzed previously," he is the one with the creative idea, the effective intelligence, and the ability to make radical changes. He is on a different level.

### **2. Re-understanding the verse on retaliation:**

{Retaliation is prescribed for you in the case of murder: the free for the free, the slave for the slave, the female for the female.}

- The dead: not necessarily the physically dead, but the intellectually or socially conflicting parties.
- Retribution: It is not just killing in kind, but rather achieving justice, equality and balance in dealing with these conflicting parties according to their condition and position.
- **Free for free**In the event of an intellectual conflict or debate, the "confused" party, the unstable researcher, is treated in the same way as the other party, that is, through the logic of open dialogue that gives and takes, continuing to search without reaching a definitive conclusion. They are responded to with their confusion or with logic that matches their hesitation.
- **Slave for slave**The party that is "adherent" to its clear approach, "whether right or wrong," is treated in the same way, that is, according to the logic of argument versus argument within its frame of reference, or by obligating it to its chosen approach.
- **Female to female:**The “enriching and productive” role, “whether constructive or destructive,” is dealt with in accordance with its nature, i.e., by considering and evaluating its practical fruits and results, or by confronting its productive role with a corresponding productive role.
- **Absence of mention:**Why wasn't "male" mentioned? Because the "male," the "owner of the creative and transformative idea," is at a higher level. He doesn't enter into the "fight" conflict in the same way as other parties. His ideas are either accepted and change reality, or rejected and fought. He isn't retaliated against in kind; rather, he is either embraced or resisted. He is outside the equation of direct retribution between equals.

### **3. Pardon, leniency and mercy:**

{But if someone is pardoned by his brother, there should be a suitable follow-up and payment to him with good treatment. That is an alleviation from your Lord and a mercy...}:

- Even in this intellectual or social conflict, the Qur'an opens the door to forgiveness, tolerance, mitigation, and mercy. The strict "retribution" of "free for free..." can be transcended to solutions based on kindness and benevolence, thus mitigating the conflict and achieving mercy, "protection and better order."

### **conclusion:**

The verse of retaliation, from the perspective of “Qur’anic linguistic jurisprudence,” goes beyond direct criminal legislation to provide us with...**A wise rule for managing intellectual and social**

**conflict**It invites us to understand the nature of different situations—confusion, commitment, and production—and to deal with each situation appropriately to achieve justice and balance (“retribution”). It also emphasizes the importance of transcending conflict through forgiveness and benevolence as a path to mitigation and mercy. It is a vision that elevates the level of understanding from the retribution of bodies to the retribution of thoughts and attitudes, and reveals divine wisdom in dealing with the complexities and conflicts of human nature.

### **3.11.80 AARON AND MOSES: A DIALOGUE BETWEEN DIVINE GIFT AND THE TRUTH-SEEKING**

#### **MIND**

##### **"READING THE SYMBOLISM OF AARON AND MOSES"**

###### **introduction:**

The story of the two prophet brothers, Moses and Aaron, peace be upon them, is one of the pivotal stories in the Holy Quran, often read within its familiar historical and religious context. However, can "Qur'anic linguistics," with its method of exploring the structural connotations of nouns and verbs, reveal deeper symbolic dimensions of this relationship? Is Aaron merely a brother and support for Moses, or does he represent a state, stage, or divine gift in the journey of human consciousness represented by Moses? What is the meaning of Moses' seizure of his brother's beard and head in a moment of anger?

###### **1. Decoding names and symbols:**

- Aaron "H-R-N": is not just a proper noun. The root "H-R-N" can carry the meaning of "revelation" ('h-) which leads to the change of the "r" in the formation "n-". "Harun" represents the moment of sudden revelation, the unexpected divine gift, the inspiration or knowledge that comes to change a person's path, lift their distress and help them move forward. It represents the spiritual or cognitive support that comes from a higher source to aid the searching mind.
- Moses "M.W.S." "As analyzed in other contexts, it may represent..." **Reason, logic, analysis, the relentless pursuit of understanding the laws and regulations** He is the researcher who faces challenges and needs clarity, eloquence and support.

- **Beard "L H Y":** Not just facial hair. The root "l h" means "**What appears, appears and appears**" The "beard" here may symbolize...**What appeared and became apparent of Harun's opinions, positions and sayings** During Moses' absence.
- The head "r a s / r s": is not just a body part. The root "r s" means "to manage affairs, analyze ideas, plan." The "head" here represents Aaron's thinking, his approach, and his management of affairs in his brother's absence.

## 2. Rereading the position of Moses and Aaron:

He said, "O Aaron, what prevented you, when you saw them going astray, from following me? Did you then disobey my command?" He said, "O son of my mother, do not seize me by my beard or by my head. Indeed, I feared that you would say, 'You have caused division among the Children of Israel and did not observe my word.'" (Ta-Ha: 92-94) / "And he seized his brother by the head, dragging him toward him." (Al-A'raf: 150)

- **Moses' anger:** Stemming from his vision of the misguidance of his people, and his belief that Aaron had fallen short or disobeyed the order to reform.
- **Taking the Beard and Head:** Not necessarily physical violence, but rather "taking" in the sense of holding to account and vigorously discussing "what is apparent and apparent" of Aaron's actions ("his beard") and his "method and management" of matters ("his head"). Moses ("the analytical mind") vigorously discusses with Aaron ("the gift/gentle wisdom") how he should handle the situation.
- **Aaron's defense:** It wasn't weakness, but wisdom. He didn't take a decisive stance against the misguided ones for fear of causing greater division ("I feared you would say, 'I have been divided...''"), and preferred to wait for Moses to return with his decisive approach. He represents the side of kindness, gentleness, and an attempt to contain the situation, in contrast to Moses' decisiveness and strength.

## 3. Aaron as a divine gift and a stage in consciousness:

- **Moses asked:** My chest becomes constricted and my tongue does not fluently speak, so send to Aaron... And my brother Aaron is more eloquent than I in speech... Strengthen me through him and let him share my task. Moses, the "searching mind," feels the distress and the weight of the task, so he seeks support and assistance. This support comes in the form of "Aaron," "the revealing gift, eloquence, gentleness, and perfecting wisdom."

- **Aaron's stage:** Reaching the "Aaron" stage in the journey of awareness is **The stage of receiving divine gifts, revealing the truths, speaking out, and feeling supported and backed after a long period of suffering.** It is a necessary and decisive stage, which comes after effort and endeavor, "perhaps after 'slaughtering the cow' of old beliefs, as you hinted."
- **Aaron and Mary:** "O sister of Aaron." This does not mean that they are brothers by blood, but rather **Brothers in the present and the future** Both, Aaron and Mary, represent the receiving of an unexpected and unearned divine gift—"prophethood and ministry for Aaron, and the Word for Jesus for Mary," which changes the course of their lives and makes them a sign to the world. They share in the experience of special divine election.

#### **4. The Prophet: Bearer of the news and Nourisher of the essence:**

Here we integrate your understanding of the Prophet from the previous dialogue.

The "prophet" is not only the one who receives revelation, but he is "**He who emanates his 'N' essence to nourish the 'B' of others**" He is the bearer of "news" and "certain knowledge" in his field.

- **Our prayers for the Prophet:** Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]... Confer blessing upon him and salute him with a worthy salutation. Praying upon the Prophet is not just a verbal supplication, but rather it is "**Communicating 'prayer' with his method and his prophecy, and recalling the works of our 'prophet' that we have previously built, so that we may submit 'in full submission' to what is correct among them and build upon it and purify it in our current and future journey.**" It is an invitation to communicate with the prophets, both in their general and specific sense, to benefit from their "news" and experiences.

#### **conclusion:**

The story of Aaron and Moses, viewed through the lens of "Qur'anic linguistics," unfolds as a profound symbolic dialogue between the truth-seeking mind, "Moses," and the revealing and supportive divine gift, "Aaron." It describes a journey of consciousness that requires a combination of decisiveness and gentleness, logical analysis and divine inspiration. They invite us to strive to attain our own "Aaron," that cognitive or spiritual gift that helps us carry the message and overcome difficulties, and to "pray" for every "prophet" (in both the broad and specific sense), to

draw inspiration from his "prophecy" and build on the good we have acquired, continuing our journey toward God.

This is an excellent and convincing analysis of the incident of the breach of the ship in the story of Moses and Al-Khidr. It rejects the literal, materialistic interpretation that clashes with logic ("a large ship for the poor, possible sinking...") and presents a symbolic and realistic reading based on "Qur'anic linguistics" in decoding the key words ("ship, crew, breach, woman, its defect, poor people, sea, king, usurpation").

### **3.11.81      SHIPWRECK: THE WISDOM OF "DISCREDITING" AN IDEA TO PROTECT IT FROM THE "USURPATION" OF KINGS**

#### **"READING THE SYMBOLISM OF THE SHIP AND THE RAGS"**

##### **introduction:**

At the beginning of his educational journey with the righteous servant, the Prophet Moses, peace be upon him, faces a shocking situation: the breach of the ship carrying them. "So they set out, until, when they embarked on the ship, he made a breach in it. He said, 'Have you made a breach in it to drown its people? You have certainly done a terrible thing.'" (Al-Kahf: 71) How can we explain this seemingly deliberate destruction of the property of "poor" seafarers? Was it a real, physical ship? Was the breach a physical act threatening to sink it? The approach of "Qur'anic Linguistics," by transcending literalism and contemplating the meanings of words in context, offers a symbolic and realistic reading of this event, revealing a profound wisdom in protecting emerging ideas and projects.

##### **1. Deconstructing symbols and concepts:**

- **Ship "SVN":** Not necessarily a sea vessel. The root may be associated with striving, departure, and extinction—"the end of one stage and the beginning of another." The "ship" here may symbolize **A startup, a new idea, a creative work, a company under establishment, or even the reputation of a person or group**. It is the "boat" that carries its owner in the "sea" of life or work.
- Riding in it (they embarked on the ship): It is not just the physical ascent, but rather it is the interest and devotion to this project or idea, studying it and considering it.

- The "poor" are not necessarily the destitute poor, for they may own a "ship." The root "s-k-n" means stability and stillness. The "poor" here are the owners of the project or idea who are in a state of cognitive or practical "stasis," lacking the experience, strength, or resourcefulness necessary to protect and defend their project in the face of challenges.
- Working at sea: "The sea" symbolizes the field of work or life with its fluctuations, challenges, and competition. They work hard in this difficult field.
- **The breach "Kh R Q":** It's not just about making a hole. The root may mean "**To show what is extraordinary or contrary to the norm, or to bring about a necessary change even if it seems illogical.**" Moses used "akhraghatha" to mean "I came with something extraordinary and strange."
- Defect (l'iba): This is Al-Khidr's explanation of his action. "Defect" is a deficiency or flaw. "Defaulting the ship" means revealing a deficiency or flaw "which may be real or cleverly contrived" in this project or idea.
- The usurper king: is not just a political ruler, but a symbol of every dominant force (a fierce competitor, a large corporation, a powerful party...) that seizes successful projects and innovative ideas and takes them unjustly "by force."
- **Anger "Ghasb":** Not only taking by force, but "choking back the small" could mean "**Forcible taking of what is ripe and complete" "formulated" "It is the appropriation of the fruits of others' labor.**
- "A strange thing": Moses' precise word means that what Al-Khidr did was "a strange thing that needs to be explained and examined in order to understand its wisdom."

## 2. Rereading the incident: The wisdom of hidden protection:

With this symbolic understanding, the wisdom of the righteous servant's action becomes clear: "So they set out" Moses, representing theoretical knowledge, and Al-Khidr, representing practical/innate experience and wisdom "until they became interested and focused on studying a nascent project/idea "boarded the ship", and the righteous servant pointed out a defect or flaw in it "pierced it" meaning 'made it flawed'. Moses, the "representative of apparent logic", denounced: "Are you pointing out a flaw in this project in order to 'drown its people' 'cause its poor, inexperienced owners to fail? You have come up with something strange that needs an explanation "something bitter"! The righteous servant later replied: "As for this project "the ship", it belonged to owners who lacked experience and resourcefulness "poor people" working

hard in a competitive field ““working at sea””, so I wanted to point out a flaw and deficiency in it ““to make it flawed””, because there was a strong competitor or influential party ““the king” who seized control of every successful and completed project ““taking all Ship' ”unlawfully” ”by force” ”.”

### **3. Lesson learned: Experience protects creativity:**

The story teaches us a powerful lesson in the world of business, ideas, and innovation:

- **Sometimes the weakness of creators:**Poor startup owners may lack adequate experience and protection.
- **The danger of "usurping kings":**There are always those who lie in wait to "take" successful ideas.
- **The wisdom of temporary "disgrace":**Sometimes it may be wise not to show the project in its full strength and attractiveness at the beginning, or even to show some formal or temporary flaws “rocking the boat” to distract the attention of usurping competitors and protect the core idea until it becomes stronger and more powerful.
- **The role of "green" expertise:**Experience and practical wisdom, “the science of the divine,” can see what abstract theoretical science, “Moses,” cannot, and take actions that may seem illogical on the surface, but achieve strategic protection in the long term.

#### **conclusion:**

From the perspective of "Qur'anic Linguistics," the shipwreck incident transforms from a mysterious act of destructiveness into a wise strategy for protecting creativity and emerging projects. It teaches us that wisdom does not always lie in apparent perfection, and that revealing some "flaws" can sometimes be the very definition of protection. It also underscores the importance of integrating theoretical knowledge ("Moses") with practical experience and inner wisdom ("the righteous servant") to understand life's complexities and make sound decisions. It is a call to creatives and entrepreneurs ("the poor") to benefit from those with experience, and to those who were given experience ("the Khidr") to use their wisdom to protect creativity from the "usurpation" of those lying in wait.

**3.11.82 MOSES' JOURNEY TO THE "CONFLUENCE OF THE TWO SEAS": THE CONSCIOUS MIND'S  
ENCOUNTER WITH THE SEA OF HIDDEN EXPERIENCE**

**"READING THE SYMBOLISM OF THE JOURNEY OF MOSES AND THE BOY WITH THE WHALE"**

**introduction:**

The journey of the Prophet Moses (peace be upon him) and his servant in search of the righteous servant at the "junction of the two seas" (Surat al-Kahf: 60-65) is one of the Quranic stories richest in symbols and profound connotations that transcend the superficial narrative. Is it a geographical journey to the meeting place of two physical seas? Is the "whale" merely a grilled fish brought back to life? Or does the Quranic language, with its symbolic and structural approach, lead us to understand this journey as an inner path into the depths of human consciousness, a journey in which the conscious mind seeks to encounter the sea of experience and divine knowledge?

1. Moses and his boy: the conscious mind and the subconscious mind:

- **Moses "M.W.S."** It not only represents the person of the Prophet, but it is also a symbol of the "conscious, logical, analytical mind." It is the one who seeks knowledge, analyzes matters, and removes doubt with certainty "like a razor that cuts."
- **Boy:** Not necessarily Joshua bin Nun, but rather a symbol of the "subconscious mind, memory, intuition, or inner counselor." He is the one who stores information, "crumbles" and analyzes it internally, and is supposed to remind the conscious mind of it. He is the "inner mufti" of Moses.

2. "Bahrain Complex": The point of integration of science and experience:

- The sea "B H R": is not just a body of water. The root "B H R" means "nourishment" "B" "free" and "perplexing" "free". It symbolizes the vast, turbulent, deep world of knowledge, which perplexes the mind and requires exploration and diving.
- The confluence of the two seas: It is not necessarily the meeting of two physical seas, but rather "the meeting and integration point between two seas of knowledge":
  - **The ocean of theoretical knowledge:** Which is represented by Moses, "the conscious and analytical mind."
  - The sea of practical experience/intuition/innate knowledge: represented by the righteous servant "Al-Khidr."

- **Purpose:** Moses' goal is to reach this point where theoretical knowledge, practical experience, and inner wisdom are integrated. "I will not cease until I reach the junction of the two seas, or I will continue for ages." This is a determination to reach this point, no matter how long it takes.

3. Forgetting the “whale” at the “rock”: Losing the goal in the face of obstacles:

- The whale "H W T": Not the physical fish. The root "H W T" can mean "that which surrounds and contains something." "Whale" here symbolizes "the primary goal, the aim that it strives for, the idea that contains and occupies it," "which is the encounter with the righteous servant."
- Rock "S-K-R": It is not just a physical rock. The root "S-K-R" means "repulsion and stability that causes a change in the path 'Khar'". It symbolizes intellectual or psychological obstacles, or ingrained and change-resistant ideas that the mind encounters on its journey.
- **Forgetting the whale:** When the mind (Moses and his boy) reaches the point of convergence of knowledge and experience, it may lose sight of its primary goal (forgetting its fish) due to being distracted by obstacles (taking refuge on the rock) or because of Satan's whispers that distract it from its goal. The subconscious mind (the boy) is the one who forgets first because it operates based on programming and not full awareness, and then the conscious mind follows.
- **Taking the path as a flock and a wonder:** Losing the goal "whale" takes a hidden path "swarm" and appears strange to the conscious mind later.

4. Return to the trace and meet the righteous servant:

- **Feeling cheated:** {Indeed, we have encountered much fatigue on this journey of ours.} Passing the meeting point without realizing it causes fatigue and exhaustion to the mind because it has strayed from its goal.
- **Realizing error and regression:** He said, "That is what we were seeking." So they both returned, following their footsteps, "tellingly." Realizing that forgetting the goal is the sign they were looking for, the mind returns to retrace its steps and review its path, "tellingly."
- **The meeting:** "And they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us." At the point of self-examination and returning to the place where the goal was lost, the conscious mind meets the "righteous servant," a

symbolExperience and compassion, "protective vision" and innate knowledgeWhich is not acquired only by rational analysis, but is a divine gift and grant.

**conclusion:**

Moses' journey to the confluence of the two seas, from the perspective of "Qur'anic linguistics," is a profound symbolic journey into the paths of human consciousness. It is the conscious mind's endeavor, "Moses," aided by its inner abilities, "his youth," to reach the point of integration of theoretical knowledge with inner experience and wisdom, "the confluence of the two seas." On this journey, the mind faces the challenge of forgetting its goal, "the whale," when it encounters obstacles, "the rock." However, by recognizing this forgetfulness and revisiting its path, it is finally able to meet "the righteous servant," "the symbol of innate knowledge and experience," and begin a new phase of learning that requires patience and transcends the logic of the external mind. It is an invitation to every seeker of knowledge and truth to recognize the importance of integrating mind and heart, knowledge and experience, the external and the internal, in their journey toward certainty.

### **3.11.83        "FOR THE SECURITY OF THE QURAYSH": THE CONSTITUTION OF THE HUMAN ALLIANCE,**

**NOT JUST THE STORY OF A TRIBE**

#### **A CONTEMPORARY READING OF SURAH QURAYSH**

**introduction:**

Surah Quraysh, with its brevity and conciseness, is often read as a reminder of God's blessing upon the Quraysh tribe by ensuring their winter and summer trade routes and preserving their status thanks to the Sacred House. But does the depth of the Quran stop at this specific historical interpretation? Does the surah address only the Quraysh of Mecca, or does it carry an eternal universal message for all human communities? The approach of "Qur'anic Linguistics," by deconstructing the names "Quraysh" and "Ilaf," and the symbols of "winter," "summer," and "the House," reveals a divine constitution for human unity and integration, essential for survival and prosperity in all times and places.

**1. Deconstructing the core concepts:**

- Quraysh "Q R S": is not just the name of a tribe. The root "Q R S" means "gathering and joining from here and there, gaining and assembling." It symbolizes "every human gathering

of diverse origins and backgrounds, comprising different components "scattered villages" but striving for unity and cohesion "Qarsh' like taqrish and dhamm". It could be a multi-ethnic state, a regional federation, or even an intellectual or economic bloc. "The name shark may come from its diverse teeth gathered for a single purpose."

- **Ilaf/Ilaf "I f / I f"**: Not just intimacy and love. The root "I f" means "the separation of something from its origin while maintaining the connection to it and surrounding it." "Ilaf" (with a hamza and a ya) is "the conscious and documented act of creating this intertwining, integration, and interdependence between different and seemingly separate components, for a common purpose." It is an inevitable necessity imposed by the conditions of survival and development ("ilaф without a ya"), and the Qur'an calls for transforming it into a firm conviction and a documented way of life ("ilaф with a ya").
- The journey of "R H L": It is not just a physical journey. The root "R H L" means "a change of state and constant transition." The "journey" here refers to "the evolutionary process, the unified stance, or the common practical approach" around which the components of the "Quraysh" must rally.
- **Winter "Sh T"**: Not just the cold season. The root "sh t" means "**Dispersion and dispersion**" "Winter" symbolizes **The natural state of difference, dispersion and fragmentation among the components of any human gathering** "Differences of opinions, interests, cultures..."
- **Summer "S Y F"**: Not just hot season. The root "s f" means "**Solidity, order and unity**" "Summer" with the letter "ya" indicating deliberate removal refers to "**A state of unity, cohesion and order that must be consciously built and brought out**." To meet the challenges.
- **Winter and Summer Journey**: They are not two separate journeys, but rather **One continuous journey that involves dealing with the reality of dispersion ("winter") through building unity and cohesion ("summer")** It is the unified position and practical approach that unites the Quraysh tribe in one line to confront dangers and achieve common interests.
- **the house**: Not only the Kaaba. It is "**plan, system, charter, or unified reference**" The Quraysh gathered around it and provided them with protection and security.
- **The master of this house**: Not only is God the Lord of the Kaaba, but He is "**The owner, manager, and organizer of this plan or this unified system**." Who ensures the survival and

stability of the group. This may be God directly through His laws and regulations, or it may be a wise leader or a just approach accepted by all.

## 2. Rereading the Surah as a constitution for the bloc:

- (For the security of the Quraysh): The goal and purpose is to achieve the conscious and documented unity and integration (“the security”) of any diverse human gathering (“the Quraysh”).
- Their unity for the winter and summer journeys: This unity is achieved through a unified practical approach (“journey”) that combines dealing with the reality of dispersion and difference (“winter”) with building unity, solidarity, and order (“summer”). It is the common stance that secures vital interests and protects against internal and external dangers.
- {So let them worship the Lord of this House}: To achieve this unity and this successful journey, this group must submit and adhere to “worship” the laws, regulations, and unified authority “the Lord of this House” that guarantees their stability and security.
- “Who fed them against hunger and made them safe from fear”: because this unified system is what provides them with food and economic security (“He fed them against hunger”) and social and political security (“He made them safe from fear”).

## 3. Contemporary Projection: From Intimacy to Intimacy:

Surah Quraysh is a call to all human gatherings today “countries, nations, unions, organizations...” to:

- **Realizing the necessity of familiarity:** Reality imposes on everyone a form of unity and cooperation, "thousands without a ya", to survive in a changing and interconnected world.
- **Striving for unity:** Moving from de facto imposed cooperation to**Conscious, planned, and documented integration**Based on a common conviction and will "Al-Ilaf with the letter Yaa".
- **Defining "the house" and "its owner":** Agree on a clear plan of action, a fair system, and a unified framework to govern this bloc.
- **Worship of the "Lord of the House":** Sincere commitment to this system and this reference to achieve security and prosperity for all.

### **conclusion:**

Surah Quraysh, from the perspective of “Qur’anic Linguistics,” is not just a reminder of a historical blessing for a tribe, but rather it is...**An eternal divine constitution for human unity and**

**integration** It teaches us that facing the challenges of "winter" (division and difference) can only be done by building "summer" (unity and solidarity), and that this can only be achieved through "coalition," "conscious integration," "worship of the Lord of the House," and "adherence to a just and unified system." It is a call to the Islamic nation, and all human communities, to rise from the state of the scattered "Quraysh" to the strength of the united "Quraysh," in order to achieve the desired security and prosperity that is God's promise to those who follow His ways.

### **3.11.84 (AND HORSES, MULES, AND DONKEYS FOR YOU TO RIDE AND AS ADORNMENT): STAGES OF CREATIVITY IN THE QUR'AN, NOT JUST BEASTS TO RIDE**

#### **READING IN THE THEORY OF INNOVATION AND CREATION**

##### **introduction:**

Did the Quran, in Surat An-Nahl, invite us to ride horses, mules, and donkeys to adorn ourselves? Is this the understanding befitting a book that addresses the mind, invites contemplation, and speaks of "creating what we do not know"? The literal understanding of verse 8 seems strange, limited, and often even contradictory. What, then, is the wisdom behind specifically mentioning these three "beasts" and linking "riding" them to adornment and new creation? "Qur'anic Linguistics," with its approach of exploring the structural meanings of words beyond mere titles and materialism, offers us a fascinating reading of this verse, revealing that it outlines a roadmap and a precise methodology for the stages of the process of creativity, innovation, and intellectual creation.

##### **1. Go beyond literal understanding: names not titles:**

Before delving into the meaning, it must be emphasized that the nouns in the Quran—"bees, ants, dogs, horses, mules, donkeys..."—are not merely titles for known beings. Rather, they are "names" that carry attributes and connotations that can apply to both the physical and the spiritual, to humans, animals, inanimate objects, and thought. Based on this principle, we examine the functional significance of these "beasts" within the educational context of the verse.

##### **2. "To ride it": activation and installation, not riding:**

"Riding" in the Quran (from r-k-b) is not limited to the physical act of mounting, but rather means "assembling, activating, and defining how to utilize a vision or idea ﴿لَعْنَكُمْ﴾ ".means "so that you may assemble it, activate it, and utilize it." It is a call to activate these three stages to achieve adornment and creation.

3. "Al-Khayl" "Kh L L": The stage of preparation, imagination and penetration:

- **The root "kh l l":** It does not only mean horse, but is associated with "defect" "disintegration", "uncle" "what is imagined", "friend" "one who passes ideas through", "seclusion", and "interference". It refers to **The stage of penetrating and immersing oneself in the problem or topic, unleashing the imagination, gathering primary information, and dismantling the old..**
- **The first stage of creativity:** This is exactly the "Preparation" stage of the creative process, where the creator immerses himself in the problem, gathers information, freely explores ideas, and the imagination begins to work.

4. "Mules" "B G L": Nursery stage and the mysterious idea:

- **The root "b g l":** Not just the sterile hybrid animal. The opposite of "laghab" may be "laghoob = confusion and lack of clarity." It may be related to "ghull" (fetter) or "boiling." "Baghl" may mean "**Feedback**" "**B**" to an idea that is still vague, shackled, or incomplete "**GI**".
- **The second stage of creativity:** This is the "incubation" stage, where the idea ferments in the subconscious mind, appearing vague and unclear, "shackled," and the observer might think the creator has stalled, but the mind is secretly working to process and connect it. It is a hybrid idea that needs nurturing to grow.

5. "Donkeys" "H M R": The stage of enlightenment and mature idea:

- **The root "H M R":** Not just the known animal. "H=life/facts, M=contain, R=vision/change." "Red" means "**Facts that changed the content and brought out a new vision**" It is the moment when the idea is completed and matured.
- **The third stage of creativity:** This is the "Illumination" stage, the moment when a mature idea emerges, and a new vision becomes clear: "Eureka!" This "voice," "new opinion or idea," may seem "unfamiliar" at first to those around you (Indeed, the most disagreeable of sounds is the voice of donkeys), because it is unfamiliar and contrary to what is prevalent. However, it carries within it "journeys," "new sciences and knowledge that can be traveled and spread," as in the proverb: "The donkey carries books."

6. "**Wazina**": The beautiful implementation and verification stage:

(For you to ride and as an adornment): After "assembling" and activating these three stages

("horses, mules, donkeys"), the result comes: "adornment." Adornment is not just an outward appearance, but rather it is..."**The result is perfect, useful, attractive, and achieves the goal.**" It is the "Execution/Verification" stage, where the mature idea turns into a tangible product, solution, or work that beautifies the life of its owner and the community.

### **7. "And He creates what you do not know": The open horizon for creativity:**

This verse concludes the curriculum by opening the door wide to continuous creativity. By following these four stages—building horses, mules, and donkeys for ornamentation—humans can participate in the divine process of creation, with His permission, creating and inventing what was previously unknown, in a never-ending journey of evolution.

#### **conclusion:**

The verse "horses, mules, and donkeys" in Surat An-Nahl, from the perspective of "Qur'anic linguistic jurisprudence," transforms from a verse that seems limited in its time and place into...**An integrated theory and timeless practical approach to creativity, innovation and creation.** It is a divine call to "combine" the stages of imagination (horses), incubation (mules), and enlightenment (donkeys), to achieve "adornment," "useful and beautiful innovation," and to contribute to "creating what we do not know." It is a tribute to the creative mind and evidence that the Qur'an is not merely a book of worship and rulings, but also a book of knowledge and a way of life that encourages creativity and continuous development.

### **3.11.85 SOLOMON'S ANT: A CRY OF CONSCIOUSNESS IN THE VALLEY OF TOIL IN THE FACE OF THE GREAT POWERS**

#### **"SOCIAL AND INTELLECTUAL READING"**

#### **introduction:**

The story of Solomon's ant (Surat An-Naml: 18-19) is a Quranic pearl that illuminates the paths of contemplation. Is it merely a tale of an insect's intelligence and a prophet's understanding of its language? Or, as the "jurisprudence of the Quranic language" reveals with its profound connotations, is it a mirror reflecting a recurring social and economic reality, carrying a warning and a powerful lesson for small communities in the face of greater powers? Going beyond a literal understanding, which may seem more like superstition and contradict the Sunnah, opens the door to a symbolic reading that sees "the ant," "the valley," and "Solomon" as symbols of deeper truths.

**1. "The Ant" and its "Valley": a symbol of toil and productive gathering:**

According to the approach of "Qur'anic Linguistics," the word "ant" (نَمَلٌ) is not limited to insects, but rather its structure refers to the "formation 'n'" that fills the "ml" of space with its spread and gathering. "Ants" here symbolize the hardworking and productive human groups, filling their "valley," "their field of work and endeavor," with their tireless activity. And the "ant" is the voice of the individual consciousness that initiates this group, recognizing danger and alerting its people.

**2. "Solomon and His Soldiers": A symbol of organized power and its challenges:**

Represents Solomon and his soldiers **organized superpower** "A state, a system, a technology..." that moves forcefully to achieve its goals. This force, despite its supposed "Solomon-like" wisdom, may **"Crash"** **"Don't let it break you"** "Small gatherings are on their way. **Unintentionally or unconsciously**" "And they do not perceive," as a result of its size, speed, or lack of attention to minute details.

**3. "Enter your dwellings": A call for protection and fortification:**

The Ant's Call is a call to action for the toiling crowd. **To return to its safe foundations and rules, "your homes" and take shelter.** From the danger of a major power that may not intend harm but whose actions can be destructive, it is a call for caution, preparedness, and internal organization.

**4. Tabassum Suleiman: Appreciating awareness and the responsibility of power:**

The smile of the wise prophet is not mockery, but **Appreciation and admiration for the ant's awareness and care**...and pointing out that true power must be coupled with attention, compassion, and appreciation for even the smallest components of society.

**5. Notes and multi-level:**

As we always emphasize, the Qur'an has multiple levels of understanding. This symbolic social reading does not necessarily negate the existence of a historical story, but it does offer a deeper dimension that is more relevant to our reality. What's more important is **logical consistency of context** Within this level of understanding, realizing that access to deeper meaning also depends on **The recipient's insight and God's guidance.**

**conclusion:**

The story of Solomon's ant, viewed from this perspective, becomes an eternal lesson in the

importance of awareness and early warning within small groups, the necessity of fortifying and preparing to confront major transformations, and the responsibility of major powers to heed their effects and not unintentionally "crush" those who are weaker. It is a call to action for every conscious "ant" among us, and every responsible "Solomon" among us.

**3.11.86 SOLOMON'S ANT AND "THE CONFERENCE OF THE BIRDS": CONFRONTING LIES AND THE CHALLENGE OF CONTEMPLATING THE "SHAKING" VERSES**

**"AN INTELLECTUAL AND METHODOLOGICAL READING USING THE APPROACH OF RATIONAL CONTEMPLATION"**

**introduction:**

How can we understand the story of a talking ant in the Holy Quran, organizing and warning an entire army? Should we accept it as a supernatural miracle that defies logic? Or is there a deeper understanding that requires us to employ "bird logic"—the methodology of rational contemplation—to uncover the symbolic message behind the text's apparent appearance, which may appear "shaky" or undisciplined at first glance? This approach offers an alternative view that views the story as an intellectual struggle over contemplation and confronting lies and intellectual gossip.

**1. "The Ant" and "The Ant": A symbol of intellectual gossip and resistance to reflection:**

Beyond insects, linguistically and metaphorically, "ants" may be associated with "gossip" and the transmission of words with the intent to cause harm. In this context, "ants" represent **Individuals or groups that spread lies, suspicions and false rumors** Against the call for truth and contemplation "represented by Solomon." And "the ant" is **The voice that urges them to cling to their false ideas** And resist the call to reflection.

**2. "Enter your dwellings": Adherence to false beliefs:**

The command to enter "dwellings" does not mean physical homes, but rather it is an invitation to these "gossipers." **To cling to their deeply rooted ideas and beliefs, their intellectual dwellings** And not to go out of it towards the spaciousness of contemplation and reflection that Solomon calls for.

**3. "Do not let Solomon and his soldiers crush you": Fear of revealing the truth:**

The warning against the "destruction" of Solomon and his soldiers is not a physical destruction, but rather the fear that Solomon's call and his reasoning based on contemplation "his soldiers" as tools for understanding and dissemination "will destroy and expose the falsehood of their beliefs and lies, while they prefer to remain in their ignorance and not feel the pain of facing the truth ↗while they do not realize ↘ "their selves or the extent of the error of their position."

**4. "The Conference of the Birds": A Methodology for Decoding the "Shaking" Verses:**

This story, with its seemingly illogical "talking ants," is an example of verses that may seem "shaky," "uncontrolled or superstitious," and require "bird logic" to understand. The "bird logic" here is "**A methodology of rational and logical contemplation that makes the verses straight, reveals their inner meanings, and removes any suspicion of superstition.**" It is the science that enables us to understand the profound symbolic messages in the Quran.

**5. Notes and multi-level:**

As we always emphasize, the Qur'an has multiple levels of understanding. This symbolic intellectual reading does not necessarily negate the existence of a historical story, but it does offer a deeper and more relevant dimension to the challenges of understanding and contemplating the Qur'an and confronting skepticism. What is most important is **logical consistency of context**. Within this level of understanding, realizing that access to deeper meaning also depends on **The recipient's insight and God's guidance**. It is important to note that linking the word "ant" to gossip is based on a common connotation and not necessarily on a precise structural analysis of the root "n m l" according to all linguistics approaches.

**conclusion:**

The story of Solomon's ant, seen in this light, becomes a powerful call to engage reason and contemplation ("the logic of birds") in understanding the Holy Quran, and not to be satisfied with superficial, seemingly illogical, inheritances. It is a warning against clinging to false ideas and rigid traditions ("the dwellings of ants") for fear of facing the truth revealed by contemplation. It affirms that the Quran is a book of logic and wisdom, and that what appears to be "shake" or myth is in fact a call to deeper reflection and the use of the correct tools to understand God's will.

### **3.11.87 FASTING IN THE TIME OF PANDEMIC: FROM PHYSICAL QUARANTINE TO CONSCIOUS**

#### **PIETY**

#### **A CONTEMPORARY READING OF THE CONCEPT OF FASTING IN THE QUR'AN IN LIGHT OF THE CORONA CRISIS**

##### **introduction:**

The COVID-19 pandemic has imposed a new reality on the world, forcing societies into a state resembling "fasting" in its broadest sense: home quarantine, movement restrictions, closed borders, and anticipation of how things will unfold. This exceptional reality prompts us to re-examine the concept of "fasting" in the Holy Quran. Is it merely abstaining from food and drink during the month of Ramadan? Or does it have a deeper meaning related to "lockdown," "restriction," and "prevention" in the face of dangers, as the "jurisprudence of the Quranic language" reveals?

##### **1. Deconstructing the concepts of fasting:**

- **Fasting / Fasting "S.W.M. / S.Y.M."** Not just abstaining from food. The root "s-m" means to close and hold back. "Fasting" with the letter "alif" may refer to... "**A persistent and general state of closure and constipation**" "Such as fasting during Ramadan or fasting during the general quarantine," while "fasting" with the letter "waw" may refer to... "**Situational and specific closure**" "Like Mary's fasting from speaking, or Zechariah's fasting." **Closing off the outlets of reception or action for the purpose of protection, concentration, or piety.**
- **"Fasting is prescribed for you."** (*Al-Baqarah: 183*) It is not just a religious legislation, but it was "written" "from ktb = completion of elements and conditions" means **It has become necessary and imposed due to the fulfillment of its conditions and reasons.** Circumstances, whether spiritual, such as the advent of Ramadan, or compelling, such as the pandemic, make "fasting," "lockdown, and restriction," necessary and prescribed.
- **As it was decreed upon those before you:** Fasting as a restrictive phenomenon to confront certain circumstances is not new, but rather it is a tradition and law that was followed by our predecessors.

- **Perhaps you will become righteous.** The purpose of this "restrictive" fasting is to attain "piety." Piety is not only the fear of God, but it is..."**Take precautions, precautions and necessary measures to avoid harm and danger.**" Quarantine is a form of piety.

## 2. Fasting and the Pandemic: A Contemporary Reading:

- **O you who have believed...** The address is directed to those who seek security and safety—the "believer." These are the first to respond to the call to adherence and prevention.
- **"So whoever sights [the new moon] among you shall fast it."** (Al-Baqarah: 185) "The month" is not just the lunar month of Ramadan. It is also "**Advertising and announcing an emergency or imminent danger**" Like the crescent of the pandemic that has appeared and its news has spread. Whoever witnesses this announcement and realizes its seriousness has witnessed the month, so he must fast it, that is, enter into the necessary state of lockdown and restriction.
- **Then complete the fast until the night.** (Al-Baqarah: 187) Based on your reading of "night" as concealment, weakness, or similar verses, or even in the traditional sense of night as the disappearance of the danger of the day. The state of adherence and quarantine ("fasting") must continue until the danger has passed, matters become clear, and the "night" of ignorance or concealment surrounding the pandemic is dispelled.
- **And do not have sexual relations with them while you are in retreat in the mosques.** Mosques are not only places of prayer, but they are **Places of "prostration"** "**submission and obedience" to the command of God or to the requirements of the situation**" Those who are "in seclusion in mosques" are those who are committed to quarantine, or who are secluded for research and study (as in your example of doctors and researchers secluding themselves in laboratories and hospitals). These people must focus on their mission and not be distracted by other matters that might divert them from the required state of "seclusion."

## 3. Martyrs for the sake of God in the time of the pandemic:

"And never think that those who have been killed in the cause of Allah are dead. Rather, they are alive with their Lord, and they are provided for." (Al Imran: 169)

- This verse is clearly evident in the time of the pandemic. "Those killed in the cause of God" are not only martyrs in military battles, but they are also...**Everyone who sacrificed his life to serve, protect and save people**"Doctors, nurses, workers in vital sectors..."
- **Rather, they are alive with their Lord, receiving provision.**We must consider them alive in our records and memories, preserve their rights and those of their families, and appreciate their sacrifices, which are the reason for the continuation of life for others. This is a call not to forget them and to preserve the value of sacrifice in society.

**conclusion:**

The COVID-19 pandemic, despite its severity, has provided us with an opportunity to reconsider the concept of "fasting" in the Holy Quran. Fasting is not just a religious ritual; it is a universal approach and a vital necessity in the face of dangers and dire circumstances. It is a call to adhere to and protect ("piety"), to temporarily close unnecessary outlets, and to devote ourselves to what is most important ("research, treatment, and focused worship"). It is also an opportunity to remember and appreciate the sacrifices of those who are "killed in the cause of God" while defending the lives of others. They live on through their deeds and sacrifices. Perhaps this forced "fasting" we have experienced will be a lesson for us in the importance of piety, responsibility, and sacrifice.

This is a deep and coherent analysis of the story of the Prophet Noah, peace be upon him. It presents an innovative reading that goes beyond the literal and mythical interpretation ("Noah's long life, building a giant wooden ship, carrying pairs of animals..."), and links the story to the methodology of scientific research, the experience of innovation, and the conflict between new thought and tradition. This is achieved through the "Qur'anic Linguistics" approach in deconstructing the key words "Noah, stayed, year, year, thousand, fifty, ark, ship, Noah's wife, Noah's son, cargo, two pairs..."

### **3.11.88 NOAH AND THE LADEN ARK: THE JOURNEY OF THE CREATIVE MIND IN THE SEA OF**

#### **KNOWLEDGE AND SCIENCE**

#### **A CONTEMPORARY READING OF THE STORY OF NOAH**

**introduction:**

The story of the Prophet Noah, peace be upon him, the flood, and the construction of the ark is one of the most influential and deeply ingrained Quranic stories. But is the literal and traditional

understanding of this story—with its long history, its giant wooden ship, and its physical flood—the only or the deepest meaning? Can "Qur'anic linguistics," with its approach that delves into the connotations of nouns and verbs and rejects superstition, reveal another story—a symbolic one about the journey of the creative human mind in the sea of knowledge and learning, and about the construction of the intellectual and methodological "ark" to escape the flood of ignorance and imitation?

#### 1. "Noah": a symbol of tireless striving and constant movement:

- Name, not title: "Noah" is not just the name of a prophet, but rather an attribute and a function. The root "N W H" means "to move 'H' all the 'W's" of the 'N' formations." Noah is a symbol of the innovator, the mover, the tireless researcher, who never grows weary of calling, experimenting, and trying in various ways "night and day," "publicly and secretly" to move the stagnant reality and bring his people out of darkness into the light. He represents the active mind that "wails" and insists on calling and thinking.

#### 2. "Labthah" and "A Thousand Years Less than Fifty Years": A Journey of Research and

##### Experimentation:

And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years... (Al-Ankabut: 14)

- **LBT broadcast:** It is not just a matter of time, but of "**Striving to reach the core and the truth and obtaining the reward of this striving**" It is a period of research, experimentation and testing.
- A thousand years: "A thousand" is a symbol of multiplicity and harmony. "Year" is not a period of time, but rather a universal or scientific law, method, and system. "A thousand years" represents a vast number of experiments and attempts based on the study of various laws and regulations. "Like Edison's thousand experiments."
- **Except for fifty years:** "Except" here does not mean a mathematical exception, but rather means "only" or "except". "General" is something general, comprehensive and known to all. "Fifty years" represents A small number of general, fruitful and successful results Which Noah, the "researching mind", reached and became known and available to everyone after all those experiments.

- **Meaning:** The journey of research and experimentation for “Bath” included many attempts based on studying the Sunnah “a thousand years”, and only a few of them succeeded and became general and available “fifty years”.

### 3. “The Flood”: The Flood of New Knowledge:

{So the flood seized them while they were wrongdoers.} The flood is not necessarily a physical flood of water, but rather it is...**A flood of new ideas and scientific and cognitive findings** which Noah, the “creative mind,” came up with, and which was so powerful and sweeping that**The old and rigid intellectual system was drowned** To his unjust people, “who are unjust to themselves by remaining in the darkness of ignorance and imitation.”

### 4. “The Charged Ark”: The Making of the Mind and Methodology:

{And construct the ark under Our eyes and with Our inspiration...}, {And travel therein, of every kind, two mates...}, {The laden ark}:

- **Astronomy "F.L.K."** It is not a wooden boat, but it is "**The thinking mind, the scientific method, or the cognitive framework that can be activated 'F' and made 'yours'**" It is the vessel that contains knowledge and launches it. “Each in an orbit is swimming”: Everything “the mind, the planet...” needs an orbit “a framework, a method, an orbit” to energize it and float within it.
- **Astronomy industry:** she **Building and developing this systematic mind** "In the sight of God and His revelation" meaning according to the cosmic laws and divine inspiration.
- The trick is not to ride physically, but to “take this approach as a behavior and a path for life.”
- **Shipping not packing:** "Charged," not "stuffed." The ark is charged with energy, knowledge, and fundamental ideas, not filled with animals. Charging enables it to move and swim in the sea of knowledge.
- Of every pair two: not a male and a female of every animal, but “the basic and complementary principles ‘two’” through which the “two” of ‘two’ can be enriched and new knowledge generated.” Loading the ark “mind” with the basic principles and complementary pairs of knowledge.

### 5. “The Ship”: The perfect result and scientific achievement:

{So We saved him and the companions of the ship} (Al-Ankabut: 15): After building the “ark” “the

method and the mind" and filling it with correct principles, Noah and his companions "the people of this method" arrive at the "ship", which is a **perfect result, a masterpiece, a scientific or cultural achievement** Which is the fruit of this effort, which saves them from the flood of ignorance and becomes a "sign for the worlds."

6. "Noah's wife" and "his son": a symbol of rejection and wicked deeds:

- **Noah's wife:** Represents **The rejecting side of his people**, or opposing ideas that "betrayed" him and did not follow him.
- **daughter:** Represents **An unfinished work or result that has not reached the stage of perfection and maturity** Therefore, he was not one of his "people," "people of his method and salvation," and he deserved to drown in the flood of old ideas.

**conclusion:**

The story of Noah, from the perspective of "Qur'anic linguistics," transforms from the story of a prophet, his people, and a wooden ship into an immortal symbolic epic. **The Journey of the Human Mind in the Face of Ignorance and Tradition** Noah is the creative and innovative mind, the laden ark is the scientific method and the organized mind that creates it and charges it with knowledge, and the ship is the civilizational achievement that saves its owners from the flood of backwardness. It is an ongoing call for every human being to build their own ark, charge it with knowledge and science, and carry within it "two of every pair" of correct principles, to save themselves and their society and leave behind a ship that will be a sign for the worlds.

### **3.11.89 DEFINING THE CONCEPT OF "KILLING" IN THE QUR'AN: FROM TAKING A LIFE TO**

#### **STOPPING THE PATH**

#### **A NEW READING OF THE VERSES ON KILLING AND FIGHTING**

**introduction:**

The words "killing" and "fighting" are among the most sensitive and controversial words in the Quran, especially given the prevailing understanding that limits them to the bloody meaning of taking a life. This understanding has unfortunately been exploited to justify violence and extremism in the name of religion. Is this narrow understanding the only possible meaning of the clear Quranic language? Is it conceivable that the Book of Mercy and Guidance would command the killing of innocent souls simply because of a difference in thought or belief? "Qur'anic Linguistics," with its

approach of exploring the structural and root meanings of words, invites us to free the concept of "killing" from its traditional constraints and uncover a broader, more comprehensive meaning associated with "stopping one's path," whether intellectual, functional, or behavioral, culminating in the ultimate cessation of physical life.

### 1. Deconstruct "Killing" "Killing": Stopping what's coming:

- **Traditional understanding:** killing, mortification
- **Root analysis "q t l":** Not just killing. By analyzing "kill" or "killing":
  - "Qat" "the opposite of "Taq" from piety and caution" may mean "**track the trail, pursue**".
  - "Tel" "the opposite of "let" from "let", "kneading" and "useless talk" may mean "**What follows and comes later, the future path**".
  - **Integrated meaning:** "Kill" "Kill" means "**Stop" "'q" "what is coming or next" "'tel'"** It is to put an end to a certain course, to prevent its continuation, to stop its function or future effect.
- **Comprehensiveness of meaning:** This stop may be:
  - **Intellectual suspension:** Refute a false idea and kill it with argument and evidence.
  - **Functional suspension:** Preventing someone from performing a harmful function, or stopping a destructive project. The concept of "functional killing."
  - **Behavioral suspension:** Putting an end to deviant or aggressive behavior.
  - **Lifetime suspension "the ultimate meaning":** Taking a life is a maximum in very specific cases "retaliation, self-defense...".

### 2. "Fighting": striving to stop and defend:

"Fighting is prescribed for you, though it is hateful to you..." (Al-Baqarah: 216)

- "Fighting" is not necessarily a war with weapons, but rather "the pursuit, defense, and argumentation with the aim of stopping the other party's path, idea, or aggression."
- **Why is it hate?** Because it requires confrontation, struggle, effort, and risk, and humans are naturally inclined toward peace and comfort, but it may become necessary to prevent greater harm or to achieve a higher interest.

### 3. Reread the verses on killing and fighting:

- “**Then kill the polytheists wherever you find them...**” (**At-Tawbah: 5**) In the context of a declared war and after the end of the sacred months, the command here is not to exterminate every polytheist, but rather to “stop their danger and the path of their military and intellectual aggression”\*\* wherever they pose a threat to the nascent Muslim state “wherever you find them” in a state of war and aggression. The evidence is what follows: “And seize them and besiege them and lie in wait for them at every place of ambush” which are measures of stopping, besieging and monitoring, then “But if they repent and establish prayer and give zakah, then let them go on their way” meaning that the goal is not to take a life, but rather to stop the aggression and provide an opportunity for repentance and integration.
- Hadith: “I have been commanded to fight the people...”: “Fight” does not necessarily mean “kill.” It means I strive, defend, and argue with people to stop the path of polytheism and injustice until they reach the word of monotheism that will liberate them.
- “**And do not kill your children for fear of poverty...**” (**Al-Isra: 31**) Not only physical infanticide, but also includes “**Killing**” their future and preventing their path of growth and development By preventing them from education or depriving them of their rights for fear of poverty. “Imlaq” = stopping the supply or fear of stopping it.
- {And when the girl [who was] buried alive is asked, “For what sin was she killed?”} [**At-Takwir: 8-9**] It's not just the girl buried alive. “The girl buried alive” is every potential, energy, project, or promising idea that was “stifled” and halted before it could grow and bear fruit. It's every opportunity that was nipped in the bud.
- “And they kill the prophets unjustly”: not only physical killing, but also stopping their call, preventing their message from spreading, and fighting their ideas.
- “**And they did not kill him, nor did they crucify him.**” / “**And they did not kill him, for certain.**” “**On the authority of Jesus**”: They did not stop his path and his call completely. “They did not kill him.” They did not turn him away or divert him from his path. “They did not crucify him.” They did not ensure that they “killed him,” that is, that they stopped his message completely.
- Man is killed. How ungrateful he is! (**Abasa: 17**): Man “kills” himself and halts his evolutionary path when he disbelieves in the facts and closes his mind to contemplation.
- “Then he was killed, how he had decreed. Then he was killed, how he had decreed.” (**Al-Muddaththir: 19-20**): “On the authority of Al-Walid bin Al-Mughira, for example.” His

thinking and logic were "killed" because of his poor judgment and arrogance, then he was "killed" and his path was completely halted because of his insistence on this wrong judgment.

#### **Conclusion: Towards a broader understanding of the Qur'an and life:**

Freeing the concepts of "killing" and "fighting" in the Qur'an from their narrow, bloody connotations to their broader meaning associated with "stopping one's path" opens new horizons for a deeper, more compassionate, and more humane understanding of the Book of God. It reveals that the Qur'an combats intellectual, functional, and behavioral oppression with the same intensity as it combats physical aggression, and that the goal is always life, reform, and stopping at the necessary limit, not killing as an end in itself. This understanding calls us to assume our responsibility not only for the sanctity of blood, but also for the sanctity of ideas, potentials, and promising paths that we might "kill" through our ignorance, fanaticism, or injustice.

#### **3.11.90 SURAH YUSUF AS A SYMBOLIC JOURNEY OF HUMAN CONSCIOUSNESS**

According to Ahmed Yasser's interpretation, Surah Yusuf transcends being merely a moving historical story, becoming a profound mirror that reflects the journey of human consciousness through its inner struggle and spiritual ascent. It is not merely a narrative of external events, but rather a symbolic embodiment of the struggles and challenges each individual faces within the depths of their being, in a unique journey that Yasser Ahmed has dubbed "the fall upward."

The characters of the Surah as symbols of the soul:

In this symbolic framework, it represents **Joseph (peace be upon him)** The purest and most sublime aspect of the human soul. He embodies "all that is beautiful, sublime, and pure in our lives," such as a living conscience, high values, the light of knowledge, and virtuous morals. Joseph represents the radiant inner essence that the soul strives to attain and preserve.

In contrast, it represents **Joseph's brothers** The negative and dark aspects within the self. They symbolize the "negative thoughts, envy, and base inclinations" that plague the human psyche. They represent the inner forces that drive jealousy, selfishness, hatred, and arrogance, which, out of ignorance or desire, seek to marginalize and obscure the inner "Joseph."

The events of the Surah as stages in the journey:

The events of the Surah acquire profound symbolic connotations in the context of this inner journey:

- **Joseph's throwing into the well:** It represents not just a fraternal conspiracy, but rather a process of deliberately suppressing and ignoring the beautiful and pure aspects of oneself. It is a burial of the conscience, an obliteration of the enlightened mind, and a surrender to negative tendencies.
- **wolf:** Jacob's fear of the wolf is not limited to external danger, but rather symbolizes "destructive thoughts" or moments of weakness and being carried away by passions that can destroy everything beautiful and pure in a fleeting moment.
- **Aziz's wife and his attempts to woo her:** It embodies the struggle with the "evil-commanding soul." This inner force seeks to seduce our pure "lad," "the inner Joseph," and drag him toward lust and deviance. Joseph's resistance symbolizes willpower and adherence to higher values in the face of temptations.
- **the prison:** It is not merely a punishment, but rather a necessary stage of "spiritual refinement and reform." It represents a period of trial, isolation, and reflection that strengthens the will and refines the spirit, making it more capable of facing future challenges.

The purpose of the journey: to ascend and reach the inner "Al-Aqsa Mosque":

The ultimate goal of this symbolic journey, as Yasser Ahmed sees it, is to achieve spiritual and intellectual elevation. This requires "**Freedom from negative thoughts**" And to cast off the shackles of ignorance, hatred, envy, and arrogance. It is a constant call to struggle with oneself and strive for human perfection.

When this liberation and elevation is achieved, the person reaches what Yasser Ahmed calls: **Al-Aqsa Mosque interior** This is not just a place, but a state of consciousness that represents the highest levels of purity, inner peace, and connection to the truth. In this state, "Joseph," "the most beautiful and purest of us," becomes the dominant and guide. Then, all others submit to him. "**planets**" - which here symbolizes our various inner thoughts and forces and the multiple sources of our consciousness - in a state of harmony and surrender to the highest essence and highest values.

In conclusion, Surah Yusuf, through this symbolic interpretation, offers a roadmap for human consciousness. It is a story about the inner struggle between good and evil, and about the possibility of triumphing for the bright side within us. It is a story of hope that affirms the human being's ability to regain his inner beauty and purity, and rise above his negative tendencies, through adherence to higher values, self-discipline, and the relentless pursuit of spiritual and intellectual perfection.

### **3.11.91 LINGUISTIC ANALYSIS AND WORD DECONSTRUCTION: A WINDOW INTO THE DEPTHS**

#### **OF SURAH YUSUF**

Language is the key to understanding any text, and this importance takes on a deeper dimension when dealing with the miraculous Quranic text. In his interpretation of Surah Yusuf, Yasser Ahmed emphasizes the need to go beyond a superficial reading of events and delve into the depths of meaning through careful linguistic analysis and deconstructing the connotations of words within their Quranic context. He calls for contemplating the Quran "in clear Arabic," not only in the general linguistic sense, but also by understanding the characteristics of this unique Quranic language and its ability to carry multiple layers of meaning.

The importance of deep linguistic understanding:

The Almighty's statement, "Indeed, We have sent it down as an Arabic Qur'an that you might understand." (Yusuf: 2) directly links deep understanding ("reason") with the fact that the Qur'an was revealed in the Arabic language. Yasser Ahmed believes that this does not mean merely understanding vocabulary, but rather grasping its profound connotations and structural and semantic connections. Therefore, relying on a superficial or inherited understanding, which may be laden with interpretations that contradict God's intent, is considered a shortcoming that obscures the treasures of the Qur'anic meaning. The call here is to engage directly with the text and contemplate it deeply, away from intermediaries that might confuse or limit understanding.

Linguistic analysis applications in Surah Yusuf:

The importance of this linguistic approach is evident in how Yasser Ahmed deals with some of the pivotal words and scenes in the surah, revealing profound symbolic connotations:

1. Joseph's first vision: "The planets, the sun, and the moon":
  - o Yasser Ahmed goes beyond the traditional interpretation that sees the planets, sun, and moon as a reference to Joseph's brothers and parents. Rather, he delves deeper to see in them symbols. "**a set of ideas or influential forces**" that shape human consciousness. These ideas may be inherited ("the sun and moon as primary sources of knowledge or parental authority") or acquired ("the planets as the multiple ideas an individual receives").
  - o word "**prostrating**" It is not understood only in the sense of physical prostration, but as a symbol. **to "submit"** These thoughts and powers are for the supreme consciousness and pure essence of "Joseph" when it reaches its fullness and maturity.
2. The vision of the two prison guards: "pressing wine and carrying bread"
  - o Yasser Ahmed goes beyond the literal interpretation of the prisoners' futures, offering a reading of their intellectual and spiritual states. "**The Age of Wine**" Linguistically and structurally related to the state of "**Intellectual closure and attachment to old knowledge**" It is an age of heart and mind stuck to tradition without renewal or openness.
  - o But **Carrying bread on your head will make the birds eat it.**, refers to the state of "**carrying knowledge or thought superficially**", without deep comprehension or true representation. This superficial knowledge becomes vulnerable to "**The bird**" Which may symbolize the emerging new ideas, external influences, or even the criticism and refutation that feeds on this fragile science and stops it at its limits, preventing it from self-development and creativity.
3. The King's Vision of "The Cows and the Ears of Corn":
  - o Yasser Ahmed believes that the symbols here go beyond the economic aspect to symbolize... "**Stages and cycles in the life of ideas and knowledge**" Fat cows and green ears of corn represent years of abundance, intellectual fertility, and creativity, while lean and dry years represent years of drought and intellectual and cognitive stagnation.

- Most importantly, the king's request was not merely an "interpretation" of the vision, but "**Give us your fatwa**" "From the fatwa." This shift in wording, according to Yasser Ahmed's analysis, indicates that the need was not merely a theoretical explanation, but **Request a fatwa or practical solution** To meet imminent intellectual and societal challenges.

Abstract: Language as a key to consciousness:

The approach of linguistic analysis and deconstruction of words, as applied by Yasser Ahmed to Surat Yusuf, opens a new window into the depths of the Quranic text. It reveals how words are not merely tools of expression, but rather keys to understanding the worlds of the spirit, the soul, and the dynamics of consciousness. By contemplating the "clear Arabic tongue" and delving into the connotations, structures, and contexts of words, we are able to transcend superficial reading and arrive at a deeper and more authentic understanding of the Quran's timeless messages, not only as historical narratives, but as an ongoing guide for the human soul on its journey toward truth and perfection.

### **3.11.92 THE CONFLICT BETWEEN THE COMMANDING SELF AND SPIRITUAL ASCENSION IN THE STORY OF JOSEPH**

Surah Yusuf, in Yasser Ahmed's symbolic reading, delves into the depths of the human psyche to reveal its constant struggle between the forces of good and evil, and illustrates the path of spiritual ascension through self-struggle and overcoming challenges. The story becomes a living laboratory for understanding the dynamics of the psyche, particularly the role of the "soul that commands evil" and how to overcome it to reach a state of inner serenity and purity.

**Aziz's wife and the embodiment of the commanding soul:**

Yasser Ahmed believes that the character of "Aziz's Wife" transcends her historical role in the story to become a powerful embodiment of... **The soul that commands evil** That lies within every human being. This soul, by nature, is inclined towards whims and desires, and seeks to seduce the purest and highest side of the self, which is represented by "Joseph" or "her boy" as she calls him at the moment of temptation.

**"Her courtship"** Joseph's temptation of himself is not merely an attempt to make him fall into sin, but rather a symbol of the violent and ongoing internal struggle between this commanding soul and

his conscience and higher values. It is the base soul's attempt to control and dominate the beautiful and pure essence within man. Here, the strength of will is revealed; Joseph's steadfast resistance to this advance and his refusal to succumb to temptation, despite his strength and apparent weakness, represents a symbol of adherence to spiritual and moral principles and values, and the human being's ability to triumph over the inner "Joseph" in the face of the insistence of the commanding soul.

#### **Prison: A Station for Spiritual Reform and Rehabilitation:**

In this context, Joseph's "prison" is not viewed as an abstract punishment or defeat, but rather as an inevitable and necessary stage in his journey of spiritual ascent. Yasser Ahmed calls it a stage "**Spiritual refinement and reform**" Joseph's entry into prison after His resistance to temptation demonstrates an important truth: that adhering to what is right and choosing the straight path may, on the surface, lead to difficulties, challenges, and trials. It may appear to be a "fall," but in reality, it is part of the process of "falling upward."

Prison represents a symbol of voluntary or forced isolation, of self-reflection and reflection, and an opportunity to purify one's self, strengthen one's will, and refine one's spirit. It is an ordeal that builds character, strengthening it and purifying it, making it more capable of shouldering greater responsibilities later on. Without this stage of refinement, Youssef's inner maturity may not be complete, enabling him to lead Egypt, a "symbol of empowerment and influence."

#### **Freedom from negativity as a condition for advancement:**

Joseph's journey, including his struggle with his brothers and with the commanding self, confirms that spiritual ascension and reaching Joseph's inner state of "purity, clarity, and empowerment" necessarily requires... **Freedom from negative thoughts and feelings** These negatives represented by Joseph's brothers (envy, hatred, jealousy, revenge, ignorance) and the commanding soul (lust, love of control, deviation) are the true shackles that shackle the soul and hinder its freedom.

Abandoning these reprehensible traits and constantly struggling against the self-commanding spirit is the path to moving toward the "higher," regaining inner beauty and purity, and achieving peace with oneself and with others.

From this perspective, Surah Yusuf becomes a profound practical and psychological guide for overcoming negative forces within oneself. It describes a journey of spiritual ascension that passes through patience in the face of adversity, adherence to values in the face of temptations, and constant self-struggle, culminating in empowerment, purity, and the realization of the "Yusuf" hidden deep within every human being.

### 3.11.93 RENEWING QUR'ANIC CONCEPTS: A CONTEMPORARY READING OF SURAH YUSUF

Yasser Ahmed's interpretation of Surah Yusuf represents a vivid example of his ongoing call to renew the understanding of the Quranic text, transcend rigid traditional readings, and open up to broader and deeper meanings that are in keeping with the evolution of human consciousness and the challenges of the era. He strives to free Quranic concepts from the "patriarchal rubble"—that is, inherited interpretations and stereotypes that may be limited or burdened with a specific historical understanding—and reconnect them to the vitality of reality and the issues facing contemporary humanity.

#### **Transcending the literal towards the symbolic and the profound:**

This renewed vision is clearly evident in the way he deals with the various elements of Surat Yusuf, transforming them from mere names, places, and historical events into symbols and meanings that touch the essence of the human experience:

- **Youssef as a renewed symbol:** Joseph does not remain confined to his historical person as a prophet, but his symbol expands to include "**Everything is beautiful, sublime and pure in our lives.**" It becomes a symbol of knowledge, of higher values, of conscience, of creativity, and of the pure inner essence that man strives to achieve. In return, each of his "brothers" becomes a symbol "**For negative thoughts and vile tendencies**" Such as envy and jealousy that hinder this elevation.
- **Cosmic, astronomical and economic symbols:** The planets, the sun, and the moon in Joseph's vision, and the cows and ears of grain in the king's vision, transcend their literal meaning or traditional interpretation associated with people, becoming symbols. **For ideas, influential forces, sources of awareness and knowledge, and stages of intellectual and**

**cognitive fertility and drought, or even economic and social**The prostration of the planets to Joseph represents the submission of these forces to the supreme organizing consciousness.

- **Places as states and ranks:**The places in the Surah become symbolic in meaning beyond their geography:**The well**It symbolizes self-repression and ignoring one's conscience.**"the prison"**It represents the stage of spiritual refinement and inner purification.**"Egypt"**May symbolize**"A qualitative leap"**In the human spiritual and intellectual journey, or even in the field of influence and empowerment.**Al-Aqsa Mosque**"In his general interpretation of the Qur'an, which is reflected here, "it becomes a symbol of the sublime, of the state of"**"Inner Peace and Higher Consciousness"**That the soul longs for.
- **Events as psychological and spiritual processes:**Events transform from mere historical facts into representations of profound psychological and spiritual processes:**"The courting of Al-Aziz's wife"**It is the internal struggle with the soul that commands evil.**"Joseph being thrown into the well"**It is a psychological mechanism to ignore painful facts or bright sides.**.Joseph's release from prison and his taking over the treasures**It represents the stage of empowerment and manifestation of the higher consciousness after a period of refinement and purification.

#### **Objective: To activate the Qur'an in contemporary life:**

The aim of this renewed reading is not to abolish historical understanding or to diminish previous interpretations, but rather**Activating the role of the Qur'an in the life of the individual and society today**By making its words and concepts touch our reality, address our consciousness, and illuminate our paths in facing our contemporary challenges. It is an attempt to make the Qur'an**"Investment case for the future"**We draw lessons and morals from it and extract solutions to our current issues.

A call to continually reflect and contemplate the Book of God, and to understand its profound messages in a living, ever-changing Arabic language—a language that transcends the boundaries of time and place and speaks to the essence of humanity in every age. It is a call to make the Qur'an a living beacon illuminating our reality, not merely a historical text to be read for blessing or memorized for recitation.

### **3.11.94 "THE CLEAR ARABIC TONGUE" IS A KEY TO THE SYMBOLIC AND STRUCTURAL DEPTHS OF THE QUR'AN.**

The Holy Quran affirms that it was revealed in "clear Arabic," a phrase that, according to the perspective of "Qur'anic linguistics," as discussed, carries deeper connotations than superficial linguistic clarity. This language is not merely a set of grammatical and morphological rules, but rather **Integrated graphic methodology**. It relies primarily on symbolism, metaphor, narrative structure, and the interaction of connotations to reveal multiple layers of meaning beyond the surface of words.

Treating the Holy Qur'an as a mere historical or legislative text to be read in its direct, literal sense may cause us to miss out on many of its treasures. Qur'anic stories, even those that appear to have a specific historical character, often serve as **A symbolic mirror of human existence...** addresses the struggles of the human psyche and the dynamics of society in every time and place. Ignoring this symbolic and structural approach to the clear Arabic language, and adhering to a superficial, literal reading, opens the door to misunderstanding or freezing the text within a narrow historical framework, thus emptying it of the essence of its deeper, more enduring, and more influential message in our contemporary lives.

Understanding this methodology requires transcending exclusive reliance on traditional linguistic dictionaries or inherited interpretations, which may be held captive by their limited literal or historical understanding. It calls for contemplating the structure of the text itself, analyzing the roots and pairs of words (their literal pairs), tracing their usage in various Quranic contexts, and delving into the web of semantic relationships that connect words and concepts. This is the key to delving into the depths of the Quranic text and exploring its symbolic and existential dimensions, which make it a book of guidance and enlightenment for all times and places.

### **3.11.95 CRITICIZING PATRIARCHY AND THE “SHEIKHS OF MISGUIDANCE”: LIBERATING THE QUR’AN FROM THE PRIESTHOOD OF TRADITION**

The perspective of “Qur’anic Linguistics” presents a radical critique of one of the most prominent obstacles to a correct and living understanding of the Qur’anic text, which is the blind adherence to...**“Paternalism”** It is not intended merely to respect parents or benefit from the knowledge of the predecessors, but rather it is**Rigid adherence to inherited interpretations and practices without scrutiny or criticism**...and rejecting any new reading or advanced understanding that is compatible with the principles of the Quranic language and the developments of the era, simply because it contradicts “what we found our fathers doing.”

This paternalism, in this perspective, is often consecrated by "**Sheikhs of Misguidance**" These people are not necessarily ignorant or always ill-intentioned. They may be scholars who adhere to their inherited beliefs, but who reject criticism or renewal, presenting themselves as exclusive mediators for understanding religion, or even as a “reflection of God on earth.” This behavior, whether intentional or ignorant, is considered a form of**hidden or overt polytheism** Which the Qur'an warned against, because it places human authority (“fathers or elders”) in the place of the divine text itself, and prevents people from directly accessing and understanding the Book of their Lord.

The true “licence” of a scholar or preacher, as the text asserts, does not come from a certificate granted by one sheikh to another within a closed patriarchal system that enshrines tradition, but rather comes from "**Acceptance of people enlightened by their awareness**" That is, the true value of a scholar lies in his ability to provide an enlightened and convincing understanding of the text, one that engages with people's minds and hearts, and helps them advance their understanding of their religion and reality, not simply in repeating what previous scholars have said.

The call to liberate the Qur'an from the priesthood of tradition and paternalism is a call to return to its origins: the Qur'anic text itself and the methodology of its "clear Arabic tongue." It is a call to activate critical reason, reject blind submission to heritage, and assume individual and collective responsibility for contemplating and understanding the word of God in a manner consistent with the spirit and challenges of the times, while benefiting from the efforts of previous scholars without sanctifying or becoming stagnant.

### **3.11.96 TALUT AND GOLIATH: A SYMBOLISM OF THE CONFLICT BETWEEN RADICAL REFORM AND RAMPANT CORRUPTION**

From the perspective of symbolic "Qur'anic linguistics," the story of Talut and Goliath transcends being merely a historical event about a conflict between two kings and two armies. It becomes...**A symbolic representation of the eternal struggle between the forces of reform and renewal and the forces of corruption, stagnation and blind imitation ("patriarchy")**. Understanding the meanings of the names and characters in this context reveals the depth of the story's universal message.

- **Goliath: a symbol of corruption and arrogant patriarchy:** Goliath is not just a tyrannical military leader, but a symbol. **To the rampant corruption, injustice, backwardness, and arrogant paternalism** It embodies oppressive institutions, corrupt regimes, outdated ideas, and all the forces that hinder progress, perpetuate injustice, and are feared and submissive to people.
- **Talut: A symbol of the need for reform, knowledge, and guiding power:** The selection of Saul as king, despite his lack of wealth and "traditional power," was not arbitrary. It symbolizes **The urgent need for radical reform that does not rely on traditional measures** The qualities that qualified Talut are the key: "**A simplified knowledge and body**" Knowledge here is not merely theoretical knowledge, but rather a profound understanding of God's laws and wisdom in dealing with reality. The body does not merely mean physical strength, but rather symbolizes organizational power, the capacity for action, and a body capable of confronting corruption and implementing reform plans. Saul represents the enlightened and strong leadership capable of "removing rust" and purifying society from the filth of corruption and backwardness.

The conflict between Saul and Goliath is a conflict between two approaches and visions: the approach of reform based on knowledge and truth-guided force, and the approach of corruption based on brute force, adherence to falsehood, and paternalism. The victory of Saul (and after him, David) is not merely a military triumph; it is a triumph of the approach of truth and knowledge over the approach of corruption and ignorance.

This symbolic reading makes the story of Saul and Goliath a living story that is repeated in every age and society. It invites us to distinguish the "Goliath" of our time ("the institutions of corruption, the ideas of backwardness, the paternalism of tradition"), to seek the "Saul" within us ("knowledge, wisdom, the power guided by reform"), and to trust that true victory comes from adhering to God's approach based on knowledge, justice, and purposeful power.

### **3.11.97 GOING BEYOND THE LITERAL IN UNDERSTANDING “MURDER” AND “THE RAVEN”: THE SYMBOLISM OF EXTINGUISHMENT AND INSPIRATION**

The "Qur'anic Linguistics" approach offers tools for transcending the literal, bloody understanding of the word "killing" in many Qur'anic contexts, revealing deeper symbolic meanings related to intellectual and moral conflict and the extinguishing of falsehood. It also reinterprets the role of the "crow" in the story of Adam's two sons, becoming a symbol of divine inspiration and the healing of "disgraces."

#### **"Killing" as extinguishing falsehood, not taking the soul:**

As detailed previously, this approach holds that the root "q-t-l" does not necessarily mean only the taking of a life, but may mean "**to stop something, cover it up, and prevent it from continuing**". In contexts of intellectual and ideological conflict, "murder" becomes a symbol. **To extinguish falsehood, abort dark ideas, confront corruption, and alienate “distance and absence” of backward “curricula and methods”.**

When the Quran commands a specific "kill," it may not mean physical killing, but rather confronting the deviant thought or corrupt behavior and halting its influence. The command "kill yourselves" becomes a call to action. **To kill inner darkness and outdated thoughts and tendencies** Which hinders spiritual advancement. The killing of the brother in the story of Adam's two sons, "Abel," represents... **Extinguishing truth, righteousness and positive role models** Which was represented by, because of envy, adherence to falsehood and paternalism "Cain".

#### **"The Raven": A symbol of heavenly inspiration to address wrongdoings:**

The interpretation of the "crow" in the story of Adam's two sons goes beyond being merely a bird that teaches burial in the literal sense. The "crow" (from the root "g-r-b" meaning "to banish, to

reveal, to conceal") becomes a symbol. "For every educational effect from heaven that came to alienate, to remove and expose our dark shortcomings and to restore hope to us".

The "shame" here is not only the physical body of the murdered brother, but it represents **The dark side, the flaw, the corruption, and the bad outcome of the wrong action**. The "crow" represents heavenly inspiration, revelation, or even common sense, which teaches us **How do we deal with our flaws, our corruption, and the results of our mistakes ("our bad deeds")?** It teaches us the necessity of "**Westernization**"...that is, revealing these faults "instead of trying to hide them and bury them superficially as Cain did first, 'covering his brother's fault,'" then treating them and purifying the soul of them, and removing them from the path of our lives.

#### **Conclusion: Towards a symbolic activation of the Qur'an:**

This symbolic reading, based on linguistic and structural analysis, frees concepts such as murder and the raven from their limited, literal, and sometimes mythical framework. It reveals the profound wisdom of the Qur'an in its use of symbols to depict human inner conflicts and existential dilemmas. "Killing" becomes a symbol of the need to extinguish falsehood, and "the raven" a symbol of the need to expose and address flaws with divine inspiration. This understanding activates the Qur'an's message as a true force of reform and enlightenment, capable of diagnosing our intellectual and spiritual ills and providing effective treatment for them in all times and places.

### **3.11.98 HARUT AND MARUT: BETWEEN THE PREVAILING KNOWLEDGE OF "MARUT" AND THE FADING MAGIC OF "HARUT"**

#### **"A READING OF THE CONFLICT BETWEEN SCIENCE AND MAGIC IN BABYLON OF SEDITION"**

##### **introduction:**

The story of Harut and Marut, mentioned in Surah Al-Baqarah (verse 102), is one of the most mysterious and controversial stories in the Qur'an. Israelite narratives and traditional commentaries have woven tales around it of two heavenly angels who descended to Earth, tested people with magic, and were tormented in Babylon. Is this the meaning befitting the precision and infallibility of the Qur'an? Or does the clear Qur'anic language, with its symbolic and structural approach, conceal behind these names and events a deeper truth related to the eternal struggle

between true knowledge and false magic, and between the divine method and satanic temptations?

### **1. Context: Rejecting the Book and Following the Devils:**

The verse comes in the context of talking about a group of people who were given the Scripture but threw it behind their backs (as if they did not know). Instead of following the Book of God, they followed what the devils recited and embellished about “King Solomon.”

### **2. King Solomon and the King of Demons:**

- **King Solomon:** It is not just a temporal authority, but rather a symbol of the “Kingdom of Knowledge, Peace and True Islam” based on wisdom and harnessing power for the benefit “as we have previously detailed.” “And Solomon did not disbelieve” means that Solomon did not disbelieve in this approach and did not deviate from it “or did not cease following it, according to the reading of “ma” as “lam”.
- The King of Demons: It is a parallel kingdom built by demons (the forces of seduction and deception, or even by brilliant “smart” scholars who harness their knowledge for evil or complexity) to rise above the kingdom of Solomon. Its foundation is “magic.”
- **Magic:** Not just witchcraft, but everything. **What dazzles the eyes, enchantsthe minds, beautifies falsehood, complicates matters, and distances us from the simple truth** It may be pseudoscience, a myth, a misleading ideology, or even real science used in a complex and dazzling way to mislead people or conceal its truth.
- But the devils disbelieved: The devils are the ones who “disbelieved,” meaning they “prevented vision, complicated matters, and concealed the truth,” the opposite of scientific thought, which seeks to uncover and analyze.

### **3. “And what was revealed to the two angels at Babylon, Harut and Marut”:**

- The two angels: They are not necessarily heavenly angels, but they are the two “angels” mentioned above: “King Solomon” “knowledge and peace” and “King of the Demons” “magic and complexity.”
- **Babylon:** It is not only a historical city, but it is also a symbol of “a place of strife, trial and mixing” “of confusion and trial.” It is an arena of conflict between the two approaches.

- Harut "H-R-T": It may be related to "H-R-A" (on the brink of a crumbling precipice, and it collapsed with him...) (At-Tawbah: 109). "Harut" represents the method, science, or magic that is bound to collapse and fall, based on whims, emptiness, and falsehood, and whose outward appearance fascinates people but cannot stand up to the truth. He represents the "King of the Devils."
- Marut "M R T": It may be related to "Mar Yamur" which means to move, to be disturbed, to come and go, or to "water" (related to the letters M and R). "Marut" represents the true method or science, living, renewable, flowing like "water", running through the universe, and offering useful solutions even if it requires effort to understand. It represents "King Solomon".
- "And what was revealed to the two angels...": "ma" here may be a negative or a relative pronoun.
  - **If it is negative:** The meaning is that God did not send down magic on these two approaches, "true knowledge and false knowledge," in Babylon of discord, but rather the devils are the ones who teach people magic.
  - **If connected:** The meaning is that the devils teach people magic and also teach them "that which" was revealed to the two angels "Harut and Marut", that is, they teach them the true knowledge "Maruti" and mix it with magic "Haruti" to mislead people.

#### **4. The commandment of knowledge and magic: "We are only a trial, so do not disbelieve."**

And they do not teach anyone until they say, "We are only a trial, so do not disbelieve."

- "And they do not know": refers to the two methods or those who follow them, "Solomon and the devils, or Harut and Marut as symbols."
- "We are but a temptation": Both approaches, "true science that may be misunderstood, and false magic," represent **A test and trial of the mind** To distinguish between them.
- "Do not disbelieve": This is not a call to believe in magic, but rather a warning to the student not to "disbelieve," meaning not to close his mind and refuse to think, analyze, and differentiate, or not to "disbelieve" in true knowledge and be seduced by the glitter of magic. It is a call to use reason and not fall into the trap of complexity or falsification.

#### **5. Results of following "Al-Haruti" magic:**

﴿And they learn from them that by which they cause separation between a man and his wife... and they learn that which harms them and does not benefit them... and evil is that for which they have

sold themselves...﴿: The inevitable result of following magic and falsehood "Harut" is separation, harm, and loss in the Hereafter "the loss of creation and a share of goodness."

**conclusion:**

The verse of Harut and Marut, from the perspective of "Qur'anic linguistics," transforms from a mythical story of two magical angels into a profound symbolic painting depicting the eternal struggle between true knowledge ("Marut") and misleading magic ("Harut") in the arena of discord and confusion ("Babylon"). It warns those who reject the Book of God against following the trappings of satanic rhetoric, and calls on the seeker of knowledge to be vigilant and not to "disbelieve" ("close the mind or reject the facts"), and to distinguish between the approach that builds and revives the "Maruti" and the approach that divides and demolishes the "Haruti". It is a call to adhere to true knowledge based on the Book of God and His traditions, for it is the only path to salvation from the temptation of magic, superstition, and falsification.

### **3.11.99 PHARAOH, HAMAN, AND THE PYRAMID: WHEN THE TYRANT DEMANDS TO REVEAL THE TRUTH AND HIS CORRUPT ENTOURAGE ABORTS HIM "READING THE SYMBOLISM OF PHARAOH, HAMAN, AND THE PALACE"**

**introduction:**

The story of Pharaoh, Moses, Haman, and the request to build the monument is one of the pivotal stories in the Holy Quran, often understood within a historical framework associated with ancient Egypt and the pyramids. But are "Pharaoh" and "Haman" merely names for historical kings and ministers? Was "the monument" a towering physical structure through which Pharaoh sought to literally discover the God of Moses? The approach of "Qur'anic linguistics," with its deep exploration of the connotations of nouns and verbs and its rejection of superficial personification, invites us to a symbolic and intellectual reading of this story, revealing an ongoing struggle between intellectual tyranny and the search for truth, and the role of corrupt entourage in thwarting any attempt at enlightenment.

**1. Decoding the story:**

- Pharaoh "Pharaoh": It is not the name of a specific king, but rather it is an attribute of every ruler, official, or even an idea that "branches" ""branch"" from its original responsibility to

look after the "ra'" of his people's interests, and diverts its direction to serve his own interests and absolute power. He is the one who restricts the minds of his subjects (Then he said, "I am your Lord, the Most High"), and claims that he guides them to the path of righteousness (And I guide you not except to the path of righteousness), while in reality he leads them astray and enslaves them intellectually and materially. He is a symbol of tyranny and intellectual and political despotism.

- **Haman "H M N":** Not necessarily a specific minister, but rather characteristic To every advisor, official or scientist "It matters" "It matters" without actually accomplishing it, pretends to work but is lazy, evasive, or aborts serious endeavors. Perhaps out of fear, hypocrisy, or incompetence, it is a symbol of the corrupt entourage, the incompetent advisor, or the dysfunctional bureaucracy that surrounds tyrants.
- Lighting the fire on the clay (O Haman, kindle for me the clay): not lighting a fire to make bricks. "Ignition" is enlightenment and revelation. "Clay" (from tanā, watan) represents the origin, the form, the basic structure. The command here is an intellectual and cognitive request: "O Haman, "O one who is supposed to have knowledge and ability," kindle for me (illuminate me, reveal to me) the truth about this new 'clay,' this intellectual or ideological form that Moses, "the God of Moses," brought."
- The edifice "S-R-H": is not a tall physical structure. The root "S-R-H" means "the clear becoming that reveals the truth." "The edifice" is the integrated plan, the logical intellectual construction, the compelling argument, or the comprehensive study that leads to "clarity" and the unambiguous revelation of the truth: ﴿أَجْعَلْ لِي سَرْحَان﴾ / ﴿إِنْ لِي سَرْحَان﴾: meaning, "Provide me with an integrated intellectual construction or a clear plan that will enable me to perceive the truth about the God of Moses".

## 2. Rereading Pharaoh's Request: A Search for Truth or a Maneuver?

"...Perhaps I may look upon the god of Moses, and indeed, I think he is one of the liars." (Al-Qasas: 38) / "Perhaps I may reach the ways \* The ways of the heavens and look upon the god of Moses, and indeed, I think he is a liar." (Ghafir: 36-37)

- **Apparent:** Pharaoh, the "tyrant," seems sincere at one point in his desire to investigate and search for reasons to reach the truth: "I have reached the reasons," "I have looked to the God of Moses." Moses' miracles have shaken his inner certainty.

- **The inner:** But, due to his arrogance and fear for his kingdom and the influence of his entourage, he frames his request with suspicion and accusation: "I think he is a liar." He is caught between two fires: the fire of truth that has begun to emerge, and the fire of preserving his power and dominance.

### **3. The role of Haman, the “corrupt entourage”: aborting the search for truth:**

And thus was made attractive to Pharaoh his evil deeds, and he was averted from the way. And the plot of Pharaoh was not but in vain. (Ghafir: 37)

- Haman, "a symbol of the cowardly or corrupt entourage," did not build the required intellectual "edifice," nor did he ignite the fire of inquiry and enlightenment from the "clay." Rather, he appears to have found in Pharaoh's apparent doubt an opportunity to discourage him, to beautify his evil deeds of "tyranny and arrogance," and to deter him from the path of seeking the truth.
- This is the way corrupt entourage behaves: to thwart any attempt at reform or enlightenment by the ruler, to embellish falsehood for him, and to distance him from people of knowledge and honest opinion, in order to protect their interests.

### **4. Lesson and recurring model:**

The story of Pharaoh, Haman, and the palace is not just a historical event, but rather a recurring model in every time and place:

- **Contemporary Pharaohs:** Every ruler, official, or person in authority shirks his responsibilities, acts tyrannically, restricts people's minds, and surrounds himself with corrupt entourage.
- **Contemporary Hammans:** Every sycophantic advisor, indolent scholar, or obstructive bureaucrat beautifies falsehood for the ruler and turns him away from the path of truth and reform.
- **The Lost Monument:** The absence of a scientific methodology, serious research, frank dialogue, and a comprehensive intellectual framework that reveals facts and establishes arguments.

### **Conclusion:**

The story of Pharaoh, Haman, and his request to build the edifice, viewed through the lens of "Qur'anic linguistics," reveals the dramatic struggle between intellectual tyranny and the hesitant

desire to know the truth, and the role of corrupt entourage in resolving this conflict in favor of perpetuating injustice and ignorance. Pharaoh is not merely an ancient Egyptian king, Haman is not a historical vizier, and the edifice is not a stone structure. Rather, they are symbols of situations and attitudes that recur throughout the journey of human consciousness. It is a call to every "Pharaoh" who has within him a seed of doubt and a desire for knowledge, to transcend his "Hamans" and build an "edifice" of research and knowledge himself, arriving at the truth before the punishment of the Hereafter and this world befalls him. It is a call to us all not to be "Hamans," who beautify falsehood and obstruct people from the right path.

### **3.11.100 SOLOMON's HOOPOE: "THE FATHER OF NEWS" AND REVEALER OF THE UNSEEN, NOT JUST A BIRD**

#### **"READING THE SYMBOLISM OF THE HOOPOE"**

##### **introduction:**

In the story of Prophet Solomon and the Queen of Sheba, the role of the hoopoe is striking. It is he who disappears, angering the king, then returns with certain news that changes the course of events. Is the hoopoe mentioned in Surat An-Naml the bird known for its beak and tuft? How can a bird perform all these tasks: reconnaissance, gathering accurate information, understanding religious doctrines ("prostrating to the sun"), and then conveying news with such eloquence and certainty ("I have encompassed that which you have not encompassed, and I have come to you from Sheba with certain tidings")? The approach of "Qur'anic Linguistics," which views Quranic names as attributes and functions rather than mere titles, invites us to go beyond a literal understanding and explore the profound symbolic and functional meaning of the hoopoe in Solomon's kingdom.

##### **1. Deconstructing "The Hoopoe": Revealer of the Unseen and the Guide:**

- **Rejecting the literal interpretation:** Starting from the rejection of the interpretation that allows animals to speak, think, and understand beliefs, this conflicts with cosmic laws and the logic of the Qur'an, which addresses reason.
- **The root "h-d":** The word is related to the root "h-d" which means "**Revealing the unseen or the unknown, and providing guidance and direction**". And from it: "Huda", "Hadiyya", "Hadiyya".

- "**The Hoopoe**": It's not just the name of a bird, it's **attribute and function**. It may mean "by repeating the syllable or in a special form." "**The One who is most keen on revealing the unseen and the unknown, the expert guide, the explorer who brings certain news from its sources.**" It represents a device, individual, or institution whose job is to uncover what is absent and hidden and present it to the decision-maker. He is the "father of news" and "Abu Thamama," "the researcher of antiquities and their analyst," as some antiquities refer to, which may carry a valid symbolism.

## **2. The hoopoe is among the “birds”: it specializes in reconnaissance:**

And he inspected the birds and said, "Why do I not see the hoopoe?"

- **The Birds:** As we previously explained, the "birds" in Solomon's army are not birds in the literal sense, but rather "units or groups specialized in missions that require extreme speed, sophistication, and transcendence."
- **The Hoopoe as a Part of the Bird:** The "Hoopoe" is a specialized unit within the "Birds," whose primary mission is reconnaissance, intelligence gathering, uncovering what is happening in other kingdoms, and providing accurate "news of certainty." They are the intelligence or investigative journalism apparatus of the Kingdom of Solomon.

## **3. The absence of the hoopoe and its repercussions:**

The absence of the hoopoe, the "reconnaissance device," from its mission almost led to disaster: Solomon's army passed through the Valley of the Ants, the "community of the toiling people," and unintentionally destroyed them (while they were unaware). This underscores the importance of the hoopoe's role in providing accurate information to avoid disastrous errors.

## **4. The Return of the Hoopoe: The Sure News and the Clear Authority:**

- **I have encompassed that which you have not encompassed.** This is not boasting, but rather an affirmation of the nature of the hoopoe's work: access to precise and sensitive information that may not even be available to the king himself.
- **And I have come to you from Sheba with certain news.** The hoopoe's mission is to bring confirmed and reliable news, not rumors or suspicions.
- **The clear Sultan:** When Solomon threatened the hoopoe with torment, slaughter, or bringing him clear authority, he was not asking for a flimsy excuse, but rather he was asking "**A strong argument and clear evidence**" "**A clear authority**" He justifies his absence

and proves the validity of what he has revealed. This is what the hoopoe did by providing accurate information about the Kingdom of Sheba.

##### 5. The Hoopoe and Contemporary Journalism:

The manifestations of the "hoopoe" function can be seen in the role of free and fair investigative journalism in our time, or intelligence and accurate information agencies:

- Reveal what is absent and hidden.
- You will get the right news "if you are professional".
- Take risks to present the truth.
- The authority may anger "Solomon", but it provides her with "clear authority" and "proof and evidence" that cannot be ignored.
- Its absence or omission leads to the decision maker's ignorance and making mistakes.

##### **conclusion:**

"Solomon's Hoopoe," from the perspective of "Qur'anic Linguistics," goes beyond being a talking bird to become...**A powerful symbol of the function of reconnaissance, uncovering facts and conveying reliable news**It represents the importance of accurate information in decision-making, and the necessity of the presence of a "hoopoe" ("a free press, impartial intelligence, independent researchers") in every kingdom or regime, to uncover what "Solomon" ("the possessor of power") might miss, and to provide him with "sure news" upon which to base his decisions, sparing him from unconsciously destroying the "ants." It is a call to appreciate the role of the "hoopoe" in our lives, and to encourage it to perform its mission freely and responsibly.

#### **3.11.101     “SHOW ME, THAT I MAY LOOK AT YOU”: SEEING GOD BETWEEN THE QUEST FOR PERCEPTION AND THE SHOCK OF CERTAINTY READING SURAT AL-BAQARAH AND AL-A'RAF**

##### **introduction:**

The story of the Children of Israel's request to see God in public (Surat Al-Baqarah: 55), followed by the shock, death, and resurrection, as well as the Prophet Moses' request to see his Lord at Mount Tur (Surat Al-A'raf: 143) and his shock, raises profound questions about the nature of seeing God and the reality of divine punishment. Does merely requesting a vision warrant death by shock? Why did Moses survive and only faint? Is there a difference between the two requests, or does our

understanding of the key words "vision, shock, gaze, death, resurrection, gratitude" need to be reconsidered? By contemplating the connotations and structures of these words, "Qur'anic Linguistics" invites us to a different reading that reveals the journey of human consciousness in its quest to grasp the divine truth and confront the "shock" of certainty.

### **1. "Vision": perception beyond sight:**

Why did the people and Moses say "we see" and "I look" and not "we perceive"? Because "sight" is associated with the naked eye and the specification of material things. As for "vision" and "looking" in the Quranic language, they are broader and deeper. "**perception**" This may be achieved through other senses, or through revealing tools (such as a doctor seeing a fetus or an oil prospector seeing it), or through the heart's insight, or even in a dream. Seeking to "see God openly" is a request to "perceive Him completely, clearly, and without ambiguity, removing all doubt and suspicion."

### **2. "Thunderbolt": Exit from the state, not just death:**

"Stun" "S-A-Q" is not necessarily instant death. Analyzed structurally "S=truth/solidity, Aq=disjunction/result", it could mean "**Defection and departure from a previous state or situation as a result of facing a shocking reality or force majeure.**" It is a radical change in consciousness or state of being accompanied by stupor and loss of balance.

- **The shock of the people:** It was a "shock" that led to "death", "the highest degree of departure from the worldly state" because their request was coupled with obstinacy, denial, and refusal to believe in anything but what is tangible.
- **Moses' lightning strike:** It was a "shock" that led to fainting and temporary loss of consciousness, because he was in a position of seeking knowledge and seeking more, so the Lord revealed Himself to him to the best of his ability to teach him the truth of "You will never see Me" "in this direct manner in this world." Both were shocks, but the manifestations of the shock differed according to the position and situation.

### **3. "Looking": removing suspicion, not just observing:**

(And you are watching): It is not just a negative view of lightning, but it may mean "**And you are in a state of verification and removal of suspicion and doubt.**" The thunderbolt came to remove their doubts and to prove to them the greatness of God in a compelling way. Moses' request, "Show me, so I may look at You," was a request to "remove any veil or suspicion and attain complete certainty in this divine manifestation."

#### **4. "Death" and "Resurrection": A Transition in Consciousness:**

(Then We raised you up after your death): This does not necessarily mean death and a return to life with the same body. "Death" here may mean...**Death of a state of ignorance, denial and doubt** which they were on, and "resurrection" is**Moving to a new state of awareness, perception and knowledge** The truth of God's power and greatness after the "shock" experience.

#### **5. "Thankfulness": removing doubt and achieving satisfaction:**

(Perhaps you will be grateful): The goal of this resurrection, the "new consciousness," is to reach a state of "gratitude." Gratitude, "sh-k-r," here, when analyzed structurally, may mean:**"The removal of doubt 'doubt' and reaching a state of satisfaction and certainty and practical repetition 're' of this certainty"** It is a state of cognitive stability and emotional contentment after a revealing experience.

#### **6. The true vision of God: realizing His signs and laws:**

Seeking to see the Divine Self openly with the naked eye is a request for something that is incompatible with the nature of the world and the limited capabilities of man (You will never see Me). But "seeing God" (in the sense of perceiving Him) is available, possible, and even required through**Reflecting and contemplating on His cosmic and Qur'anic verses, and understanding His laws and regulations** That governs creation. Seeing an earthquake, a volcano, the precision of the movement of the heavens, the miraculous nature of creation, the clarity of the Quran... all of these are "visual insights" into God's power, knowledge, and wisdom for anyone who has a heart or listens attentively. They are the cognitive "shocks" that inspire a new awareness within us and invite us to be grateful.

#### **Conclusion:**

The stories of seeking to see God in the Qur'an are not merely a recounting of historical events or a divine refusal of an impossible request. Rather, they are a symbolic journey through the paths of human consciousness. They teach us that true "vision" is a "perception" that transcends the senses; that encountering greater divine truths can produce a "shock" that transforms our consciousness and state; that "death" can be the death of ignorance, "resurrection" the beginning of a new consciousness; and that "gratitude" is the fruit of certainty and the elimination of doubt. They are an ongoing invitation to "see" God not with our physical eyes, but with the insight of our hearts, contemplating His signs, laws, and traditions in the universe and in the Book.

### **3.11.102 "I HAVE COME TO YOU WITH SLAUGHTER": A MESSAGE OF SACRIFICE, NOT A THREAT OF**

#### **VIOLENCE**

#### **A NEW READING OF THE HADITH OF SLAUGHTER IN LIGHT OF THE JURISPRUDENCE OF THE QUR'ANIC LANGUAGE AND THE BIOGRAPHY OF THE CHOSEN ONE**

##### **introduction:**

The hadith, "O people of Quraysh, by Him in Whose hand is Muhammad's soul, I have come to you with slaughter," is one of the hadiths that has sparked widespread controversy and been misused to portray Islam as a religion of violence and threat. How can this hadith be reconciled with the Prophet's ﷺ known mercy, patience, and call for wisdom, and with the clear verses of the Qur'an that reject coercion in religion and emphasize mercy for all people? Is a literal understanding of the word "slaughter" the only possible understanding? "Qur'anic linguistics," which distinguishes between "tongue," "the deep mechanism of communication," and "language," "the superficial use of words," and invites us to explore the structural and root meanings of words in context, offers us a different reading of this hadith, revealing a deeper meaning linked to sacrifice and suffering rather than violence and threat.

##### **1. The problem of literal understanding:**

A literal understanding of the hadith makes it inconsistent with:

- **The mercy of the Prophet, peace and blessings be upon him:** It is proven in his biography, sayings and actions: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."
- **The Quranic approach to preaching:** Based on wisdom, good advice, and argument in the best way: "Invite to the way of your Lord with wisdom..."
- **The principle of no compulsion in religion:** There is no compulsion in religion.
- **The reality of the Meccan call:** The Prophet ﷺ was not in a position of power that would allow him to threaten the Quraysh with mass killing.

##### **2. Deconstructing "slaughter" "dh-b-h" through the lens of the Quranic language:**

- **Apparent meaning:** Cutting the throat and taking the soul.

- **The deeper meaning:** The root "dh-b-h" may carry a meaning beyond physical killing. Let's look at the letters:
  - **Z:** Subjugation, obedience, expulsion.
  - **for:** Nutrition, means, action.
  - **H:** Life, movement, truth.
  - "Slaughtering" can mean "extracting the 'life' of the 'life' by a decisive or painful means." This meaning includes the taking of a soul, but it can also extend to include exerting the utmost effort, suffering, and sacrificing oneself, time, and comfort in order to extract a new "life" (an idea, a call, a change). It is the "slaughtering" of the ego, comfort, and desires for the sake of a higher goal.
- **"I am the son of the two sacrifices":** The Prophet's statement, peace and blessings be upon him, about himself and about Ishmael does not mean that they were actually killed, but rather it indicates that...**Complete readiness to sacrifice oneself and do one's utmost to obey God and fulfill His message**It is a symbol of the ultimate sacrifice.

### **3. Reread the hadith: "I have come to you with the results of my slaughter!"**

In light of this understanding, the hadith is no longer a threat to the Quraysh, but rather becomes...**A description of the Prophet's condition, peace and blessings be upon him, and the extent of his sacrifice and suffering**In order to get the message across to them:

"O people of Quraysh, you who represent the scattered assembly that I seek to unite," but by Him in whose hand is the soul of Muhammad,**I have come to you with this message as a result of great sacrifices and intense suffering that reached the point of 'slaughter'.**"I have sacrificed my comfort, my time, my effort, and my soul in order to bring this truth to you."

- **Coming "with slaughter":** He did not come to slaughter them, but rather he came "with slaughter," that is, carrying with him the effects and costs of this sacrifice and the enormous suffering that he made for them.
- **Context:** The hadith is often narrated in contexts that describe the severity of the Quraysh's persecution of the Prophet ﷺ and his patience and endurance, reinforcing the meaning that it speaks of his own suffering rather than his threat to them.

### **4. Why Quraish? And why didn't he say "I will slaughter you"?**

- **Quraish:** As analyzed earlier, it may symbolize a diverse and dispersed gathering that needs “unity” and “cohesion,” which is what the Prophet ﷺ was striving for in Mecca.
- **He did not say, "I will slaughter you."** Because if he wanted to threaten, the formula would have been direct. His saying, “I have come to you with slaughter,” focuses on...**The price he paid is**, and not on the punishment that will be inflicted upon them.

##### **5. Dealing with Hadiths: A Qur'anic Approach:**

This reading of the hadith emphasizes the necessity of:

- **Do not take hadiths in isolation from the Qur'an:** It must be understood in light of the general Qur'anic principles of “mercy, justice, no compulsion...”
- **Application of "Quranic Linguistics" to Hadith:** Searching for the deeper meanings of the prophetic words that are consistent with the spirit of the Qur'an.
- **Distinguishing between saying and context:** Understanding the context of the hadith and the circumstances in which it was said is essential to understanding the meaning of the speaker.
- **Rejecting what is contrary to the definitive:** Reject any understanding of the hadith that clearly contradicts the certainties of the Qur'an and the constants of religion.

##### **Conclusion:**

The hadith, “I have come to you with a sacrifice,” is not a call for violence. Rather, it is a powerful expression of the magnitude of the sacrifice and suffering endured by the Prophet (peace and blessings be upon him) in order to guide his people and lead them from darkness to light. It embodies the pinnacle of self-sacrifice and giving for the sake of the message. Understanding the hadith from this perspective, inspired by “Qur'anic linguistics” and the tolerant spirit of Islam, removes any suspicion of violence or extremism, restores its true meaning as an expression of the supreme prophetic sacrifice, and invites us to reflect on the magnitude of the effort required to spread awareness and establish truth in the face of ignorance and stubbornness.

**3.11.103 "DO THEY NOT THEN CONSIDER THE QUR'AN?": A CALL TO UNDERSTAND "READING" AND NOT JUST RECITING "THE BOOK"**

**A SYSTEMATIC DISTINCTION BETWEEN THE BOOK AND THE QUR'AN IN LIGHT OF THE JURISPRUDENCE OF THE QUR'ANIC LANGUAGE**

**introduction:**

The question is often asked: How does God command us to contemplate the Qur'an in verses such as, "Do they not then reflect upon the Qur'an...?" (An-Nisa': 82, Muhammad: 24), while in other verses we find what might suggest the presence of "disagreements" within it if it were not from God, or that its touch is restricted to the "purified"? Is there a contradiction? Is the Qur'an the same book or manuscript that we have before us? "Qur'anic Linguistics," with its precise approach to distinguishing between Qur'anic terms and understanding them within their structural context, offers a fundamental distinction between "the Book," "the preserved divine text," and "the Qur'an," "our reading and contemplation of this text." This distinction resolves these problems and opens new horizons for the methodology of contemplation.

1. "The Book" and "the Reminder": the perfect and preserved divine text:

- **The book/the Qur'an:** It is the divinely revealed text, whose elements are complete: "A Book whose verses are perfected and then presented in detail." It is "the hidden book."
- **Male:** This book contains information, data, and guidance. It is preserved by Allah's protection: "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian."
- **There is no difference in the book:** Since it is from God, there can be no real discrepancy or contradiction in the "book," the "original preserved text."

2. "The Qur'an": The renewed human reading of the Book:

- **The Qur'an as a process:** "The Qur'an" is not just the name of the book, but it is originally a source that means **Reading, collecting, reciting, understanding, contemplating** it represents. **The interaction of the human mind with the divine book...** trying to understand it, ponder it, deduce its meanings and apply them.

- **The Quran is revealed:**{And if you ask about it when the Qur'an is revealed, it will be made clear to you.} [Al-Ma'idah: 101]. "The Qur'an" (understanding and explanation) is what is revealed and renewed over time with the development of awareness and need, while "the Book" (the text) is fixed and preserved.
- **Difference in "Quran" "reading":**Herein lies the key to understanding verse 82 of An-Nisa: "Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found within it much discrepancy." The verse urges us to ponder the "Qur'an," meaning**Human readings, understandings and interpretations of the book**if these readings of the Qur'an were not based on God's methodology (i.e., based on whims or limited human mechanisms), we would find many differences and contradictions within them. However, if our readings were based on sound, methodological contemplation inspired by the mechanisms of the Book itself, the differences would be minimal and resolvable.

**3. The mechanism of correct contemplation: Touching the book with the “purity” of the method:**  
Indeed, it is a noble Qur'an. In a protected book. None touch it except the purified. (Al-Waqi'ah: 77-79)

- "The Preserved Book" is the preserved Qur'an.
- "The Holy Quran" is the noble and sublime understanding of this book.
- "None shall touch it but the purified": Attaining this sublime understanding of the "Holy Qur'an" requires "touching it," that is, dealing with it with "purity." Purity here is not only physical purity, but it is..."**Purity of the Method**":Using the mechanisms of the Book itself and the rules of its own language to understand it, freeing oneself from whims, preconceived notions, and external rules that might contaminate understanding. Whoever reads the Book with its internal mechanisms is the "purifier" who can "touch" the correct understanding of the "Noble Qur'an."

**4. Dealing with differences in “the Qur'an” “understanding”:**

{And when there comes to them information about security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, those among them who investigate it would have known about it.} [An-Nisa': 83]

- When a new “thing” appears, “a different understanding, a new reading,” that arouses security or fear, it should not be broadcast directly.
- It must be referred back to the “Messenger” “the Book/Mushaf itself as the highest authority” and to “those in authority among them” “the people of knowledge and expertise capable of correct methodological “deduction.”
- These are the ones who, using the book's mechanisms and methodology, can verify the validity of this new understanding and its consistency with the overall system.

##### **5. Abandoning the “Quran” and not the “Book”:**

And the Messenger said, “O my Lord, indeed my people have taken this Qur'an to be something to be neglected.” (Al-Furqan: 30): The complaint here is not about neglecting to recite the Qur'an, “for they may be reciting it,” but rather about...**Abandoning the “Quran” means abandoning the process of contemplation and interaction with the readings and efforts of the era, and being satisfied with imitation and stagnation.**On an old or superficial understanding.

##### **conclusion:**

The distinction between "the Book," as a preserved and infallible divine text, and "the Qur'an," as a renewed human interpretation of this text, is key to a sound and effective methodology of contemplation. This distinction resolves the aforementioned problem of differences within the Qur'an, affirms the preservation of the original text, and opens the door wide to ijtihad and continuous contemplation that keeps pace with the evolution of human consciousness. This contemplation, however, is conducted with a "pure methodology" derived from the Book itself, and its findings are subject to the rigorous examination of the entire text and to scholars and practitioners of deduction. This is a call not to abandon the Qur'an, "contemplation and renewed understanding," and to constantly strive to "touch" the hidden Book with a pure methodology to extract its inexhaustible treasures.

##### **3.11.104 {SO TURN YOUR FACE TOWARD AL-MASJID AL-HARAM}: DIRECTING YOUR FACE**

**TOWARD THE HORIZONS OF KNOWLEDGE, NOT SIMPLY CHANGING THE PLACE OF PRAYER.**

**"READING THE SYMBOLISM OF CHANGING THE DIRECTION OF PRAYER"**

##### **introduction:**

The verses of changing the qibla (direction of prayer) in Surat Al-Baqarah (2:142-150) are a pivotal

event in the history of Islam, and are often understood within their direct historical and legislative context: changing the direction of prayer from Jerusalem to the Kaaba. But is the meaning of "qibla," "the Sacred Mosque," and "turning one's face toward it" limited to this ritual and geographical dimension? Or does the clear Quranic language, with its profound symbolism, offer us, through these verses, a roadmap for the journey of individual and collective awareness—a journey to escape the captivity of the inherited "first qibla" and embark on the horizons of knowledge and truth, the "new" qibla? "The Jurisprudence of the Quranic Language" invites us to a deeper reading of these pivotal verses.

### **1. The First Kiss: The Prison of Heritage and Collective Consciousness:**

Every human being is born into a particular environment, absorbing its language, culture, religion, and beliefs without choice. This environment becomes his first "qibla," toward which he turns intellectually and psychologically. It is his "tribe," to which he belongs and which he will die to defend. It represents the "Grand Mosque" in its symbolic sense:**The safe, known, taken-for-granted space, the prevailing collective consciousness, and the sum of the acquired and axioms that we inherited and in which we settle.**

### **2. Turning the face to the sky: Searching for a new kiss:**

As awareness grows, a group of people, "young men who believed in their Lord," begin to feel anxious, confused, and questioned. They realize the limitations and shortcomings of their first "qibla," and begin turning their faces toward "the sky," a symbol of the search for higher truths and sublime knowledge, searching for a "qibla that pleases them," a new direction more in line with instinct, reason, and universal truth. ﴿We have certainly seen the turning of your face toward the heaven...﴾.

### **3. The reaction of the "fools": resistance to change:**

This search for a new direction is often met with resistance and ridicule from the "foolish among the people" ("foolishness" = hurtful, stinging words, or light-mindedness and adherence to appearances). They ask in disapproval: "What has turned them away from the direction of prayer which they were facing?" Why would they abandon the way they found their fathers? It is a natural resistance to any change or deviation from the norm.

#### **4. Divine Response: The East and the West belong to God, and guidance is for all:**

{Say, "To God belong the East and the West. He guides whom He wills to a straight path."} The response is that all viewpoints and the Easts and Wests of consciousness belong to God, and guidance is not limited to one "Qiblah" over another, but rather is available to whomever God wills to guide toward the straight path, "which may have multiple paths, but they all lead to a single goal."

#### **5. The middle nation and the testimony:**

﴿And thus We have made you a middle nation that you will be witnesses over the people...﴾:  
 Choosing the path of searching for the truth and departing from the first Qiblah places a person in a "middle" position, not necessarily in the sense of superiority, but rather **Meaning mediation between the past and the future, between heritage and renewal, between the common people and the divine message**. This position qualifies them to be "witnesses" to the people "by presenting a living model for change," and the "Messenger" (the Book/Mushaf) is a witness over them, "a reference and a method." It is a great responsibility that requires patience and steadfastness. ﴿And indeed, it is difficult except for those whom Allah has guided.﴾

#### **6. The divine command: "So turn your face toward al-Masjid al-Haram"**

Here comes the decisive guidance for those seeking the new Qiblah:

- **"Turn your face"** Your face, your discussion and your opinion.
- **"The Grand Mosque":** It is not only the Kaaba, but it is a symbol of the prevailing collective consciousness, heritage, certainties, and the current state.
- **"Shatr" "Sh T R":** It doesn't just mean "towards" or "towards". The root "sh-t" means edge or shore. "Shatr" means... **"Directing the vision towards the edge and shore of the Grand Mosque".**
- **Meaning:** It is not about returning to heritage or turning to it as an end, but rather it is **Turning the face and searching towards the “edge” of the prevailing consciousness, towards its “shore,” as a starting point for exploring what lies beyond it.** The journey of research and change must begin with an understanding of the current reality of the Grand Mosque and standing on its edge, ready to sail into the unknown. It is impossible to start from a vacuum.

- **Connection to the Isra':**This understanding is completely consistent with the Isra' verse: "Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa..." The journey toward "al-Aqsa," "the goal of endless knowledge," begins."from" The Sacred Mosque, after you turned your face towards it, i.e. stood on its edge, ready for the journey.

### **7. The concealment of the People of the Book and the position of the believer:**

{And indeed, those who were given the Scripture know that it is the truth...}: People of true knowledge know that this approach to moving from reality toward new horizons is the right one. However, a group of them conceal the truth while they know it, fearing for their own interests or clinging to their power. Therefore, the seeker of truth must pay no attention to them or follow their whims: {And if you were to follow their whims... then indeed, you would be among the wrongdoers.}

#### **conclusion:**

The verses of changing the direction of prayer, from the perspective of "Qur'anic Linguistics," transform from a historical legislative event into...**Method and steps for the journey of awareness and renewal**It teaches us that the search for truth begins with a recognition of the shortcomings of the inherited "qiblah," requires courage to confront the "fools" and resist change, requires the responsibility of witness and mediation, and requires directing one's direction "towards the Sacred Mosque" "towards the edge of reality as a starting point," in preparation for the Night Journey (Isra') towards "Al-Aqsa Mosque" for knowledge and certainty. It is an ongoing call to emerge from the cave of imitation into the space of contemplation, from the worship of what we found our forefathers doing to the worship of the Lord of the Worlds with insight and guidance.

### **3.11.105 SURAH ASH-SHAMS: AN OATH BY THE UNIVERSE ON THE INEVITABILITY OF CHOICE IN THE SOUL'S JOURNEY**

#### **READING IN THE SUNNAH OF AWARENESS AND PURIFICATION**

#### **introduction:**

Surah Ash-Shams, with its majestic cosmic oath that progresses from the sun and its brightness to the soul and its perfection, then links this to success and failure and the story of Thamud, presents a unique Quranic painting that invites us to reflect on God's laws in the universe and the soul, and

on human responsibility for our choices. Is the oath here merely a glorification of these creatures? Is the story of Thamud merely a historical event? Or does the surah, with its "Qur'anic linguistics" approach that delves into the meanings of names and symbols, reveal an organic relationship between the order of the universe and the order of the soul, and present a divine constitution for the journey of human consciousness between the radiance of truth ("the sun") and the gamble of choice ("the moon"), leading to the purification or defilement of the soul?

### **1. The cosmic section: the laws of clarity, sequence, and choice:**

By the sun and its brightness, and by the moon when it follows it, and by the day when it displays it, and by the night when it covers it...

- **The sun and its brightness:** The oath by "the sun" "a symbol of complete clarity of vision and revealing truth" and "its brightness" "the moment of its clarity and radiance that calls for attention and questioning." It is the moment of revelation of truth.
- **The moon if it follows it:** The section by the "moon", "a symbol of appreciation, keeping the course, and reflected light," in the case of it following the sun. This "following" may symbolize **The stage of choice and intellectual gamble** After the Sun, the "truth," becomes clear, it is the turn of the Moon, the "determining and choosing mind," to decide how to deal with this clarity.
- **Day and night:** The section on the results of this choice: either "day" "a symbol of clarity, revelation, and practical application of the truth," or "night" "a symbol of obscurity, concealment, and covering resulting from aversion or misguidance."
- **Heaven, earth and soul:** The oath by creating "the sky" (a symbol of loftiness and supreme laws), "the earth" (a symbol of reality and application), and "the soul" and its leveling, confirms that these laws encompass both the material universe and the human soul.

### **2. Inspiration of the soul: between immorality and piety:**

{Then He inspired it with its wickedness and its righteousness}: The human soul, after being formed, was inspired with the ability to choose between two opposing paths:

- **Immorality "F-J-R":** Explosion, bloom, derailment, perhaps representing **Unleashing potential and striving for expansion, adventure and free choice** "It may be positive or negative."

- Taqwa (piety): control, prevention, and adherence to limits. It represents self-control, self-discipline, and choosing a safe and Sunnah path.

### **3. The responsibility of choice: recommendation or deception:**

"He has succeeded who purifies it, and he has failed who instills it with corruption." Success and failure are directly related to how a person deals with this dual inspiration and his free choice:

- **Recommendation "Z K W":**Developing and purifying the soul and directing its "immorality" "energy and capacity for expansion" towards goodness and advancement, while adhering to its "piety."
- **The "D S S" layer:**Hiding the self and burying it under layers of ignorance, desire and disbelief, and wasting its energy on evil and deviation.

### **4. Thamud and tyranny: an example of disappointment and deception:**

Thamud denied their transgression, when their most wretched one arose and hamstrung her.

- **Practical model:**The story of Thamud is a practical application of the fate of those who choose to "disguise themselves."
- **Denial of tyranny:**They lied about the clear facts of the "Sun" because of their tyranny and arrogance.
- **The resurrection of the most miserable:**A symbol of the emergence and choice of the wretched path, "deviation from the truth."
- **Hamstring of a camel:**A symbol of disrupting the divine law and violating the clear Sunnah brought by their Messenger.
- **Rumble and level:**The inevitable consequence of this destructive choice is "destruction and razing to the ground."
- **And he does not fear its consequences.**Affirmation that the consequences of actions and violations of Sunnah are strict laws that are not subject to fear or favoritism.

#### **conclusion:**

Surah Ash-Shams presents us with a comprehensive cosmic and psychological picture, beginning with an oath by the clear laws of the universe, "the sun and the moon..." to emphasize a fundamental truth within the human soul: the ability and responsibility to choose between the paths of purification and defilement, between immorality guided by piety and tyranny leading to destruction. The story of Thamud is not merely a history; it is a perpetual warning against the

consequences of denial, tyranny, and the violation of God's laws in the universe and the soul. It is a call to every soul to choose success by purifying itself, walking in the light of the "sun" of truth, and appreciating the "moon" of responsible choice, before the "night" of disappointment and loss overtakes it.

### 3.11.106 RE IDENTIFICATION THE STATUS OF PROPHETHOOD: MUHAMMAD BETWEEN THE MESSAGE AND RESTRICTED LORDSHIP

#### **introduction:**

Understanding the status of the Prophet Muhammad (peace and blessings be upon him) represents a cornerstone of Islamic doctrine. However, this understanding often oscillates between two extremes: exaggeration that borders on deification, and belittlement that reduces his role to merely conveying the message. By delving into the connotations, contexts, and deep structures of Quranic terms as presented by the speaker in the analyzed text, the approach of "Qur'anic Linguistics" offers a balanced vision that seeks to redefine this status, distinguishing between absolute divinity and divine lordship, and between the status of the Muhammadan message and its pivotal and renewed role, while acknowledging the concept of "restricted lordship" in specific contexts.

#### **Affirmation of humanity and denial of divinity:**

The correct understanding begins with the unequivocal affirmation of the humanity of the Messenger (peace and blessings be upon him). He is the servant and messenger of God, not God or Lord in the absolute divine sense. The speaker cites the clear hadith of the Prophet: "Do not exaggerate in praise of me as the Christians exaggerated in praise of Jesus, son of Mary," as a direct prophetic warning against falling into the trap of exaggeration and deification. The Qur'an reinforces this principle with its explicit prohibition against taking prophets and angels as lords besides God: "And He does not command you to take the angels and the prophets as lords." Absolute lordship and divinity are the exclusive right of God Almighty alone.

#### **Restricted Deism: A Non-Theistic Contextual Understanding:**

While emphasizing the denial of divine lordship for the Prophet, the text acknowledges the possibility of using the term "Lord" in a restricted, contextual sense, not in its divine sense. Just as there is a "head of the household" and an "employer," in certain contexts and with a precise

understanding, the Prophet can be viewed as a "lord" in the sense of educator, guide, and source of guidance. This restricted contextual understanding is radically different from considering him a lord to be worshipped or to whom divine attributes are attributed, which is consistent with the Quranic prohibition.

### **Beyond the "Postman": The Pivotal and Renewed Role of the Messenger**

The text strongly rejects the reductive view that reduces the Prophet to a mere "postman," a passive conveyor of the message whose role ended with his death. Rather, it emphasizes his pivotal and ongoing role as a source of guidance and spiritual and intellectual renewal. The speaker's statement, "Everyone who revived something in you and provided you with something new is Muhammad," indicates that the Prophet, through his timeless message and noble Sunnah, represents the spring that provides the nation with life and constant renewal. The interpretation of "Seal of the Prophets" as the completion of prophethood in an individual's spiritual life reflects this renewed and ongoing role in the personal guidance of all who come into contact with his message.

### **Deep interconnectedness and transfer of "energy content":**

Despite the clear doctrinal separation between God and His Messenger, the speaker expresses a close and profound connection between them at the level of "content." He describes Muhammad as carrying "God's energetic content," "God's cup on earth," and "God's beloved." While this expression may require further refinement and authentication, it points to the unique relationship between the Prophet and the source of his message, and to the fact that the Prophet is not merely a transmitter, but rather a living embodiment of the message, bearing its light and guidance. This profound connection, as the speaker acknowledges, may make it difficult to distinguish practically between God's direct influence and the messenger's communicated influence in the believer's spiritual experience.

### **The crucial distinction between God and God:**

The speaker concludes by reaffirming the need to separate the concepts of "Lord" and "God" to avoid confusion, even while acknowledging their profound interconnectedness. Knowing and unifying the true "God" ("Allah") and the true "Lord" ("Allah") is the foundation of faith, while confusing them or adopting other gods or deities "out of whim or blind imitation" is the foundation of misguidance.

### **conclusion:**

This analysis, from the perspective of Quranic linguistics, offers a balanced view of the status of the Prophet Muhammad (peace and blessings be upon him). He is the human messenger who carried the greatest message and is the source of guidance and continuous renewal for the nation. His message is closely linked to its divine source, yet he remains a servant and messenger of God, falling short of the status of divinity. A precise understanding of this status, between the message and the restricted lordship, and avoiding extremism and negligence, is the key to a correct understanding of religion and following the final message.

#### **3.11.107 DECODE THE QUR'AN FROM "THE COW" AND "THE CALF" TO "THE MOUNTAIN" AND THE DAUGHTERS OF IDEAS**

The "Qur'anic Linguistics" approach, as presented by Ahmed Yasser, is distinguished by its ability to transcend the superficial, literal interpretation of Qur'anic words and concepts and delve into their profound symbolic and functional connotations. This approach does not limit itself to lexical meaning or direct historical context, but rather seeks to uncover the layers of meaning inherent in the structure of Qur'anic expression and its connection to the human experience on its journey toward awareness and development. This is clearly evident in his innovative interpretation of some well-known Qur'anic terms and stories.

#### **"Al-Tur": a symbol of evolution, not a physical mountain:**

When the Qur'an speaks of "At-Tur," the meaning goes beyond the known physical mountain. "At-Tur" here represents..."**evolutionary state**"A stage of ascension and growth in awareness and knowledge. Some people's rejection of "phase and evolution," as the speaker points out, doesn't just mean a rejection of Mount Sinai, but rather a rejection of the principle of spiritual and intellectual development and growth, which is a divine law of creation and command. Clinging to stagnation and resisting change is a rejection of the ascension of "phase."

#### **"The cow": a symbol of reactionary ideas, not an animal:**

The text offers a radical interpretation of the concept of "the cow," asserting that anyone who believes the surah is merely talking about an animal "doesn't understand what a cow means, nor does he understand what the Quran is at all." Here, "the cow" symbolizes "**The reactionary, paternalistic ideas that we milk day and night**". It represents rigid intellectual and ideological

legacies, outdated traditions, and beliefs that are adhered to without awareness or criticism, simply because they are what we found our forefathers doing. "Milking" this intellectual cow represents the futile persistence in regurgitating these ideas, which, as the speaker asserts, "are no nourishment, I swear to God," but rather "bring darkness upon ourselves." The explicit Quranic call in the surah to "slaughter the cow" becomes, in this interpretation, a powerful and decisive call. **To "slaughter those virgins and stop milking them completely"** That is, the radical abandonment of these obstructive legacies, liberation from the shackles of blind imitation, and opening the way to receiving light and true knowledge.

#### **"The Calf": A symbol of attachment to the past and resistance to development:**

The concept of "calf" is directly related to the concept of "cow." It is not the animal calf that was worshipped, but rather a symbol of "**The state of readiness for what has been evacuated or revealed in themselves of ancient paternal ideas**" It is a symbol of intense attachment to heritage, haste to adhere to it, and rejection of the "phases and evolutions" brought by Moses, peace be upon him. The reference to the broken "ayn" in "al-'ijl" may confirm, linguistically, that it is an internal psychological and intellectual state and not merely an external entity. The Almighty's statement, "And they were made to drink the calf into their hearts because of their disbelief," depicts the depth of their saturation with this attachment to the past and their resistance to renewal, and how this became an integral part of their being and a reason for their disbelief.

#### **"Lot's Daughters": A Symbol of New Creative Ideas:**

In a striking interpretation of the story of Lot, peace be upon him, Ahmed Yasser believes that Lot's offer to his people: "These are my daughters; they are purer for you" cannot be understood in a direct, literal sense. Rather, "my daughters" here represents "**Girls of Thought**"...that is, the new, creative ideas and pure approaches that Lot offered his people as an alternative to their deviations and corruption. These are ideas that spring from the womb of revelation or sound nature. The people's fear of these "daughters" and their preference for misguidance represents the inherent fear of rigid societies clinging to the old against any new thought that threatens their corrupt or stagnant system, even if this new thought is the purest and cleanest.

#### **Conclusion: The Qur'an as a renewed symbolic discourse:**

This approach to decoding the Qur'an, applied by Ahmed Yasser to these examples, transforms the Qur'anic text from a mere history or legislation in the literal sense into a living, dynamic symbolic

discourse that addresses the core of the human experience in its struggle between the old and the new, stagnation and development, darkness and light. It invites us to read the Qur'an with an open mind and penetrating insight, to explore the layers of its profound meanings, connect them to our intellectual and spiritual reality, and liberate its eternal message from the constraints of a rigid, literal understanding.

### **3.11.108      THE DYNAMICS OF DIVINE TRUTH: "GOD IS EVERY DAY ABOUT BUSINESS" AND CHALLENGING INTELLECTUAL STAGNATION**

The text we are analyzing presents a central idea that represents the cornerstone of understanding the relationship between humanity and divine truth: the idea of dynamism and constant renewal. From the perspective of "Qur'anic linguistics," which rejects stagnation, the speaker strongly criticizes the clinging to the past and blind imitation prevalent in some circles. He considers it a major obstacle to spiritual and intellectual development and a contradiction of the fundamental truth that "God is engaged in a daily activity."

#### **"Every day is a matter": a year of constant renewal:**

The Qur'anic phrase "Every day He is concerned with a matter" (Ar-Rahman: 29) is not merely a description of God's power and greatness, but rather, according to this approach, it is a declaration of...**A divine and cosmic law governing existence: continuous renewal, change, and advancement.** Creation is not a finished process, but rather a divine act that is renewed at every moment. This necessarily requires that man, created in this ever-renewing universe, be in a constant state of**Evolving in understanding, adapting to new developments, and striving for perfection.**

The speaker uses**Example of vaccines and medicines**To illustrate this point brilliantly: what was an effective treatment or "light" at a certain time may lose its effectiveness as the disease evolves (viruses, for example). Continuing to use the "old serum" while the virus evolves is the very definition of stagnation and destruction. The same is true of religious understanding and knowledge; what was an appropriate understanding or "light" for a past age may no longer be

sufficient or even correct to meet the challenges of the new age and the renewed affairs of God within it. This requires a continuous search for "**New serum, new concept, new interpretation**".

### **Criticism of blind imitation: "What we found our fathers doing"**

In the face of this year of divine renewal, the logic of blind imitation stands as a major obstacle. The text strongly criticizes the statement: **Rather, we follow what we found our fathers doing....and** sees it as an embodiment of resistance to guidance and adherence to ignorance simply because it is inherited. The fundamental question posed by the Quran and highlighted by the speaker is: What if the forefathers themselves "understand nothing and are not guided?" Blind adherence to "an ancient father," as the speaker calls him, and to the intellectual "milking of the cow," is the direct cause of deprivation of new enlightenment and the attainment of lofty spiritual stations.

### **"Laylat al-Qadr": The state of attaining the new divine status:**

The text offers an innovative interpretation of the concept of "Laylat al-Qadr," taking it beyond its limited temporal framework to a renewed spiritual and cognitive state. It is not merely a night of worship for those who unconsciously cling to the old, but rather **A state that a person reaches** When his striving and effort align with the new "God's will" for that "day" or stage. It is a moment "**Renewed compliance with God's commands**" and the conscious pursuit of "**New Understanding**" And get out of the darkness of intellectual stagnation and imitation.

This night/state is where it comes down "**New Queens**" Modern knowledge and the spirit are a guide for those who prepare for it. As for those who insist on "milking the cow" and clinging to "Abu Qadeema," it is impossible for them to reach this night and welcome its lights. "Destiny" here is not merely time, but rather the achievement of harmony with the renewed divine "destiny."

### **The call for a renewed "Islam":**

The only way to keep up with the "every day is a business" dynamic is to "**Islam in its deepest meaning**" Submission to the renewed truth, obedience to evolving guidance, and compliance with God's commands that are revealed at every stage. This requires "**We have abandoned what we found our fathers doing.**" If it conflicts with reason and guidance, and "**Following what God has revealed**" With renewed understanding and enlightened awareness, divine defense—"God defends those who believe"—defends those who submit to the renewed truth, not those who are stuck in an old understanding.

### **conclusion:**

This analysis offers a powerful call for an intellectual and spiritual revolution, a call to reject stagnation and blind imitation, and to adopt a dynamic approach to understanding religion and life. It emphasizes that true faith is not a clinging to the past, but rather a living, ongoing interaction with the "God's will," which is renewed every day, and a tireless effort to understand His message and apply it in a manner consistent with the challenges of the age. This is the only way to attain the true "Laylat al-Qadr" and fulfill the divine promise.

### **3.11.109 KNOWING THE DEITY AND THE EDUCATOR: DISTINGUISHING BETWEEN "GOD" AND "LORD" IN THE JOURNEY OF CONSCIOUSNESS**

The precise distinction between the concepts of "God" and "Lord" is a central issue in monotheistic understanding. This distinction is particularly important in reading the text we are analyzing, which emphasizes the need to identify sources of guidance and authority in human life to avoid hidden polytheism or following false paths. "Qur'anic Linguistics," as exemplified by the speaker, provides an analytical tool for uncovering the profound meanings of these two terms and their impact on human intellectual and spiritual outlook.

#### **"God": the focus of orientation and the source of references:**

Ahmed Yasser stresses that "God" in the Qur'anic concept is not necessarily limited to the divine self "Allah." Rather, "God" is...**That which man deifies and turns to completely, and makes it the highest source and final reference for his thought, knowledge, psychology, and values.** It is the pole around which human life revolves and on which his perceptions and decisions are built. This "god" may be the one and only God, and this is the essence of monotheism that liberates humanity. However, as the Qur'an clearly warns and the speaker emphasizes, humans may take other gods besides God:**Have you seen he who takes his desire as his god?** Passion, personal whims, and unbridled desires can become the guide and controller—the "god" to be worshipped and followed. Similarly, Satan, outdated traditions, tyrannical authority, or any thought or principle that is given this supreme referential status may be the actual "god" of man. Knowing your true "god," the one from whom you derive your references, is the first and fundamental step in determining your identity and destination.

### **"The Lord": the master, the educator, and the source of sustenance.**

As for "Lord", it carries the meaning **Master, owner, educator, manager, reformer, one who takes care of, looks after, and develops something**. Although the absolute "Lord" is God Almighty, "Lord of the Worlds," the text acknowledges that the term may be used in other contexts to refer to someone who performs a restricted role of nurturing, guiding, and caring, "head of the household, employer."

The great importance of the concept of "Lord" lies in its role as a source of education and guidance that **It shapes human consciousness, behavior, and values**. The fundamental question here is: Who "raises" and guides you? From whom do you derive the knowledge, concepts, and values upon which you build your life? Your Lord may be God Almighty, who nurtures you through His cosmic and Quranic verses, and through His messengers and guidance. However, your actual "Lord" may be Satan, who commands evil and indecency and beautifies falsehood. Or it may be outdated customs and traditions that nurture you and unconsciously shape your behavior. Or it may be a sheikh, a thinker, a social system, or the media that nurtures your thoughts and guides your convictions. The story of Joseph highlights that God is the "Lord" who taught him knowledge from Himself.

### **Practical Monotheism: The Identity of "Lord" and "God"**

The danger of confusing or separating "God" from "God" lies in the fact that it leads to polytheism or misguidance. A person may believe they are worshipping "God" as a "god," but in reality, they are receiving their upbringing, guidance, and values from another "god"—"whims, society, traditions..."

True monotheism, as this reading understands it, is not complete unless **When "Lord" and "God" coincide in human life**. That is, when it is **God Almighty is the only "God"** Which represents the highest source of intellectual, psychological and ideological reference, and at the same time **The one "Lord"** Who represents the source of education, guidance and legislation to which we submit, follow His laws and surrender all matters to Him.

### **Conclusion: Awareness of reference and education:**

From the perspective of Quranic linguistics, the distinction the text presents between "God" and "Lord" is not merely an intellectual or linguistic luxury. Rather, it is a crucial practical tool for the journey of human awareness. It invites us to critically and honestly review our sources of

reference—our "gods"—and our sources of nurture and guidance—our "lords." Only through this awareness and distinction can we free ourselves from hidden forms of servitude and unify our orientation toward God Almighty alone, as God and Lord. Thus, we can achieve pure monotheism, which is the essence of the divine message and the foundation of success in this world and the hereafter.

### **3.11.110 SURAH AD-DUHA: FROM THE DARK NIGHT OF DOUBT TO THE DAWN OF CERTAINTY AND RENEWAL**

#### **"READING IN THE JOURNEY OF HUMAN CONSCIOUSNESS"**

##### **introduction:**

Surah Ad-Duha comes as a healing balm and a warm message of reassurance at the heart of the Holy Quran. It is often read as a private address to the Prophet ﷺ during a period of slackening revelation. But does the surah truly encompass this historical context? Or does it, in the profound language of the Quran, address every human soul striving on the paths of knowledge and certainty, experiencing moments of "Ad-Duha," "the toil of striving," and "the quiet night of doubt"? The approach of "Qur'anic Linguistics," by deconstructing the surah's symbols ("Ad-Duha, Night, Farewell, Familiarity, Orphanhood, Misguidance, Destitution..."), reveals an existential and cognitive journey undertaken by every seeker of truth.

##### **1. The oath by the morning and the night: an oath by the time of transformations:**

(By the forenoon and by the night when it covers with darkness): The oath is not just by the times of the day, but by two successive existential states:

- **morn:** Represents **A moment of effort, suffering, and persistent pursuit of knowledge or escape from a difficult reality** It is a time of 'sacrifice' and doing one's best, in which the chest may feel tight. 'Sacrifice' = pressure that determines movement.
- **Night when it covers:** Represents **A period of stillness, stagnation, doubt, confusion, lack of inspiration or clarity of vision** That may befall the traveler on his path. It is the night of lethargy in which everything "sleeps."

## **2. Divine reassurance: continuous companionship and giving:**

Your Lord has not forsaken you, nor has He become angry with you. The answer to the oath comes as a deep divine reassurance in the heart of this quiet night:

- Your Lord has not forsaken you: Not only has He not "forsaken you," but "everything that your Lord has entrusted to you of innate nature, abilities, and foreknowledge has not been in vain, nor has He abandoned you." The foundation is there, and the seed is intact.
- And He did not despise you: not only "He did not hate you," but "He did not despise you or the good, favor, and success He had prepared for you later." Divine giving has not ceased and will not stop.

## **3. The promise of the future: giving and satisfaction:**

And the Hereafter is better for you than the first. And your Lord is going to give you, and you will be satisfied.

- **Other is better:** The future and what is to come (the Hereafter) will be better than the current state (the first). There is always hope for development and improvement.
- **Giving and contentment:** The divine promise of continuous giving, "And your Lord will give you," is not just a material gift, but rather a gift. **Knowledge, wisdom, and the ability to understand and act** This giving will lead to a state of "satisfaction," that is, **Integrity, tranquility, and the ability to discipline oneself and walk the right path.**

## **4. Reminder of previous divine care:**

"Did He not find you an orphan and give you shelter? And He found you lost and guided you. And He found you poor and made you rich?" These verses come as a tangible reminder that God did not abandon His servant in his previous stages of weakness, which are symbolic stages that every human being goes through in their journey:

- **Orphanhood:** condition **The need for reference and cognitive or spiritual support** "Immaturity." And God is the one who "harbors" and provides this support.
- Misguidance: a state of confusion, disorientation, and loss of the right direction. God is the One who "guides" and shows the way.
- **Family:** condition **Dependence and lack of intellectual or material independence** God is the one who "enriches" and grants sufficiency and independence.

### **5. Practical guidance: The approach to dealing with grace:**

After reassurance and reminders, comes practical guidance as a way of life for those who have emerged from these three darknesses:

- **As for the orphan, do not oppress him.** Don't prevent or suppress someone who is developing cognitively and seeking support. Be their shelter.
- **And do not repel the beggar.** Do not rebuke or turn away someone who asks for knowledge or a need. Be a helper and guide to him.
- **And speak of the favor of your Lord.** The blessing you have been given, "escape from orphanhood, misguidance, and poverty," is not yours alone. "Speak" about it: that is, **Renew it, develop it, publish it, share it with others** Don't stop at what you have achieved, but rather be a reason for updating and developing yourself and those around you.

#### **conclusion:**

Surah Ad-Duha is not merely a consolation for the Prophet (peace and blessings be upon him), but rather a hymn of hope and a code of conduct for every soul striving on the path of awareness and knowledge. It teaches us that the "night" of doubt and apathy is a natural stage in the "morning" journey of "striving and sacrifice," that God never abandons His servant as he journeys, and that divine giving continues toward "contentment," "righteousness and certainty." It reminds us of our responsibilities after arriving: to nurture the "orphan" with knowledge, to aid the "asker" in seeking the truth, and to "refresh" God's blessings upon us by spreading and developing them. It is a call to transform our "morning" into giving, our "night" into certainty, and our blessings into constant "refreshment."

### **3.11.111 SURAH AT-TARIQ: AN OATH BY THE HUMAN JOURNEY, "THE PIERCING STAR," ON THE PATHS OF CONSCIOUSNESS.**

**"READING IN THE PROCESS OF CREATION AND THE COGNITIVE CHALLENGE"**

#### **introduction:**

Surah At-Tariq begins with a solemn celestial oath: "By the heaven and the Nightcomer," and questions the nature of this "nightcomer," describing it as a "piercing star." It then moves on to discuss the creation and preservation of humankind, a day when secrets will be exposed, and the reality of heaven and earth. It concludes by affirming the Quran's separation and the seriousness of

the divine command. Are these topics separate, or are they united by a single thread related to that "nightcomer" by whom God swore? The approach of "Qur'anic linguistics," by transcending interpretations that link the nightcomer to the pulsating star, and by contemplating the meanings of words in their cosmic and psychological contexts, reveals that the surah paints a comprehensive picture of the human journey, the "nightcomer," to the gates of knowledge; the human, the "piercing star," in his creation, formation, and responsibility.

### **1. "Al-Tariq": The person who seeks the paths of heaven:**

The oath by the sky and the "night-comer" draws attention to an essential truth. "The sky" is a symbol of elevation, sublimity, knowledge, and higher laws. And "the night-comer" (from "taraq" = to walk, to venture, to knock on the door) is not a specific physical star, but rather **An attribute of all those who walk the paths of heaven and knock on its doors in pursuit of knowledge, advancement, and truth..** that it **The human being himself** in his existential and cognitive journey.

### **2. What do you know about the Tariq? It is the “piercing star”:**

And what can make you know what is the Nightcomer? It is the piercing star.

- **The star "N.G.M."**:A symbol of the unique composition that appears and stands out, "the star of the thing", which is composed of combined elements "components gathered in content". It is the object that carries within it the potential to appear and shine.
- **The piercing "Th Q B"**:A symbol of the ability to penetrate barriers, to penetrate deep, and to have a clear and illuminating influence.
- **Man is the "piercing star"**:He is this unique being in his creation, "into whom the spirit was breathed," who possesses the capacity for awareness, perception, influence, and penetration into truths, and upon whom the pursuit of "paths" was written. It is a tribute to the status of man and his latent abilities.

### **3. The Journey of Creation and Formation: From Gushing Water to Return and Power:**

Indeed, every soul has a protector over it. So let man consider from what he was created. He was created from a fluid ejected, emerging from between the backbone and the ribs. Indeed, He is Able to bring him back.

- **Divine protection:**Every soul that seeks and knocks is under divine protection and care.

- **Reminder of the original:** An invitation to the "incoming" human being to look and reflect on the humble origin of his creation: "gushing water" "a symbol of the simple beginning and latent potential."
- **Between the back and the collarbones:** This water emerges from the interaction of "the steel," "a symbol of strength, stability, and firm foundations," and "the collarbones," "a symbol of nurture, development, care, and nurturing." It is the product of the interaction of strength and potential with nurture and development, whether in biological or cognitive creation.
- **Indeed, He is able to bring him back.** The One who created him and brought him forth is able to "return him," and this may have two meanings: bringing him back to life after death, and also...**The possibility of its "return", delay, and reversal in creation and consciousness**If he deviates from his right path, the ability to create is matched by the ability to restore or even reverse.

#### **4. Judgment Day and cosmic challenges:**

The Day when secrets will be exposed, and for him there will be no power or helper. And by the sky with its paths and the earth with its cracks.

- **The Day of Revealing Secrets:** Ultimately, the truth about man's "taker" quest and what he has kept secret will be tested and revealed.
- **Loss of self-esteem:** Then his own strength and his supporters will be of no use to him.
- **Global challenges:** The journey of the "Tariq" is not easy, for the "sky", the "world of higher laws and knowledge", may "return" him and repel him, and the "earth", "reality", requires a "crack" and a split with effort and knowledge to reveal its treasures.

#### **5. The Qur'an: The Final Word and the Method of the One Who Calls**

﴿Indeed, it is a decisive statement, and it is not a joke.﴾ In the face of this journey and its challenges, the Qur'an comes to be**The final and decisive word**The one who distinguishes between right and wrong, and the serious approach that guides the visitor in his journey, not just frivolous or absurd talk.

#### **6. Divine plot and respite for the unbelievers:**

Indeed, they are planning a plan, and I am planning a plan. So give the disbelievers respite, give them respite for a while.

- **Mutual malice:** There is a "ployment" from the unbelievers "those who disbelieve in the truth and cease striving or cover up the truth" to obstruct the path of truth, and there is a "ployment" from God "His laws and plan" that plots against them and gives them time to reveal their truth and for His law to be fulfilled.
- **Give it time, not neglect:** Giving the unbelievers respite is not a sign of approval for them, but rather part of the divine law to provide an opportunity or to lure them towards their inevitable end.

**conclusion:**

Surah At-Tariq, from this profound perspective, is a divine oath about the journey of the striving human being, "the star at-Tariq," this "piercing star" whom God has honored with creation, awareness, and the ability to ascend. It describes his origins, his challenges, his responsibilities, and the inevitability of his submission to the divine laws of the universe and the soul. It affirms that the Qur'an is the "final word" that guides him on this journey, that the outcome is for those who follow the truth and strive diligently, and that God grants respite but does not neglect those who disbelieve and turn away. It is a call to every "star at-Tariq" to continue knocking on the doors of heaven with awareness, reflection, and righteous deeds, enlightened by the final word, confident that every striving has a reward and every journey has an end where secrets are revealed.

**3.11.112 SURAH AL-FALAQ: SEEKING REFUGE IN THE “LORD OF EMANATIONS” FROM THE EVILS OF HIDDEN INTERACTION.**

**"A READING OF THE INTELLECTUAL AND PSYCHOLOGICAL DIMENSIONS OF THE Mu'AWWIDHAT"**

**introduction:**

Surat Al-Falaq, one of the two noble surahs of refuge, is often read and understood as a seeking of refuge from tangible, material evils: the beasts of the night, the spell of witches, and the evil eye. But are the connotations of this great surah, with its cosmic context ("Lord of the Daybreak") and precise vocabulary ("darkness," "prime," "blowing," "a necklace") limited to this straightforward understanding? Can "Qur'anic linguistics," with its method of exploring the structural and root meanings of words, reveal deeper dimensions related to seeking refuge from the hidden intellectual and psychological evils that arise from the interactions of human existence?

1. "Lord of the Dawn": Lord of the Law of Emanation and Manifestation:

- **Al-Falaq "F L Q":** Not just the dawn or the physical split. The root "f l q", with the interaction of "f" "separation and activation" and "lq" "meeting and gathering", refers to **The universal law of emergence and manifestation resulting from every encounter and interaction**. It is the "chapter of encounter" from which something new emerges, whether good or evil. God is the Lord and Director of this law.

2. "Say, 'I seek refuge'": awareness and discrimination, not fearful refuge:

- Say: It is not just a verbal repetition, but rather an acknowledgment and an action based on knowledge and awareness.
- **I seek refuge in God** Not just "I seek refuge and protection." The root "a dh" means "**To tame, be aware of, and understand something**" "I seek refuge in" means "**I am aware, I distinguish, and I am protected by...**" It is a call for conscious action to distinguish and fortify oneself with the approach of the "Lord of the Dawn."

3. Seeking refuge from emerging evils:

- "From the evil of what He created": seeking refuge from the latent evil that may emerge as a natural result of any process of "creation," interaction, or encounter ("splitting"). Not everything that is created or results from an interaction is purely good.
- {And from the evil of darkness when it comes}: Not only the evil of the darkness of night. "Ghasiq" (from ghassaq = ambiguity) refers to everything that is vague, ambiguous, and unclear of thoughts, intentions, or circumstances. "Waqaba" (from waqab = entered, disappeared, or vanished) is the moment of revelation and appearance of this ambiguity and its negative impact that obscures the truth. It is seeking refuge from the evil of ignorance, doubts, and premeditated thoughts that suddenly appear to cover up the truth.
- {And from the evil of those who blow on knots}: Not only witches. "The blowers" (exaggerated form of "nafatha") refer to all souls, thoughts, or entities that constantly spread their poison and malicious breath into "knots" (social ties, intellectual covenants, human relationships, and even psychological complexes) with the aim of weakening, dissolving, and corrupting them. It is a seeking of refuge from the evil of intellectual and social gossip and the negative influence that dissolves bonds.
- {And from the evil of the envier when he envies}: Not only the evil eye. "Envy" (ḥasid) "ḥsid" is a movement (ḥ) that seeks to block (ṣadd) the path of goodness and blessings to others

and prevent them from reaching them. Evil is not merely in wishing for the blessing to be removed, but rather in the action and active striving "when he envies" that results from this feeling, which aims to harm the envied and withhold his blessing. It is seeking refuge from the negative, destructive energies and actions that result from envy.

**conclusion:**

Surah Al-Falaq, from the perspective of "Qur'anic Linguistics," transforms from a popular incantation into...**Intellectual and psychological shield and way of life** it teaches us that "al-Falaq" (the dawn), "interaction and emergence," is a cosmic law, and that this emergence may carry within it hidden evil. It calls us to consciously seek refuge ("Say, I seek refuge") in the "Lord of the dawn," "the Manager of this system," not with fear and shrinking, but with awareness, discernment, and systematic fortification against: the evil of spontaneous creation, the evil of sudden ambiguity, the evil of souls that corrupt relationships, and the evil of envious, destructive actions. It is a call to be aware of the laws of interaction and fortified by God's method in confronting its hidden evils.

### **3.11.113 SURAH AL-QARI'AH: THE BALANCE OF AWARENESS BETWEEN THE WEIGHT OF KNOWLEDGE AND THE LIGHTNESS OF HEEDLESSNESS READING IN THE SUNNAH OF ACTION AND REWARD**

**introduction:**

Surat Al-Qari'ah, with its resounding name and awe-inspiring description of seemingly cosmic events, strikes hearts and awakens minds. Is it merely a description of the horrors of the Day of Judgment, as is commonly believed? Or does "Al-Qari'ah," deep within the Quranic language, represent a recurring existential and cognitive state, a decisive moment when truths are struck, secrets are revealed, and deeds and thoughts are weighed? The approach of "Qari'ah Linguistics," by transcending literal eschatological interpretation and contemplating the connotations of the words ("Qari'ah", "Faraash", "Jibal", "'ahn", "Mizāyn", "Thaqalat", "Khaft", "Radhiya", "Hawiya", "Nar Hāmi'ah", reveals that the surah offers a precise scale for assessing human endeavors on their journey toward awareness and knowledge.

1. "Al-Qari'a": The moment when the facts are revealed and the results are revealed:

"Al-Qari'ah" is not just a name for the Day of Resurrection. Rather, it is "the event or condition that knocks, reveals the results of the effort, brings out the hidden, and clarifies the facts." It is the

moment of truth and the inevitable decisive confrontation, whether on the level of the individual, the nation, or humanity as a whole. "What is the Qari'ah? And what can make you know what is the Qari'ah?" This magnifies the significance of this moment and explains the severity of its impact.

## **2. The Day of the Calamity: The scattering of the superficial and the disappearance of the mountains:**

The Day when mankind will be like scattered moths, and the mountains will be like carded wool.

- **People are like scattered butterflies:** At the moment of "calamity" and revelation of truths, people living on the surface are scattered, driven by whims and currents without awareness or purpose, like scattered, flying butterflies.
- **Mountains are like fluffy wool:** The "mountains" here are not solid rocks, but rather "**The nature, established habits, deep-rooted beliefs, and ideas that seem like fixed pegs**" When the "calamity" strikes, these mountains disappear, lose their solidity and cohesion, and become scattered dust like fluffy wool, revealing their fragility in the face of greater truths.

## **3. Balance of consciousness: between heaviness and lightness:**

{But as for he whose scales are heavy, \* ... And as for he whose scales are light}: "The Calamity" is the Day of Weighing, when the "scales" of a person (the result of his efforts, his adornments, his deeds, his thoughts, his standards) are placed on the scale:

- **His scales are heavy:** Not the physical weight, but **Weight of value, meaning, utility, wisdom, balance, stability and sobriety** In his work and thoughts, he built his life on solid foundations of knowledge and practice.
- His scales are weak: lacking value, depth, and purpose, superficiality, and a loss of balance and coherence in his actions and thoughts. He is the one who built his life on illusions, whims, or blind imitation.

## **4. The outcome of the endeavor: a contented life or an abyss:**

(So he is in a pleasant life... but his mother is in the abyss.)

- **Live happily:** Whoever's scales are heavy with knowledge and righteous deeds, his life and destiny will be in a state of "satisfaction" (from 'ridh' = disciplined and stable vision). A calm, balanced, meaningful life, tamed by wisdom and reassured by certainty.

- **His mother is an abyss:** Whoever has a light scale, his "mother" will be his "destiny, fate and final return" to "the abyss" "falling into emptiness, loss, the unknown and losing his direction."
- (And what can make you know what it is? A blazing Fire.) This abyss is a "blazing Fire" (from 'Ha Mim' = closed and hot containment). It is not only the fire of the Hereafter, but it is the fire of hardship, anxiety, confusion, ignorance, and crises that surround and contain those who live in a void of meaning and value, a fire that leaves them no way out.

**conclusion:**

Surah Al-Qariah, from the perspective of "Qur'anic Linguistics," is a warning and a call to every human being to face their own "calamity" every day and every moment. It is a call to "weigh the scales" with beneficial knowledge, righteous deeds, a sound methodology, and a persistent search for the truth, so that our lives may be "satisfactory" in this world and the hereafter. It is a warning against...**Lightness of scales** Resulting from heedlessness, ignorance, and following whims, which inevitably lead to a "mother abyss" and a "blazing fire" of loss, anxiety, and suffering. It is a reminder that our actions and thoughts determine our destinies, and that God's scales are just at all times.

**3.11.114 INDEED, WE HAVE GRANTED YOU, [O MUHAMMAD], AL-KAWTHAR: THE GIFT OF**

**HIDDEN KNOWLEDGE, NOT JUST A RIVER IN PARADISE.**

**"READING IN THE MEANING OF AL-KAWTHAR"**

**introduction:**

Surah Al-Kawthar, the shortest surah in the Qur'an, carries a great divine promise to the Prophet " : ﴿Indeed, We have granted you, [O Muhammad], Al-Kawthar." What is this "Al-Kawthar"? The common understanding, based on some hadiths, links it to a river in Paradise reserved for the noble Prophet. However, does this material, otherworldly meaning encompass the full dimensions of this divine gift described as "Al-Kawthar"? Is it specific to the Prophet alone? The approach of "Qur'anic Linguistics," by deconstructing the word's structure and original connotations, leads us to a deeper and broader understanding of "Al-Kawthar," linking it to a wealth of knowledge and latent goodness that requires activation and contemplation.

1. Disassembling "Al-Kawthar" "Kawthar": compressed good with a special quality:

- **The difference between Kawthar and Kathrah:** The Qur'an is precise in its wording. It does not say, "Indeed, We have given you much," but rather, "al-Kawthar." This means that al-Kawthar is not just a numerical abundance, but rather **A large number of qualities with a latent peculiarity.**
- Root analysis "k w th r":
  - "K = define, designate, container" + "W = connect, collect, hidden/unseen" + "Th = richness, stability, result" + "R = repeat, change, vision".
  - It may mean the "k" that connects "w" to the renewed and changing "r" richness.
  - Or by analyzing the dual form "ku + thr": "ku" "from kuwa, kuwa" may mean "**Something that is closed or has a gap that needs to be revealed**" "Thar" (from thara, wealth) means "**Wealth, abundance and growth**".
- Integrated meaning: "Al-Kawthar" is "the abundant goodness and great wealth hidden and compressed within a specific vessel or closed body, which has a special character "because of the waw" and requires effort or discovery to reach and benefit from it."

## **2. Al-Kawthar in the Qur'anic context: The Holy Qur'an itself?**

What is this hidden and compressed goodness that the Prophet ﷺ and his nation were given? In the context of the final message, it seems that **The Holy Quran is the greatest manifestation of this "abundance."**:

- **Much good:** It contains an endless flow of guidance, knowledge, wisdom and legislation.
- **Compressed and folded:** Its verses and words, despite their limited number, carry multiple layers of hidden meanings ("Mathani") and require decoding and contemplation.
- **Private:** He has his own language and unique approach.
- **Needs to open and activate:** Its goodness can only be attained through contemplation and action.

## **3. Al-Kawthar is not specific to the Prophet:**

Although the address is directed to the Prophet" , ﷺ al-Kawthar" (in the Quranic sense or latent good) is a gift to the entire nation, indeed to all of humanity, for anyone who wishes to contemplate and benefit. Every human being endowed with reason and the capacity for understanding has been given the key to this al-Kawthar.

**Conclusion of "Part One":**

"Al-Kawthar" in Surah Al-Kawthar goes beyond being a physical river in Paradise, to symbolize...**The abundance of divine goodness and knowledge, latent and compressed, and its greatest manifestation is the Holy Qur'an** It is a great gift, not available superficially, but rather requires effort and awareness to unlock its secrets, extract its treasures, and activate its goodness in real life. So how do we access this abundance and draw from it? This is what the following verse answers.

**3.11.115     “SO PRAY TO YOUR LORD AND SACRIFICE”: THE METHOD OF ACTIVATING “AL-KAWTHAR” BETWEEN COGNITIVE COMMUNICATION AND PRACTICAL LIBERATION  
“READING IN THE SIGNIFICANCE OF PRAYER AND SACRIFICE”**

**introduction:**

After God Almighty demonstrated His great favor by granting "Al-Kawthar," "the compressed goodness, the Holy Quran," comes the direct divine command to activate and benefit from this gift: "So pray to your Lord and sacrifice." (Al-Kawthar: 2) Is "prayer" here the well-known ritual prayer? Is "sacrifice" the slaughter of sacrificial animals? Or does the Quranic language carry in these two words a comprehensive, practical approach to contemplating "Al-Kawthar" and unlocking its treasures?

1. "Pray to your Lord": Directed cognitive communication:

- **Prayer "Sallallahu Alaihi Wasallam":** Not just devotional prayer. The root "s l" means "Al Wasl" Prayer is. **The act of purposeful and conscious communication.**
- **For your Lord:** This communication is not random, but it is **Directed towards "your Lord"** As analyzed earlier, "your Lord" may represent **What concerns you, what you seek to understand, your idea, or the goal you seek to achieve** Here it is understanding and activating "Al-Kawthar."
- **Meaning:** The first thing is **Direct your full awareness and effort "pray" towards understanding and contemplating this abundance "for your Lord"** It is a process of disconnecting from everything else and focusing completely on engaging with the Quranic

text for the purpose of understanding. This includes reading, studying, questioning, researching, and contemplating.

## 2. "And slaughter": practical liberation and breaking the shackles:

- **Slaughter "N H R"**: Not just slaughtering livestock. The root "N H R" may be related to "liberation" "liberate = to repair, improve, release." "N = formation, H = life/movement, R = change." "Slaughtering" may mean "**To bring about change 'R' liberates life and movement 'H' from its restricted or latent constitution 'N'**".
- Liberating Al-Kawthar: "Slaughtering" here represents the decisive process of liberating the meanings inherent in "Al-Kawthar" (the Qur'an), removing their shackles and constraints, and bringing them into the realm of understanding and application. It is a move beyond superficial reading to delve into the depths and extract pearls.
- **Slaughtering as a sacrifice**: Just as physical slaughter involves sacrifice, the "slaughter" of the Qur'an requires **Sacrificing time and effort, sacrificing preconceived ideas and rigid legacies** which may restrict understanding.
- **Slaughter as a decisive act**: It is the moment when you move from mere prayer ("theoretical communication") to the decisive action that liberates meaning and makes it applicable ("slaughter").

## 3. Integration between prayer and sacrifice:

The divine command combines the two stages in an integrated manner:

1. **Prayer: Communication and Contemplation**: Delving into the text, understanding its contexts, analyzing its words, connecting its verses, and sensing its guidance.
2. **Slaughtering "liberation and activation"**: Extracting essential meanings, decoding symbols, transcending superficial understanding, connecting meaning to reality, and activating the guidance of the Qur'an in life.  
It is not enough to "pray" "connect and contemplate" Al-Kawthar, but we must "slaughter it" "liberate its meanings and implement them."
4. "Indeed, your enemy is the one cut off." The consequence of those who abandon Al-Kawthar:

The last verse emphasizes the consequences of those who turn away from this approach:

- **For**: The hater who severs ties.

- **The tailless one:** He is cut off from goodness, growth and expansion.

Whoever rejects "prayer," "communication with the Qur'an," and "sacrifice," "liberating and activating its meanings," is in fact cutting himself off from the source of "al-Kawthar," "the great good," and thus becomes the true "abtar," cut off from guidance, blessing, and growth.

#### **conclusion:**

Surah Al-Kawthar, with this systematic understanding, provides us with a divine recipe for benefiting from the greatest gift: "Al-Kawthar" (the Holy Quran). It calls us to an integrated approach that combines "**the prayer**" "Deep communication and conscious contemplation directed towards understanding" and "slaughter" "the decisive act of liberating and activating meanings and transcending limitations." Only with this integrated approach can we draw from the flowing River of Kawthar, transform its latent goodness into a living reality in our lives, and avoid being among the deprived "abtrin." This is a call to every Muslim to pray to his Lord and sacrifice his Kawthar.

### **3.11.116 SURAT AN-NASR: GOD'S LAW OF COGNITIVE CONQUEST AND A CALL TO GLORIFY AND CONTINUOUSLY REFRESH**

#### **"A UNIVERSAL AND SYSTEMATIC READING"**

#### **introduction:**

Surat An-Nasr, despite its brevity, carries great good news and a traditional connection to the conquest of Mecca and the approaching death of the Prophet (peace and blessings be upon him). But are the connotations of "God's victory," "conquest," and people's conversion to "God's religion" limited to this historical event alone? Or does the surah, in the eternal language of the Qur'an and with the connotation of "if," which denotes inevitability and repetition, reveal...**A divine law that continues to reveal truths and open horizons of knowledge**....and guide us toward the correct approach to interacting with this victory and conquest? "The Jurisprudence of the Quranic Language" invites us to a deeper reading that transcends the historical event to the universal and cognitive law.

1. "When the victory of God and the conquest come": The manifestation of the laws and the opening of horizons:

- "**If he comes**": It is not just a past event, but it is **inevitable and recurring verification** For a divine year. "Advent" denotes the full presence and stability of the event.
- **Nasrallah**: Not just military victory. It is "**A cosmic or cognitive process and change resulting from the completion of a divine law 'N+Asr'**" It is the manifestation of a new truth, the emergence of a universal law, the maturation of a scientific idea, or the realization of a cognitive or technological revolution (agricultural, industrial, digital...). It is divine intervention, "with His victory and laws," that changes the course of events.
- "**And victory**": Not just conquering cities. "**Make this new victory, law, or science available and open.**" For humanity to benefit from and apply. Conquest is the stage of making the fruit available after victory is achieved.

2. "And I saw people entering into the religion of God in multitudes": Embracing the new approach:

- "**The religion of God**": Not only Islam as a belief, but it is **Submission, surrender, and adherence to God's method, laws, and customs** Revealed by victory and conquest. This religion may be the correct scientific method, a just social system, or a beneficial technology.
- **They enter in droves**. After the truth of "God's victory" is revealed and made available "the conquest," people will accept it in successive and diverse groups "in droves" from "faj" = separation that leads to the group "to embrace this new approach and benefit from it." "Like the world's acceptance of digital technology."

3. "So glorify the praises of your Lord and seek His forgiveness. Indeed, He is ever Forgiving." The method of dealing with victory:

When this victory and conquest is achieved, what is required of those who witnessed or led it?

- "So glorify": It is not just verbal glorification. It is "continuous renewal, tireless movement, activity, striving to develop energy and transcend the misconception of 'cursing'." Do not rest on what has been achieved.
- "By the praise of your Lord": It is not merely verbal thanks. It is "directing" this renewal and movement "Ham" toward a constructive and benevolent goal, according to the method of your mind, thought, and system "your Lord." It is guided and enlightened development.
- "And seek His forgiveness": not only asking for forgiveness, but also "continuously striving to cover up the shortcomings of your approach and thought, 'may God forgive you,' and to

correct and review its course." Development requires self-criticism and continuous correction.

- **"He was forgiving."** God accepts repentance, and so should your "Lord" "your mind and your approach." "**Tawab**" means subject to modification, review, change and continuous development., not rigid or stiff.

**conclusion:**

Surat An-Nasr is not merely a tiding of a past historical event. Rather, it describes a recurring divine law in which "God's victory" is manifested through the revelation of truths and "conquest" made available to people, followed by a subsequent acceptance of "God's religion," "His method and His ways." It also presents an eternal method for dealing with this victory:**Continuous glorification "renewal and movement" with praise to the Lord "directed development", constant seeking of forgiveness "review and correction", and belief in the ability to repent and change "the Repentant One"**It is the foundation for the continuation of divine grace. It is a call not to rest on our laurels, to persevere in the pursuit of perfection, and to direct every victory and conquest toward what is best for humanity, inspired by the guidance of God, whose victory and conquest never cease.

**3.11.117 SURAH AL-HUMAZAH: WOE TO HIM WHO IS SATISFIED WITH THE "SLANDER" OF DISTINCTION AND DOES NOT PASS THE "CRUSHED" TEST.**

**READING IN THE SUNNAH OF STRIVING AND TRIALS**

**introduction:**

Surat Al-Humazah begins with a stern warning: "Woe to every slanderer and backbiter." Who is this "slanderer and backbiter" who deserves this woe? Is it only those who criticize and backbite people, as is commonly believed in interpretation? Or does the Quranic language, with its profound meanings, use these two descriptions to refer to a deeper human condition: striving for excellence, gathering the means to achieve it, and then stopping there without facing the true "crunch" of the test? The approach of "Qur'anic Linguistics," by deconstructing the structure of words, offers a different reading of the surah that reveals a universal law of striving and testing.

**1. "Al-Hamza Al-Lamza": Striving for excellence and gathering its causes:**

Beyond the purely negative meaning, it can be understood that:

- "**Al-Hamza**" from "Min hamma + Z": As "**The person with high ambition who strives for excellence**" In a field of knowledge, work, money... He is the one who discovers something new "hamzah" = uncovering the unseen and is determined to acquire it and excel in it.
- "**The Lamza**" "from lam + z": As "**The one who has the ability to gather and combine the reasons for this distinction**" He is someone who seeks to gather knowledge, power, and money and accumulate them to achieve a distinguished position.  
Striving to backbite and slander is not reprehensible in itself, but rather a natural human ambition.

2. He who has accumulated wealth and counted it thinks that his wealth will make him live forever.  
This is where the deviation begins. The reprehensible "slanderer" is:

- The one who collects "money": not only material money, but everything he possesses of knowledge, power, information, or potential.
- "**And the number**": He does not just collect, but makes it **His equipment** And his strength that he relies on and boasts about.
- **He thinks that his wealth will make him live forever.** He is under the illusion that this "money" he has accumulated will guarantee his survival, immortality, and salvation. "It made him immortal" = made him in a state of permanent harmony and immunity. He thinks that merely possessing the means to excel is enough.

### **3. "No, they will be thrown into the Crusher": The inevitability of testing and scrutiny:**

No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher?

- "**both**": Deter this miscalculation.
- "**to reject**": His inevitable fate is to be cast out, tested and scrutinized. "To be cast out" comes from "to cast out" meaning to throw out and test.
- "**In the Crusher**": It's not necessarily just the fire of Hell, but rather "the true testing ground, the reality with its challenges, the touchstone that shatters illusions and assumptions and reveals the truth." It is the year of inevitable trial.

4. The Fire of Allah, kindled, which ascends over the hearts.

This "fragment" is "the kindling fire of God":

- Divine fire: It is the fire of trial, testing, and challenge that is ignited by God's laws and regulations in the universe, the soul, and society.

- "**Look into the hearts**": A revealing fire that penetrates phenomena to reach hearts and reveal the truth of faith, sincerity of determination, and depth of knowledge.

5. Indeed, it is closed upon them, in extended pillars.

This fire/test is inevitable:

- "**Closed**": It is tightly closed to those who are content with collecting "money" and think it makes them rich. They cannot escape facing reality and the laws of God.
- "In extended pillars": based on "pillars" "divine foundations and laws" "extended" "firm, fixed, unchanging and unalterable".

Summary of the Surah: A call to go beyond gathering the equipment to crossing the crushing ground:

Surah Al-Humazah, from this perspective, is not merely a threat to those who slander people, but rather a warning to all those who strive for distinction ("a slanderer and backbiter") and are content with accumulating "money" and "the means of power and knowledge" and think that by doing so they have secured immortality and salvation, without venturing into the "crumb" "the arena of true testing" and passing through "the blazing fire of God" that reveals the truth of what is in "the hearts."

It is a call not to be deceived by our knowledge, power, or wealth, and to realize that true value lies not in accumulation and enumeration, but in perseverance, steadfastness, and success in the face of inevitable trials and tribulations, which are based on firm divine laws, "extended pillars." True woe is for those who build on the illusion of immortality through preparation, and do not prepare to face the "crunch" with sincere faith and righteous deeds.

### **3.11.118 FROM THE CAVE OF RESEARCH AND EVALUATION OF THE NUMBER TO THE SINCERITY OF MONOTHEISM: THE JOURNEY OF QURANIC AWARENESS READING SURAT AL-KAHF AND SURAT AL-IKHLAS**

**Introduction: A call to take off your shoes and ponder the names**

In Surat Al-Kahf, the Holy Quran invites us to reflect on the story of "The Companions of the Cave and the Inscription," the young men who retreated to their cave in search of sanity. Is it merely a story of sleeping youths? Or is it a symbol for every seeker of truth who rejects prevailing tradition, enters the "cave" of contemplation and research, and practices the "inscription" of evaluation and

criticism? At the end of the journey of knowledge, Surat Al-Ikhlas comes to summarize the essence of monotheism and the attributes of the One, Self-Sufficient God. The approach of "Qur'anic Linguistics," by transcending titles and delving into the meanings of names, reveals a profound connection between the journey of truth ("the cave and the inscription") and arriving at its essence ("sincerity").

### **1. The People of the Cave and the Inscription: Pioneers of Research and Evaluation:**

Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder? \* When the youths took refuge in the cave...

- The Cave "K H F": It is not just a physical cave, but rather a symbol of the process of deep, rapid, purposeful research, and a temporary cessation of external influences for the purpose of scrutiny and reaching the truth. It is cognitive "exploration."
- Number "R Q M": Not a tablet or a name for a dog, but it is **The act of critically "evaluating" what has been achieved**. The People of the Cave and the Inscription did not just search the cave, but they also evaluated and numbered what they found to confirm its authenticity and value.
- **The boys:** Also **People with open and questioning minds**, which breaks things down and dissolves them, regardless of their age.
- **Supplication for guidance:** They took refuge in the cave seeking mercy and guidance, realizing that the search required divine guidance and success.

### **2. Striking the call to prayer and resurrection: Incubation period and revealing the results:**

So We sealed their ears within the cave for a number of years. Then We resurrected them that We might test which of the two parties best calculated the time that they had remained.

- **Hitting the ears:** It's not sleep, it's **Temporarily blocking the ability to hear external stimuli**. To enable the process of internal research and evaluation to mature. It is an intellectual incubation period.
- **Number of years:** The duration of this custody is estimated and limited, and varies from one case to another.
- **Resurrection:** It is not a resurrection from the dead, but it is **Bringing the results of research and evaluation into reality and confrontation**. To see which of the two "partisan" approaches was more capable of counting and understanding the truth of the matter.

### **3. Journey Summary: Surah Al-Ikhlas and the Essence of Monotheism:**

After the journey of "the cave," "research," and "the inscription," "evaluation," what essential truth will the sincere seeker arrive at? Surah Al-Ikhlas comes to present the essence of monotheism and divine knowledge:

- **Say, "He is God, the One."** "Say" "Be aware" "God is One": The first truth is the uniqueness of God, not just as a numerical oneness, but **As a dividing, decisive, and sharp "boundary," and as the sole source of harmonious life.** It is the absolute truth that does not accept a limited partner.
- {Allah is the Self-Sufficient}: He is the constant, the eternal, the one sought after in all needs, who does not need anyone else, and He is the guarantor of the continuity of existence with His steadfast system and laws.
- **He neither begets nor was begotten.** Affirmation of His eternity and everlastingness and His transcendence of the laws of generation. He is the First and the Last.
- **And there is none comparable to Him.** He is unparalleled, peerless, and unmatched in His essence, attributes, and abilities. He is the absolute sufficiency that needs no reference or evaluation.

#### **Conclusion:**

When read through the lens of "Qur'anic linguistics," Surahs Al-Kahf and Al-Ikhlas complement each other to chart the path of human consciousness. The journey begins with entering the "cave" of research and contemplation, practicing the "Raqeem" of evaluation and criticism of heritage and knowledge. After a period of incubation, the results are "resurrected." The culmination of this journey, for those who are sincere in their research and sincere in their quest, is arriving at the essence of monotheism embodied in Surah Al-Ikhlas: the acknowledgment that God is "the One," "the Source and the Determinant," "the Self-Sufficient," "the Immutable, the Intended, and the Guaranteer," who "has not begotten, nor was He begotten, and there is none comparable to Him." It is an invitation to every "youth" who has faith in his Lord to retreat to his own "cave" and practice his critical "Raqeem" to attain the "Ikhlaas" of knowledge and monotheism.

### **3.11.119 THE PEOPLE OF THE CAVE AND THE INSCRIPTION: IN THE CAVE OF KNOWLEDGE AND EVALUATING TRUTH**

#### **"READING THE JOURNEY OF THE BOYS, THEIR DOG, AND THEIR SUN - PART TWO"**

Continuation of the previous topic

##### **1. Young men who believed and We increased them in guidance:**

We relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. These are not just young men; they are "boys" "From Fatta = they break things up and analyze them" "They believed in their "Lord" "The method, principle, or truth they seek." So God rewarded them with increased guidance and revelation.

##### **2. Binding hearts and rejecting the gods of the people:**

And We strengthened their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity... These are our people; they have taken other gods besides Him. Why do they not produce for them clear authority?" God strengthened their hearts when they stood up to declare their clear position: their belief in one Lord of the universe and their rejection of the multiple deities (the prevailing ideas, beliefs, and approaches) that their people adopted without proof or evidence ("clear authority").

##### **3. Seclusion and taking refuge in the cave: Embarking on a journey of search:**

{And when you have withdrawn from them and that which they worship except Allah, then take refuge in the cave. Your Lord will spread out for you of His mercy and will prepare for you from your matter relief.} After withdrawing from prevailing ideas, comes the call to take refuge in "The cave" is a symbol of rapid, purposeful research and exploration....with the promise that this resort to research and contemplation will spread mercy to them and provide them with a facility of "ease and support" in their matter.

##### **4. In the Cave: The vicissitudes of the sun of knowledge and the dog of ambition:**

And you will see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are within an open space thereof. And you will think them

awake, while they are asleep. And We turn them on the right and on the left, while their dog stretches out his forelegs at the entrance.

- The sun: a symbol of the sun of knowledge, truth and clarity that they seek.
- **Visit her and lend her:** This sun **Turn on them**...it appears and disappears, leans to the right "tawawar = shifts the scales towards Yemen and blessing" or narrows and contracts to the north "taqrad = pushes them towards an inevitable path that may involve difficulty or dispersion." The researcher experiences this fluctuation between clarity and ambiguity.
- **Sleep and wake up:** To the outside observer they appear to be awake in their apparent movement, but in reality they are "**stagnation**" "From sleep = a state of intense concentration and immersion in research, which makes them lose awareness of their surroundings."
- **Flip right and left:** This immersion turns them between the state of taking in the bright knowledge "on the right" and facing challenges and ambiguity "on the left."
- Their dog, arms outstretched at the entrance: Their "dog" is not the animal, but rather the goal, idea, or principle around which they converge and focus their energy. This goal is "arms outstretched," "controlling and extended," "at the entrance," "at the door or entrance," meaning that it blocks out all distractions and immerses them completely in the cave of their search.

#### **5. Resurrection and Questioning: Evaluating the Research Journey:**

And thus We raised them up that they might ask one another how long you had stayed. Your Lord is most knowing of how long you had stayed.

- **Resurrection:** Moving from the state of "sleeping" research immersion to the state of questioning and evaluation.
- Duration: Not the duration of sleep, but the amount of effort and time spent trying to get to the "core" of the truth.
- **Question:** They begin to evaluate the duration, amount, and results of their effort.

#### **6. Sending paper to the city in search of the tastiest food:**

"...So send one of you with this silver coin of yours to the city, and let him see which food is best, and let him bring you provision from it, and let him be gentle, and let no one know about you."

- Paper: not currency, but the sum of their research and ideas written and documented.

- **City:** A symbol of society, civilization, practical reality, arena of application and public debate.
- The best food is not the physical food, but the purest, best, most mature, most useful and most applicable knowledge and thought.
- **Purpose:** Sending the summary of their research ("their paper") to the real world ("the city") to search for the best application or knowledge that can nourish and benefit them ("the best food"), with the recommendation of kindness and caution ("and let them be kind and not let anyone feel you") for fear of rejection or clashing with the collective consciousness that has not reached their level.

#### **Conclusion of "Part Two":**

The story of the People of the Cave and the Inscription, in its second part, profoundly describes the journey of truth seekers inside the "cave" of thought and knowledge. It depicts a state of immersion and concentration ("sleeping"), the fluctuation between clarity and challenge ("the fluctuations of the sun"), the adherence to the goal ("their dog"), and then the stage of "resurrection" to evaluate the results and strive to apply them in reality ("the city") with caution and gentleness in search of the "best food" of knowledge. It is the journey of every "young man" who believed in his Lord and was given guidance, and who secluded himself from prevailing ideas to retreat to the cave of research and evaluation.

#### **3.11.120 THE COMPANIONS OF THE CAVE AND THE INSCRIPTION: EVALUATING THE RESEARCH**

##### **JOURNEY BETWEEN DIVINATION AND CERTAINTY**

##### **"READING THE LAST VERSES OF THE STORY OF THE PEOPLE OF THE CAVE - PART THREE"**

Continuation of the previous two topics

##### **1. Resurrection and Questioning: The Moment of Evaluating Cognitive Effort:**

And thus We resurrected them that they might ask one another... How long did you remain... Your Lord is most knowing of how long you remained...: After the period of immersion in the "cave" of research and evaluation "the inscription," "resurrection" comes, not from sleep or death, but rather it is **The moment of exiting the state of internal focus to the stage of evaluation and questioning the outcome of the effort**. They wonder how much "stay", that is. **The depth and extent**

of what they have reached of the "core" of truth and knowledge During their "day" and "research period," they entrust this knowledge to their Lord, aware of the limitations of their own self-assessment.

## **2. Paper, City, and Delicious Food: Striving for Application and Benefit:**

﴿...Then send one of you with this silver coin of yours to the city and let him see which of them is the best food...﴾: After the internal evaluation, comes the external striving:

- Sending the "paper" "the summary of thought and documented research" to the "city" "the arena of society, application and civilization".
- To search for the "tastiest food," "the purest knowledge, the best practical application, the most beneficial thought" that can nourish and elevate them and their society.
- With a recommendation to be kind and cautious for fear of rejection or conflict: "And let him be kind and not let anyone know about you."

## **3. Divination: Society's reaction to renewal:**

"If they gain the upper hand over you, they will stone you..." This depicts the expected reaction of a society that has not undergone the same in-depth research experience:

- **Stoning:** Not necessarily stoning, but **False accusation, questioning of intentions, and unjustified rejection** For new ideas. It's "divination."

## **4. A stumble that reveals the truth and people's evaluation of them:**

And thus We exposed them so that they might know that the promise of Allah is truth and that the Hour will come - there is no doubt about it. So they said, "Build over them a structure." Those who prevailed in their affair said, "We will surely take over them a mosque."

- **Find them:** Their secret was exposed and the results of their research were made public.
- **Divine purpose:** To teach people the truth of the divine promise and the inevitability of the "hour" "the moment of revelation and transformation."
- **People dispute about their matter:** People are divided in their evaluation of these young men and their effort.
- **Build a structure over them.** A group that sees it as sufficient to build materially on them without understanding the reality of what they have achieved.

- {We will surely take a mosque over them}: Another group “overpowered in their affair” sees taking their place or method as a “mosque” meaning a place for prostration “following the method” and cognitive communication and building upon it.

#### **5. Equipment, not number: The real value of research:**

They will say, “Three, their fourth being their dog... Five, their sixth being their dog,” guessing at the unseen... Seven, their eighth being their dog... Say, “My Lord is most knowing of their number.”

- The Qur'an is not concerned with their numerical number, but with their “equipment,” meaning their true value, their method, and what they had prepared.
- The three sayings "three, five, seven" do not represent numbers, but **Represents three different positions or evaluations**. From the people for the effort of these young men:
  - **Three, the fourth is their dog:** An evaluation that sees their work as wasted and pointless "third".
  - **Five, the sixth is their dog:** An assessment accusing them of cunning, deceit, and concealing what they reveal, “fifths and sixths,” “guessing the unseen.”
  - **Seven and the eighth is their dog:** An evaluation that sees their work as complete, fruitful and valuable “seven” for perfection, “eight” for price and value” and that they are adhering to their noble goal “their dog”.
- **Only a few know them.** Few people realize the true value of the efforts of researchers and innovators.
- **So do not dispute with them about it except with an outward dispute.** Prohibiting futile arguments about their number or unimportant details, and limiting oneself to a superficial discussion about the main idea.

#### **6. Broadcast duration: Depth of search, not length of sleep:**

And they remained in their cave for three hundred years and added nine. Say, “Allah knows best how long they remained.”

- It is not the duration of sleep, but rather a description of the depth of their "broadcast" "research effort to reach the core".
- **Three hundred years:** They dismantled a third of the content of a hundred of the great number of the Sunnahs and laws.

- **And they increased by nine:** They added to that "nine" as "breadth and expansion" in understanding and perception.
- **Allah knows best how long they stayed.** Emphasizing that the depth and truth of this cognitive effort is known only to God.

#### **Conclusion of the "third and final part":**

The story of the People of the Cave and the Inscription is completed by depicting the stage of society's evaluation of their research and innovation efforts. It reveals God's law in the differences in people's evaluation of new ideas, between those who reject them ("one-third"), those who accuse them ("five"), and those who appreciate their value ("seven and an eighth of them"). It also confirms that true value lies not in number, but in the "equipment" and depth of "staying" in the search for truth. It is a continuous invitation to every "boy" to retreat to his cave, practice his inscription, and go out with his "paper" to the city, unconcerned by the stoning of the ignorant, striving for the "best food" of knowledge, confident that God knows best his stagnancy and his striving.

### **3.11.121 IN THE REALM OF THE SELF: DECODING THE BODY, SOUL, AND SPIRIT THROUGH THE LENS OF THE QUR'AN AND THE UNIVERSE**

#### **"READING IN THE NATURE OF MAN"**

##### **Introduction: Who Are You? The Eternal Question of Existence**

"Who am I?" is a question that resonates deeply in the hearts of every human being seeking truth. Am I merely this mortal "body" that eats, drinks, grows, and then decomposes? Or am I the mysterious "spirit" that drives it? Or am I the "soul" that feels, thinks, and wills? The Holy Quran, the miraculous Book of God, provides profound answers to this question, but understanding them requires transcending traditional interpretations and delving into its "clear Arabic language," which is in harmony with the laws of the universe. Using the approach of "Qur'anic Linguistics," we will attempt to decode these three components—body, spirit, and soul—to discover the true nature of man and his place in existence.

##### **1. The body "GSM": a container of stardust and to which it returns:**

The body is the physical vessel, the earthly compound in which we inhabit. It was formed from the elements of the earth (And God caused you to grow from the earth as a plant), and these same

elements, science tells us, were forged in the furnaces of the first stars. It is a vessel composed of the plural 'J' for an unknown, stationary 'Sm', subject to the laws of matter, growing, weakening, and dying to return to its earthy origin. It is the structure, the tool, the means, but it is not 'you' in essence.

## 2. The Spirit "R and H": The law of life and the breath of divine command:

They ask you about the soul. Say, "The soul is of the command of my Lord..." The soul is not a mysterious entity residing in the body, but rather "of the command of my Lord," meaning it is of the same kind as the divine laws, traditions, and commands that govern life and the universe. It is a "vision" ('R') that creates movement and life ('H') and brings together ('W').

- **The Spirit as Law:** Every being, indeed every thing in existence, has a "spirit" that drives it, that is, a law that governs it. "Even inanimate objects are subject to the laws of physics."
- **The Breath as a New Law:** When the Qur'an speaks of the "breathing of the spirit" into Adam, into Mary, it means the introduction of a new divine "law" or "order" that had not previously existed, bringing about a qualitative leap and change in the nature or course of creation. "Such as the introduction of the law of consciousness and will into man."
- **The soul does and is not done:** You do not have your spirit to act with, but rather the spirit, the "law," is what "acts" within you and enables you to move, live, and think within its framework. "And you did not throw when you threw, but it was God who threw": You use the law, the "spirit," but God, the "source of the law," is the true doer.
- **The soul is the source of light:** Light "Nur = beneficial vision/formation of vision" is the basis of the emergence of life and movement "the soul".

## 3. The Soul "Nafs": Self-awareness and the stage of choice:

If you are not the mortal body, and you are not the spirit of the "law" in force, then who are you?

You "**self**":

- **The Soul as Separation and Consciousness:** The root "N F S" means "the separation of the 'self' of something from its origin and its progression 'S' along its own path." The soul is the individual consciousness that separates and differentiates itself from the origin, and becomes endowed with its own being, will, and ability to choose. It is the conscious, thinking, willing "you."

- **The soul is the subject of obligation:** She is the one who dies in death and sleep, she is the one who is held accountable, she is the one who rises to become tranquil or remains a sign of evil. She is the vessel of accumulated experiences, experiments, and knowledge.
- **Soul and nature:** The soul is created in a natural state, equipped with the ability to distinguish and strive, then it is formed, grows, and chooses its path within the framework of the spirit “laws” and using the body “the tool.”
- **The soul as a project:** You are an “idea”, a “consciousness”, a “soul” striving and evolving on the journey of life, trying to harmonize with the spirit “laws” and tame the body “tools” to reach its goal.

4. The Integrated Relationship: You are an idea swimming in the law through the body:

The relationship between the three components is a complementary one:

- **Body:** It is the physical compound and the tool.
- **the spirit:** It is a set of laws and regulations (software) that govern the body and provide possibilities.
- **self:** It is the self-awareness “your own idea/programming” that uses the body and swims within the framework of the soul, makes decisions, and takes responsibility.

#### **Conclusion: Discover yourself and advance it:**

Understanding this trinity—body, soul, and spirit—through the lens of the Quran and the universe frees us from a narrow, materialistic viewpoint. It reveals our true nature as conscious, responsible “souls,” given a body as a tool and placed within the laws of a “soul” as a framework to embark on a journey of striving, choice, and advancement. It is a call to care for our bodies as a trust, to seek to understand the soul—God’s laws—so that we may be in harmony with them, and to focus our greatest effort on purifying ourselves and developing our consciousness, so that we may ascend from a mere “small object” to a being that reflects the Creator’s greatness and encompasses the “greater world.” “Your illness is within you and what you perceive... Your cure is within you and what you perceive.”

### **3.11.122 LINGUISTIC ANALYSIS OF THE VERB “TO EAT THE LION” FROM THE ATTACHED TEXT**

#### **“ACCORDING TO THE PROPOSED METHOD OF QURANIC LINGUISTICS JURISPRUDENCE”**

Based on the approach of “Qur’anic Linguistics,” which “focuses on analyzing roots, duals, opposites, and the meanings of letters, far from the direct literal meaning alone,” the verb “to eat the lion” can be analyzed as follows:

##### **1. Deconstruct the word "eat" "A K L":**

- **Apparent meaning:**Eat.
- Proposed structural analysis "from the text":
  - The root "ak l": The speaker connects it to the concept of "whole" "k l". He sees that the verb "to eat" does not only mean the physical eating, but also means "to coalesce, merge, blend, encompass, or for something to become a 'whole' with something else."
  - **Quranic citation:**He cites the verse, “And he is a burden to his Master” (An-Nahl: 76), meaning that he has become a burden and a burden on his Master, as if he has become fused with Him and has become an integral part of His responsibilities and concerns.
  - **Application on "eating":**When you eat something, it enters you and becomes a part of you, you become fused with it and take over its components. Eating is a process.**Surrounding, containing, and including the edible thing so that it becomes part of “your whole.”**It's a kind of total "takeover" or "blend in."

##### **2. Decomposing the word “seven” “s b a”:**

- **Apparent meaning:**The well-known predator "lion, wolf...".
- Proposed structural analysis:
  - The root "s-b-a": The speaker associates it with the meaning of storming, taking risks, taking the initiative, and striving hard in a "battle" (real or metaphorical). The s-b-a is the initiator, the storm-bender, the one who is not afraid of difficulties, and who exhausts the means available to him.
  - **Success is not required:**This "seven" "initiator" may succeed or fail in his endeavor.

##### **3. The meaning of “the lion ate”:**

Combining the two proposed structural implications:

- "Eat the lion" doesn't just mean "what the predators ate."
- Rather, it means "what resulted from the process of cohesion, containment and seizure" "eating" carried out by the initiator and invader "the lion" in his endeavor, which led to failure or incompleteness or left only remnants of it."
- that it **The product that has been consumed, or the method that has been exhausted and proven to be a failure, or a dead end** Which was left by the efforts of the "lion" "the first initiator" after he "ate" and "exhausted" all the means available to him in that experience.

#### 4. Metaphorical meaning and warning:

- "What the lion ate" as a symbol of exhausting failure: This expression becomes a symbol of every failed experiment, sterile approach, superficial knowledge, or dead end that was exhausted by the first "lions" in this field.
- Prohibiting "what the beast has eaten" metaphorically: Prohibiting approaching or relying on it means forbidding repetition of failure, warning against blindly imitating proven ineffective methods, and calling for avoiding outdated and dead methods "cognitively or practically." It is a call for innovation and renewal, and not "eating carrion" intellectually or practically.

Linguistic summary "according to your method":

The verb "to eat" in the Quranic language, according to this interpretation, transcends its physical meaning to refer to the process of consuming and exhausting a method or experiment undertaken by a "proactive and aggressive" "lion," which ultimately failed and left behind scraps. The warning against "what the lion ate" is a warning against blindly imitating this failure and following dead ends and worn-out paths, and a call to innovate and explore new and promising paths.

**3.11.123 AN EXPANDED LINGUISTIC ANALYSIS OF “EATING THE LION” AND ITS RELATIONSHIP TO  
BUYING, SELLING, AND USURY “ACCORDING TO THE PROPOSED METHOD OF QURANIC  
LINGUISTIC JURISPRUDENCE”**

By applying the approach of "Qur'anic Linguistics," which focuses on structural and symbolic meanings, we can expand the analysis of "The Eating of the Wild" to include its relationship to the concepts of buying, selling, and usury, as follows:

1. "The Lion Eats": The Failed Method and the Consumed Result "The Reminder"

- **Eating "A-K-L":**Cohesion, integration, containment, appropriation, incorporation of something into a "whole".
- **Seven "S B A":**The initiator, the intruder, the risk-taker, who wages a "real or metaphorical" "battle" and exhausts all means.
- **What did the lion eat?**The remnants of a failed experiment, a worn-out approach, a dead end left behind by the "seven" after exhausting all their efforts and means without fruitful results. It is a symbol of dead knowledge, unproductive work, or a losing investment that has been consumed.

2. "B Y A" Selling: Clarity and awareness in the exchange:

- The root "B Y A": "B = nourishment/means, Y = connection/certainty, A = awareness/clarity." Selling, as we have analyzed it, is "a conscious act of exchange 'A' based on nourishment 'B' and clear connection 'Y'."
- **Its conditions:**It requires complete clarity in the presentation (publishing the product or idea), transparency in explaining its condition (its advantages and disadvantages), and awareness from both parties to complete the exchange process correctly. The real sale is **Follow awareness**.
- **The opposite of "eat the lion":**While the “eating of the lion” metaphorically represents the consumption of failure and ambiguity “the result of an experiment whose success was not clear,” selling represents clarity, transparency, and the exchange of real value based on awareness.

3. Purchasing “Sh R Y”: Conscious choice after diffusion:

- **The root "sh r y":**"S = spread, R = vision/change, Y = connection/certainty." Buying is **The act of taking and choosing "shari" for something that has been published and displayed** "shari"Based on vision and conviction.
- **Requires awareness:**Purchasing requires awareness and discernment from the buyer to choose what is useful and real and avoid what is fake or harmful.
- **The opposite of "eat the lion":**While “eating the lion” is the unconscious taking of the remains of failure, the right purchase is **The conscious and responsible choice of something of clear value**After reviewing the displayed material.

#### 4. Usury “Ruby”: abnormal growth and false increase:

- **The root "r b w":**It means increase, growth and rise.
- **Forbidden usury:** he **Unnatural, unproductive growth and expansion based on exploitation and injustice**...which is not matched by any real effort or added value, such as an increase in debt in exchange for postponement. It is a growth like a tumor, its appearance is increase but its essence is destruction.
- His relationship with "eating the lion":
  - **Usury as a form of "eating the beast":**Usury can be considered a form of "eating the lion" in its metaphorical sense. The usurer seeks to "eat" an increase without offering real value or engaging in the "battle" of production and calculated risk. He attempts to "eat" off the efforts, failures, or needs of others, or build his wealth on false and unsustainable growth.
  - **Falling into usury as a result of “eating the beast”:**A person may resort to usury (borrowing with interest, or investing in dubious projects) as a result of his failure to follow a correct and productive approach, that is, as a result of “eating what the beasts eat” and his failure to find an alternative path.

#### 5. Interconnectedness and Quranic warning:

Verse 3 of Surah Al-Maidah prohibits "dead animals, blood, the flesh of swine... and that which wild beasts have eaten." This material prohibition carries a deeper moral warning:

- **Avoid dead curriculum:**Just as dead meat is forbidden, ideas and approaches that have died and proven to be unsuccessful must be avoided. “What the beast has eaten”

- **Avoid intellectual impurities:** Just as blood and pork are forbidden, impure thoughts and harmful practices such as usury must be avoided.
- **Follow the clear approach of "buying and selling":** The way out is to follow conscious and clear methods of exchange based on justice and mutual benefit, "lawful buying and selling."
- **Intelligence as a condition:** Except what you slaughter. The only exception to eating "what a wild animal has eaten" is "slaughter," which metaphorically refers to "**Purification, purification, and redirection**" That is, we can benefit from the failed experiences of others if we analyze them, refine them, learn from them, and redirect them correctly, "reinforcing" them intellectually and methodologically.

Overall summary:

The approach of "Qur'anic Linguistics" reveals a profound connection between seemingly disparate concepts. "The eating of the wild beast" symbolizes a failed approach, blind imitation, and unproductive consumption. "Buying and selling" is contrasted with a symbol of conscious and transparent exchange based on true value. "Usury," on the other hand, represents an aspect of "the eating of the wild beast," as it is a false and unproductive growth based on exploitation. The Qur'anic warning against "what the wild beast has eaten" is a powerful call for innovation and renewal, rejecting blind imitation of failure, and adopting clear and transparent approaches in all aspects of life, whether intellectual, economic, or social, while also allowing the past to be learned by revitalizing it and correcting its course.

### **3.11.124    "HUMANS" - THE VESSEL OF CREATION AND THE MANIFESTATION OF FORMATION IN THE QURANIC LANGUAGE**

In the name of God, the most gracious, the most merciful

The miraculous nature of the Quran is evident in the precision of its wording, with each word carrying a specific meaning that becomes clear by examining its linguistic root and context within the text. Among the terms central to understanding human existence in the Quran are the words "al-bashar" (human being) and "al-insan" (humans). This article will examine the concept of "al-bashar" (human beings) in clear Arabic.

Linguistic root and material context:

The word "bashar" (b-s-h-r) is rooted in its linguistic origin in "bashara" (skin), which is the outer surface of human skin. This root suggests appearance, directness, and sensory contact. "Bashar", then, in its primary meaning, refers to the human being in terms of **its apparent form and tangible physical composition**. It is the physical aspect that all members of this species share.

"Humans" in the Qur'anic context:

When the Qur'an uses the term "humans," the focus is often on this common physical aspect:

1. **Emphasis on the physical nature of the prophets:** In the face of their people's astonishment, the prophets affirmed their shared human nature, denying any divinity or angelic nature that transcended the physical aspect. God Almighty said through His Prophet Muhammad, peace and blessings be upon him: "Say, 'I am only a **Human**'s" "It is revealed to me like you" (Al-Kahf: 110). Similar to this is the saying of the people of Noah: "Then the eminent ones among his people who disbelieved said, 'This is nothing but a lie.'" "**Human**'s" "The likes of you desire to have superiority over you." (Al-Mu'minun: 24). The focus here is on the similarity in *humanity*, that is, the body and the apparent material needs.
2. **Reference to material creation:** The mention of "humans" is sometimes associated with the stages of the physical creation of man from earthly elements. God Almighty said to the angels: "When your Lord said to the angels, 'Indeed, I am creating...'" "**Human beings**" From clay (Surah Sad: 71). Here, "human beings" refers to the initial physical structure formed from clay.
3. **Common physical needs:** It is used to indicate that prophets, despite their mission, share with people their physical needs, such as eating and walking in the markets. "And they said, 'What is the matter with this Messenger that he eats food and walks in the markets?'" (Al-Furqan: 7). These are physical "human" attributes.

Summary of the meaning:

The term "humans" in the Quranic language represents **physical vessel, apparent physical structure, and biological nature** for the human being. It refers to the common, tangible aspect that we see and experience sensually. It is the material and necessary foundation, but it is not the whole picture. Rather, it is the mold that will receive what makes it more than just matter, which we will address in the next article when discussing "human."

### **3.11.125 "INSAN" - THE MANIFESTATION OF FAMILIARITY AND FORGETFULNESS AND THE BASIS OF OBLIGATION**

Continuing our contemplation of the precision of the Quranic language, and having addressed the concept of “humans” as a physical vessel, we now turn to the term “human,” which reveals deeper and more distinctive dimensions of the being that God has honored.

Linguistic roots and semantic dimensions:

The word "human" "n-s-/n-s-y" carries in its linguistic root multiple connotations that enrich its meaning:

1. **From the people:** Uns is familiarity, companionship, and the appearance as opposed to wildness and concealment (as in the jinn). This root connects “human” to being a being.**social by nature** He is friendly with others and is comforted by them. He is an apparent and perceptible being.
2. **From forgetfulness "NSY":** It is the opposite of remembrance and memorization. Forgetfulness is an inherent characteristic of “human beings” as depicted in the Qur'an. This root connects “human beings” to the characteristic**Weakness and vulnerability to negligence** And the constant need to be reminded.

"Human" in the Qur'anic context:

When the Qur'an uses the term “human being,” the focus is often on the characteristics that distinguish this being and make him subject to responsibility and accountability:

1. **Honoring with reason and knowledge:** “Man” is mentioned in the context of his being honored with the ability to learn and knowledge that God has distinguished him with. “He who taught by the pen \* taught man” “What he did not know” (Al-Alaq: 4-5). This honor of knowledge is for “humans” and not just for “humans.”
2. **The basis of the assignment and the responsibility of carrying the trust:** “Man” is addressed as the being who accepted the assignment and bore the trust, including what that entails in terms of will, choice, and responsibility. ﴿Indeed, We offered the Trust to the heavens and

the earth and the mountains, and they declined to bear it and feared it; but another bore it.**man**Indeed, he was unjust and ignorant. (Al-Ahzab: 72) Bearing the trust makes him a responsible "human being" and not just a "human."

3. **Description of psychological and behavioral characteristics:**The word "human" is used to describe complex psychological and behavioral traits that go beyond the merely physical, such as haste, ingratitude, argumentation, weakness, despair, joy, and stinginess.**man**"Hasty" (Al-Isra: 11), "Indeed,**man**To his Lord he is ungrateful. (Al-Adiyat: 6) And he was created**man**"Weak" (An-Nisa': 28). These are qualities related to consciousness, will, and the soul.
4. **Forgetfulness and negligence:**Its connection to the root "forget" appears in verses that describe forgetting a covenant or a reminder. "And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will." (Ta-Ha: 115) "And Adam is the father of mankind and the first human being."

Summary of the meaning:

The term "human" in the Quranic language refers to the being in its dimensions.**Conscious, rational, selective, responsible, social**He is the being in whom the capacity for sociability and socialization has been deposited, yet he is also marked by forgetfulness and weakness. He is the being honored with knowledge and entrusted with the trust, thus becoming the subject of divine command and address. He represents the moral and spiritual aspect that resides in and interacts with the vessel of "humanity."

### **3.11.126 THE DIALECTIC OF "HUMANS" AND "MAN" IN THE JOURNEY OF THE QUR'ANIC SOUL**

Having explained in the previous two articles the meanings of "humans" and "man" in the Quran, we now arrive at an understanding of the dialectical and complementary relationship between them, and how together they constitute the reality of the being addressed by the Quran in its journey toward its Creator.

Integration, not contradiction:

It is important to realize that every "human" is necessarily a "human," but not every "human" at the moment of its first formation is a "human" in the full sense of the term. "Human" is the vessel, the structure, the necessary material foundation. "Human" is the being who possesses consciousness, will, the capacity for choice, and responsibility, which is manifested through this "human" vessel. The relationship is not one of contradiction, but rather of complementarity and interaction.

The soul: the field of dialectic:

The field of this interaction and debate between the requirements of the "human" body and the aspirations of the "human" soul is "**self**" It is the center of identity, self-awareness, and will. It is the one that tests the urges of nature and instincts (the human side), and hears the call of reason, spirit, and faith (the human side). The Qur'an addresses this "soul" on its journey: "O you who have believed, **self** (Al-Mutma'innah) (Al-Fajr: 27), (And by the soul and He who proportioned it, and inspired it with [what is] wrong of it and [what is] right of it) (Ash-Shams: 7-8).

Quranic discourse strategy:

The Qur'an uses both terms with great precision to achieve various purposes in its discourse:

- Used "**Humans**" To emphasize humility and negate arrogance, and to remind man of his material origin, needs, and common physical weakness, even in the case of the prophets, to bring them closer to the people and negate their divinity.
- Used "**man**" To elevate the status of this being and remind him of his honor with reason and knowledge, to burden him with the responsibility that results from this honor, to warn him against deviating from his nature due to his qualities such as forgetfulness, haste, injustice, and ignorance, and to address him with the command that requires awareness and will.

The fruit of contemplation: understanding the self and the goal:

Contemplating the difference between "humans" and "man" in the Qur'an leads us to a deeper understanding of ourselves:

1. **Realizing the dual structure:** We are not just a body ("human") that eats, drinks, and dies, nor are we just an abstract soul. We are a composite being with a dual nature, material and spiritual.

2. **Understanding the field of jihad "purification":**The internal struggle and struggle of the self ("purification") is essentially an attempt to control the requirements of the "human" side and to elevate the characteristics of the "human" side according to God's guidance.
3. **Appreciation of honor and responsibility:**Knowing that we as "humans" have been honored and entrusted with a responsibility inspires a sense of great responsibility upon us.
4. **Humility and poverty:**Remembering our "human" side and our clay origins instills humility and a constant need for God, and prevents arrogance.

conclusion:

The Quranic distinction between "humans" and "human beings" is not merely a linguistic luxury. Rather, it is a fundamental key to understanding human nature in its complexity and complexity, and to grasping the wisdom of the divine discourse directed to this honored and responsible being in his journey on this earth. Contemplating this clear Arabic language opens horizons for self-awareness and the purpose of existence.

### **3.11.127 "THE SOUL" - THE ESSENCE OF THE SELF AND THE FOCUS OF OBLIGATION AND REWARD**

After examining the difference between "humans" as a physical entity and "man" as a conscious, responsible being, the question arises: What is the essence that represents the true "ego" in this being, that connects the two sides, and that constitutes the true agent and the one addressed by the obligation? It is the "soul," as revealed in the clear language of the Qur'an.

Linguistic root and independent identity:

The word "nafs" "nfs" carries in its linguistic root meanings **Self, being, living soul, and even wind or breathing air**. This connection with life, breathing, and the self itself suggests that the "soul" is **The principle of independent individual identity**, is the "I" of every being.

"The soul" in the Qur'anic context:

The term "soul" has many uses in the Qur'an, but they all converge around being the center of the conscious and choosing self:

1. **Place of awareness and self-awareness:** The "soul" is that which is aware of itself and comprehends its actions. In the dialogue between God and Jesus, peace be upon him: "It knows what is in the soul." **myself** I don't know what's in it **yourself** "My soul" here refers to what Jesus knows about himself and his inner thoughts.
2. **Home of will and choice:** The "soul" is the one that chooses and takes action. He said, "Rather, it has enticed you." **yourselves** "A matter" (Yusuf: 18-83). That is, your souls made it seem attractive to you and prompted you to do this action.
3. **Areas of assignment and direct responsibility:** "The soul" is the one that will be held accountable for its actions, good and bad. ﴿Today every person will be recompensed **same** "Because of what it has earned. There will be no injustice today." (Ghafir: 17) And "By the soul and He who proportioned it, and inspired it with discernment of its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who instills it with corruption." (Ash-Shams: 7-10) Purification and instilling corruption are actions that the "soul" performs or that befall it based on its choice.
4. **The entity that dies and passes away:** The "soul" is what is taken at death and sleep. ﴿Allah takes **souls** At the time of her death and the one who did not die in her sleep (Az-Zumar: 42). And she is the one who tastes death: (**Every** **same** "The taste of death" (Al Imran: 185). This confirms its independence from the mortal "human" body.
5. **The origin of the first creation:** The origin of human creation is referred to as having been from "one soul." ﴿O mankind, fear your Lord, who created you from **same** "One soul, and created from it its mate" (An-Nisa: 1). This may indicate that the essence of the first creation was this one "soul," "Adam," from which its mate was created.
6. **Descriptions and states of the soul:** The Qur'an describes different states of the soul based on its purity or impurity: the soul that incites evil, the self-reproaching soul, and the content soul.

Summary of the meaning:

"The soul" in the Quranic language is **The core of the conscious individual self, the center of identity, will, and choice**. It is the independent, immaterial entity that inhabits the "human" body and makes it "human." It is the one who embarks on life's journey, is tested and chooses, purifies or degrades itself, and is the one who dies, is held accountable, and is rewarded. Understanding the "soul" is the key to understanding individual responsibility and the purpose of the human journey.

### **3.11.128 BRAIN, HEART, AND SOUL - TOOLS OF THE SOUL AND PATHWAYS OF INFLUENCE**

Now that we have learned about "humans" as a vessel, "man" as a conscious being, and "the soul" as the essence of the self, it remains to understand the role of the other components with which the soul interacts and operates: the brain, the heart, and the spirit. How do these elements integrate to shape the human experience as depicted in the Quranic language?

#### 1. The brain: the primary executive and cognitive system.

- **Biological role:** The brain is the nervous center, the physical biological device that manages the body's vital functions, receives sensory information from the outside world (hearing, sight, touch...) and processes it.
- **The executive tool of the soul:** The psyche uses the brain as an instrument for apparent thought, for learning (such as languages), for memory, and for interacting with the physical environment. It is a device with "memory and drive" (as described earlier).
- **Habits Center "Al-Fuad":** As Sabry's perspective points out, the heart can be understood as synonymous with the brain in many of its functions, especially as it is primarily responsible for forming and consolidating habits (the gear principle) and for primary sensory perception.
- **Its limits:** Despite its importance, the physical brain alone does not produce self-awareness, free will, or deep insight. Rather, it is a device used by the "soul" to manifest these abilities.

#### 2. The heart: the center of insight, faith, and deep awareness.

- **Muscle bypass:** While the heart is physiologically associated with emotions, the "heart" in the Qur'anic concept goes beyond the pectoral muscle to refer to a deeper center of consciousness, perception, and insight.
- **Home of reason and jurisprudence:** It is the tool by which they "reason" and "comprehend" "deeply understand." ﴿Have they not traveled through the land and it was for them a place of provision?﴾ They reason with it (Al-Hajj: 46). This reasoning is not merely the logical processing of the brain, but rather an understanding that includes insight and faith.
- **Center of Faith and Piety:** Faith finds its home in the heart. "But God has endeared faith to you and made it pleasing in the hearts." **Your hearts** "Al-Hujurat: 7." And it is the place of

piety. "That is so. And whoever honors the symbols of Allah - indeed, it is from the piety of Allah." **The Hearts**"Al-Hajj: 32."

- **Spiritual and moral impact:** The heart either softens and submits to the remembrance of God, or it hardens and is sealed. It is a mirror of the spiritual and moral state of the soul.
- **The deepest mediator, according to Sabry:** The heart receives from the mind (the brain) and processes matters at a deeper level of insight and faith before affecting the soul.

### 3. The Spirit: The Secret of Life and Divine Command

- **Principle of life:** The soul is the divine breath or command that gives life to the "human" body. "So when I have proportioned him and breathed into him of spiritual" "So fall down before him in prostration." (Al-Hijr: 29, Saad: 72) It is not an entity possessed by the soul, but rather it is the secret of life itself.
- **Law or order:** The "spirit" may also be understood as the divine laws and commands that govern the universe and life (as in the interpretation of "Say, 'The spirit is from the command of my Lord'" and the signs of the spirit such as revelation or Gabriel). It is not the individual "soul," but rather the command within which the soul operates.
- **Lack of detail:** The nature of the soul and its precise essence remain within the knowledge of God: "And of knowledge you have been given only a little." (Al-Isra': 85)

Functional integration:

blowing**the spirit in Humans**"Body and brain" gives it life. Then it descends.**self**"The essence of the conscious self" in this being, so it is used**brain**The heart as a tool for sensory knowledge, implementation and habit formation, interacts with**the heart**As a home of insight, faith, deep understanding, and spiritual direction, this integrated system is what constitutes**man**In his journey, experience, and interaction with the divine mandate, understanding the roles of these components helps us understand how humans work and how to purify themselves by controlling the urges of the body and brain (humans/heart) and being enlightened by the insight of the heart and the guidance of the soul (divine command).

#### **3.11.129 AN INTERPRETIVE ANALYSIS OF VERSE 37 OF SURAT AR-RA'D**

Okay, the article has been edited to include the points you added, while attempting to present it in a balanced manner that reflects the presented perspective on the apparent and the hidden, and

the importance of contemplation and divine guidance, while maintaining a critical analysis of the methodology specified by speaker Ihab Hariri.

An interpretive analysis of verse 37 of Surat Ar-Ra'd in light of Ihab Hariri's approach and the concept of the apparent and the hidden.

introduction:

The Holy Quran is a rich and profound text, with multiple levels of understanding and diverse approaches to contemplating it across the ages. A Quranic word is not merely a utterance; it is a key to its meaning, a verse in and of itself, bearing apparent and hidden connotations. In the video, and within the framework of his general approach, researcher Ihab Hariri presents an analytical reading of verse 37 of Surat Ar-Ra'd: "And thus We have sent it down as an Arabic judgment. And if you were to follow their inclinations after what has come to you of knowledge, you would not have against Allah any protector or helper." Hariri adopts a unique interpretive methodology based on returning to what he sees as the original spelling of words and their linguistic roots, understanding them within the "Quranic Arabic language," which he views as a unique and precise system. This article seeks to analyze this interpretive approach, focusing on the specific verses it addresses and its general principles.

The essence of the presented proposal: "Ihab Hariri's Methodology":

Ihab Hariri argues that the prevailing traditional understanding of many verses, including this one, is a superficial understanding of the apparent meaning, which may be incomplete or even "misleading" at times, and that it creates alleged contradictions, "such as the contradiction between 'Arab rule' and the universality of the message." He proposes an alternative understanding that relies on deep contemplation to uncover the guiding inner meaning, through:

1. **Back to the original drawing:** Considering the differences in the drawing in ancient manuscripts are not errors, but rather evidence that may carry deeper meanings.
2. **Word structure analysis:** Focusing on the "letter names" and "the duals" "letter pairs" as basic semantic units with a relatively constant kinetic meaning throughout the Qur'an "the unit of meaning."
3. **Negation of complete synonymy:** Every word has its own semantic imprint.

4. **Deriving rules from within:** Understanding the Qur'an through its internal system and not necessarily by applying external rules.
5. **The connection between the apparent and the hidden:** Comparison and continuous connection between the apparent structure of the word (letters, pairs, drawing) and the inferred inner meaning and its multiple contexts in the Qur'an.
6. **Purification and guidance:** Attaining the inner meaning of "the hidden remembrance" requires effort in contemplation, divine guidance, and spiritual purity: "None shall touch it except the purified." And God does not guide those who turn away from contemplation and follow their whims: "Indeed, God does not guide the wicked people," etc.

Analysis of the interpretation of verse 37 of Surat Ar-Ra'd (according to Ihab Hariri):

Based on his approach, Hariri offers a different interpretation of the words of the verse:

- "**We sent it down**": Its true meaning, "wisdom," is hidden in the subtext of the apparent text.
- "**Ruling**": He reads it and sees it as "wisdom."
- "**in Arabic**": He reads it and sees it as "Arabic" and connects it to "the deposit"; that is, the apparent wisdom is a deposit for the hidden.
- "**And if**": It is read as "Waleen", meaning "softness and leniency in contemplation."
- "**You followed their desires**": He divides it into "wishes of concern" "following the whims of those who reject contemplation + the concern resulting from that."
- "After what has come to you of knowledge": knowledge of the necessity of contemplation to uncover the hidden.
- "**What is with you**": It reads as "ma laka" "what is mixed and hidden of the inner meanings."
- "**From God**": From God to him "the owner of the command".
- **From a guardian**: It reads "He who has turned away" "the inner meaning that has fled and departed from superficial understanding."
- "**And no protection**": Nothing can protect you from superficial understanding except contemplation.

**The proposed overall meaning of the verse (according to Hariri):** The verse becomes a warning to the Prophet "and the believers" against being lax in contemplating the Qur'an to uncover its hidden wisdom and following the whims and desires of those who turn away from it, because this will

prevent them from reaching the true, hidden meaning "which has turned away from superficial understanding," and they will have no protection from this incomplete understanding except contemplation.

Contextual analysis of "Verse 36":

Hariri supports his interpretation by reading the previous verse: "And those to whom We gave **books** They are burdened With what has been revealed to you, and among the parties are those who deny some of it...", indicating that the difficulty of understanding these "books" "verses with their inner meanings" is what burdens some and pushes them to deny them, which necessitates emphasizing that what has been revealed is inner wisdom that requires contemplation.

Analysis of methodology and interpretation in light of the concept of the apparent and the hidden:

1. **Linguistic arbitrariness:** The biggest problem remains in changing the vowel markings and linking words based on phonetic similarity rather than linguistic roots and established contexts, such as "Arabi/Arabun," "lak/lakk," and "wali/wali." This undermines the credibility of linguistic inference.
2. **Relying on drawing differences:** Use of graphic variations in ancient manuscripts *As a possibility* The existence of additional connotations is possible and even present in the science of readings, which has its own strict controls. However, constructing fundamental and entirely different meanings based on an unfamiliar script or a personal interpretation of it remains problematic and requires extreme caution.
3. **The Qur'anic system and context as a rule:** The extent to which suggested interpretations—such as "their inclinations" instead of "their wealth," "wisdom" instead of "rule," or "deposit" instead of "Arab"—consist with the overall context and overall structure of the Qur'an is decisive. Evaluating this congruity may involve a degree of relativity, depending on the contemplative's insight and ability to make connections, but one must not ignore the clear and recurring connotations of the key words in the Qur'an.
4. **The mystery and purpose of "encryption":** The resulting esoteric interpretations may appear complex or obscure at first glance. However, from the perspective of this methodology, this apparent complexity or "coding" is not a deficiency; rather, it is part of

the Quran's nature as a "mutashabih" (similar to one another) book, with verses that explain each other and "mathani" (multiple layers). This complexity is what motivates believers to reflect and exert effort, and makes access to the inner meaning available to those who are purified and seek guidance, while concealing it from those who turn away and are corrupt. It is in itself a protection for the text from easy distortion or superficial understanding, and makes the process of contemplation an ongoing journey toward "the paradise of knowledge, insight, and tranquility."

5. **Universality of the message:** Criticism has been raised that this approach renders the Quran exclusive and restrictive, contradicting its universality. The response, from a methodological perspective, is that the inferred esoteric message is the truly universal one, and the duty of those who contemplate it is to preach and disseminate this deeper understanding to all. The Quran is "guidance for mankind," but the degree and depth of guidance varies according to the recipient's readiness, effort, and purity.

conclusion:

Ihab Hariri presents a unique contemplative methodology that seeks to uncover what he sees as the Quran's inner meaning through analyzing the word structure and its original spelling. He argues that the text has an apparent meaning that may be insufficient, and an inner meaning that guides. While this call for in-depth contemplation is valuable, and the notion of the apparent and the hidden has roots in Islamic thought, the specific linguistic and interpretive tools he employs—such as changing vowel sounds, using phonetic connections instead of radicals, and separating words—remain subject to debate and require stronger evidence and clearer controls to be considered a solid scientific approach. The challenge lies in balancing appreciation of the depth of the Quranic text and the call to contemplate it, with adherence to the principles of language, context, and a sound methodology of interpretation to arrive at an understanding that harmonizes the apparent and hidden meanings of the text and achieves the objectives of guidance for all.

### **3.11.130 THE DIVINE BALANCE AND THE EXPANDED DEFINITION OF ADULTERY – MOVING BEYOND THE LITERAL TO THE SUBSTANTIAL**

"And the heaven He raised and set up the balance, so that you do not transgress within the balance. And establish weight in justice and do not make deficient the balance." [Ar-Rahman: 7-9]

Our journey to a deeper understanding of the Quranic text begins with a reconsideration of terms that seem straightforward at first glance, such as "adultery." While the mind immediately turns to the common meaning associated with sexual acts outside of the legal framework, a closer examination of the Quran's language reveals broader dimensions. A new interpretation, based on the linguistic root "z-n," shared with the word "balance," suggests that **Adultery, in the Qur'an, represents any violation of the divine "balance."**

The "scale" in the Qur'an is not merely a physical weighing instrument. Rather, it is a symbol of universal law and divine order based on truth, justice, equity, and balance in all things—in creation, in relationships, in transactions, and in values. It is the standard by which we regulate our lives, and we are called to "not transgress the balance" and "not to make deficient the balance."

Accordingly, adultery, in its broader Quranic sense, becomes "decorating something in a way other than its true nature for a dark purpose or a specific desire," or "activating any exchange system outside the straight path defined for it in the divine scale." Simply put, it is any deviation from the truth, any transgression of justice, any transgression of the scale, whether in:

- **Economic transactions:** Such as fraud, deception and monopoly, "economic adultery".
- **Professional responsibilities:** Such as negligence at work or concealing knowledge ("occupational adultery").
- **Social relations:** Such as slander, backbiting, and spreading rumors, "the adultery of my words." This may shed new light on the context of Surat An-Nur.
- **Family relationships:** Such as injustice, discrimination, and disobedience ("domestic adultery").
- **Relationship with oneself:** Following desires and neglecting purification is "sexual immorality."

In this sense, 99% of our societal behaviors and crimes that violate the values of justice, equality, citizenship, and honesty fall under the Quranic concept of "adultery." It is the root of corruption because it is a rebellion against the balanced divine order. Understanding this expanded meaning is the first step to rereading the verses related to adultery and its punishment in light of their true intent.

### **3.11.131 MANIFESTATIONS OF DYSFUNCTION - SOCIAL PERVERSION AS THE MOST DANGEROUS TYPE OF ADULTERY**

Having understood "adultery" as an imbalance that goes beyond the sexual act, we move to the concept of "perversion." The new interpretation argues that the traditional, patriarchal focus on perversion overlooks the more dangerous dimensions that truly threaten societies. True perversion, as inferred from the story of the Prophet Lot and his message, is not merely a sexual orientation, but rather **Systematic disruption of the social, intellectual, class and scientific balance.**

"Heaven's last concern," as the text describes it, is not homosexuality, but other, more destructive aspects of societies:

1. **Social and class abnormality "shudhudh ijtimā'i / tabaqī":** The most dangerous of these is represented by "the favoritism of the people's family," meaning the favoritism and elevation of a visible and manifested group, "men," in their broad societal sense, at the expense of "women," "the marginalized, forgotten, and less fortunate groups," neglecting and failing to support them. This discrimination creates an imbalance in the "cohesion" of society and undermines its unity and justice, which is precisely what the mission of the Prophet Lot was intended to address.
2. **Intellectual and scientific deviation "shudhudh fikri / 'ilmī / bahthī":** It involves "decorating things in a way that is not their reality," spreading false ideas, resisting innovation and modernity, clinging to outdated traditions ("paternalistic calves"), suppressing new ideas, and not supporting young or marginalized researchers and innovators.
3. **Psychological and cultural abnormality:** It arises from a state of internal disharmony with higher values, and adherence to rusty ideas that resist spiritual and cultural development.

From this perspective, the story of Lot's people becomes an example of a society suffering from a comprehensive social abnormality, where excessive favoritism of one group prevails, values of "equality and justice" are violated, the Prophet's call for reform and healing is resisted ("Lot's wife as a symbol of internal and external resistance"), and spiritual paths are blocked. Homosexuality, if it exists, may be a manifestation or consequence of these deeper imbalances, not the core issue.

### **3.11.132 THE SYMBOLISM OF NUMBERS AND THE PUNISHMENT OF "FLOGGING" - A SOCIAL MANIFESTATION, NOT PHYSICAL TORTURE**

"The adulterer and the adulteress, flog each of them with a hundred lashes... and let a group of the believers witness their punishment." [An-Nur: 2]

"And those who accuse chaste women and do not produce four witnesses - lash them with eighty lashes..." [An-Nur: 4]

The verses on adultery and slander spark considerable controversy, especially when viewed at face value, which refers to corporal punishments. However, the Quranic methodology itself, which uses "similar, repeated" terms and incorporates symbolic meanings into numbers beyond their literal quantity, invites us to reflect and search for a deeper meaning. Numbers in the Quran often carry symbolism; the number seven may indicate perfection or completed cycles; the number eight may symbolize vastness, empowerment, and beyond perfection; the number forty represents maturity and testing; and large numbers such as seventy and one thousand represent abundance and magnification.

In light of this, and based on our expanded understanding of adultery as an imbalance, and on the possible linguistic and symbolic connotations of the word "skin" as "an intellectual and psychological covering that must be 'softened,' or in the sense of coercion and discipline, or revelation and display – the revelation," the command "flog" in Surat An-Nur is understood not as a physical beating, but rather **As a multifaceted corrective, disciplinary and deterrent measure, it serves as a "social manifestation" aimed at restoring balance.**

1. **Skin as a manifestation and repair:** "Flag them" means: reveal and expose the mistake of the wrongdoer to society, "clarifying its significance", with the aim of reforming him and "softening his hardened intellectual and psychological skin", breaking the state of intellectual and spiritual stagnation, and deterring him and others.
2. The symbolism of the number "100 and 80" - an indicator of the degree of manifestation:
  - o **One hundred lashes for adultery:** The number 100, with its possible symbolism of completeness, abundance, and perfection (as in "water of abundance" or as the completion of a cycle), indicates the need for a process. **Comprehensive, complete and comprehensive explanation** Adultery, "in its broad sense as a serious

imbalance," requires a "complete" or "abundant" reformative and explanatory effort to demonstrate its danger and remedy its profound impact.

- **Eighty lashes for "slander":**The number 80, being less than 100 but linguistically related to the root "thana" "price, precious, appraisal, appraiser", refers to a process of social manifestation.**great, valuable and important**Slander affects "chaste women," "values, individuals, or ideas of societal value and immunity," and the punishment/reform here aims to..."**Appraisal" and re-evaluation;** i.e., restoring the value of the "fortified" that was unjustly thrown away, and at the same time,**Valuation and determination of worthlessness**The testimony of a slanderer who failed to provide the required evidence: "Four Witnesses - The Comprehensive Guide." The number 8, with its symbolic meaning of capacity and empowerment, "like the bearers of the throne," emphasizes the importance and power of this process in empowering truth and demonstrating the value of honesty.
3. **The role of the "community of believers":**Their presence is not to witness violence, but to witness and support the process of social transformation and reform, and to be part of the individual's rehabilitation and integration. "They may be specialists, social and psychological reformers, who are able to 'evaluate' the situation."
  4. **The goal is to reform, not harm:**The possibility of repentance and reform after punishment: "Except for those who repent..." confirms that the goal is not physical destruction but rather the individual's return to society.

This purposive and symbolic understanding of numbers and the punishment of flogging makes it a comprehensive "reformative and deterrent" process, commensurate with the seriousness of the crime and its impact on society's "balance," and achieving the goals of deterrence and reform without resorting to physical violence in its traditional sense.

### **3.11.133 THE PATH TO SALVATION - ADHERENCE TO THE BALANCE AND AVOIDING ADULTERY AND POLYTHEISM**

Understanding adultery as an imbalance and punishment as a process of clarification and reformation provides us with a clear path to righteous living and avoiding the "earthly hell" of

suffering resulting from injustice and deviance. The path is **Commitment to balance and equity** in all aspects of our lives.

- **Setting the scales:** The Quranic call, "And establish weight in justice and do not make deficient the balance," is a comprehensive call to establish justice and balance in our dealings, relationships, and thoughts.
- **Avoiding adultery "in its broad sense":** Adherence to the balance is the guarantee to avoid all forms of adultery (social, economic, intellectual, etc.). This requires honesty, truthfulness, justice, and constant awareness.
- **Avoiding polytheism "related to adultery":** Adultery is closely related to polytheism, not only polytheism in the traditional sense, but also **Polytheism in values**. A "polytheist," in this perspective, is one who divides truth, uses values selectively for his own benefit ("buys what he needs"), rejects cognitive development ("divides his religion"), and clings to falsehood or embellishes it. True monotheism requires adherence to the entire divine value system ("the balance").
- **Delivery and Hanafi:** True Islam is a continuous "submission" to higher values and new knowledge, and "Hanifism" is a "permanent inclination towards the truth," which enables man to constantly transcend his cognitive and spiritual limits with the light of God.

**Conclusion:** The ultimate goal is to live in harmony with the divine "balance," constantly striving for truth, justice, goodness, and beauty in all our affairs. This requires constant vigilance against all forms of "adultery," "imbalance," and "polytheism," "fragmentation of truth and intellectual rigidity," embracing the Islamic approach as a renewed "submission" of higher knowledge and values, and applying punishments in their reformatory and socially transformative sense, not physical violence.

## 4 CHAPTER TWO: THE OTTOMAN SCRIPT IS A TREASURE OF THE HOLY QUR'AN

### 4.1 Ancient Quranic Manuscripts: Do They Hold the Secret of Origin?

- introduction:

- When we talk about understanding the Holy Quran, we often focus on interpretations, commentaries, and different opinions. But have you ever thought about going back, to the origins of the text, to those ancient manuscripts on which God's words were first written?
- “Ancient Quranic manuscripts are not just artifacts, but precious treasures that hold secrets that may change our understanding of the Quran and may help us get closer to the original text in which it was revealed.”
- What are the ancient Quranic manuscripts?
  - **identification:**They are copies of the Holy Quran written by hand in the early centuries of Islam.
  - Its importance:
    - **Seniority:**It is the closest thing we have to the authentic Qur'anic text.
    - **Historical witness:**It is a witness to the history of the Qur'anic text, how it was written and transmitted across generations.
    - **Diversity:**It reflects a variety of orthography and readings, which enriches our understanding of the text.
  - The most famous manuscripts:
    - **Sana'a Mushaf:**It dates back to the first century AH, and is one of the oldest and most complete Qur'anic manuscripts in existence.
    - **Tashkent Mushaf:**It is attributed to the era of Caliph Uthman ibn Affan, and it is one of the oldest complete copies of the Qur'an.
    - **Topkapi Mushaf:**It is preserved in the Topkapi Museum in Istanbul, and is one of the oldest complete copies of the Qur'an.
    - **Parisino Petropolitans Koran:**Preserved in the French National Library, it is one of the oldest and most beautiful Qur'anic manuscripts.
    - **Birmingham Mushaf:**Discovered at the University of Birmingham, it dates back to the first century AH.
- What distinguishes ancient manuscripts?
  - **Ottoman drawing:**These manuscripts were written in the Ottoman script, a special way of writing the Holy Qur'an, which sometimes differs from modern orthography.
  - **Lack of dots and diacritics:**Initially, Quranic manuscripts did not contain dots or diacritics, making them difficult for non-experts to read.

- **Minor differences:** There may be slight variations in orthography between manuscripts, which can sometimes affect the meaning.
- How do ancient manuscripts help us understand the Qur'an?
  0. **Verify the text:** By comparing ancient manuscripts with the current text, we can be sure that the Holy Qur'an has not been distorted or changed over the centuries.
  1. **Understanding the development of Arabic writing:** Studying manuscripts helps us understand the development of Arabic writing, and how letters and words were written in the early centuries of Islam.
  2. **Understanding the different Quranic readings:** Differences in orthography between manuscripts may reflect differences in the transmitted Qur'anic readings.
  3. **Deriving new meanings:** Studying Ottoman script in ancient manuscripts may open the door to deriving new meanings for verses that were not previously clear.
  4. **Correcting common errors:** Studying manuscripts can help us correct common errors in understanding the Qur'an, which may result from a lack of understanding of the Uthmanic script or from reliance on inaccurate interpretations.
- Examples of graphic differences and their meanings (from previous dialogues):
  0. "Prayer", "Zakat", "Life": written with a waw instead of an alif.
  1. "Al-Rahman": The alif was deleted after the ha.
  2. "By hands": the letter "ya" was added after the letter "ya".
  3. "Those": the alif was added after the waw.
- Challenges of studying manuscripts:
  0. **Scarcity:** Complete manuscripts of the Holy Qur'an dating back to the first centuries AH are very rare.
  1. **the condition:** Some manuscripts may be in poor condition, making them difficult to read and study.
  2. **Language and script:** Manuscripts may be written in an ancient language or an unfamiliar script, requiring special expertise to read.
  3. **Interpretation:** The study of manuscripts must be accompanied by careful linguistic analysis and by reference to reliable commentaries, to avoid misinterpretations.

Conclusion:

Ancient Quranic manuscripts are priceless treasures, keys to a deeper and more accurate understanding of God's word. We must devote ourselves to studying them and benefit from them in our contemplation of the Holy Quran. Let us make studying manuscripts part of our journey to understand God's Book and strive to apply its teachings to our lives.

Call to Action:

- Did you know that there are ancient Quranic manuscripts in your country?
- Have you ever visited a museum or library that displays Quranic manuscripts?
- Have you thought about studying Qur'anic manuscripts?

Share your thoughts and reflections on this topic.

## 4.2 Ottoman drawing: witness to the original

- What is Ottoman drawing?
  - It is the way in which the words of the Qur'an were written in the copies of the Qur'an that were compiled during the reign of Uthman ibn Affan.
  - It has unique characteristics, which sometimes differ from modern spelling rules.
  - These characteristics are not errors, but rather part of the "clear Arabic language" in which the Qur'an was revealed.
- Why is it important?
  - **Save:** Contributed to preserving the Qur'anic text from distortion and change over the centuries.
  - **Frequency:** It reflects the way the Qur'an was written that was transmitted from the Prophet, may God bless him and grant him peace, and his companions.
  - **Readings:** It is possible to have different successive Quranic readings.
  - **Contemplation:** Opens the door to a deeper understanding of the Quranic meanings.
- Examples of the characteristics of Ottoman drawing:
  - **Deletion:** Deleting some letters, such as the alif in "Al-Rahman."
  - **Increase:** Adding some letters, such as the alif in "thali'a" (those).

- **Substitution:**Replacing some letters with other letters, such as the letter “waw” in “as-salwa.”
  - **Separation and connection:**Connect some words that should be separated, and separate some words that should be connected.
  - **Hamza:**Writing the hamza in different ways.
  - **Short alifs:**Not writing short alifs in some words.
- o How can we benefit from the Ottoman drawing in contemplation?
0. **Consider the drawing:**Examine the spelling of words in the Ottoman Qur'an and compare it with the modern spelling.
  1. **Searching for meanings:**Look for possible implications of the differences in the drawing.
  2. **Contextual linking:**Linking these meanings to the general Qur'anic context.
  3. **Using interpretations:**Return to the interpretations that focused on the Ottoman drawing.
  4. **Meditation and contemplation:**Contemplating the verses, pondering their meanings, and trying to derive lessons and morals from them.
- o Practical examples:
0. **"Prayer", "Zakat", "Life":**Writing it with a waw instead of an alif may refer to the meanings of “connection,” “intelligence,” and “true life.”
  1. **"With hands":**The addition of the letter Ya may indicate the meaning of strength and support.
  2. **Quran**Deleting the letter Alif after the letter Ra may indicate the meaning of gathering and joining, and linking parts of the Qur'an together.
- o Ottoman script and Quranic readings:
0. The Ottoman script supports successive Quranic readings.
  1. Differences in drawing may reflect differences in readings.
  2. Understanding the relationship between Ottoman script and Quranic readings helps to gain a deeper understanding of the Quranic text.
- o Ottoman drawing and ancient Qur'anic manuscripts:
0. Ancient Qur'anic manuscripts are the closest we have to the original Qur'anic text.

1. Studying manuscripts helps us understand the history of the Qur'anic text, how it was written, and how it was transmitted across generations.
  2. The differences between manuscripts and current copies of the Qur'an may have important implications.
- o Conclusion:
    0. The Ottoman script is a treasure trove of the Holy Quran, and a key to a deeper and more accurate understanding of the word of God.
    1. We must respect this drawing, study it carefully, and benefit from it in our contemplation of the Holy Qur'an.
    2. Let us make the study of Ottoman calligraphy part of our journey to understand the Book of God, and strive to apply its teachings in our lives.

Additions:

- More practical examples from the Holy Quran can be added.
- The sayings of scholars and commentators who emphasized the importance of the Ottoman script can be cited.

Readers are invited to study the Ottoman script and benefit from it in contemplating the Qur'an.

- Additional examples of the connotations of Ottoman drawing "with an emphasis on the practical side":
  1. "Books" with a damma on the kaf versus "book" with a kasra on the kaf:
    - **"Books" with a damma on the kaf:** It refers to gathering, connecting, and inclusiveness, and to the integrated system of divine revelation.
    - **"Book" with a kasra on the kaf:** Refers to the read or recited part of this poem.
    - **Contemplation:** When we read the word "books" in the Qur'an, we must remember that it does not mean merely "newspapers" or "letters," but rather it is  
It refers to the divine revelation as a whole, with all its verses, rulings, stories, and lessons.
  2. "Amen" with an extended hamza versus "Aman" with one hamza:

- **"Amen"**:It refers to faith that requires effort, struggle, and overcoming doubts.
  - **"security"**:It refers to faith that comes easily and effortlessly.
  - **Contemplation**:When we read the word “believe” in the Qur'an, we must remember that true faith is not just verbal belief, Rather, it is a work of the heart that requires effort, struggle, and overcoming doubts.
3. "Quran" without an alif after the ra' vs. "Quran" "with an alif after the ra":
- **Quran**It refers to gathering and joining, and to linking parts of the Qur'an together.
  - **"Qur'an"**:Refers to reading and recitation.
  - **Contemplation**:When we read the word “Qur'an” in the Qur'an, we must remember that the Qur'an is not just scattered words, but rather it is An integrated system, each part of which is linked to and explains the other part.
4. "Salwa" with "waw" versus "salat" with "alif":
- **"Prayer"**:It refers to the linguistic origin of the word, which is “connection” and “binding.”
  - **"prayers"**:It refers to the technical meaning of prayer, which is the well-known act of worship.
  - **Contemplation**:When we read the word “prayer” in the Qur'an, we must remember that prayer is not just movements and rituals, but It is a connection and bond between the servant and his Lord.
- Ottoman script and Quranic readings:
    - **close relationship**:The Ottoman script is likely to include successive Quranic readings, and differences in script may reflect... Differences in readings.
    - Examples:
      - “Malik Yawm al-Din” and “Malik Yawm al-Din”: Both readings are correct and widely circulated, and the Uthmanic script supports both.

- “Rivers flow beneath it” and “rivers flow beneath it”: Both readings are correct and widely transmitted, and the orthography  
The Ottomans tolerate them.
- Ottoman drawing and ancient Qur’anic manuscripts:
  - **Ancient Qur’anic manuscripts:** It is the closest thing we have to the authentic Qur’anic text.
  - **Study of manuscripts:** It helps us understand the history of the Qur’anic text, how it was written and transmitted across generations.
  - Differences between manuscripts and current copies of the Qur’an: They may have important implications.

## Conclusion

The Ottoman script is not just a way of writing the Qur’an, but rather it is an integral part of the Qur’anic text, and it carries within it secrets.

And treasures waiting to be discovered. It is a testament to the greatness of the Qur’an, to God’s preservation of it, and to the precision with which it has been transmitted across generations.”

Let us make the study of the Ottoman script part of our journey in contemplating the Qur’an, and let us strive to understand the word of God in its comprehensive context.

And integrated, and we use all the tools available to us, from the Arabic language to ancient manuscripts, to reliable interpretations, to  
Our minds and hearts.

“Let us always remember that the Qur’an is the word of God, and that God knows best what He intends. Let us ask God for guidance and success, and let us be sincere in our intentions.”

Seek the truth, and let us make contemplating the Qur’an our life project.”

Excellent! To make our analysis more in-depth, we’ll take some of the examples I mentioned earlier and analyze the variation in the word within the verse they’re referring to, focusing on how this variation affects the meaning and interpretation:

### 1. “Prayer” and “Prayer” Surah Al-Baqarah, verse 3:

- **The verse:** “Those who believe in the unseen, establish prayer, and spend from what We have provided them.”

- Difference:
  - **Ottoman drawing:** The word is written with a waw: "as-salwa".
  - **Modern spelling:** The word is written with an alif: "prayer."
- Analysis:
  - "Prayer" with waw:
    - **Linguistic origin:** It refers to the root "s-l-w", which carries the meanings of connection, connection, supplication, and worship.
    - **Possible significance:** It may suggest that prayer is not just a set of actions and words, but rather a spiritual connection and bond between the servant and his Lord. It is a constant connection with God, not simply a duty performed at specific times.
  - "Prayer" with the letter Alif:
    - **Linguistic origin:** It may refer to the root "sala", which carries the meaning "to stand" or "to do".
    - **Possible significance:** Focuses on the formal aspect of prayer, i.e. standing, bowing, and prostrating.
- Impact on meaning:
  - **"Prayer" with waw:** It gives a deeper and more comprehensive meaning to prayer, as it is not just physical movements, but rather a constant spiritual connection with God.
  - **"Prayer" with the letter Alif:** It focuses on the formal aspect of prayer, i.e. the movements and words performed by the worshipper.

## 2. "Life" and "Life" Surah An-Nahl, verse 97:

- **The verse:** "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do."
- Difference:
  - **Ottoman drawing:** The word is written with a waw: "al-haywah".
  - **Modern spelling:** The word is written with an alif: "life."
- Analysis:
  - "Life" with the letter waw:

- **Linguistic origin:** It may refer to the root "hawa", which carries the meaning of "gathering" and "containing".
- **Possible significance:** It might suggest that a good life is one that combines various aspects—material and spiritual, worldly and otherworldly—that is, a comprehensive and integrated life.
- o Life with an alif:
  - **Linguistic origin:** It refers to the root "hayya", which carries the meaning of "growth" and "increase".
  - **Possible significance:** Focuses on the material side of life, i.e. living and surviving.
- Impact on meaning:
  - o **"Life" with the letter waw:** It gives a deeper and more comprehensive meaning to life, as it is not just about surviving, but about living in a state of contentment, happiness, and harmony with God and the universe.
  - o **Life with an alif:** Focuses on the material side of life, i.e. living and surviving.

### 3. "Owner of the Day of Judgment" and "King of the Day of Judgment" Surah Al-Fatihah:

- Difference:
  - o **Hafs's reading on the authority of Asim:** "Master of the Day of Judgment" with an alif after the meem.
  - o **Reading Warsh on the authority of Nafi':** "King of the Day of Judgment" "without Alif".
- Analysis:
  - o "Malik" with an alif:
    - **Linguistic origin:** From "king", meaning "owner of the kingdom" and "the one who controls the matter".
    - **Significance:** It indicates that God is the absolute owner of the Day of Judgment, and He is the One who disposes of it as He wishes.
  - o "King" "without Alif":
    - **Linguistic origin:** From "king", meaning "king" and "sultan".
    - **Significance:** It indicates that God is the King and the Sultan on the Day of Judgment.

- Impact on meaning:
  - "**Malik**" with an alif: Focus on ownership and disposal.
  - "**King**" without Alif: Focus on power and strength.

An excellent example of how the difference in Ottoman orthography—between the hamza and the waw—can open the door to a deeper and more nuanced understanding of the verse. Let's analyze this example in detail:

The verse:

"And when the girl [who was] buried alive is asked, for what sin she was killed." At-Takwir: 8-9

Difference in drawing:

- Ottoman script "and some readings": The word is written with a waw: "al-mu'awdah"
- Modern spelling (and the reading of Hafs on the authority of Asim): The word is written with a hamza: "al-mu'awdah"

Traditional analysis:

- **Buried alive (with hamza):** It is traditionally interpreted as a girl being buried alive, a pre-Islamic custom that was prevalent in some Arab tribes.
- **The general meaning of the verse:** The verse condemns this hideous pre-Islamic custom and emphasizes that these innocent children will be asked on the Day of Judgment about the sin they committed that led to their death.

Suggested analysis with "waw":

- **Buried alive with "waw":** It can be linked to the root "wad" which carries the meanings:
  - **Burial:** Burial, weight and burden.
  - **Eloyd:** The voice is soft and heavy.
  - **The buried girl:** A buried or burdened thing (not necessarily a child buried alive).
- **Possible meaning:** "Burial infant" here can refer to:
  - **Meanings and values:** Which were buried and buried in the pre-Islamic society, such as mercy, justice and equality.
  - **common sense:** Which is burdened with outdated traditions and customs.
  - **Rights:** That was taken from the weak and the oppressed.

- **Lively ideas:** Which was buried by customs and traditions

Contextual linking:

If we look at the context of the previous verses in Surat At-Takwir, we find that they speak about the signs of the Day of Resurrection:

- When the sun is wrapped up
- And when the stars are extinguished
- And when the mountains are set in motion
- And when the tithes are neglected
- And when the wild beasts are gathered together
- And when the seas are set ablaze
- And when souls are paired

All these verses speak of tremendous cosmic changes, a reversal of fortunes, and the end of the material world as we know it. Therefore, in this context, "buried alive" can be understood as referring to the values, meanings, and rights that were buried alive in this world, and that the woman will be questioned on Judgment Day about the reason for their burial.

Impact on meaning:

- **Traditional meaning:** Focuses on the murder of female children.

**Suggested meaning:** The meaning is expanded to include all values, meanings and rights that have been buried and suppressed. **Conclusion:**

Reading "al-maw'udah" with a waw instead of a hamza opens the door to a deeper and more comprehensive understanding of the verse. This understanding does not negate the traditional meaning, but rather adds a symbolic and spiritual dimension, making the verse more expansive and comprehensive, and more capable of addressing every generation and every era.

Important notes:

- **These analyses are just examples:** This methodology can be applied to many other words in the Holy Quran.
- **There is no final explanation:** We must remember that these analyses are merely interpretations, and that the ultimate meaning of the Quranic words lies with God Almighty.
- **Reflection is key:** We must make contemplation our key to understanding the Holy Qur'an, and strive to understand God's words in their comprehensive and integrated context.

Additional examples of the meanings of Ottoman drawing:

- "Rahman/Rahman":
  - **Ottoman drawing:** "Rahman" is written without an alif after the ha.
  - **Modern spelling:** "Rahman" is written with an alif.
  - **Significance:** This difference in spelling is merely a difference in the way it is written and does not affect the meaning. Both spellings refer to the name of God, "Ar-Rahman."
- Workshop: How to read the word "salwa" in an old Qur'an?
  1. **the goal:** Training the reader to read words written in the Ottoman script and link that to the meaning.
  2. Tools:
    - An enlarged image of the word "salwa" from an old Qur'an, such as the Sana'a Qur'an or the Topkapi Qur'an.
    - Image of the same word written in the modern spelling "prayer".
    - List of verses in which the word appears.
    - A dictionary explaining the origin and meaning of the word.
  3. Steps:
    - **Note:** Ask the reader to notice the difference between the two drawings.
    - **Reading:** Ask the reader to try to read the word in the Ottoman script.
    - **Search:** Ask the reader to look up the origin of the word in a dictionary.
    - **Contemplation:** Ask the reader to reflect on the verses in which the word appears, and to connect the linguistic meaning with the Qur'anic context.
    - **Conclusion:** Ask the reader to infer the deeper meaning of the word in light of the Ottoman script and the Qur'anic context.
  4. Discussion:

- What is the difference between "prayer" and "salat"?
- Does the Ottoman script change the meaning of the word?
- How does the Ottoman script help us gain a deeper understanding of the word?
- Questions and answers about Ottoman drawing:
  - **Q:**Why did the Companions write the Qur'an in the Uthmanic script?
    - **A:**There are several opinions on this topic:
      - **First opinion:**The Ottoman script is a divine script, meaning that the Prophet, may God bless him and grant him peace, ordered the Companions to write the Qur'an in this way.
      - **Second opinion:**The Ottoman script is a convention of the Companions, and they made an effort to write the Qur'an in this way.
      - **The prevailing opinion:**The Ottoman drawing is originally a divine decree, but it is not a divine decree in all its details.
  - **Q:**Is it permissible for us to write the Qur'an in a script other than the Uthmanic script?
    - **A:**Scholars differed on this issue:
      - **First opinion:**It is not permissible to write the Qur'an in any script other than the Uthmanic script, because it is a divinely revealed script.
      - **Second opinion:**It is permissible to write the Qur'an in a script other than the Uthmanic script, if this makes it easier for non-specialists to read.
      - **The prevailing opinion:**It is permissible to write the Qur'an in a script other than the Uthmanic script for the purpose of education and clarification, but the Uthmanic script must be preserved in the Qur'ans.
  - **Q:**What is the benefit of studying Ottoman drawing?
    - **A:**Studying Ottoman drawing helps us to:
      - Verify the authenticity of the Qur'anic text.
      - Understanding the development of Arabic writing.
      - Exploring the hidden meanings in the Quranic text.
      - Linking the Ottoman script with Quranic readings.

- Ottoman drawing in the modern era:
  - **Printed copies of the Qur'an:** Most of the Qur'ans printed today are based on the Uthmanic script.
  - **Computer fonts:** There are many computer fonts that support Ottoman script.
  - **Research and studies:** There are many researches and studies that deal with Ottoman painting from different aspects.

The conclusion "extended":

"The Ottoman script is not just an ancient script; it is a living part of the Quranic text, holding within it secrets waiting to be discovered. It is an invitation for us all to deeply contemplate the Quran, to seek to understand God's words in their comprehensive context, and to connect script to meaning, form to content."

"Let us make the study of Ottoman script a means of increasing our knowledge of the Qur'an, strengthening our faith in it, and applying its teachings in our lives."

"Let us always remember that the Qur'an is the word of God, and that God knows best what He intends. Let us ask God for guidance and success, let us be sincere in our intentions in seeking the truth, and let us make contemplating the Qur'an a part of our lives."

## 5 CHAPTER THREE: METHODOLOGY OF CONTEMPLATION AND ANALYSIS

introduction:

"Are you tired of reading the Quran without feeling its true impact on your heart and mind? Do you want to transform from a mere reader of words to a contemplator of meanings, able to derive lessons and morals from the Book of God? Then you've come to the right place!"

In this chapter, we will provide you with the tools and methodology that will enable you to delve into the depths of the Quranic text, decode its codes, and extract its treasures. We will learn how to contemplate the Quran scientifically and methodically, how to connect its verses and surahs, and how to benefit from every word and letter in this great book.

### 5.1 What is it? And why is it important?

- Contemplation is not just reading:

- “Contemplation is going beyond a superficial reading of the verses, and deeply reflecting on their meanings and implications.”
- “Contemplation means pausing at each word and asking yourself: What does it mean? What is its relationship to what comes before and after it? What message does God want to convey to me through this word?”
- “Contemplation is letting the Qur'an speak to your heart, mind, and soul, and letting it change your life.”
- Why is contemplation important?
  - **Correct understanding:** Contemplation is the only way to understand the Qur'an correctly and avoid wrong interpretations.
  - **Guidance:** Contemplation is what leads us to the straight path and guides us to the truth.
  - **Affected:** Contemplation is what makes us feel affected by the Qur'an, feel its sweetness, and feel awe when reciting it.
  - **Change:** Contemplation is what drives us to change our lives and apply the teachings of the Qur'an to our reality.
  - **happiness:** Contemplation is what brings us true happiness in this world and the hereafter.
- Examples from the Qur'an and Sunnah:
  - “Do they not then consider the Qur'an carefully, or are there locks upon their hearts?” Muhammad: 24
  - “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.” (Surah Sad: 29)
  - “Indeed, this Qur'an guides to that which is most upright.” Al-Isra: 9
  - “And the Messenger said, ‘O my Lord, indeed my people have taken this Qur'an to be something to be abandoned.’” Al-Furqan: 30
- Sayings of scholars and commentators:
  - **Ibn al-Qayyim:** Contemplation is focusing the heart on the meanings of the Qur'an, and focusing the mind on contemplating and understanding it. This is the purpose of its revelation, not merely reciting it without understanding or contemplation.

- **Al-Ghazali:** "Contemplation means that the reader should occupy his heart with thinking about the meaning of what he says, so that he knows the meaning of each verse, ponders the commands and prohibitions, and believes that this is acceptable."
- **Ibn Taymiyyah:** "Contemplation is the thinking and reflection that leads to knowledge."

## 5.2 Practical steps for contemplation:

1. Choose a convenient place and time:
  - "Make yourself a quiet place, away from noise and distractions."
  - "Choose a time when you are clear-headed and at ease."
2. Start with seeking refuge and supplication:
  - "I seek refuge in God from Satan, the accursed."
  - Pray to Allah to open your understanding of His Book.
3. Read the verses carefully and with focus:
  - "Don't rush through the reading, but read each word carefully and with focus."
  - "Try to understand the apparent meaning of the verses."
4. Use reliable interpretations:
  - "Do not hesitate to refer to the reliable commentaries to understand the meanings of the verses."
  - "But, do not rely on one interpretation, but compare the different interpretations."
5. Keywords:
  - Focus on the key words in the verses, and try to understand their meanings through the Quranic context.
  - Use dictionaries to understand the origin and meaning of words.
  - "Find the relationships between the different words in the verse."
6. Connect the verses together:
  - Try to connect different verses that talk about the same topic.
  - "Find the general context of the surah in which the verse appears."
  - Remember that the Qur'an explains itself.
7. Meditate and think:
  - After you understand the apparent meaning of the verses, stop and reflect on them.

- "Think about its deeper meanings, its spiritual implications, and its practical applications."
  - Ask yourself: What message does God want to convey to me through these verses?
8. Interact with the verses:
- "Glorify, seek forgiveness, supplicate, beseech God."
  - "Let the Quran speak to your heart, mind and soul."
9. Apply what you have learned:
- "Don't make your contemplation of the Qur'an merely a mental process, but make it an act that changes your life."
  - Apply what you have learned from the Qur'an in your words and actions.
  - Make the Qur'an your way of life.

### 5.3 Practical examples:

- "**Example 1**": Reflect on the Throne Verse (Al-Baqarah: 255).
- "**Example 2**": Reflect on the verse of light "An-Nur: 35".
- "**Example 3**": Reflect on the verse of Shura (Ash-Shura: 36).

Conclusion:

Contemplation is the key to truly understanding the Quran. It transforms reading from a mere recitation of words into an exploratory journey into a world of meaning. Let us make contemplation a lifelong project, and let us make the Quran a light that illuminates our paths.

### 5.4 Analytical tools:

- Analysis of Quranic vocabulary:
  - **Search for the linguistic root:** Understand the origin of the word and its original meaning in the Arabic language.
  - **Track the occurrence of the word in the Qur'an:** Note how the word is used in different contexts, and what meanings it has acquired.
  - **Compare the word to other words similar in meaning:** Understand the subtle differences between synonyms or closely related words.
  - **Using specialized language dictionaries:** Such as "Dictionary of Language Standards" by Ibn Faris, and "Lisan al-Arab" by Ibn Manzur.
- Analysis of grammatical structures:

- **Understanding the relationships between words and sentences within the verse:** How words relate to each other to form a complete meaning.
- **Focus on the rhetorical devices used in the verse:** Such as presentation, delay, deletion, shift, metaphor, metonymy, and metaphor.
- Connecting the verse to other verses that deal with the same topic: understanding the verse in its general Qur'anic context.
- Analysis of the Qur'anic context:
  - **Understanding the general context of the surah in which the verse appears:** What is the main theme of the surah? What message does the surah want to convey?
  - **Understanding the reasons for revelation (if any):** What are the historical and social circumstances in which the verse was revealed?
  - **Understanding the addressees of the verse:** Who are the people addressed by this verse? Are they believers, unbelievers, hypocrites, or all of humanity?
- Analysis of Quranic themes:
  - **Collection of verses that talk about the same topic:** A collection of scattered verses in the Qur'an that discuss a specific topic, such as faith, piety, patience, gratitude, trust, etc.
  - **Understanding the relationships between these verses:** How do these verses relate to each other? What is the overall message God wants to convey to us through these verses?
  - **Extracting principles and values:** Extracting principles and values that we can benefit from in our daily lives.
- Analysis of Quranic stories:
  - **Understanding the morals and lessons learned from the story:** What are the lessons and morals we can learn from a particular story in the Qur'an?
  - **Connecting the story to contemporary reality:** How can we apply these lessons in our daily lives?
  - **Inspiration from the characters of the story:** How can we be inspired by positive story characters, and how can we learn from negative story characters?
- Using modern sciences with "controls":
  - **Linguistics:** Such as semantics, phonology, and comparative linguistics.
  - **humanities:** Such as psychology, sociology, and history.

- **Cosmic Sciences:** Such as astronomy, physics and biology.
- Controls for using modern sciences:
  - **No arbitrary interpretation:** Do not burden the Qur'anic text with scientific meanings that it cannot bear.
  - **Not certain of the validity of scientific theories:** Not asserting that a particular scientific theory is the final interpretation of the verse.
  - **Balance between science and faith:** Do not prioritize science over the Qur'anic text, and do not neglect science under the pretext that it conflicts with religion.

## 5. Quranic Readings: Diversity and Richness

- What are the Quranic readings?
  - These are different ways of reading the Holy Quran, transmitted from the Prophet, may God bless him and grant him peace.
  - These readings differ in some words and letters, but they do not change the overall meaning of the verses.
  - There are ten well-known and widely transmitted readings, the most famous of which is the reading of Hafs from Asim.
- The importance of Quranic readings:
  - **Enriching the meaning:** Different readings may reveal different aspects of meaning and enrich our understanding of the verses.
  - **Facilitating recitation:** Different readings may make recitation easier for some people, especially those who speak different dialects.
  - **The miracle of the Qur'an:** The different readings are evidence of the miraculous nature of the Qur'an and of God's preservation of it.
- How do we deal with different readings?
  - **Respect:** We must respect all the transmitted readings and consider them all correct.
  - **Search:** We must look for the possible implications of the differences in the readings, and try to understand their wisdom.
  - **Contemplation:** We must contemplate the verses that have different readings, and try to understand their deeper and more comprehensive meaning.

Conclusion:

Understanding the Arabic language of the Quran, applying the methodology of contemplation, and utilizing appropriate analytical tools will help us understand the Holy Quran more deeply and precisely, uncover its treasures and guidance, and apply them to our daily lives. Let us make contemplation a lifelong project, and let us make the Holy Quran a light that illuminates our paths.

## **5.5 Tools for Operating the Qur'anic System: From Theory to Practice**

Understanding the Quran as an operating system for existence does not remain within its theoretical framework, but rather requires the possession of practical tools to implement it in our reality. These tools are not a new invention; rather, they are derived from the very essence of the Quranic text itself and represent the basic protocols for engaging with this divine system. In this section, we will discuss two pivotal tools that transform the reader from a passive recipient to an active participant in the journey of understanding:**The Quran and the Conjunction** and "**hitting the ground**".

### **5.5.1 FIRST: PAIRING AND COUPLING - THE PROTOCOL FOR LINKING TEXT AND REALITY**

The name "Qur'an" itself is not just a label for the book, but it is**Working methodology**. The word is derived from the linguistic root "qaran," which means to bring together, join, and connect two things. This linguistic meaning reveals the first and most important protocol for operating the Quranic system:**Coupling methodology**.

**The conjunction is a divine call to connect three fundamental books:**

1. **The written book (the Holy Quran):**It is the inspired text, which carries the principles, laws and comprehensive concepts (heaven).
2. **Published book (The Universe and Horizons):**It is the material creation around us, from the atom to the galaxy, in which God's laws and regulations are manifested in practical form.
3. **The Perspective Book (The Human Soul):**It is our inner world, including our instincts, feelings, thoughts, and experiences. It is the most complex of books and the closest to us.

True contemplation does not occur by reading the written book in isolation from the other two. The cosmic verses in the Quran can only be deeply understood by connecting them to scientific

discoveries in the universe. And the verses concerning the soul can only touch the heart when connected to our psychological and spiritual experiences.

### **"Dhul-Qarnayn": A model of the effective contemplative**

Here, the model of "Dhul-Qarnayn" mentioned in the Qur'an transforms from a mere historical figure into **Quranic "Sima"** And a cognitive function. "Dhul-Qarnayn" is not someone who had two physical horns, but rather he is... **Who mastered the methodology of coupling?** Between the "horns" of existence: **Revelation and reality** It represents every human being, in every age, who:

- **Linking the verses of creation to the sciences of physics and astronomy.**
- **Linking the verses of the soul to psychology and sociology.**
- **Linking verses of legislation to the challenges of contemporary economics and politics.**
- **Linking the verses of stories to the laws of history and the laws of the rise and fall of nations.**

To be the "two-horned" man of your time means to be a doctor who sees in the wonders of the body the signature of the Creator, or an engineer who sees in the laws of physics the manifestations of God's beautiful names, or a social reformer who draws solutions to his society's problems from Quranic stories. This coupling is the bridge that connects us from the shore of the text to the shore of life, and it is what makes the Quran a living book whose wonders never cease.

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#### **5.5.2 SECOND: "STRIKE THE EARTH" - THE PRACTICAL MECHANISM OF COGNITIVE EXPLORATION**

If "pairing" is the protocol that connects, then "**hitting the ground**" It is the engine that generates the knowledge necessary for the connection process. Our understanding of this Quranic phrase must go beyond its direct geographical meaning (travel) to its deeper cognitive and existential meaning.

**"Strike the ground" is not a movement of feet, but a revolution of minds.** It is a practical approach based on:

1. **Stepping out of your intellectual comfort zone:** It is a conscious decision to leave the "cave" of familiar ideas and uncritical assumptions we have inherited. It is a migration from the land of stagnation to the space of questioning.
2. **Challenge of Muslim women:** It is having the courage to "cut the bird to pieces" as Abraham, peace be upon him, did; that is, to dismantle the prevailing traditions and ideas, examine them, and reconstruct them on the basis of mental and emotional certainty, not blind imitation.
3. **The relentless search for new ways of thinking:** "Strike" carries within it the meaning of influence and power. It is not a fleeting search, but rather a deep intellectual exploration, a continuous attempt to view matters from different angles and explore new fields of knowledge.

**"Strike the ground" is the practical engine of contemplation.** While contemplation represents a state of deep meditation, "beating" is verb which fuels this contemplation. We cannot reflect deeply while being confined to the same ideas and tools. "Strike the ground" drives us to:

- **Reading a book by a thinker who opposes our ideas.**
- **Learning a new skill opens up new horizons for us.**
- **Experience life in a way that breaks our routine and forces us to rethink.**
- **Asking difficult and embarrassing questions about ourselves and our heritage.**

Through this mechanism, we gather data, experiences, and insights from the "published book" (the universe) and the "visible book" (the soul), bringing them to the "conjunction" table to link them to the "written book" (the Qur'an). Thus, the circle of understanding is completed, and contemplation is transformed from an abstract mental process into a fruitful existential journey that changes us and our view of the world.

## 5.6 Principles of Contemplation: The Foundations on Which Correct Understanding Is Based

- introduction:

- “Contemplation is not just a random process, but rather an organized process, with principles and foundations that we must adhere to, in order to arrive at a correct understanding of God’s words.”
- These principles are the “golden rules” that the contemplative should keep in mind as he reads and contemplates the Qur'an.
- Basic principles of contemplation:
  0. Direct contemplation of the Qur'anic text:
    - **Text priority:** The Qur'anic text should be the starting point in the process of contemplation, and it should be the first and final reference.
    - **Conscious reading:** We must read the Qur'an carefully and with focus, and try to understand its apparent and hidden meanings.
    - **Interact with the text:** We must interact with the Qur'anic text and let it speak to our hearts and minds.
    - **Using dictionaries:** We must refer to ancient linguistic dictionaries to understand the meanings of words in their linguistic origin.
    - **Using the Ottoman script:** We must return to the Ottoman script of the Qur'an and try to understand the hidden meanings it carries.
    - **Example:** When we read the word “salwa” in the Ottoman script, we remember that it means “connection” and “relationship” with God, not just movements and words.
  1. Using linguistic sciences:
    - **Grammar and morphology:** Understanding the rules of grammar and morphology helps you understand the structure of a sentence and its exact meaning.
    - **Rhetoric:** Understanding the rhetorical devices of the Quran (such as metaphor, metonymy, and allegory) helps in understanding the deeper meanings of the verses.
    - **Semantics:** Understanding the semantics of words and their evolution over time helps us understand the original meaning of words.
    - **phonetics:** Understanding the points of articulation and characteristics of letters helps one appreciate the beauty and miraculous nature of the Qur'an.
  2. Using the authentic Sunnah of the Prophet:

- **Sunnah is an explanation of the Qur'an:** The authentic Sunnah is the second source of Islamic law, and it helps us understand and apply the Qur'an.
  - **Verifying the authenticity of hadiths:** We must verify the authenticity of the hadiths we cite and ensure that they do not contradict the Qur'an.
  - **Understanding the Sunnah in the light of the Qur'an:** We must understand the Sunnah in light of the Qur'an, not the other way around.
3. Seeking help from the sayings of the righteous predecessors:
- **The Salaf are the best of generations:** The righteous predecessors (the Companions, their followers, and those who followed them) are the best of generations, and they are the people closest to understanding the Qur'an.
  - **Back to their sayings:** We must refer to their sayings in interpreting the Qur'an, and benefit from their knowledge and understanding.
  - **Do not blindly imitate:** We should not blindly follow the sayings of the predecessors, but rather we should think, reflect, and strive.
4. Using modern sciences with "controls":
- **Cosmic Sciences:** It can help us understand the cosmic verses in the Quran.
  - **humanities:** It can help us understand human psychology and society.
  - Controls for using modern sciences:
    - **No arbitrary interpretation:** Do not burden the Qur'anic text with scientific meanings that it cannot bear.
    - **Not certain of the validity of scientific theories:** Not asserting that a particular scientific theory is the final interpretation of the verse.
    - **Balance between science and faith:** Do not prioritize science over the Qur'anic text, and do not neglect science under the pretext that it conflicts with religion.
5. Balance between mind and heart:
- **Mind:** We must use our minds to understand the Qur'an, contemplate its verses, and search for wisdom within them.
  - **the heart:** We must open our hearts to the Qur'an, be moved by it, and be humble when reciting it.
  - **integration:** True contemplation is that which combines the mind and the heart, understanding and emotion, knowledge and faith.

6. Sincerity and detachment:

- **Sincerity:** We must be sincere in our contemplation of the Qur'an, and seek the pleasure of God Almighty.
- **Stripping:** We must free ourselves from personal whims and intellectual prejudices, and seek the truth wherever it may be.

• Conclusion:

0. These principles are the foundation upon which our contemplation of the Holy Qur'an should be based. If we follow these principles, we will attain a deeper and more accurate understanding of God's words, and we will be better able to apply them in our lives.
1. "Let us make contemplation our life's project, and let us make the Holy Quran a light that illuminates our paths in life."

Here are some additional suggestions to increase the power and impact of this chapter:

1. Focus on the practical side:

- **Practical examples:** After explaining each principle or tool, provide practical examples from the Holy Quran that illustrate how to use that principle or tool in contemplation.
- **Exercises and activities:** You can add exercises and activities for readers to help them apply the methodology themselves.
- **Case studies:** You can provide case studies of people who have applied this methodology to their contemplation of the Qur'an, and how it has impacted their lives.

2. Interact with the reader:

- **Questions and Answers:** You can add a section for frequently asked questions and answers about contemplation, and answer them clearly and simply.
- **Discussion forum:** You can create an online forum or discussion group, where readers can interact with each other and with you about the topic.
- **Contests and prizes:** You can organize contests and prizes to encourage readers to reflect and apply the methodology.

3. Citing the sayings of scholars and commentators:

- You can cite the sayings of scholars and commentators who emphasized the importance of contemplation, and the principles and tools I mentioned.
- You can also provide examples of their contemplation of the Holy Quran.

4. Focus on the spiritual side:

- You can emphasize that contemplation is not just a mental process, but also a spiritual process, requiring a humble heart and a spirit connected to God.
- You can offer readers tips on how to prepare their hearts and souls for contemplation.

5. Charts and tables:

- You can use charts and tables to illustrate complex concepts and to present information in a more organized and engaging way.

Example of adding the practical side:

- After explaining the principle of “direct contemplation of the Qur’anic text”:
  - **Practical example:** "Let's take the Ayat al-Kursi, for example. How can we contemplate this verse directly? First, we read the verse carefully and with focus. Second, we try to understand the meaning of each word. Third, we connect words and sentences to understand the overall meaning of the verse. Fourth, we reflect on God's greatness, power, and majesty. Fifth, we ask ourselves: What message does God want to convey to us through this verse?"
  - **an exercise:** Choose a verse from the Holy Quran, and try to contemplate it yourself using these steps.

Example of adding questions and answers:

- **Q:**What is the difference between contemplation and interpretation?
- **A:**Interpretation is explaining the meanings of words and sentences in a verse, while contemplation is reflecting on these meanings and attempting to understand their purposes and objectives, and connecting them to reality.
- **Q:**Can non-Arabic language specialists contemplate the Qur'an?
- **A:**Yes, non-experts can contemplate the Qur'an, but they must seek the help of reliable commentaries and be careful to understand the general meaning of the verses.

By applying these suggestions, Chapter 2 will become more practical and useful for readers, helping them apply the methodology of contemplation in their daily lives.

## 6 CHAPTER FOUR: QURANIC CONCEPTS THAT NEED CORRECTION “APPLIED MODELS OF THE METHODOLOGY OF CONTEMPLATION”

### **Chapter Introduction:**

The Holy Quran is not just a book to be read, but rather a lens through which we can correct our view of existence. There are basic concepts that, when understood superficially or incorrectly, create a distorted view of religion and life. In this chapter, we will not only correct concepts, but we will also learn how to use **Decoding tools**. We have gained the ability to extract the profound and practical meanings from God's words, transforming these concepts from mere terms into operational models for our lives."

1. **The importance of correcting concepts:** Emphasizing that a misunderstanding of Quranic concepts can lead to deviations in belief and behavior.
  2. **Chapter objective:** Explain how the proposed methodology of contemplation can help correct misconceptions and provide a deeper and more accurate understanding of Quranic concepts.
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### **Examples of decoding the Qur'an**

#### **1. Gog and Magog: Decoding Information Chaos and Artificial Intelligence**

**Quranic code:** {They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land."} [Al-Kahf: 94] and {Until, when Gog and Magog are let loose, they rush down from every mound.} [Al-Anbiya: 96].

**Traditional understanding:** Real peoples are locked behind a dam, they will appear at the end of time to spread corruption on earth.

**Decoding (systematic understanding):** Gog and Magog are not just historical peoples, but they are Quranic "Sima" Describe **The sweeping forces of chaos and corruption that cannot be contained by traditional methods.** In our time, this characteristic is clearly evident in:

- **Disinformation Flood:** Fake news, rumors, and trivial content that "snakes in from every direction" (from every social media platform) dry up the sources of critical thinking and distract people from the essential facts.
- **Unethical AI:** The ability to deepfake, violate privacy, design biased systems, and create chaos that threatens the social fabric.

**Decode the "dam":** The "dam" built by "Dhul-Qarnayn" (the symbol of the man who combines revelation and reality) is not a physical wall, but rather a symbol. **For intellectual immunity and moral firewalls** that we need today. This dam consists of:

- **"iron bars" (structural rigidity):** Strict laws and regulations governing the use of technology, and information verification policies.
- **"Qatar" (molten copper that fills the gaps):** Community awareness, media literacy, critical thinking, and psychological resilience fill the gaps that laws alone cannot fill.

**Practical application:** Today, we are called to be "two-horned" in our fields, building cognitive and moral "dams" that protect our societies from the digital flood of "Gog and Magog."

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## 2. "What the Wild Eats": Innovation Strategy and Avoiding Failure

**Quranic code:** {Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [that which is] strangled, or beaten, or fallen from a head, or gored, and that which has been eaten by a wild animal...} [Al-Ma'idah: 3].

**Traditional understanding:** Prohibition of eating the remains of a predator's prey.

**Decoding (systematic understanding):** This prohibition is not just a jurisprudential ruling, but it is **A profound strategic principle in innovation and knowledge management.**

- **Beast of Prey** It is a symbol **For the initiator or pioneer** One who breaks into a new field (scientific, commercial, intellectual), and uses all available means in his experiment.

- **What did the lion eat?** It is a symbol for failed methodology or dead end. The pioneer abandoned the idea after exhausting all his tools and failing to succeed. It represents outdated ideas and models that have proven ineffective.
- **"Prohibition":** It is a strategic prohibition against blind imitation and repeating the same failed experiments. It is a divine call to avoid "eating the leftovers of worn-out experiences" and wasting time and effort on fruitless paths.

**Practical application:**

- **In scientific research:** Instead of repeating failed research, we should review the "leftovers" (previous studies), identify gaps, and then innovate with new methodologies and tools.
  - **In entrepreneurship:** Instead of imitating business models that have proven to fail, we must study the reasons behind the failure of previous "seven" and design innovative business models that overcome their mistakes.
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### 3. "The Dead" and "The Dead": Diagnosing Spiritual and Intellectual Death

**Quranic code:** {Or was he dead and We gave him life?} [Al-An`am: 122], and Abraham's saying: {My Lord, show me how You give life to the dead.} [Al-Baqarah: 260].

**Traditional understanding:** Biological revival of the physically dead.

**Decoding (systematic understanding):** The Qur'an uses the terms "death" and "life" in connotations that go beyond the biological sense to refer to the state of the soul and mind. "The dead" in many contexts does not refer to lifeless bodies, but to **Dead hearts and minds**.

- **Spiritual and intellectual death:** It is a state of intellectual stagnation, blind imitation, heedlessness of the truth, and loss of insight. The unbelievers are described as "dead, not alive" as they walk on the earth, signifying the death of their hearts.
- **"Revival":** It is a process **Resurrect my soul and mind**...and moving from the darkness of ignorance and imitation to the light of faith and critical thinking.
- **The story of Abraham and the bird:** Abraham's question was not about biological revival as much as it was a search for certainty about how to "revive dead hearts through faith."

Cutting up the bird and then calling it back to life symbolizes **Dismantling outdated beliefs and dead legacies** Then rebuild it on the basis of argument and proof to become **living faith**.

**Practical application:** We are all called to embark on a journey of "reviving the dead" within us: identifying the dead ideas we hold onto, boldly dismantling them, and then rebuilding them in the light of the Qur'an and reason, so that we may live a renewed life of heart and mind.

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#### 4. "Man" and "Humans": Understanding Human Being

**Quranic code:** The subtle distinction in the Qur'an's use of the words "human" and "mankind."

**Superficial understanding:** Synonyms referring to human being.

**Decoding (systematic understanding):** The Qur'an provides a profound anthropological insight through this distinction:

- "**Al-Insan**": It is the being in its raw state, "raw matter," with its inherent weakness, need, and fickleness. It is often mentioned in contexts of weakness ("man was created weak"), haste, and forgetfulness.
- "**Al-Bashar**": He is the being after the divine honor, the apparent form that received "**Breath of the soul**" It has become a conscious and responsible entity, qualified to bear the trust and responsibility. The prophets say, "We are only human beings like you," to emphasize their participation with people in this charged body, not merely in physical nature.

**The existential equation:**

**Human (raw material + inherent weakness) + breath of life (honor and duty) = human (conscious and responsible entity)**

**Practical application:** Our journey in life is a journey of continuous advancement. **From the Motives of the Weak "Human" to the Responsibilities of the Honored "Human"** It is a call to confront our weakness by seeking God's help and to activate the spiritual inspiration within us through knowledge, action, and worship, so that we may achieve the balance that makes us worthy of the position of "caliphate."

#### 5. Piety:

- **Traditional concept:**It is often understood as simply the fear of God.
- **Linguistic analysis:**The root "waqi" means protection and prevention.
- **New vision:**Piety is to protect yourself from God's punishment by doing good deeds and avoiding sins. It is a state of constant awareness and vigilance, not just passive fear.
- **Examples:**Verses of Hajj, verses of fasting.

## 6. Faith:

- **Traditional concept:**It is often understood as simply believing with the heart.
- **Linguistic analysis:**The root "aman" means trust and reassurance.
- **New vision:**Faith is absolute trust in God and reassurance of His promise and threat. It requires action with the limbs and not just belief in the heart.
- **Examples:**The story of Abraham, the story of Moses.

## 7. The way:

- **Traditional concept:**It is often understood as the sensory path.
- **Linguistic analysis:**The root "sabl" means way and method.
- **New vision:**The path is the way that leads to God, and it includes all aspects of life, not just worship.
- **Examples:**Verses of jihad, verses of calling to God.

## 8. Male:

- **Traditional concept:**It is often understood as simply reciting dhikr with the tongue.
- **Linguistic analysis:**The root "dhikr" means to remember and to recall.
- **New vision:**Dhikr is the remembrance of God in the heart, contemplating His verses, and pondering His words. It includes all types of worship.
- **Examples:**Ayat al-Kursi, Ayat al-Nur.

## 9. The Fitna:

- **Traditional concept:**It is often understood as simply a trial and test.
- **Linguistic analysis:**The root "fitna" means to test, scrutinize, and examine.
- **New vision:**A trial is a test that reveals a person's true nature and reveals their true character. A trial may involve money, children, power, or anything else.
- **Examples:**The story of Qarun, the story of the people of Paradise.

#### **10. Kufr:**

- **Traditional concept:**It is often understood as simply denying the existence of God.
- **Linguistic analysis:**The root "kafr" means to cover, conceal, and deny.
- **New vision:**Ingratitude is the ingratitude of blessings and the recompense of good deeds with evil. It includes all types of ingratitude, whether it is ingratitude towards God, His Messengers, or His blessings.
- **Examples:**The story of Satan, the story of Pharaoh.

#### **11. Injustice:**

- **Traditional concept:**It is often understood as simply assaulting others.
- **Linguistic analysis:**The root "Zulm" means to put something in the wrong place.
- **New vision:**Injustice is the violation of truth and justice, and it includes all types of injustice, whether it is injustice to oneself, injustice to others, or injustice to God.
- **Examples:**The story of the Sabbath-breakers, the story of Aad and Thamud.

#### **12. Hajj:**

- **Traditional concept:**It is often understood as simply performing the Hajj pilgrimage to Mecca.
- **Linguistic analysis:**The root "Hajj" means intention, direction, and visit.
- **New vision:**Hajj is a journey to God, a quest to know Him, and a response to the call of nature. Hajj is a renewal of the covenant with God, a purification of the soul, and a refinement of the spirit.

- **Examples:**Hajj rituals: “Ihram, Tawaf, Sa’i, standing at Arafat, and stoning the Jamarat.”

## 7 CHAPTER FIVE: CONTROVERSIAL ISSUES IN UNDERSTANDING THE QUR’AN: TOWARDS A CLEAR METHODOLOGY

introduction:

We often hear about disagreements in interpreting the Qur'an and different opinions about the meanings of verses. This is a result of adherence to a single intellectual paradigm. When we apply the same Qur'anic methodology of "destroying intellectual idols," we discover that many of these disagreements stem from the cognitive idols we have built around the text.

This diversity may raise the question: How do we understand the Qur'an correctly? Is there a clear methodology we can follow to avoid disagreements and arrive at an authentic understanding of God's word?

In this chapter, we will discuss some of the controversial issues that have been raised regarding the understanding of the Qur'an, and we will attempt to present a balanced and systematic approach to dealing with these issues, based on the Qur'anic Arabic language, the Ottoman script, and ancient manuscripts.

### 7.1 Similar Verses: Are They "Riddles" or "Keys"?

- **What are the similar verses?**These are verses that have more than one meaning, and interpreters may differ in determining the most likely meaning.
- **Why are there similar verses?**Are these intentional "riddles"? Are they a "deficiency" in the statement? Or are they a "test" of faith?
- **How do we deal with similar verses?**Should we refer to the decisive verses? Should we seek help from the Prophetic Sunnah? Should we refer to the sayings of the righteous predecessors? Should we stop delving into pointless matters?
- **Examples from the Qur'an:**"Focusing on examples not covered in detail in previous chapters."

## 7.2 Copy: Did God cancel some of His verses?

- **What is copy?** Is it the cancellation of a legal ruling by another legal ruling? Or is it a specification, restriction, or clarification?
- **What are the types of copies?** Are there abrogations of the recitation and the ruling? Are there abrogations of the ruling while the recitation remains? Are there abrogations of the recitation while the ruling remains?
- **What are the conditions for copying?** Can every verse be abrogated? Can every hadith abrogate a verse?
- **What is the wisdom of copying?** Is this evidence of contradictions in the Quran? Or is it evidence of God's mercy toward His servants?
- **Examples from the Qur'an:** "Focusing on examples not covered in detail in previous chapters."

## 7.3 Ottoman drawing: is it just a "line" or a "revelation"?

- **What is Ottoman drawing?** It is the way the words of the Qur'an were written in the first copies of the Qur'an.
- **Is the Ottoman drawing fixed?** Did the Prophet (peace and blessings be upon him) command his companions to write the Qur'an in this manner? Or did they make their own efforts to do so?
- **What are the characteristics of Ottoman drawing?** Deletion, addition, substitution, separation, connection, hamza, short alifs.
- **How can we benefit from the Ottoman drawing in contemplation?** Can Ottoman script help us understand new meanings of verses?
- **Examples from the Qur'an:** "Focusing on examples not covered in detail in previous chapters."

## 7.4 Quranic Readings: Are They “Difference” or “Diversity”?

- **What are the Quranic readings?** These are the different ways to read the Holy Quran, which were transmitted from the Prophet, may God bless him and grant him peace, but you must use your mind and contemplate to know which is the best and most correct recitation.
- **Are the Quranic readings contradictory?** Or is it integrated? You will know the answer by contemplating.

- **What is the wisdom behind multiple readings?** Is it evidence of facilitation and mercy? Or is it evidence of miracles? They are indicators that help us contemplate.
- **How do we deal with different readings?** Should we accept one reading and discard the rest? Or should we try to combine the readings? We should study and contemplate all the readings and choose the most appropriate one based on the verse.

## **7.5 The Prophetic Hadith: Is it an “independent source” or a “complement to the Qur'an”?**

- **What is the status of the Sunnah in Islam?** Is it an independent source of legislation? Or does it complement and clarify the Quran? For reference, nothing is superior to the Quran.
- **What are the conditions for the authenticity of a hadith?** How do we ensure that a hadith is authentic? It must not contradict the Quran, common sense, logic, or the laws and traditions of Allah. Prophetic hadiths must be understood in Arabic and be in harmony with the Arabic language, the language of the Quran.
- **How do we understand the hadith in light of the Qur'an?** Do we prioritize Hadith over Quran? Or do we prioritize Quran over Hadith? The source of legislation is Quran.
- **Examples of hadiths:** "Focusing on hadiths that may appear problematic or contradict the Qur'an."

## **7.6 Israelite stories: are they "additions" or "distortions"?**

- **What are the Israelites?** It is the news, stories and narratives that the People of the Book (Jews and Christians) conveyed to Muslims.
- **What is the Islamic position on the Israelite stories?** Do we accept it all? Do we reject it all? Do we take what is in accordance with Islamic law and leave what is not?
- How do we distinguish between authentic Israeli stories and false ones? Are there any guidelines for dealing with Israeli stories?
- **Examples from the Israelite stories:** "With a focus on the Israelite traditions that may have influenced some Muslims' understanding of the Qur'an."

## **7.7 Interpretation by opinion: Is it “ijtihad” or “whim”?**

- **What is interpretation by opinion?** It is the interpretation of the Qur'an based on personal interpretation, without relying on correct Sharia evidence.

- What is the difference between interpretation based on praiseworthy opinion and interpretation based on blameworthy opinion? What are the controls for interpretation based on opinion?
- **How do we avoid interpreting with reprehensible opinion?** Do we rely on authoritative interpretations? Do we seek knowledge from those who are knowledgeable? Do we sincerely seek the truth?
- **Examples of interpretations:** "Focusing on interpretations that may have fallen into the blameworthy interpretation."

## 7.8 Esoteric Interpretation: Is It “Revelation” or “Distortion”?

- **What is esoteric interpretation?** It is an interpretation of the Qur'an with hidden and esoteric meanings, which are not indicated by the Arabic language or the Qur'anic context.
- What is the difference between an acceptable esoteric interpretation and an unacceptable esoteric interpretation? What are the criteria for an acceptable interpretation?
- **How do we avoid the rejected esoteric interpretation?** Do we rely on authoritative interpretations? Do we seek knowledge from those who are knowledgeable? Do we sincerely seek the truth?
- **Examples of interpretations:** "Focusing on interpretations that may be esoteric and rejected."

## 7.9 The Prophetic Hadith and its position in the Qur'an:

- The importance of the Sunnah:
  - The Sunnah is the second source of Islamic legislation after the Holy Qur'an.
  - The Sunnah explains, clarifies, explains and elaborates on the Qur'an.
  - Sunnah teaches us how to apply the Qur'an in our daily lives.
- Conditions for the authenticity of the hadith:
  - **Document:** The chain of transmission of the hadith must be connected and authentic, and the narrators must be trustworthy and just.
  - **Text:** The text of the hadith must be in accordance with the Qur'an and the authentic Sunnah, and must not contradict reason and logic.
  - **Absence of anomaly and defect:** The speech should not be abnormal or defective.
- Dealing with hadiths:

- **Validation:** We must verify the authenticity of hadiths before using them as evidence.
- **Correct understanding:** We must understand the hadiths in the light of the Qur'an and the authentic Sunnah.
- **Not presenting it before the Qur'an:** We should not give precedence to the Hadith over the Qur'an, for the Qur'an is the origin and the Sunnah is the branch.
- **Combining hadiths:** We must try to combine the different hadiths and interpret them in a way that is consistent with each other.
- **Preference:** If the hadiths conflict, we must weigh between them based on the rules of weighing between them known to scholars.
- Examples of problematic hadiths:
  - **The hadith of the flies:** If a fly falls into one of your drinks, dip it in it and then remove it, because one of its wings has a disease and the other has a cure.
  - Hadith of the magic of the Prophet, may God bless him and grant him peace.
  - Hadiths that contradict modern science.
- How to deal with problematic conversations:
  - Verify the authenticity of the document.
  - Understand the correct meaning of the hadith in light of the Arabic language and context.
  - Trying to combine the hadith with other verses of the Qur'an.
  - Refer to the sayings of respected scholars and commentators.
  - Do not rush to judge a hadith as weak or fabricated.

## **7.10 Israelite:**

- **Definition of Israelite stories:** It is the news, stories and narratives that the People of the Book (Jews and Christians) conveyed to Muslims.
- Israelite ruling:
  - What is in accordance with Sharia: is acceptable.
  - What is contrary to Sharia: is returned.
  - What the Sharia is silent on: it is suspended.
- **Warning against Israeli stories:** One must be careful of Israelite stories that contradict the Qur'an and the authentic Sunnah, and which may distort the image of Islam.

- Examples of Israelite stories:
  - Stories of the Prophets "such as the story of David and Solomon."
  - Stories of previous nations "like the story of the owners of the elephant."
  - News about the Day of Resurrection, Heaven and Hell.

### **7.11 Interpretation by opinion:**

- **Definition of interpretation by opinion:**It is the interpretation of the Qur'an based on personal interpretation, without relying on correct Sharia evidence.
- The ruling on interpretation based on opinion:
  - **Interpretation by the praiseworthy opinion:**It is based on correct Sharia evidence, takes into account the rules of the Arabic language, and is consistent with the objectives of Sharia.
  - **Interpretation by reprehensible opinion:**It is one that is not based on correct Sharia evidence, violates the rules of the Arabic language, and conflicts with the objectives of Sharia.
- Controls of interpretation by opinion:
  - Science in Arabic.
  - Sincerity to God Almighty.
  - Stripping away passion.

### **7.12 Esoteric interpretation:**

- **Definition of esoteric interpretation:**It is an interpretation of the Qur'an with hidden and esoteric meanings that are not indicated by the Arabic language or the Qur'anic context.
- **The ruling on esoteric interpretation:**Esoteric interpretation is rejected because it distorts the meanings of the Qur'an and deviates from the objectives of Islamic law.
- Controls of acceptable interpretation:
  - To be compatible with the Arabic language
  - To be consistent with the Quranic context.
  - To have a valid legal evidence.

Conclusion:

### 7.13 Practical examples of controversial issues:

In this section, we will select some of the controversial issues raised regarding the understanding of the Qur'an, and we will attempt to analyze them in light of the methodology we mentioned in the introduction. We will present the different opinions on these issues, and we will attempt to present a balanced and systematic approach to dealing with them.

- Example 1: The Throne Verse (Al-Baqarah: 255):
  - The controversial issue: Is the "chair" in this verse an actual chair on which God Almighty sits? Or is it a symbol of God's greatness and power?
  - Different opinions:
    - The first opinion: The proponents of this opinion believe that the "chair" is a real chair, and that God Almighty sits on it.
    - The second opinion: Those who hold this opinion believe that the "chair" is a symbol of God's greatness and power, and that it is not permissible to attribute to God Almighty the attribute of sitting.
  - Analysis:
    - The word "kursi" in Arabic means "seat," but it can also be used to mean "king" and "sultan."
    - Quranic context: The verse speaks of God's greatness and power, not of His physical attributes.
    - Sunnah: There is nothing in the authentic Sunnah to indicate that the "Kursi" is a real chair.
    - Sayings of the righteous predecessors: The righteous predecessors differed in their interpretation of this verse. Some of them confirmed "the Throne" as an attribute of God Almighty, while others interpreted it to mean kingship and authority.
  - A balanced view: We see that the "chair" in this verse is a symbol of God's greatness and power, and that we cannot attribute to God the attribute of sitting, as this contradicts the principle of God being free from resemblance to created beings.
- Example 2: The verse "Sitting on the Throne" (Al-A'raf: 54):
  - The controversial issue: Is the "istiwa'" in this verse a literal "istiwa'" on the throne? Or is it a metaphorical "istiwa'" meaning taking control and dominating?

- Different opinions:
  - The first opinion: The proponents of this opinion believe that “istiwa” is a true istiwa’ on the throne, and that God Almighty is established on His throne, separate from His creation.
  - The second opinion: The proponents of this opinion believe that “istiwa” is a metaphorical term that means control and domination, and that it is not permissible to attribute the attribute of istiwa’ to God Almighty on the throne, because that contradicts the notion that God is free from resemblance to created things.
- Analysis:
  - The word "istawa" in Arabic means "to settle," "to rise," and "to take over."
  - Quranic context: The verse speaks of God's greatness and power, not of His physical attributes.
  - Sunnah: There is nothing in the authentic Sunnah to indicate that “istiwa” is a true istiwa’ on the Throne.
  - Sayings of the righteous predecessors: The righteous predecessors differed in their interpretation of this verse. Some of them confirmed “istiwa” as an attribute of God Almighty, while others interpreted it to mean control and domination.
- A balanced view: We see that the “istiwa” in this verse is a metaphorical “istiwa’,” meaning control and domination. We cannot attribute to God Almighty the attribute of istiwa’ on the throne, because that contradicts the claim that God is free from resemblance to created things.
- Example 3: The verse “The Intercalation” (At-Tawbah: 37):
  - The controversial issue: Does the "intercalation" in this verse refer to delaying the month of Muharram until the month of Safar? Or does it refer to an increase in disbelief?
  - Different opinions:
    - First opinion: The proponents of this opinion believe that “al-Nasi” means delaying the month of Muharram until the month of Safar, and that this was a pre-Islamic custom that Islam abolished.

- The second opinion: The proponents of this opinion believe that “the postponement” is an increase in disbelief, and that this is the intended meaning of the verse.
- Analysis:
  - The word "nasi'i" in Arabic means "delay".
  - Quranic context: The verse speaks about the disbelievers who increase in their disbelief, and “postponement” here refers to the increase in disbelief.
  - Sunnah: There is nothing in the authentic Sunnah to indicate that “al-Nasi” means delaying the month of Muharram until the month of Safar.
  - Sayings of the righteous predecessors: The righteous predecessors differed in their interpretation of this verse. Some of them said that “al-Nasi” refers to delaying the month of Muharram until the month of Safar, while others said that it refers to an increase in disbelief.
- Balanced View: We see that the “intercalation” in this verse refers to an increase in disbelief, and that this is the most correct meaning and the closest to the objectives of the Shariah.

## **7.14 Practical Model: Destroying Intellectual Idols Through the Stories of the Prophets**

The stories of the prophets are not just historical narratives, but rather practical models of how to **Dismantling rigid intellectual stereotypes**.

### **1. The Story of Moses and the Mountain: Destroying the "Idol of Sensual Vision"**

- **The idol:** The belief that absolute truth must be perceived by the physical senses. Moses' request, "Show me, that I may look at you," is an expression of this human tendency to reduce the unseen to matter.
- **Smashing:** God's manifestation to the mountain (a symbol of material stability) was not in itself, but in its reality that is beyond imagination, so the mountain collapsed, symbolizing... **To collapse rigid materialistic perceptions** In front of the transcendent truth.

- **Result (shock):**The "shock of Moses" is not just a fainting spell, but it is **cognitive shock**(Cognitive Shock) shakes the entity and forces it to rebuild its assumptions on new foundations that transcend matter.

## **2. The Story of Abraham and the Bird: Breaking the "Idol of Blind Imitation"**

- **The idol:**Accepting traditions and ready-made ideas without examination or scrutiny.
- **Smashing:**The divine command to Abraham to “cut the bird” and mix its parts is **A Divine Methodology in Critical Thinking**It is a call to deconstruct assumptions, examine their components, and not be afraid to “dissect” seemingly sacred ideas in order to understand them for what they truly are.
- **The result (renewed certainty):**The return of birds alive symbolizes **Faith that is born again after a journey of questioning and searching**It is a certainty based not on passive submission, but rather on personal experience and mental and emotional conviction. It is the most solid and strongest type of faith.

**Practical application:**These two stories present us with a Quranic approach to intellectual reform: Be like Moses, prepared for the "mountains" of your materialistic ideas to collapse before the truth, and be like Abraham, bold in "cutting up" your heritage to rebuild it with certainty.

## **7.15 Scientific Miracles and Scientific Interpretation: Definition, Differences, and Importance of Study**

### **introduction**

In an era dominated by the materialistic model of explaining the universe, discussion has emerged of the scientific miracles of the Holy Quran as a bridge between revelation and science. This raises questions about its precise definition, its distinction from scientific interpretation, and the importance of this field despite the criticisms directed at it.

### **First: The scientific miracle in the Qur'an (the definitive result)**

Definition: It is the statement of the Holy Qur'an or the Sunnah of the Prophet regarding a definitive scientific fact (established and beyond doubt) that was completely unknown to humanity at the time of the revelation (1400 years ago), and its source can only be divine revelation, which proves the truthfulness of the Prophet Muhammad, may God bless him and grant him peace, and that the Qur'an is the word of God.

Its pillars and conditions:

1. The certainty of scientific truth: that the truth is taken for granted in the scientific community and not merely a theory that is subject to change (such as the stages of embryonic development, or the function of mountains as pegs).
2. The conclusiveness of the Qur'anic meaning: The Qur'anic text must be clear and explicit in indicating this fact, and cannot be interpreted in any other way.
3. Temporal precedence: The information was completely unknown at the time of the revelation of the Qur'an, which makes it impossible for it to be a human source.
4. The goal: The goal is not to present the Qur'an as a book of science, but rather to prove truthfulness and prophethood, and to remind people of the Creator's power and comprehensive knowledge.

Famous examples (acceptance varies among scholars):

Stages of embryo development: In the words of God Almighty: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump of flesh..." (Surat Al-Mu'minun).

The expansion of the universe: in the Almighty's saying: "And the heaven We constructed with power, and indeed, We are [its] expander." (Surat Adh-Dhariyat).

**Second: The scientific interpretation of the Qur'an (the ijtihad approach)**

Definition: It is an interpretive method based on ijtihad that attempts to understand and interpret Quranic verses in light of modern scientific theories and facts, provided that this interpretation does not conflict with the linguistic meaning and established legal principles of the verse.

Its nature and risks:

Human effort: it is subject to right and wrong, because it depends on human knowledge, which is variable and incomplete.

It is not a miracle in itself: it is an attempt at understanding, and may later lead to the discovery of a miracle if the theory becomes a definitive truth.

Risks: Hasty projection of theories onto the Qur'anic text, which may lead to:

Inserting the text into theories that are later proven wrong, thus giving skeptics an excuse.

Loading the text with meanings beyond its capacity.

Example: Interpreting the "smoke" in the verse, "Then He directed Himself to the heaven while it was smoke" (Surat Fussilat), as referring to the early cosmic nebula. This is an acceptable interpretation as long as the theory holds, but it remains within the realm of ijtihad and falls short of being a definitive miracle.

**Third: The fundamental differences between the two concepts**

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**Fourth: The importance of research into scientific miracles and responding to criticisms.**

**Its importance in the modern era:**

1. Breaking the monopoly of the materialistic interpretation of the universe: It presents an integrated vision that combines the “verses of the horizons” (the universe), the “verses of the souls” (the self), and the “verses of the Book” (revelation), to confront the secular model that excludes religion from the interpretation of existence.
2. Confronting Scientism: Distinguishes between "science" as an honest research method and "scientism," which elevates science to the level of religion and denies everything else. True scientific miracles combat the latter and utilize the former.
3. Strengthening certainty in times of doubt: It provides the young Muslim with rational and tangible evidence that strengthens his faith and confirms his belief in the truth in the face of overwhelming material doubts.
4. Proof of Authenticity: It reveals the amazing consistency between the Qur'anic statement (revelation) and the divine action (the universe), which is practical evidence that the source is one.

**Responding to criticism (why do some people attack him?):**

Ideological rejection: Much of the criticism stems from a preconceived materialistic or secular position that rejects any role for revelation in explaining natural phenomena.

Mistakes of some practitioners: Haste in linking the text to unproven theories (such as some weak numerical or chemical comparisons) gave opponents an excuse, causing them to confuse the definitive miracle with a contrived interpretation.

**Fifth: The correct controls and methodology (How do we distinguish the authentic from the weak?)**

To ensure the credibility of research into scientific miracles, strict controls must be adhered to:

1. Certainty of the validity of a scientific fact: that it be proven conclusively and without doubt.
2. Certainty in the meaning of the Qur'anic text: The text must be clear in indicating the truth and not allow for any other interpretation.
3. Historical precedence: the truth was completely unknown at the time of revelation.
4. Not being artificial: The text should not contain anything that cannot be tolerated, and the primary goal should be to demonstrate divine power, not to boast about science.

**Conclusion: The ultimate goal**

Scientific interpretation is the path or method by which a researcher may arrive at the scientific miracle, which is the result or goal. Despite the importance of scientific miracles as a modern tool for advocacy and responding to doubts, they remain a branch of the miraculous.

The greatest miracle of the Quran is the Quran itself: its linguistic, rhetorical, and legislative miraculousness. The scientific miracle is confirmation that this miraculous book does not contradict any established truth, but rather precedes and points to it. This is because it is the speech of the All-Knowing, All-Aware, who knows the secrets of His creation. Thus, the congruence

of His words (revelation) with His creation (the universe) is evidence of its truthfulness. The ultimate goal is not to prove that the Quran is a "book of science," but rather to prove that it is a "book of guidance" that guides to the truth and leads to certainty. "Be patient in His worship. Do you know of any other similar to Him?"

## **7.16 Scientific miracles as a vision of the universe and resistance to illusion**

Introduction: Scientific Miracle as an Existential Necessity

The article presents a profound critical vision of the role of scientific miracles, not merely as scientific proof, but rather as an "epistemological struggle" and an existential necessity for contemporary Muslims to confront the prevailing materialistic narrative that monopolizes the interpretation of the universe and excludes revelation.

First: The strategic importance of scientific miracles (why now?)

1. Reclaiming the right to interpret existence: Refusing to submit to a scientific system that excludes the Creator. Scientific miracles offer a comprehensive alternative interpretive model that combines:

Verses of the Book (Revelation).

Verses of the horizons (the universe).

Verses of the souls (the human soul).

The goal: to achieve the vision of the "kingdom" as in the Almighty's saying: "And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain."

2. Distinguishing true science from "scientism":

Science: A dispassionate research method based on observation and experimentation.

Scientism: An ideology that elevates scientific models and theories (such as the spherical Earth, the heliocentric model, the Big Bang) to the status of absolute truths and new religions, and denies everything else.

The role of miracles: criticizing these “pseudosciences” and exposing the “alleged universe” they construct, because it contradicts the clear revelation and the testimony of common sense and common sense.

3. Building certainty in a time of doubt: Providing rational and sensory evidence that strengthens the Muslim’s faith and demonstrates the religion’s compatibility with nature and reality, in order to achieve the goal of the vision of the Kingdom: “And that he may be among those who have certainty.”

Second: Sources of attacks on scientific miracles (why is it attacked?)

1. The ideological (external) attack: It stems from a preconceived materialistic or secular position that rejects the idea of “vision of the kingdom” from its foundations because it destroys the foundations of the materialistic worldview based on the exclusion of the unseen.

2. Systematic (internal) attack: The mistakes of some practitioners in the field who rush to link texts to unproven theories or contrived numerical interpretations (pseudoscience). When these theories are undermined, the credibility of the entire field is undermined, providing a pretext for opponents.

Third: The alternative approach: The miracle as part of “contemplation” and the search for “correctness”

The article presents a methodological solution that combines evidential strength and rich meaning, through:

Contemplation: It is not just reading, but a deep mental and emotional process of connecting between:

The written book (the Qur'an).

The visible book (the universe and the souls).

The search for "correctness": The goal of contemplation is to discover the astonishing correspondence between divine word (the Qur'an) and divine action (creation). This correspondence is the "correctness" that transforms faith into certainty.

Example: "Slippery slope"

Text: "Then it becomes a slippery ground" (in the story of the owner of the two gardens).

Contemplation: linking the verse to plant sciences.

Discovering the Veracity: The expression accurately describes the mechanism of plant death when the "capillary" (ascent) property of water absorption is disrupted, causing the water to become "slippery" and slide downward. This precise description of a complex mechanism by an illiterate prophet in a desert environment is evidence (verification) of the divine source.

Fourth: The radical critical vision of the prevailing cosmic sciences (the point of distinction)

The article goes beyond the traditional debate to offer a radical critique of prevailing scientific concepts, and argues that:

"The imagination of the universal human mind" and "figment of illusion" have no basis in revelation.

Based on philosophical (material) assumptions and not certain facts.

It obscures the true image of the universe that the Qur'an speaks of ('the seven heavens', 'the earth as a bed', 'the sun and the moon being subjected') and thus nullifies the purpose of the universe's creation, which is to point to the Creator.

The alternative: "The knowledge of the heavens and the earth and what is between them," derived from thousands of Quranic verses, which describes the universe in a true and authentic manner, is the original, while modern astronomy is "purely a human invention" riddled with whims.

#### Fifth: Conclusion and final goal

Scientific miracles are a modern necessity, but not an end in themselves.

It is an introduction to the true "vision of the Kingdom" as described by the Qur'an, not as imposed by materialistic ideologies.

The ultimate goal is to free oneself from the prevailing "intellectual idols" and to rebuild a correct perception of existence.

The ultimate goal is to worship with insight and certainty, in accordance with the Almighty's saying: "Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship."

## 8 CHAPTER SIX: OPERATING THE QUR'ANIC SYSTEM: A PRACTICAL GUIDE TO BUILDING AWARENESS AND ACHIEVING SUCCESSION

### introduction

After establishing in the previous chapters the methodology of consideration and the tools of analysis, and understanding the secrets of the Quranic Arabic language and the Ottoman script, we now arrive at the goal and the fruit: How do we transform this knowledge into a lived reality? This chapter is not the conclusion of the book, but rather the beginning of your true journey. Here, we

will activate the "Quranic operating system" in your life, moving together from understanding the text to self-formation, from contemplating the verses to changing your life.

### **8.1 Axis One: "Continuous Creation and Self-Portraiture" Program**

Here we integrate the profound existential concept of the verse.**{And We have certainly created you and then shaped you.}** As a daily work program.

- **Central concept:** "Creation" is the process of depositing divine potential within you, and "imaging" is your daily participation in shaping your identity and ultimate image through your choices. You are not a product of the past, but an ongoing project.
- **The Chisel of Awareness Exercise: A Daily Self-Portrait Exercise**
  1. **The moment of creation (morning):** Start your day by setting a conscious intention: "Today, I will engage in visualizing myself as (positive trait: patient, grateful, creative...)."
  2. **Chisel strokes (during the day):** In every situation that requires a decision (at work, with family, in private), ask yourself: "Which choice will contribute to shaping the image I intended this morning?"
  3. **Image Review (Evening):** At the end of the day, reflect: "What features did I add to my image today? Were my choices consistent with my intention?" Jot down your notes.
- **Purpose:** Transforming life from a series of random reactions into a conscious and intentional process of "self-imaging," achieving the meaning of stewardship.

### **8.2 Axis II: "Building the Inner God" Project (Guiding Compass)**

This axis connects all the book's tools to the ultimate goal, which is to refine the internal compass for discrimination and decision-making.

- **Central concept:** The "Inner God" is your personal operating system, comprised of your innate nature, knowledge, experiences, and values derived from revelation. The goal is to continually upgrade this system to align with the "Lord of the Worlds" and guard against the

viruses of the "Lord of the People" (outdated traditions, societal pressure, and prevailing ideas).

- **Steps to build a balanced "inner God":**

1. **Compass Input:** Use the tools of the previous chapters (understanding the language, analyzing the drawing, decoding the similes) to feed your awareness of the correct meanings.
2. **Compass calibration (Processing):** Practice cognitive and social "ground-breaking" to test and correct your understanding. Use the "intellectual idol-busting" methodology (the story of Abraham and Moses) to dismantle false beliefs.
3. **Compass Reliance (Output):** Practice making your decisions based on your inner compass after it has been nourished and calibrated, while practicing "delivering" to the results.

- **Compass Diagnosis Exercise:**

- "Choose a decision you recently made. Analyze it: Did it come from your "inner God" (your deep convictions derived from your understanding), or from the "people's God" (fear of what people say, following fashion, blind imitation)?"

### **8.3 Axis Three: "Earthly Paradise" (Building Models of Perfection)**

Here we explain how the concepts of "paradise and rivers" are not just afterlife rewards, but rather blueprints that can be emulated to build a better reality.

- **Central concept:** Paradise is a model of perfect order based on flow (rivers), beauty and productivity (fruits), and security (shade). Our mission as successors is to build "miniature paradises" on earth.
- **"Design Your Earthly Paradise" Workshop:**
  1. **Define your paradise:** (Your family, your project, your team, your community).
  2. **Run rivers (value stream):**
    - **River of Water (Pure Knowledge):** How do you ensure accurate information flow and transparency?
    - **River of Milk (Growth and Nutrition):** How do you provide an environment for continuous learning and development?

- **River of Wine (Creativity and Pleasure):** How do you stimulate innovation and make work fun?
  - **River of Honey (Wisdom and Healing):** How do you learn from experiences and address problems?
3. **Build palaces and provide shade (structure and security):** What structures and rules provide psychological and physical safety and encourage mastery?
- **Purpose:** Transforming the reader from a passive recipient of a description of bliss into an "engineer" who seeks to build miniature models of this bliss in his reality, in order to achieve the meaning of "architecting the earth."

#### **Suggested conclusion of the book:**

Now that you possess the keys to the system and the tools to operate it, the Quran is no longer a book you read, but rather a project you live. You are no longer merely a "human" created weak, but rather a partner in "depicting" yourself as a "human being" honored by God.

The journey of contemplation doesn't end with the completion of this book, but rather begins with it. Every day is a new opportunity to "reimagine" yourself, every challenge is an invitation to "strike the earth," and every blessing is material for building your "paradise."

So embark on your journey and become the "Dhul-Qarnayn" of your time. Connect the heavens of revelation to the earth of reality, and contribute to building a world overflowing with rivers, shaded by paradise, and inhabited by tranquility.

\* Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for Allah, Lord of the worlds."\*

#### **8.4 Practical steps for understanding and contemplating the Qur'an in the modern era:**

summary

- A. Goal setting:
  - Before you begin reading the Quran, define your goal: Do you want to understand the meaning of a particular verse? Do you want to find a solution to a problem you're facing? Do you want to increase your faith and piety?
  - Setting a goal helps you focus and choose the right methodology for your thinking.
- b. Choosing the right time and place:
  - Choose a time when you are clear-minded, relaxed, and free from noise and distractions.
  - Make a quiet place for yourself where you can relax and meditate on God's words.
- C. Conscious reading:
  - Read the Qur'an slowly and carefully, and do not rush.
  - Try to understand the apparent meaning of the verses, and use dictionaries to understand the meanings of words you do not know.
  - Try to connect different verses that talk about the same topic.
- D. Using reliable interpretations:
  - Feel free to refer to authoritative commentaries to understand the meanings of the verses, but do not rely on them completely.
  - Compare the different interpretations, and try to choose the one that you think is closest to the truth.
  - Remember that interpretations are human endeavors, and they may be right or wrong.
- E. Applying the methodology of contemplation:
  - Use the methodology we outlined in Chapter 2, and try to apply it to the verses you read.
  - Analyze the words into their letter pairs, and try to understand the meanings of these pairs.
  - Research the general Quranic context of the verse, and try to understand its relationship to other verses.
  - Use the analytical tools available to you, such as: semantic network analysis, frequency analysis.
- And. Meditation and contemplation:
  - After you understand the apparent meaning of the verses, stop and reflect on them.

- Think about its deeper meanings, spiritual implications, and practical applications.
- Ask yourself: What message does God want to convey to me through these verses?
- Z. Interacting with the verses:
  - Pray, seek forgiveness, supplicate, and beseech God.
  - Let the Quran speak to your heart, mind and soul.
  - Try to be affected by the Qur'an, to cry out of awe of it, and to rejoice in its promise.
- h. Note taking:
  - Write down everything you notice, think, and conclude.
  - Write your questions and concerns.
  - Feel free to review, edit, and improve your feedback.
- D. Working with the Qur'an:
  - Don't make your contemplation of the Qur'an merely a mental process, but make it an action that changes your life.
  - Apply what you have learned from the Qur'an in your words and actions.
  - Make the Quran your way of life.
- Y. Calling to God through the Qur'an:
  - Share with others what you have learned from the Qur'an, and invite them to contemplate it and act upon it.
  - Use wisdom and good advice in your preaching.
  - Be a good example to others in applying the teachings of the Qur'an.

## 5. Practical examples of contemplating verses from the Qur'an:

- "**Example 1**":The Throne Verse (Al-Baqarah: 255).
- "**Example 2**":The verse of light "An-Nur: 35".
- "**Example 3**":Verse of Shura "Ash-Shura: 36".

Here you can provide detailed analyses of these verses, applying the steps we mentioned above.

## 6. Challenges of contemplation in the modern era and how to overcome them:

- Challenges:
  - **Weakness of the Arabic language:**Many Muslims today do not master the Arabic language, which makes it difficult for them to understand the Qur'an properly.

- **Relying on translations:** Translations may not convey the exact meaning of the verses, and may sometimes be misleading.
- **Influenced by traditional interpretations:** Some traditional interpretations may be biased or inaccurate.
- **Time constraints:** Some people may find it difficult to allocate enough time to contemplate the Qur'an.
- **Distractions:** Some may find it difficult to focus on the Quran due to the many distractions in the modern age.
- How to overcome it:
  - **Learn Arabic:** We must strive to learn the Arabic language and master its rules and styles.
  - **Using reliable interpretations:** We should refer to the reliable interpretations, but we must be careful not to rely on them completely.
  - **Direct contemplation of the Qur'anic text:** We must try to understand the Qur'an through the Qur'anic text itself, connect the verses, and understand the context.
  - **Set aside time for reflection:** We must allocate sufficient time to contemplate the Qur'an, and make contemplation a daily habit.
  - **Eliminate distractions:** We should try to get rid of distractions that may hinder our contemplation of the Qur'an, such as: mobile phone, television, and the Internet.

Conclusion:

Contemplation is the key to truly understanding the Quran. It transforms reading from a mere recitation of words into an exploratory journey into a world of meaning. Let us make contemplation a lifelong project, and let us make the Holy Quran a light that illuminates our paths.

## 9 BOOK SUMMARY: "THE QURAN CODE: AN OPERATING MANUAL FOR A NEW ERA"

introduction:

Do you sometimes feel a gap between your rapidly evolving digital world and the way you interact with the Holy Quran? Do you wonder how a book revealed fourteen centuries ago can

serve as an "operating manual" for your life in the age of artificial intelligence and information chaos?

The gist of the book:

This book presents a revolutionary and bold vision: the Qur'an is not merely a text to be read, but rather an "existential code" and an integrated operating system for the universe and the human soul. To understand and operate this system, a literal reading is not enough; one must possess the "decoding" tools provided by the Qur'an itself.

methodology:

This book takes you on a practical journey to learn the "Quranic activation" methodology based on essential tools:

- **Semantics Decoding:** Learn the profound language of the Qur'an and understand the essential and functional characteristics of its words, moving from superficial meaning to practical understanding.
- **Coupling methodology:** Mastering the art of "Dhul-Qarnayn" in linking the "horns" of existence: **The written book (revelation)** with **The Perspective Book (The Universe and Reality)** To turn text into a lens through which you see the world.
- **"Hit the ground" engine:** Transforming this concept from mere travel into a mechanism for cognitive exploration, stepping out of the "cave" of familiar ideas, and boldly and courageously dismantling "intellectual idols."

Your journey through the book:

Through the chapters of this guide, you will embark on a comprehensive journey:

1. **Establishing the system:** You start to understand **Quranic Arabic language** and **Ottoman drawing** As the basis of the code.
2. **Have the tools:** Learn in detail the methodology **Conjugation** and **Hitting the ground** And how to use it.

3. **Decode:** These tools apply to major concepts such as: **Gog and Magog**(digital chaos) **What did the lion eat?**(Innovation Strategy) **"Death and Death"**(Diagnosing Mental Stagnation), and **"Man and Humans"** (Understanding Your Dual Being).
4. **Operation and activation:** You reach the ultimate goal by activating three existential projects in your life:

- **"Continuous Creation and Self-Portrait" Program:** To become a conscious partner in shaping yourself.
- **"Building the Inner God" Project:** To sharpen your moral and cognitive compass.
- **Design your "earthly paradise":** To draw inspiration from the Quranic models of perfection in building your reality.

Who is this book for?

This book is designed for every seeker of truth who seeks to transform their relationship with the Quran from passive reception to creative interaction, from occasional reading to daily practice. It is an invitation to every young man and woman, every thinker and reformer, and every person who wants to understand their role in this world and realize the meaning of stewardship in its most glorious form.

Conclusion:

The "Quran Code" is not just a theory, but a practical roadmap that makes the Quran a light, guidance, and compass for your life. It is an invitation to move from being a mere "reader" to an "activator," from a "consumer" of meaning to a "producer" of civilization, to truly be God's representative on Earth.

## 10 BIBLIOGRAPHY.

First: Primary sources:

1. **Koran:** "In the Ottoman script, and with different narrations - if possible - with reference to the digital copies of the Qur'an used in the project."
2. **Quranic manuscripts:** "Reference to the manuscripts relied upon in the study, stating their places of preservation and numbers."
  - o Sana'a Mushaf.
  - o Tashkent Mushaf.
  - o Topkapi Quran.
  - o Parisino Petropolitans Koran.
  - o Birmingham Mushaf.
3. **Books of interpretation based on the transmitted texts:** "Which is based on transmission from the Prophet, peace and blessings be upon him, the Companions, and the Followers."
  - o Tafsir al-Tabari = A comprehensive explanation of the interpretation of the verses of the Qur'an.
  - o Tafsir Ibn Kathir = Tafsir of the Noble Qur'an.
  - o Tafsir al-Baghawi = Signs of the Revelation.
  - o Samarkandi's interpretation = Sea of Knowledge.
4. **Reading books:** "Which explains the different Quranic readings."
  - o Publication of the ten readings of Ibn al-Jazari.
  - o A gift to the virtuous people in the fourteen readings of Al-Dimyati.
  - o The Seven Readings by Ibn Mujahid.
5. **Hadith books:** "Which collected the hadiths of the Prophet, may God bless him and grant him peace."
  - o Sahih al-Bukhari.
  - o Sahih Muslim.
  - o Sunan al-Tirmidhi.
  - o Sunan al-Nasa'i.
  - o Sunan Abi Dawood.
  - o Sunan Ibn Majah.
  - o Muwatta Malik.

- Musnad Ahmad.
6. Books on Quranic Sciences:
- Al-Itqan fi Ulum al-Quran, by al-Suyuti.
  - Al-Burhan in the Sciences of the Qur'an, by Al-Zarkashi.
  - Sources of Knowledge in the Sciences of the Qur'an, by Al-Zarqani.

Second: Secondary sources "modern studies":

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  - Studies in Philology, Subhi Al-Saleh.
  - Linguistic Characteristics of the Holy Quran, Abdel Fattah Lashin.
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2. Books and studies on Ottoman painting:
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  - Studies in Quranic Sciences, Fahd Al-Rumi, "Chapters on the Ottoman Script."
  - Al-Muqni` in drawing the Qur'an manuscripts of the regions, by Al-Dani.
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  - How to contemplate the Qur'an, Muhammad Salih Al-Munajjid.
  - Contemplating the Holy Qur'an: An Authentic Study, Issam Al-Awaid.
  - Peer-reviewed articles and research published in specialized scientific journals.
4. **Books and studies on controversial concepts and issues:** "Which deals with the concepts that have been corrected, and the issues that have been discussed in the book."
  - Books about the concept of piety.
  - Books about the concept of faith.
  - Books about the concept of the path.
  - Books about the concept of remembrance.
  - Books on Quranic readings.
  - Books about the hadith.

- Books about Israelite stories.
  - Books on interpretation by opinion.
  - Books on esoteric interpretation.
5. Books on research methods:
- He wrote about scientific research methods "in general."
  - He wrote on research methods in Islamic and Quranic studies.
6. Linguistic dictionaries:
- Lisan al-Arab, by Ibn Manzur.
  - Language Standards, by Ibn Faris.
  - The Bride's Crown from the Jewels of the Dictionary, by Al-Zubaidi.
  - Al-Qamoos Al-Muhit, by Al-Fayruzabadi.
  - The Basis of Eloquence, by Al-Zamakhshari.

Third: Electronic references:

1. **Manuscript Digitization Project Websites and Applications:** "Reference to the project website and the applications developed."
2. **Trusted Quranic websites and applications:** "Which provides research, interpretation and reading services."
3. **Manuscript databases:** "Which provides access to images of Quranic manuscripts."
4. **Digital library sites:** "Which provides access to books and studies in electronic format."
5. Websites of peer-reviewed scientific journals.

Fourth: Foreign references (if used):

- Foreign references should be cited in the same manner as Arabic references, with translation of titles if necessary.
- Books and articles on Quranic and Islamic studies in the West.
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- General Islamic websites, such as Islamweb.
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- Quran applications such as "Aya" application.
- Interpretation applications such as the "Quranic Researcher" application.
- Specialized applications for contemplation, such as the "Great Quran" application.
- Encyclopedia "Fiqh al-Sab' al-Mathani" by the thinker and researcher Najdi al-Fadali"

#### **YouTube or TikTok channels**

- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic Reflections Channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
- Dr. Yousef Abu Awad @ARABIC28
- The Truth of Islam from the Qur'an "2" @TruelIslamFromQuran.
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