



دين

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نحو تدبير واع: دليل عملي لفهم وتطبيق القرآن الكريم في العصر الحديث



تقول والله يكذب ما يبيتون فاعرض عنهم وتوكل على الله وكفى بالله وكيلاً **81 أفلا**

يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافًا كثيراً **82 وإذا**

جاهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولي

TOWARDS CONSCIOUS CONTEMPLATION: A PRACTICAL GUIDE TO UNDERSTANDING AND APPLYING THE NOBLE QUR'AN IN THE MODERN ERA

Praise be to Allah who revealed the Book to His servant and did not make him crooked, and peace and blessings be upon those who bring the mosques of the word, and upon his family and companions and those who followed them with charity until the Day of Judgment... And yet,

O you who yearn to understand the Book of God, who are eager to be inspired by His gifts, who seek to apply His teachings in the reality of their lives...

Have you ever asked yourself: How do I contemplate the Holy Qur'an? How do I go beyond mere recitation to deep understanding? How do I make the Holy Qur'an a way of life for me, not just words that I repeat?

This book, the sixth in the "Light of Reason and Authentic Contemplation" series, and the completion of the project of digitizing Qur'anic manuscripts, comes to you to answer these fateful questions, and to provide you with an integrated methodology, practical tools, and actionable steps, enabling you to embark on the blessed journey of contemplation, consciously understand the words of God Almighty, and apply them in your life properly.

In the previous books of the series, we have learned how the Qur'anic Arabic tongue is deeper and more accurate than just classical Arabic, how the Uthmani script carries with it treasures and secrets, and how the original Qur'anic manuscripts are as close as possible to the moment of revelation... We learned how to use these tools in understanding the Qur'an.

In this book, we will take it to a new level... We will learn how to contemplate!

We'll dive into the depths of the methodology itself:

- We will learn about the foundations of correct contemplation.
- And we'll find out the rules that govern it.

- We will learn the practical steps that will lead us to deep understanding.
- We will have the analytical tools that enable us to derive the treasures of the Qur'an.
- We will correct misconceptions that may hinder our understanding of God's words.
- We will confront contentious issues with courage, knowledge, and methodology.
- We will link all of this to the reality of our contemporary life and the challenges of our modern era.

This book is not just a collection of theoretical ideas; it is a practical guide, taking your hand step by step, to teach you how:

- You choose the right time and place to contemplate.
- You recite the Qur'an with caution and concentration.
- Considered interpretations are used.
- You analyze words, structures, and sentences.
- The verses are linked to context and reality.
- Lessons are drawn.
- You interact with verses with your heart, mind, and soul.
- You apply what you have learned in your daily life.

This book is a call for change... A call to transform the Holy Qur'an from mere words to a comprehensive way of life, a light that illuminates paths, and healing for the breasts.

1 Master Chapters:

2 The Qur'anic Arabic Tongue:

- **The difference between the Arabic language and the Qur'anic Arabic tongue:** The book explains that the Qur'anic Arabic tongue is deeper and more accurate than just classical Arabic, as it carries the system of understanding and thinking that was prevalent among the Arabs at the time of the revelation of the Qur'an.
- **Characteristics of the Qur'anic Arabic tongue:** The book deals with the characteristics of the Qur'anic Arabic tongue, such as: divine revelation, miracles, memorization, comprehensiveness, immortality, influence, unity, accuracy, beauty, symbolism, and depth.
- **The importance of understanding the Arabic Qur'anic tongue:** The book emphasizes that understanding the Qur'anic Arabic tongue is the key to a correct understanding of the Holy Qur'an, avoiding wrong interpretations, discovering its treasures, and applying it in our lives.

3 Uthmani Script:

- **The importance of ancient Qur'anic manuscripts:** The book highlights the importance of ancient Qur'anic manuscripts as precious treasures that carry with them secrets that may change our understanding of the Qur'an.
- **Uthmani script as a witness to the origin:**
- **How to benefit from Uthmani script in contemplation:**

4 Methodology of Contemplation and Analysis:

- **The concept of contemplation and its importance:** The book defines contemplation as going beyond the superficial reading of verses, deep reflection on their meanings and connotations, and interacting with them with the heart, mind, and soul.
- **Practical steps to contemplate:** The book provides practical steps for contemplation.

- **Analytic Tools:** The book proposes analytical auxiliary tools, such as: analysis of Qur'anic vocabulary, analysis of grammatical structures, analysis of Qur'anic context, and analysis of Qur'anic topics.

5 Qur'anic Concepts that Need to be Corrected:

- **Applied models of contemplation methodology:** The book applies the proposed contemplation methodology to a number of Qur'anic concepts that are commonly confused, such as: piety, faith, path, remembrance, fitna, disbelief, injustice, and pilgrimage.
- **Correcting misconceptions:** The book aims to correct misconceptions, and provide a deeper and more accurate understanding of these concepts, based on the Qur'anic Arabic tongue and Uthmani script.

6 Controversial Issues in Understanding the Qur'an:

- **Towards a clear methodology:** The book provides a methodology for dealing with controversial issues in understanding the Qur'an, such as: similar verses, abrogation, Uthmani script, Qur'anic readings, hadith, Isra'iliyyat (Biblical narratives in Islamic tradition), interpretation by opinion, and esoteric interpretation.
- **Focus on commonalities:** The book calls for focusing on commonalities among Muslims, and avoiding stirring up strife and disagreements.

7 Towards a New Understanding of the Qur'an:

- **A Practical Vision of the Modern Era:** The book provides a practical vision of how the Holy Qur'an is understood in the modern era.
- **Practical steps:** The book suggests practical steps, such as: determining the goal of reading, choosing the right time and place, conscious reading, using the original manuscripts of the Qur'an, applying the methodology of contemplation, meditation and reflection, interacting with verses, taking notes, and working with the Qur'an.

Let us begin together this blessed journey, with the help of God Almighty, trusting in His promise: "And those who have strived for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good."

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INDEX

| | |
|---|----|
| INDEX | 8 |
| 8 CHAPTER ONE: FOUNDATIONS OF UNDERSTANDING THE ARABIC QURANIC TONGUE | 10 |
| 9 THE ARABIC TONGUE AND THE ARABIC LANGUAGE: ARE THEY TWO SIDES OF THE SAME COIN? | 10 |
| 9.1 HOW TO UNDERSTAND THE ARABIC QURANIC TONGUE? "WITH A FOCUS ON THE JURISPRUDENCE OF THE SEVEN MATHANI" | 15 |
| 9.2 CHARACTERISTICS OF THE QURANIC ARABIC TONGUE "DETAIL": | 20 |
| 9.3 THE ROLE OF CONTEXT IN DETERMINING MEANING: | 24 |
| 9.4 CONJUGATION OF VERSES: THE KEY TO DIVERSITY AND RICHNESS | 26 |
| 9.5 GRAMMAR: BETWEEN NECESSITY AND FLEXIBILITY | 29 |
| 9.6 SECTIONS OF THE WORD IN THE QUR'ANIC ARABIC TONGUE: A RENEWED LOOK | 31 |
| 10 CHAPTER TWO: OTTOMAN PAINTING IS ONE OF THE TREASURES OF THE HOLY QUR'AN | 34 |
| 10.1 ANCIENT QUR'ANIC MANUSCRIPTS: DO THEY CARRY THE SECRET OF THE ORIGINAL? | 34 |
| 10.2 OTTOMAN PAINTING: A WITNESS TO THE ORIGIN | 37 |
| 11 CHAPTER THREE: METHODOLOGY OF CONTEMPLATION AND ANALYSIS | 49 |
| 11.1 : WHAT IS IT? AND WHY IS IT IMPORTANT? | 50 |
| 11.2 PRACTICAL STEPS TO REFLECT: | 51 |
| 11.3 PRACTICAL EXAMPLES: | 52 |
| 11.4 ANALYTIC TOOLS: | 53 |
| 11.5 PRINCIPLES OF REFLECTION: THE FOUNDATIONS ON WHICH CORRECT UNDERSTANDING IS BASED | 56 |
| 12 CHAPTER FOUR: QURANIC CONCEPTS NEEDING TO BE CORRECTED "APPLIED MODELS OF REFLECTION METHODOLOGY" | 60 |
| 13 CHAPTER FIVE: CONTROVERSIAL ISSUES IN UNDERSTANDING THE QUR'AN: TOWARDS A CLEAR METHODOLOGY | 63 |
| 13.1 SIMILAR VERSES: ARE THEY "PUZZLES" OR "KEYS"? | 64 |
| 13.2 ABROGATION: DID GOD CANCEL SOME OF HIS VERSES? | 64 |
| 13.3 OTTOMAN PAINTING: IS IT JUST A "LINE" OR A "REVELATION"? | 64 |
| 13.4 QURANIC READINGS: ARE THEY "DIFFERENCE" OR "DIVERSITY"? | 65 |
| 13.5 HADITH: IS IT AN "INDEPENDENT SOURCE" OR A "COMPLEMENT TO THE QUR'AN"? | 65 |
| 13.6 ISRAELI WOMEN: "ADDITIONS" OR "DISTORTIONS"? | 66 |
| 13.7 INTERPRETATION BY OPINION: IS IT "IJTIHAD" OR "WHIM"? | 66 |
| 13.8 ESOTERIC INTERPRETATION: IS IT "REVEALING" OR "DISTORTION"? | 66 |
| 13.9 THE HADITH OF THE PROPHET "AND ITS POSITION IN THE QUR'AN": | 67 |
| 13.10 ISRAELI WOMEN: | 68 |
| 13.11 INTERPRETATION BY OPINION: | 69 |
| 13.12 ESOTERIC INTERPRETATION: | 69 |
| 13.13 PRACTICAL EXAMPLES OF CONTENTIOUS ISSUES: | 69 |
| 14 CHAPTER SIX: TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: A PRACTICAL VIEW OF THE MODERN ERA | 73 |

| | |
|--|-----|
| 14.1 THE IMPORTANCE OF UNDERSTANDING THE QUR'AN IN THE MODERN ERA: | 73 |
| 14.2 THE ROLE OF THE QUR'AN IN BUILDING ISLAMIC CIVILIZATION: | 74 |
| 14.3 CALL TO ACTION AND APPLICATION: | 75 |
| 14.4 PRACTICAL STEPS TO UNDERSTAND AND CONTEMPLATE THE QUR'AN IN THE MODERN ERA: | 76 |
| 15 APPLYING THE METHODOLOGY OF CONTEMPLATION IN THE SERIES OF DIVINITY AND DEISM..... | 80 |
| 15.1 GOD AND LORD: IS EVERY "LORD" IN THE QUR'AN GOD? | 83 |
| 15.2 THE FAITHFUL MESSENGER AND MEDIATOR BETWEEN GOD AND MANKIND | 86 |
| 15.3 "AND THY LORD CAME": WILL GOD HIMSELF COME? | 89 |
| 15.4 WHY IS THIS SERIES IMPORTANT? | 94 |
| 15.5 RELATIVE DEISM: A DEEPER UNDERSTANDING OF THE RELATIONSHIP BETWEEN GOD AND CREATION | 97 |
| 15.6 GABRIEL'S STATUS AND ROLE IN REVELATION: BETWEEN TRADITIONAL INTERPRETATION AND FIRAS AL-MUNIR'S VISION | 100 |
| 15.7 "GOD'S DAY" AND "LORD'S DAY": DIFFERENT TEMPORAL AND CONCEPTUAL DIMENSIONS | 102 |
| 15.8 "THE FACE OF GOD" AND "THE FACE OF THE LORD": CONNOTATIONS AND EFFECTS | 106 |
| 15.9 CONCLUSION OF THE SERIES "DIVINITY AND GODHEAD": TOWARDS A RENEWED UNDERSTANDING OF THE HOLY QUR'AN | 109 |
| 16 BOOK SUMMARY | 111 |
| 17 BIBLIOGRAPHY | 116 |
| 18 INTRODUCTION TO THE INITIATION OF DIGITIZING THE ORIGINAL MANUSCRIPTS OF THE NOBLE QUR'AN AND THE SIX BOOK SERIES: THE LIGHT OF REASON AND AUTHENTIC CONTEMPLATION | 123 |

1 CHAPTER ONE: FOUNDATIONS OF UNDERSTANDING THE ARABIC QURANIC TONGUE - THE ARABIC TONGUE AND THE ARABIC LANGUAGE: ARE THEY TWO SIDES OF THE SAME COIN?

Introduction:

Is it enough to master the rules of grammar, morphology and spelling to understand the Holy Qur'an? Or is there something deeper than just mastering the "Arabic language"? Some wonder: Was the Qur'an revealed in the Arabic language we know today, or was it revealed with a "clear Arabic tongue" that carries a unique specificity? In this paper, we will dive into the depths of this issue, revealing the close relationship between the "Arabic tongue" and the "Arabic language", and how understanding this relationship is key to understanding the Holy Qur'an correctly.

Body:

1. What is Arabic?

- Arabic, 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 constantly evolves and changes, and is influenced by social and cultural conditions.
- The Arabic language we know today is the result of a long development, which has gone through different stages, and has been influenced by multiple dialects.

2. What is the Quranic Arabic tongue?

- The Arabic tongue of the Qur'an is the language of the Holy Qur'an, which is a special and distinctive language. It is not just the classical Arabic language that prevailed at the time of the revelation, but it is deeper and more comprehensive.
- The Qur'anic Arabic tongue is the "system of understanding and thinking" that was prevalent among the Arabs at the time of the revelation of the Qur'an. It is

the "collective mind" of the Arabs at that time. It is the "logic" that governs the way they think and understand the world.

- The Qur'anic Arabic tongue is the language of divine revelation, and it carries secrets and treasures that do not run out. It is a language that is "manifest", that is, clear in itself, and explanatory to others. It is a "tight" language, that is, it does not tolerate contradictory interpretations.

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

- **The Arabic language is more general and comprehensive:** the Arabic language includes all forms of expression, from poetry, prose and colloquial speech, while the Qur'anic Arabic tongue is specific to the Holy Qur'an.
- **The Arabic Quranic tongue is deeper and more accurate:** The Quranic Arabic tongue carries deeper and more accurate connotations and meanings than the classical Arabic language.
- **The Arabic Quranic tongue is fixed and the Arabic language is changing:** the Arabic Quranic tongue is constant and does not change, while the Arabic language is constantly evolving and changing.
- **The Arabic Quranic tongue is unified and the Arabic language is diverse:** the Arabic Quranic tongue is unified, it is the language of the Holy Qur'an, while the Arabic language is diverse, it includes multiple dialects.

4. Why is this differentiation important?

- **To understand the Qur'an correctly:** Understanding the Arabic Qur'anic tongue is key to understanding the Holy Qur'an correctly, and avoiding misinterpretations that may arise from the lack of distinction between the Arabic language and the Qur'anic Arabic tongue.
- **To discover the treasures of the Qur'an:** The Arabic Qur'anic tongue holds secrets and treasures that can only be discovered through reflection and reflection on the verses of the Holy Qur'an.
- **To apply the Qur'an in our lives:** Understanding the Arabic Qur'anic tongue helps us to apply the Qur'an in our daily lives, and to make it a way of life for us.

5. Examples from the Holy Quran:

- **"We have not sent a messenger except through the tongue of his people to show them"** Ibrahim: 4: This verse confirms that God Almighty sent the messengers through the tongue of their people, that is, in their way of thinking and logic, so that they could understand their messages.
- **"We have revealed it as an Arabic Qur'an, so that you may be reasonable"** Yusuf: 2: This verse indicates that the Qur'an was revealed in a clear Arabic tongue, that is, in a clear and understandable language, so that people could reason and contemplate it.
- **"In a clear Arabic tongue"** Poets: 195: This verse confirms that the Qur'an was revealed in a clear Arabic tongue, that is, in a clear and understandable language, but it is not just the Arabic language we speak today.

Conclusion:

The Qur'anic Arabic tongue is the special language of the Qur'an, and it differs from classical Arabic in some respects. Understanding this tongue is key to a correct understanding of the Holy Qur'an and to the application of its teachings in our lives. Let us strive to learn this unique tongue, and let us make the contemplation of the Qur'an the project of our lives.

Call to action:

- Do you think that understanding the "Arabic tongue" is necessary to understand the Qur'an?
- What are the ways that can help us understand the "Arabic tongue"?
- Share with us 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 "Tamthun" in Surat Ar-Rahman:
 - **Meaning in Arabic:** Menorrhagia is menstruation, which is specific to females.

- **Meaning in the Qur'anic Arabic tongue:** Menstruation here means "defloration" and "removal", and it includes males and females. The verse speaks of poplars in Paradise, and describing them as "not having been menstruated by anyone before them or by a jinn" means that they have never had contact with anyone, whether human or jinn.
- **Evidence:** If menstruation were meant, it would be sufficient for females, and there is no need to mention "human" and "jinn".
- The word "Al-Fouad" in Surat Al-Isra:
 - Meaning in Arabic: The heart is the heart.
 - **Meaning in the Qur'anic Arabic tongue:** The heart is the center of consciousness and perception, and it is more general and comprehensive than the heart. The heart is the one who sees, understands and contemplates, and he is the one who questions and is held accountable.
 - **Evidence:** The Almighty says: "Hearing, sight and heart, all those who were responsible for him" (Al-Isra'a: 36). If only the heart were to be meant, the question of hearing and sight would be enough.
- The word "forgotten" in Surat Taha

meaning in the Arabic language: against remembrance and remembrance.

Meaning in the Qur'anic Arabic tongue: abandonment and neglect.

Evidence: The Almighty says: "He said, "Our signs have come to you, and you have forgotten them, and so today you will forget" (Taha: 126).
- The word "called" and its derivatives in Surat Al-An'am:
 - Meaning in Arabic: Call and request.
 - Meaning in the Qur'anic Arabic tongue: worship and obedience.
 - **Evidence:** The Almighty says: "Say that my Lord guided me to a straight path, a valuable religion, the religion of Ibrahim Hanifa, and he was not one of the polytheists, say that my prayer, my asceticism, my life and my death to Allah, the Lord of the worlds, has no partner. To your Lord, your reference will tell you what you were disagreeing about" [al-An'am: 161-164], verses indicate that worship and obedience are a way of life.

- And the Almighty says: "Say that my prayer, my asceticism, my life and my death to Allah, the Lord of the Worlds, has no partner, and by that I commanded, and I am the first of the Muslims, say, I change Allah, I want Lord, and He is the Lord of everything, and you do not gain every soul except for it, and you do not visit another button and button, then to your Lord, your reference, and he will tell you what you were disagreeing about" [Al-An'am: 164-162].

Addendum: Sayings of scholars and commentators:

- **Abu Ishaq Al-Zajjaj "d. 311 AH":** "The origin of "came" in the words of the Arabs: coming in particular, and may be in the sense of bringing verses and evidence." The meanings and syntax of the Qur'an"
- **Al-Ragheb Al-Isfahani (d. 502 AH):** "Every coming in the Qur'an is a coming in person unless a presumption indicates otherwise." Vocabulary in the strange Qur'an "

Call to action "extended":

- "Now that we have realized the difference between Arabic and the Qur'anic Arabic tongue, and we have realized the importance of understanding this unique tongue, let's begin the journey of reflection with an open heart and a conscious mind."
- "Let us read the Holy Qur'an with a new eye, and try to understand its words in their comprehensive Qur'anic context, and use the reputable interpretations, but we will not rely on them completely."
- "Let us make the contemplation of the Qur'an a project of life, and let us make the Arabic Qur'anic tongue our key to understanding this great book."
- "Let us always remember that the Qur'an is the word of God, and that God knows what He wants from His words. Let us ask God for guidance and success, and let us save the intention to seek the truth."
- "Let us remember that contemplation is a continuous journey, which does not stop at a certain limit. The more thoughtful and thoughtful we are, the more treasures and secrets of the Qur'an we discover."

1.1 How to understand the Arabic Quranic tongue? "With a focus on the jurisprudence of the seven Mathani"

Introduction:

Understanding the Qur'anic Arabic tongue is not just a mastery of Arabic grammar, but a deeper process that requires:

1. Direct reflection of the Qur'anic text: This includes:
 - Read the Qur'an carefully and focusedly.
 - Trying to understand the apparent meaning of the verses.
 - Link the verses together.
 - Understand the general and specific context of the verses.
2. Use of Allied Sciences:
 - Arabic tongue rules
 - Tracing the interpretations of the contemplators
 - The correct Sunnah of the Prophet.
 - Cosmic sciences and humanities "when needed".
3. **The jurisprudence of the seven Mathani:** "This is our focus"
 - **What is the jurisprudence of the seven Mathani?** It is a methodology for understanding the Qur'an based on the fact that Qur'anic words are based on literal pairs "binaries" with original connotations, and that these pairs are repeated in the Qur'an in a certain system, and that understanding this system helps to understand the deep meanings of the Qur'an.
 - **Why is it important?** It provides new analytical tools for understanding the Qur'an, reveals hidden relationships between words and verses, and helps to derive new meanings that were not previously apparent.
 - How do we apply it?
 1. **Identify keywords:** in the verse or surah we are studying.
 2. Analyze words into literal pairs: "such as: "know": p/l, l/m".
 3. **Searching for the semantics of these pairs:** in dictionaries, and in the Qur'an itself "by tracing the places where they appear".

4. **Contextual semantics:** Understand how these semantics interact with each other and with the overall context of the verse and surah.
5. **Deriving New Meaning:** Deriving a new meaning from the verse based on this analysis.

Practical examples "in a nutshell":

- **"Praise":** "H/M, M/D" ← absolute praise, perfection and permanence.
- **"Rahman":** "R/H, H/M, M/N" ← the vast mercy that encompasses everything.
- **"The Merciful":** "T/H, H/M, J/M" ← the mercy of the believers.

Important Alerts:

- The jurisprudence of the seven Mathani is not a substitute for traditional interpretations: it is a complement to them, 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 give them unbearable meanings.
- The goal should be to understand God's words, not just to show linguistic prowess.

Conclusion:

Understanding the Qur'anic Arabic tongue is an ongoing journey, which requires us to combine direct reflection 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 open for us the treasures of His Book unless we know.

Here are some additional suggestions to boost 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 objective interpretation", and clarifying 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 Qur'an, and how this leads to a new understanding of meaning.
- **Focus on the practical aspect:** You can add a subsection that provides practical advice to readers on how to start applying the jurisprudence of the seven Mathani in their reflection on the Qur'an.
- **Responding to criticisms:** You can dedicate a section to responding to possible criticisms of the jurisprudence of the seven Mathani, explaining the foundations of this approach, 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 the section:

How to understand the Arabic Quranic tongue?

- ... "Previous content with modifications"...
- Comparing the jurisprudence of the seven Mathani with other curricula:
 - **Linguistic interpretation:** focuses on the meanings of words in the Arabic language, without considering the hidden relationships between them.
 - **Interpretation of the tradition:** It is based on the sayings of the Prophet (peace and blessings of Allaah be upon him), the Companions and the followers in the interpretation of the Qur'an.
 - **Objective interpretation:** Combines verses that talk about the same subject and interprets them together.
 - **The jurisprudence of the seven Mathani:** combines these approaches, but adds a new element to them, which is the analysis of words to their literal pairs "Mathani" and understanding their semantics.
- Practical examples:

- **"Example 1": Analysis of the word "Rahman"** in the light of the jurisprudence of the seven Mathani, and how it differs from the mere interpretation of it as "broad in mercy".
- **"Example 2":** Applying the jurisprudence of the seven Mathani to a specific Qur'anic verse, and explaining how to derive new meanings through the analysis of literal pairs.
- Practical tips to start applying the jurisprudence of the seven Mathani:
 1. Start by studying the basic literal pairs "bladder" and their meanings.
 2. Try to trace these pairs in different Quranic words.
 3. Connect the semantics of couples to the Qur'anic context.
 4. Use valid interpretations, but don't rely on them completely.
 5. Be patient, understanding the Arabic Qur'anic tongue takes time and effort.
- Responding to criticism:
 - **Esoteric interpretation:** The jurisprudence of the seven Mathani is not an esoteric interpretation, but rather an approach based on clear linguistic foundations.
 - **Deviation from consensus:** The jurisprudence of the seven Mathani does not aim to deviate from the consensus of the scholars, but rather to enrich and deepen understanding.
 - **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 of ": The jurisprudence of the seven Mathani is a powerful tool for understanding the Qur'anic Arabic tongue, but it needs careful study and careful application.

Wow! This is an excellent detail of the importance of understanding the Qur'anic Arabic tongue. I covered the different aspects comprehensively, provided clear examples, and formulated ideas in smooth and understandable language.

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

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

- Before we get into the details of how to understand the Arabic Qur'anic tongue, 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:** Illustrate how 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. Simplification of terminology:

- In some places, the terminology used can be simplified to be clearer to the non-specialist reader. For example:
 - Instead of: "The Qur'anic Arabic tongue is the language of miracles and rhetoric..."
 - It can be said: "The Holy Qur'an was revealed in a unique Arabic language, which holds secrets and treasures that can only be understood by deep reflection."

3. Add stories or examples from reality:

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

4. Focus on the motivational aspect:

- Motivational phrases can be added that encourage the reader to embark on the journey of reflection, 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 reflect and reflect, such as:
 - "Do you think that understanding the Qur'anic Arabic tongue is important to you? And why?"

- "What challenges do you face in understanding the Qur'an?"
- "What steps will you start with to better understand the Qur'an?"

Example of adding a story:

"Imagine that you are reading a verse: "And the thief and the thief, cut off their hands" "The Table: 38". If you understand the word "cut" only in the literal sense, you might think that Islam is a cruel religion. However, if you understand "cutting" in the deeper sense of "prevention" and "stopping," 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 applying these suggestions, this section will become more powerful and impactful, and will encourage the reader to embark on a journey of reflection and discovery.

1.2 Characteristics of the Quranic Arabic tongue "detail":

- Divine Revelation:
 - **Source:** The Arabic Qur'anic tongue is the language of revelation, the words of God that Gabriel revealed to the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him).
 - **Purpose:** To guide people and bring them out of darkness into the light, and to provide a comprehensive approach to life.
 - **Impact:** The Arabic Qur'anic tongue carries spiritual energy and divine light, affecting hearts and minds.
- Miracles:
 - **Definition:** The Qur'anic Arabic tongue is miraculous in its wording, meaning, systems and style, and humans cannot come up with its example.
 - Sides:
 - **Linguistic miracles:** the eloquence of the Qur'an, its eloquence and the accuracy of its expression.

- **Scientific miracles:** The Qur'an's references to scientific facts that were unknown at the time of its revelation.
- **Legislative miracles:** the comprehensiveness of the Qur'an and its integration in its legislation and provisions.
- **Metaphysical Miracles:** Telling the Qur'an about metaphysical things that have not yet happened.
- **Impact:** The miracle of the Qur'an indicates that it is the word of God, and increases the believers' faith and certainty.
- Conservation:
 - **The Divine Promise:** Allah Almighty ensured the preservation of the Qur'an from distortion and alteration, "We have revealed the dhikr and we are his keepers" (Al-Hajar: 9).
 - **Means:** May Allah preserve the Qur'an by:
 - **Memorization in the breasts:** memorizing the Companions and followers of the Qur'an, and transmitting it from generation to generation.
 - **Memorization in the lines:** writing the Qur'an in the Qur'an, and unifying the Ottoman drawing.
 - **Taking care of the sciences of the Qur'an:** the emergence of the various sciences of the Qur'an "interpretation, readings, drawing, endowment, ".
 - **Impact:** Memorizing the Qur'an means memorizing the Qur'anic Arabic tongue, and memorizing the eternal divine message.
- Comprehensiveness:
 - **Comprehensive Curriculum:** The Qur'anic Arabic tongue offers a comprehensive approach to life, including faith, worship, ethics, transactions, politics, economics, and sociology.
 - **Comprehensive discourse:** The Qur'an addresses all people, at all times and places, of different levels and cultures.
 - Examples:

- "And the Book was revealed to you as an explanation of everything" Al-Nahl: 89 .
- "We have not overdone anything in the Book" al-An'am: 38 .
- Eternity:
 - **Validity for every time and place:** The Qur'anic Arabic tongue is valid for every time and place, as it transcends the boundaries of time and place, and interacts with every era.
 - **Continuous renewal:** The meanings of the Qur'an do not run out, and each generation discovers new meanings in it.
 - **The Constant Challenge:** The Qur'an challenges humans to come up with its example, and this challenge continues until the Day of Resurrection.
- Impact:
 - **Spiritual influence:** The Quranic Arabic tongue has a great impact on souls and hearts, as it awakens awareness, purifies the soul, moves emotions, and guides to the truth.
 - **Linguistic influence:** The Qur'an is the source of the Arabic language, and it is he who preserved it from loss and distortion.
 - **Civilizational influence:** The Qur'an has played a major role in building Islamic civilization and enriching human thought.
- Unit:
 - **Unity of the Ummah:** The Qur'anic Arabic tongue unites the Islamic Ummah on one word, unites them on one goal, and makes it walk on a straight path.
 - **Unity of Mission:** The Qur'an affirms the unity of the divine message, and that all prophets and messengers were called to worship God alone.
 - **Pantheism:** The Qur'an refers to pantheism, and that everything in the universe praises God.
- Resolution:
 - **Pronunciation accuracy:** Every word in the Holy Quran carries a specific meaning, and there is no absolute synonymy.

- **Accuracy of expression:** The Qur'an expresses meanings in the most accurate, beautiful and eloquent manner.
- **Drawing accuracy:** The Ottoman drawing of the Qur'an is accurate and tight, and carries hidden connotations and meanings.
- **Beauty:**
 - **The beauty of pronunciation:** The Holy Qur'an is beautiful in its pronunciation, in its music, and in its rhythm.
 - **The beauty of meaning:** The Holy Qur'an is beautiful in its meanings, in its purposes, and in its wisdom.
 - **The beauty of style:** The Holy Quran is beautiful in its style, in its depiction, and in its presentation of stories and proverbs.
- **Symbolism:**

Use of symbol: The Holy Quran uses symbolism, metaphor, metonymy and metaphor to express deep meanings.

Examples:

 - "Light" and "darkness" as symbols of guidance and delusion.
 - The "good tree" and the "malicious tree" as symbols of faith and disbelief.
 - "Water" and "life" as symbols of science and knowledge.
- **Depth:**

Depth of meanings: The meanings of the Holy Qur'an are profound, and can only be fully understood by reflection and reflection.

Multi-level: The Holy Quran carries multiple levels of meanings, and each level addresses a specific category of people.

Continued revelation: Each generation discovers in the Qur'an new meanings that were not known before.
- **Diversity:**

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

 - **Stories:** It offers us stories and lessons from history.

- **Proverbs:** He gives us proverbs to clarify meanings and bring them closer to understandings.
- **Dialogue:** It provides us with dialogues between the prophets and their people, and between the believers and the disbelievers.
- **Description:** Describes 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 evil.
- **Promise and Threat:** He promises the believers paradise, and the disbelievers are threatened with fire.

Conclusion:

The Qur'anic Arabic tongue is the language of revelation, and it is a miraculous, timeless, comprehensive and influential language. It is a precise, beautiful, symbolic, deep and diverse language. It is a unified language that unites the nation on one word.

Do you have any other questions about the characteristics of the Quranic Arabic tongue?

1.3 The role of context in determining meaning:

- Introduction:
 - "The word in the Qur'anic Arabic tongue is not just a rigid word, but a living organism, breathing, changing and interacting with the context in which it is spoken."
 - "It is the context that determines the exact meaning of the word, and it is the one that reveals the hidden connotations it carries."
 - "The Qur'an can only be properly understood by understanding the context, and its verses can only be contemplated by looking at them in their overall context."
- Context types:

- **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 addressed in the surah or group of verses.
- **Historical context:** It is the historical and social circumstances in which the verses were revealed.
- **General Quranic context:** It is the overall message of the Holy Qur'an, its general purposes, and its basic values.
- Examples of the role of context in determining meaning:
 - **The word "fitna"** may mean testing, it may mean turmoil, it may mean shirk, it may mean torment. Meaning is determined by the context.
 - **The word "spirit"** may mean revelation, it may mean Gabriel, it may mean power, it may mean life. Meaning is determined by the context.
 - **The word "day":** It may mean the known day "24 hours", it may mean a long period, and it may mean the Day of Resurrection. Meaning is determined by the context.
- How to understand the context?
 1. **Reading the verses before and after it:** reading the verses that precede the verse we want to understand, and the verses that follow it.
 2. **Read the full surah:** Read the surah in which the verse is mentioned in full, to understand the general theme of the surah.
 3. **Refer to the considered interpretations:** using the sayings of scholars and commentators who interpreted the Holy Qur'an.
 4. **Use other sciences:** Use other sciences, such as history, geography, and sociology, to understand the circumstances in which the verses were revealed.
 5. **Contemplation and reflection:** meditating on verses, reflecting on their meanings, and trying to draw lessons from them.
- Practical examples:
 - **Verse "And kill them where you have educated them" "Al-Baqarah: 191":** This verse may be misunderstood as a call to kill all the infidels, but if we look at the context, we will find that it was revealed in the

context of war and self-defense, and it does not mean killing all the infidels without reason.

- **Verse "There is no compulsion in religion" "Al-Baqarah: 256":** This verse may be misunderstood to mean that it is not permissible to call to Islam, but if we look at the context, we find that it means that it is not permissible to force people to convert to Islam, and that the call to Islam must be with wisdom and good advice.
- **Conclusion:**
 - "Context is the key to a correct understanding of the Holy Quran. It is not permissible to understand a verse in isolation from its context, but to the other verses, to the general theme of the surah, and to the historical and social context in which it was revealed."
 - "Let us make the study of the Qur'anic context an essential part of our reflection on the Qur'an, and strive to understand God's words in their comprehensive and integrated context."

Additives:

- More practical examples can be added from the Holy Quran.
- Quotes can be cited by scholars and commentators 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 Quran.

Do you have any other modifications or additions?

1.4 Conjugation of verses: the key to diversity and richness

- **Introduction:**
 - "The Holy Quran is a living book, addressing minds and hearts in different ways. It is not a static book, but a book that is diverse in style, renewed in meaning."
 - "One of the most important methods of expressing meanings in the Qur'an is the method of 'conjugating verses', i.e. diversifying the discourse and changing the style of presentation."

- "This style gives the Qur'an vitality and beauty, and makes it address all people, at different levels of understanding and culture."
- What is the conjugation of verses?
 - **Language:** Conjugation means change, transform and flip.
 - **Idiomatically:** It is the presentation of the same meaning in different ways and methods, and using various words and structures.
 - Objective:
 - Communicate meaning to as many people as possible.
 - Arouse attention and suspense.
 - Highlight different aspects of meaning.
 - Fixing the meaning in the psyche.
- Examples of conjugation of verses:
 - **Quranic Stories:** One story may be mentioned in multiple surahs, and in each surah the focus is on a specific aspect of it, using a different style.
 - **Example:** The story of Moses (peace be upon him) is mentioned in surahs: al-Baqarah, al-A'raf, Taha, poets, stories, and others.
 - **Proverbs:** The Holy Qur'an gives proverbs to people to clarify the meanings and bring them closer to their understandings. The proverbs in the Qur'an are varied, and each proverb is used to illustrate a particular meaning.
 - **Example:** "Like those who spend their money for the sake of Allah, like a grain that sprouted seven ears in each spike of a hundred grains" (al-Baqarah: 261).
 - **Promise and Threat:** The Holy Qur'an combines encouragement and intimidation, and between promise and threat, to achieve balance in the believer's soul.
 - **Example:** "The righteous are in bliss and the ungodly are in hell" (Iftar: 13-14).
 - **The Most Beautiful Names:** The Most Beautiful Names of Allah vary in their connotations, and each name highlights a specific aspect of the attributes of Allah Almighty.

- **Example:** "The Most Merciful", "The Merciful", "The King", "The Holy One", "Peace", "The Believer", "The Dominant", "The Mighty", "The Mighty", "The Arrogant".
- How can we benefit from the conjugation of verses in contemplation?
 1. **Collecting similar verses:** collecting verses that talk about the same topic, and comparing them to each other.
 2. **Note the differences:** Note the differences in style and expression between verses.
 3. **Thinking about wisdom:** Thinking about the wisdom behind this diversity of style and expression.
 4. **Extracting meanings:** extracting the multiple meanings that the verses carry.
 5. **Linking meanings to reality:** Linking the meanings we extract from verses to our reality and life.
- Practical examples:
 - **"Guidance":** In the Holy Qur'an, we find verses that talk about guidance in the sense of faith, verses that talk about guidance in the sense of knowledge, verses that talk about guidance in the sense of success, and verses that talk about guidance in the sense of victory.
 - **"Injustice":** In the Holy Qur'an, we find verses that talk about injustice in the sense of shirk, verses that talk about injustice in the sense of sin, and verses that talk about injustice in the sense of attacking others.
- Conclusion:
 - "The conjugation of verses is a unique Qur'anic style, which indicates the greatness and miracle of the Qur'an. It invites us to reflect on God's words, and to seek the multitude of meanings they carry."
 - "Let us make the study of the conjugation of verses part of our reflection on the Qur'an, and strive to understand God's words in their comprehensive and integral context."

Additives:

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

1.5 Grammar: between necessity and flexibility

- Introduction:
 - "There is no doubt that understanding the Arabic grammar "grammar, morphology and rhetoric" is essential to understanding the Holy Qur'an. But should we adhere to these rules in a rigid manner? Or does the Holy Qur'an have its own linguistic specificity, which sometimes goes beyond these rules?"
 - "This theme calls for a balance between adherence to grammar and flexibility in understanding the Qur'anic text, emphasizing that grammar is an auxiliary tool and not an end in itself."
- The importance of grammar:
 - **Understanding the meaning:** grammar helps us understand the exact meaning of words, sentences and verses.
 - **Avoid distortion:** Linguistic rules protect the Qur'anic text from distortion and misinterpretation.
 - **Deduction of rulings:** Linguistic rules are necessary to derive legal rulings from the Holy Qur'an.
 - **Taste beauty:** Grammar helps us to taste the beauty of the Arabic language and the eloquence of the Qur'an.
- Quranic Arabic Tongue and Grammar:
 - **Origin and branch:** The Quranic Arabic tongue is the origin, and grammar is the branch. Linguistic rules are derived from the Qur'an, not imposed on it.
 - **Flexibility:** The Qur'anic Arabic tongue is broader and more comprehensive than traditional grammar. We may find in the Holy Qur'an styles and structures that do not agree with the well-known

grammatical and morphological rules, but are correct and eloquent in their Qur'anic context.

- **Contemplation:** Understanding the Qur'anic Arabic language requires reflection and reflection, not just applying the rules literally.
- Examples of flexibility in the Qur'anic Arabic tongue:
 - **Deletion:** Some letters or words in the Holy Quran may be omitted for certain rhetorical connotations.
 - **Introduction and delay:** The object may take precedence over the subject, or the neighbor and the sewer may take precedence over the act, to benefit a special meaning.
 - **Attention:** The style may move from the absent to the addressee, or from the speaker to the absent, to arouse attention or for another rhetorical purpose.
 - **Metaphor, metonymy and metaphor:** The Holy Qur'an is full of metaphors, metaphors and metaphors, which express meanings in indirect ways.
- How to deal with the differences between grammar and Quranic tongue?
 1. **Back to context:** Understanding the verse in its general Qur'anic context.
 2. **Using Considered Interpretations:** Refer to the sayings of scholars and commentators who interpreted the Holy Qur'an.
 3. **Contemplation and reflection:** Trying to understand the wisdom behind this difference, and searching for the deeper meaning of the verse.
 4. **Do not rush to judgment:** Do not rush to judge the style of the Qur'an as "wrong" or "non-eloquent", but must remember that the Qur'an is the most eloquent and eloquent speech.
- Practical examples:
 - **"Salwa", "Zakat" and "Haywa":** these words are written in Waw instead of Alif in Ottoman painting. Some may argue that this is a misspelling, but it really reflects the origin of the words and their deep connotations.

- **"Support" and "Supported"**: Some may argue that there is an increase in the Z in the word "Support", but this increase has a connotation of strength and empowerment.
- **"Malik of the Day of Judgment" and "King of the Day of Judgment"**: **These are two** frequent readings of the verse, both of which are correct, and each reading has its own connotation.
- Conclusion:
 - "Grammar is an aid to understanding the Qur'anic Arabic tongue, not a restriction on it."
 - "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."
 - "Let us make the study of grammar a means of contemplating the Qur'an, of savoring its beauty, and of understanding its secrets."

Additives:

- More practical examples can be added from the Holy Quran.
- Quotes can be cited by scholars and exegetes who emphasized the importance of flexibility in dealing with grammar.
- Readers can be invited to apply this principle in their daily lives and in their reading of the Holy Quran.

Do you have any other questions or comments before we move on to the next theme?

1.6 Sections of the word in the Qur'anic Arabic tongue: a renewed look

- Introduction:
 - "Traditional grammar divides the word in Arabic into three sections: noun, verb, and letter. But is this division sufficient to understand the nature of the word in the Qur'anic Arabic tongue?"
 - "This theme proposes a new division of the word in the Qur'an, based on the significance of the letters that make up the word, and on its function in the Qur'anic context."

- "This new division is not a substitute for the traditional division, but rather a complement to it, and helps to understand the deeper and more accurate Qur'anic words."
- Suggested word sections:
 1. Names:
 - **Traditional definition:** A noun is one that signifies a meaning in itself, and is not associated with time.
 - **Proposed definition:** A noun is one that denotes a fixed and stable meaning, whether perceptible or moral.
 - **Examples:** Allah, the Most Merciful, the Merciful, the Human, Paradise, Hell, Truth, Justice.
 - **Significance:** Names denote immutable truths, values and principles that do not change.
 2. Verbs:
 - **Traditional definition:** A verb is one that denotes an event associated with time.
 - **Proposed definition:** An action is that which signifies a movement, change or influence, whether in the past, present or future.
 - **Examples:** creation, livelihood, guidance, strayed, believe, disbelief, work, seeking.
 - **Significance:** Actions denote change and evolution, and the movement of the universe and life.
 3. Attributes:
 - **Traditional definition:** An adjective is an adjective that denotes a meaning by which a noun is described.
 - **Proposed definition:** An adjective is what denotes a state, how, or description, whether it is constant or variable.
 - **Examples:** Hayy, Qayyum, Sami', Basir, Alim, Hakim, Ghafoor, Rahim.
 - **Indication:** Attributes denote the attributes of God Almighty, and the attributes of creatures.

4. Letters:

- **Traditional definition:** A letter is one that does not denote a meaning unless there is another word.
- **Suggested definition:** A letter is something that denotes 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 denote abstract meanings, such as: beginning, ending, circumstantial, causation, analogy, emphasis, negation, interrogative.
- Why this new division?
 - **More precise:** this division is more accurate in expressing the nature of the word in the Qur'an.
 - **More comprehensive:** This division encompasses all kinds of words in the Qur'an, and is not limited to the traditional division.
 - **More useful:** This division helps us to understand the deep meanings of the verses, and to derive rulings and values from the Qur'an.
- Practical examples:
 - **"Allah":** A name that denotes the divine, and is fixed and stable.
 - **"Create":** a verb that signifies movement, change and effect.
 - **"Rahman":** An adjective that indicates mercy, which is a constant state of God Almighty.
 - **"From":** A letter that indicates an abstract meaning, which is the beginning or subordination.
- Conclusion:
 - "This new division of the word in the Qur'an is just a suggestion, which needs further study and research."
 - "But it opens the door to a new understanding of the language of the Qur'an, and helps us to reflect on its verses more deeply and comprehensively."

- "Let us make the study of the sections of the Word in the Qur'an part of our journey in contemplating the Book of God, and strive to understand God's words in their comprehensive and integrated context."

Additives:

- More practical examples can be added from the Holy Quran.
- The sayings of scholars and exegetes who pointed out the importance of understanding the sections of the word in the Qur'an can be cited.
- Readers can be invited to apply this new division in their daily lives and in their reading of the Holy Quran.

Do you have any other questions or comments before we move on to the next theme?

2 CHAPTER TWO: OTTOMAN PAINTING IS ONE OF THE TREASURES OF THE HOLY QUR'AN

2.1 Ancient Qur'anic Manuscripts: Do They Carry the Secret of the Original?

- Introduction:
 - "When we talk about understanding the Qur'an, we often focus on different interpretations, commentaries and opinions. But have you ever thought about going back, to the origin of the text, to those ancient manuscripts on which God's words were first written?"
 - "Ancient Qur'anic manuscripts are not just artifacts, they are precious treasures, carrying with them secrets that may change our understanding of the Qur'an, and may help us get closer to the original text in which the revelation was revealed."
- What are the ancient Quranic manuscripts?
 - **Definition:** They are copies of the Holy Quran written by hand in the early centuries of Islam.
 - 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, and how it was written and transmitted through generations.
- **Diversity:** Reflects a variety of spelling and readings, enriching our understanding of the text.
- The most famous manuscripts:
 - **Sana'a Qur'an:** It dates back to the first century AH, and is one of the oldest and most complete Qur'anic manuscripts in existence.
 - **Tashkent Qur'an:** Attributed to the reign of Caliph Othman bin Affan, it is one of the oldest complete Qur'ans.
 - **Topkapi Qur'an:** Preserved in the Topkapi Museum in Istanbul, it is one of the oldest complete Qur'ans.
 - **The Parisino Petropolitans Qur'an:** preserved in the Bibliothèque nationale de France, is one of the oldest and most beautiful Qur'anic manuscripts.
 - **Birmingham Qur'an:** Discovered at the University of Birmingham, it dates back to the first century AH.
- What is so special about ancient manuscripts?
 - **Ottoman painting:** These manuscripts are written in the Ottoman script, a method of writing specific to the Holy Qur'an, sometimes different from modern spelling.
 - **Lack of dots and diacritics:** At first, Qur'anic manuscripts did not contain dots or diacritics, making them difficult to read for non-specialists.
 - **Slight differences:** There may be slight differences in the spelling between manuscripts, which can sometimes affect the meaning.
- How do ancient manuscripts help us understand the Qur'an?
 1. **Validation of the text:** By comparing ancient manuscripts with the current text, we can ensure that the Holy Qur'an has not been altered or altered over the centuries.
 2. **Understanding the development of Arabic writing:** The study of manuscripts helps us understand the development of Arabic writing, and how letters and words were written in the early centuries of Islam.

3. **Understanding different Qur'anic readings:** Differences in spelling between manuscripts may reflect differences in frequent Qur'anic readings.
 4. **Deriving New Meanings:** The study of Ottoman painting in ancient manuscripts may open the door to deriving new meanings for verses, which were not clear before.
 5. **Correction of common errors:** The study of manuscripts may help us correct common errors in understanding the Qur'an, which may be the result of a lack of understanding of Uthmani painting or a reliance on inaccurate interpretations.
- Examples of drawing differences and their connotations "from previous dialogues":
 - "Prayer", "Zakat", "Haywa": written in Waw instead of Alif.
 - "Ar-Rahman": The thousand after the Ha'a was omitted.
 - "Ba'aid": Yaa was increased after Yaa.
 - "Those": increased the thousand after the waw.
 - Challenges of studying manuscripts:
 - **Rarity:** Complete manuscripts of the Holy Quran dating back to the first centuries of the Hijra are very rare.
 - **Status:** Some manuscripts may be in poor condition, making them difficult to read and study.
 - **Language and calligraphy:** Manuscripts may be written in an ancient language or in an unfamiliar script, requiring special expertise to read them.
 - **Hermeneutics:** The study of manuscripts should be accompanied by careful linguistic analysis, and by reference to considered interpretations, to avoid erroneous interpretations.

Conclusion:

Ancient Qur'anic manuscripts are priceless treasures and are keys to a deeper and more accurate understanding of God's words. We must take care to study them, and make use of them in our reflection on the Holy Qur'an. Let us make the study of

manuscripts part of our journey in understanding God's book, and strive to apply its teachings in 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 ever thought about studying Quranic manuscripts?

Share with us your thoughts and reflections on this topic.

2.2 Ottoman painting: a witness to the origin

- What is Ottoman painting?
 - It is the way in which the words of the Qur'an were written in the Qur'ans compiled during the reign of Uthman ibn Affan.
 - It has unique characteristics, sometimes different from modern orthography.
 - These characteristics are not errors, but are part of the "clear Arabic tongue" revealed in the Qur'an.
- Why is it important?
 - **Memorization:** Contributed to the preservation of the Qur'anic text from distortion and change over the centuries.
 - **Frequency:** Reflects the way the Qur'an was written that was repeated from the Prophet (peace and blessings of Allaah be upon him) and the Companions.
 - **Readings:** Possible different frequent Quranic readings.
 - **Contemplation:** Opens the door to a deeper understanding of Qur'anic meanings.
- Examples of characteristics of Ottoman painting:
 - **Deletion:** Deletion of some letters "such as alif in "Ar-Rahman"".
 - **Increase:** Increase some letters "such as the thousand in "those" ".
 - **Substitution:** Replacing some letters with other letters "such as waw in "prayer"".

- **Separation and connection:** Connect some words that need to be separated, and separate some words that need to be connected.
- **Hamz:** Writing hamza in different ways.
- **Short Alphabets:** Not writing short alphabets in some words.
- How do we benefit from Ottoman painting in contemplation?
- 1. **Drawing consideration:** Consider drawing words in the Ottoman Qur'an, and compare it with modern spelling.
- 2. **Semantics Search:** Find possible semantics for differences in the drawing.
- 3. **Contextualization:** Linking these connotations to the general Qur'anic context.
- 4. **Use of interpretations:** Refer to the commentaries that were concerned with Ottoman painting.
- 5. **Meditation and reflection:** Meditating on verses, reflecting on their meanings, and trying to draw lessons from them.
 - Practical examples:
 - **"Prayer", "Zakat", "Life":** Writing it in Waw instead of Alif may refer to the meanings of "connection", "zaka" and "real life".
 - **"Supported":** The increase of the yaa may indicate the meaning of power and support.
 - **"Qur'an":** The deletion of the alif after the raa may indicate the meaning of plural and annexation, and linking the parts of the Qur'an together.
 - Ottoman painting and Quranic readings:
 - Ottoman painting bears frequent Qur'anic readings.
 - Differences in drawing may reflect differences in readings.
 - Understanding the relationship between Uthmani painting and Qur'anic readings helps to have a deeper understanding of the Qur'anic text.
 - Ottoman painting and ancient Quranic manuscripts:

- Ancient Quranic manuscripts are the closest we have to the authentic Qur'anic text.
- The study of manuscripts helps us understand the history of the Qur'anic text, and how it was written and transmitted through generations.
- Differences between current manuscripts and Qur'ans may have important implications.
- Conclusion:
 - Ottoman painting is a treasure trove of the Holy Qur'an, and is the key to a deeper and more accurate understanding of God's words.
 - We must respect this drawing, study it carefully, and make use of it in our reflection on the Holy Qur'an.
 - Let us make the study of Ottoman painting part of our journey of understanding the Book of God, and strive to apply its teachings in our lives.

Additives:

- More practical examples can be added from the Holy Quran.
- Quotes can be cited scholars and commentators who emphasized the importance of Ottoman painting.

Readers can be invited to study Ottoman painting and benefit from it in contemplating the Qur'an.

- Additional examples of the semantics of Ottoman painting "with an emphasis on the practical aspect":
 1. "Books" by including the Kaf versus "Book" "By breaking the Kaf":
 - **"Books" with the inclusion of the Kaf** : refers to the collection, linkage and universality, and to the integrated system of divine revelation.
 - **"Book" with the fraction of the kaf**: refers to the part of this system that is read or recited.

- **Contemplation:** When we read the word "books" in the Qur'an, we must remember that it does not mean mere "newspapers" or "letters", but refers to the divine revelation as a whole, with all its verses, rulings, stories and lessons.
2. "Amen" with an elongated hamza versus "Amen" with one hamza :
- **"Amen":** refers to faith that requires effort, striving and overcoming doubts.
 - **"Security":** refers to the faith that comes easily and easily, without much effort.
 - **Contemplation:** When we read the word "believer" in the Qur'an, we must remember that true faith is not just believing with the tongue, but a work of the heart that requires effort, striving and overcoming doubts.
3. "Qur'an" without a thousand after Raa versus "Qur'an" "with a thousand after Raa":
- **"Qur'an":** refers to the combination and annexation, and to the connection of the parts of the Qur'an to each other.
 - **"Quran":** 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 a separate word, but an integrated system, each part of which is linked to and interpreted by the other.
4. "Prayer" in Waw vs. "Prayer" "in Alif":
- **"Prayer":** refers to the etymology of the word, which is "connection" and "linking".
 - **"Prayer":** refers to the idiomatic meaning of prayer, which is the well-known worship.

- **Contemplation:** When we read the word "prayer" in the Qur'an, we must remember that prayer is not just movements and rituals, but
a bond between the servant and his Lord.
- Ottoman painting and Quranic readings:
 - **Close Relationship:** Ottoman painting bears frequent Qur'anic readings, and differences in painting may reflect differences in readings.
 - Examples:
 - "Malik of the Day of Judgment" and "The King of the Day of Judgment": Both readings are correct and frequent, and the Ottoman painting bears them.
 - "Rivers flow beneath them" and "rivers flow beneath": both readings are correct and frequent, and the Ottoman painting bears them.
- Ottoman painting and ancient Quranic manuscripts:
 - **Ancient Qur'anic manuscripts:** They are the closest thing we have to the authentic Qur'anic text.
 - **Manuscript study:** helps us understand the history of the Qur'anic text, and how it is written and transmitted through generations.
 - Differences between current manuscripts and Qur'ans: They may have important connotations.

The end

"Ottoman painting is not just a way of writing the Qur'an, it is an integral part of the Qur'anic text, and it carries with it secrets and treasures waiting to be discovered. It is a testimony to the greatness of the Qur'an, to God's preservation of it, and to the accuracy of its transmission through generations."

"Let us make the study of Uthmani painting part of our journey in contemplating the Qur'an, strive to understand the words of God in their comprehensive and integral

context

, and use all the tools at our disposal, from the Arabic language to ancient manuscripts, to the considered exegeses, to our minds and hearts."

"Let us always remember that the Qur'an is the word of God, and that God is the most knowledgeable of His words. Let us ask Allah for guidance and success, let us sincerely seek the truth, and let us make the contemplation of the Qur'an the project of our lives."

Excellent! To make the analysis more in-depth, we will take some of the examples I mentioned earlier and analyze the difference in the word within the verse inferred, focusing on how this difference affects the meaning and interpretation:

1. "Prayer" and "Prayer" Surah Al-Baqarah, verse 3 :

- **Verse:** "Those who believe in the unseen and pray and spend what we have provided for them"
- Difference:
 - **Ottoman painting:** The word is written in Waw: "Prayer".
 - **Modern spelling:** The word is written in thousand: "prayer".
- Review:
 - "Prayer" in Waw :
 - **Etymology:** refers to the root "r l w", which carries the meanings of communication, binding, supplication, and worship.
 - **Possible significance:** It may suggest that prayer is not just movements and words, but a spiritual bond between a servant and his Lord. It is a constant connection with God, not just an obligation performed at specific times.
 - "Prayer" in thousand :
 - **Etymology:** It may refer to the root "pray", which carries the meaning of "standing" or "doing".
 - **Possible significance:** It focuses on the formal aspect of prayer, i.e. standing, bowing and prostrating.

- Impact on meaning:
 - **"Prayer" in Waw** : It gives a deeper and more comprehensive meaning to prayer, as it is not just physical movements, but a permanent spiritual connection with God.
 - **"Prayer" in thousands**: focuses on the formal aspect of prayer, i.e. the movements and sayings performed by the worshiper.

2. "Al-Haywa" and "Al-Hayat" Surah Al-Nahl, verse 97 :

- **Verse**: "Whoever does a good deed, male or female, and is a believer, let us live a good life for him, and let us reward them with the best of what they have been doing."
- Difference:
 - **Ottoman painting**: The word is written in Waw: "Life".
 - **Modern spelling**: The word is written in thousand: "life".
- Review:
 - "Life" in Waw :
 - **Etymology**: It may refer to the root "contain", which carries the meaning of "plural" and "contain".
 - **Possible significance**: It may suggest that a good life is a life that combines different aspects, material and spiritual, earthly and eschatology. It is a comprehensive and integrated life.
 - "Life" in thousands:
 - **Etymology**: refers to the root "alive", which carries the meaning of "growth" and "increase".
 - **Possible significance**: It focuses on the physical aspect of life, i.e. living and survival.
- Impact on meaning:
 - **"Life" in Waw** : It gives a deeper and more comprehensive meaning to life, it is not just survival, but living in a state of contentment, happiness and harmony with God and with the universe.

- **"Life" in thousands** : focuses on the material aspect of life, i.e. living and survival.

3. "Malik of the Day of Judgment" and "King of the Day of Judgment" Surat Al-Fatihah :

- Difference:
 - **Hafs read from 'Asim**: "Malik on the Day of Judgment" "with a thousand after the meem".
 - **Reading Warsh on Nafi**: "The King of the Day of Judgment" "Without a Alif".
- Review:
 - "Malik" with a thousand:
 - **Etymology**: from "king", meaning "owner of the king" and "disposer of the matter".
 - **Indication**: It indicates that God is the absolute owner of the Day of Judgment, and He is the one who acts in it as He wishes.
 - "King" "Without a thousand ":
 - **Etymology**: from "king", meaning "king" and "sultan".
 - **Indication**: Indicates that God is the king and authority on the Day of Judgment.
- Impact on meaning:
 - **"Malik" by a thousand** : focuses on ownership and disposal.
 - **"King" without a thousand** : focused on power and power.

An excellent example illustrates how the difference in the Ottoman painting "between hamza and waw" can open the door to a deeper and more accurate understanding of the verse. Let's analyze this example in detail:

Verse:

"And if the woman is asked by what sin, she will be killed" At-Takwir: 8-9

Variation in drawing:

- Ottoman drawing "and some readings": the word is written in Waw: "Al-Maawda"
- Hadith spelling "and reading Hafs from Asim": The word is written in hamza: "Al-Maawda"

Traditional analysis:

- **Al-Mu'awda "Balhamza"**: Traditionally interpreted as the child who is buried alive, a pre-Islamic custom that was widespread in some Arab tribes.
- **General meaning of the verse**: The verse condemns this heinous pre-Islamic custom and emphasizes that these innocent children will be asked on the Day of Judgment about the guilt they committed until they are killed.

Proposed analysis "Balwaw":

- **Al-Mu'awda "Balwaw"**: It can be linked to the root "infanticide" which has the meanings:
 - **Infanticide**: burial, heaviness and heaviness.
 - **Al-Waeed**: The subtle and heavy voice.
 - **Mourning**: The thing buried or burdened "and not necessarily a child buried alive".
- **Possible meaning**: "Al-Maawda" here can refer to:
 - **Meanings and values**: that have been buried in the pre-Islamic society, such as mercy, justice and equality.
 - **Common sense**: which has been burdened by outdated traditions and customs.
 - **Rights**: that have been taken away from the weak and oppressed.
 - **Living thoughts**: performed by customs and traditions

Contextualization:

If we look at the context of the previous verses in Surat At-Takwir, we find that they talk about the signs of the Day of Resurrection:

- "If Sun Kurt"
- "And if the stars are ruffled"

- "And if the mountains walk"
- "And if the publican is disabled"
- "And if the beasts are crammed"
- "And if the seas are dragged"
- "And if souls are married"

All these verses speak of enormous cosmic changes, of a reversal of the scales, of the end of the material world as we know it. Thus, "al-Ma'uda" can be understood in this context as the values, meanings and rights that have been fulfilled in this world, and that it will be asked on the Day of Judgment about the reason for its death.

Impact on meaning:

- **Traditional Meaning:** Focuses on the murder of female children.

Suggested meaning: Expands the meaning to include all the values, meanings and rights that have been done, performed and buried. **Conclusion:**

Reading al-Ma'udah in Waw instead of Hamza opens the door to a deeper and more comprehensive understanding of the verse. This understanding does not eliminate the traditional meaning, but rather adds a symbolic and spiritual dimension to it, making the verse more extensive and comprehensive, and more capable of addressing each generation and every age.

Important Notes:

- **These analyses are just examples:** this methodology can be applied to many other words in the Qur'an.
- **There is no definitive explanation:** it must be remembered that these analyses are merely ijtihad, and that the ultimate meaning of Qur'anic words is with God Almighty.

- **Contemplation is key:** we must make contemplation our key to understanding the Qur'an, and strive to understand God's words in their comprehensive and integrated context.

Additional examples of the semantics of Ottoman painting":

- Rahman/Rahman:
 - **Ottoman drawing:** "Rahman" is written without a thousand after the bark.
 - **Modern spelling:** "Rahman" is written in thousand.
 - **Significance:** This difference in the drawing is only a difference in the way it is written, and does not affect the meaning. Both drawings refer to God's name "The Most Merciful."
- Workshop: How to read the word "prayer" in an ancient Qur'an?
 1. **Objective:** To train the reader to read the words written in the Ottoman drawing, and to relate this to the meaning.
 2. Tools:
 - An enlarged image of the word "prayer" from an old Qur'an, "such as the Sana'a Qur'an or the Tub Qabi Qur'an".
 - A picture of the same word written in modern dictation ""prayer" ".
 - A list of the verses in which the word is mentioned.
 - A lexicon that explains 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 Ottoman painting.
 - **Research:** Ask the reader to search for the origin of the word in the lexicon.

- **Contemplation:** Ask the reader to reflect on the verses in which the word is mentioned, and to link the linguistic meaning to the Qur'anic context.
- **Conclusion:** Ask the reader to infer the deeper meaning of the word in light of the Ottoman painting and Qur'anic context.

4. Discussion:

- What is the difference between "prayer" and "prayer"?
- Does Ottoman painting change the meaning of the word?
- How does Ottoman painting help us to have a deeper understanding of the word?
- Questions and answers about Ottoman painting:
 - **Q:** Why did the Companions write the Qur'an in Uthmani painting?
 - **A:** There are several opinions on this topic:
 - **The first opinion:** that the Ottoman painting is tawqifi, that is, the Prophet (peace and blessings of Allaah be upon him) ordered the companions to write the Qur'an in this way.
 - **The second opinion:** that the Ottoman drawing is a term of the Companions, and that they worked hard to write the Qur'an in this way.
 - **The most correct opinion:** that the Ottoman painting is tawqif in its origin, but it is not tawqif in all its details.
 - **Q:** Is it permissible for us to write the Qur'an in a non-Uthmani script?
 - **A:** Scholars differed on this issue:
 - **First opinion:** It is not permissible to write the Qur'an without the Ottoman drawing, because it is tawqif.
 - **Second opinion:** It is permissible to write the Qur'an in a non-Uthmani script, if this is to facilitate reading for non-specialists.
 - **The most correct opinion:** It is permissible to write the Qur'an in a non-Uthmani drawing for the purpose of

teaching and clarification, but the Ottoman drawing must be preserved in the Qur'an.

- **Q:** What is the benefit of studying Ottoman painting?
 - **A:** Studying Ottoman painting helps us to:
 - Ensure the authenticity of the Qur'anic text.
 - Understand the development of Arabic writing.
 - Explore hidden connotations in the Qur'anic text.
 - Linking Ottoman painting with Quranic readings.
- Ottoman painting in the modern era:
 - **Printed Qur'ans:** Most printed Qur'ans today are based on Ottoman painting.
 - **Computer fonts:** There are many computer fonts that support Ottoman painting.
 - **Research and studies:** There are many researches and studies that deal with Ottoman painting from different aspects.

Conclusion "Expanded":

"Ottoman painting is not just an ancient calligraphy, but a living part of the Qur'anic text, carrying with it secrets waiting to be discovered. It is an invitation for all of us to reflect deeply on the Qur'an, to seek to understand God's words in their overall context, and to link drawing and meaning, form and content."

"Let us make the study of Uthmani painting a way to increase our knowledge of the Qur'an, to strengthen our faith in it, and to apply its teachings in our lives."

"Let us always remember that the Qur'an is the word of God, and that God is the most knowledgeable of His words. Let us ask Allah for guidance and success, let us sincerely seek the truth, and let us make the contemplation of the Qur'an the project of our lives."

3 CHAPTER THREE: METHODOLOGY OF CONTEMPLATION AND ANALYSIS

Introduction:

"Are you tired of reading the Qur'an without feeling its real impact on your heart and mind? Do you want to go from being a reader of words to a contemplative of meaning, capable of drawing lessons from God's book? So, you're in the right place!"

"In this chapter, we will put in your hands the tools and methodology that will enable you to dive deep into the Qur'anic text, decipher it, and extract its treasures. We will learn how to contemplate the Qur'an in a scientific and systematic way, how to link its verses and surahs, and how to benefit from every word and letter in this great book."

3.1 : what is it? and why is it important?

- Contemplation is not just reading:
 - "Contemplation is going beyond the superficial reading of verses, and deep reflection on their meanings and connotations."
 - "To reflect is to stop at every word and ask yourself: What does it mean? What is its relationship to before and after? And what message does God want to convey to me through this word?"
 - "Contemplation is to make the Qur'an speak to your heart, mind and soul, and to let it change your life."
- Why is reflection important?
 - **Correct understanding:** Contemplation is the only way to understand the Qur'an correctly and avoid misinterpretations.
 - **Guidance:** Reflection is what leads us to the straight path and guides us to the truth.
 - **Influence:** Contemplation is what makes us feel influenced by the Qur'an, feel its sweetness, and be humbled when reciting it.
 - **Change:** Reflection is what drives us to change our lives and to apply the teachings of the Qur'an in our reality.
 - **Happiness:** Contemplation is what brings us true happiness in this world and the hereafter.
- Examples from the Qur'an and Sunnah:

- "Will they not contemplate the Qur'an or on the hearts of its locks" Muhammad: 24.
- "A book that we have sent down to you, blessed be it so that you may study its verses and remember the first of the minds" p. 29 .
- "This Qur'an is a guide to the one who is the most resurrected" Al-Isra'a: 9 .
- "And the Prophet said, O Lord, my people have taken this Qur'an as deserted" al-Furqan: 30 .
- Sayings of scholars and commentators:
 - **Ibn al-Qayyim:** "Contemplation is the staring of the heart to the meanings of the Qur'an, and the gathering of thought on its contemplation and reason, which is what is meant by its revelation, not just reciting it without understanding or contemplation."
 - **Al-Ghazali:** "Contemplation is for the reader to occupy his heart by contemplating the meaning of what he utters, so that he knows each verse its meaning, contemplates the commands and prohibitions, and believes that it is accepted."
 - **Ibn Taymiyyah:** "Contemplation is reflection and meditation that leads to knowledge."

3.2 Practical steps to reflect:

1. Choose a convenient place and time:
 - "Make yourself a quiet place, away from noise and distractions."
 - "Choose a time when you are clear-minded, at ease of mind."
2. Start with seeking refuge and supplication:
 - "Seek refuge in God from the accursed Satan."
 - "Pray to God to open you in understanding His Book."
3. Read the verses carefully and focusedly:
 - "Don't rush to read, read every word carefully and focusedly."
 - "Try to understand the apparent meaning of the verses."
4. Use considered interpretations:

- "Feel free to refer to the considered interpretations to understand the meanings of the verses."
- "But, don't rely on the same interpretation, compare the different interpretations."

5. Consider keywords:

- "Focus on the keywords in the verses, and try to understand their connotations through the Qur'anic context."
- "Use lexicons to understand the origin and meanings of words."
- "Look for relationships between different words in a verse."

6. Connect the verses to each other:

- "Try to relate different verses that talk about the same subject."
- "Find the general context of the surah in which the verse is mentioned."
- "Remember that the Qur'an interprets each other."

7. Meditate and reflect:

- "After you understand the apparent meaning of the verses, stop and meditate on them."
- "Think about their deep meanings, their spiritual connotations, and their practical applications."
- "Ask yourself: What message does God want to convey to me through these verses?"

8. Interact with the verses:

- "Praise me, ask forgiveness, pray, invoke God."
- "Let the Qur'an speak to your heart, mind and soul."

9. Apply what you learned:

- "Don't make your reflection on the Qur'an just an intellectual process, make it a life-changing act."
- "Apply what you have learned from the Qur'an in your words and deeds."
- "Make the Quran your way of life."

3.3 Practical examples:

- **"Example 1":** Consider the verse of al-Kursi "al-Baqarah: 255".

- **"Example 2":** Consider the verse of light "An-Nur: 35".
- **"Example 3":** Consider the verse of Shura "Shura: 36".

Conclusion:

Contemplation is the key to a true understanding of the Qur'an, and it transforms reading from a mere recitation of words to an expedition in the world of meanings. Let us make contemplation the project of our lives, let us make the Qur'an a light that illuminates the paths of life for us.

3.4 Analytic tools:

- Analysis of Quranic vocabulary:
 - **Root Search:** Understanding the origin of the word and its original meaning in the Arabic language.
 - **Tracing where the word occurs in the Qur'an:** observing how the word was used in different contexts, and what meanings it acquired.
 - **Compare the word with other words that are similar in meaning:** understand the nuances between synonymous or close words.
 - **The use of specialized linguistic dictionaries:** such as the "Dictionary of Language Standards" by Ibn Faris, and "Lisan al-Arab" by Ibn Manzur.
- Analysis of grammatical structures:
 - **Understand the relationships between words and sentences within a verse:** how words relate to each other to form an integrated meaning.
 - **Focus on the rhetorical styles used in the verse:** such as introduction, delay, deletion, attention, metaphor, metonymy, and metaphor.
 - Linking the verse with other verses dealing with the same topic: understanding the verse in its general Qur'anic context.
- Analysis of the Qur'anic context:
 - **Understand the general context of the surah in which the verse is mentioned:** What is the main theme of the surah? What message does the surah want to convey?
 - **Understanding the reasons for the revelation "if any":** What historical and social circumstances was revealed in which the verse was revealed?

- **They are the addressees of the verse:** Who are the addressees of the verse? Are they the believers, the disbelievers, the hypocrites, or all people?
- Analysis of Quranic topics:
 - **Collecting verses that talk about the same subject:** Collecting scattered verses in the Qur'an that talk about a specific topic, such as faith, piety, patience, thanksgiving, trust, and others.
 - **Understanding the Relationships between These Verses:** How do these verses relate to each other? And what is the overall message God wants to convey to us through these verses?
 - **Deriving principles and values:** Extracting principles and values that we can benefit from in our daily lives.
- Analysis of Quranic stories:
 - **Understanding the lessons of the story:** What lessons can we learn from a particular story in the Qur'an?
 - **Connecting the story to contemporary reality:** How can these lessons be applied in our daily lives?
 - **Inspiration from the characters of the story:** How can we be inspired by the characters of the positive story, and how can we learn from the negative characters of the story?
- The use of modern sciences "controls":
 - **Linguistic sciences:** such as semantics, phonology and comparative linguistics.
 - **Humanities:** such as psychology, sociology and history.
 - **Cosmic sciences:** such as astronomy, physics and biology.
 - Controls for the use of modern sciences:
 - **Non-arbitrary interpretation:** The Qur'anic text does not load the unbearable scientific meanings.
 - **Lack of certainty about the validity of scientific theories:** Not asserting that a particular scientific theory is the final interpretation of the verse.

- **Balance between science and faith:** Not to put science ahead of the Qur'anic text, and not to neglect science under the pretext that it contradicts religion.

5. Quranic readings: diversity and richness

- What are Quranic readings?
 - They are different ways of reading the Holy Qur'an, which were repeated from the Prophet (peace and blessings of Allaah be upon him).
 - These readings differ in some words and letters, but do not change the general meaning of the verses.
 - The famous frequent readings are ten readings, the most famous of which is the reading of Hafs from Asim.
- The importance of Quranic readings:
 - **Enriching meaning:** Different readings may reveal different aspects of meaning, and enrich our understanding of verses.
 - **Facilitate 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 miracle of the Qur'an, and of God's preservation of it.
- How do we deal with different readings?
 - **Respect:** We must respect all frequent readings, and consider them all correct.
 - **Research:** We should look for possible connotations of differences in readings, and try to understand the wisdom of them.
 - **Contemplation:** We must reflect on verses that have different readings, and try to understand their deeper and more comprehensive meaning.

Conclusion:

Understanding the Arabic Qur'anic tongue, applying the methodology of reflection, and using appropriate analytical tools help us to understand the Holy Qur'an more deeply and accurately, to derive its treasures and gifts, and to apply them in our

daily lives. Let us make contemplation the project of our lives, and let us make the Holy Qur'an a light that illuminates the paths of life.

3.5 Principles of reflection: the foundations on which correct understanding is based

- Introduction:
 - "Contemplation is not just a random process, but an organized process, with principles and foundations that we must adhere to, in order to reach a correct understanding of God's words."
 - "These principles are like the 'golden rules' that the contemplative must keep in mind as he reads and meditates on the Qur'an."
- Basic principles of reflection:
 1. Direct reflection of the Qur'anic text:
 - **Priority of the text:** The Qur'anic text should be the starting point in the process of reflection, and it should be the first and last reference.
 - **Conscious reading:** We must read the Qur'an carefully and focusedly, and try to understand its apparent and inner meanings.
 - **Interaction with the text:** We must interact with the Qur'anic text, and make it speak to our hearts and minds.
 - **Use of dictionaries:** We must refer to ancient dictionaries to understand the meanings of words in their etymology.
 - **The use of the Ottoman drawing:** We must refer to the Ottoman drawing of the Qur'an, and try to understand the hidden connotations it carries.
 - **Example:** When reading the word "prayer" in Ottoman painting, we remember that it means "connection" and "connection" to God, not just movements and words.
 2. The use of linguistic sciences:
 - **Grammar and morphology:** Understanding grammar and morphology helps to understand the structure of the sentence and its exact meaning.

- **Rhetoric:** Understanding Quranic rhetoric methods (such as metaphor, metonymy and metaphor) helps to understand the deep meanings of verses.
 - **Semantics:** Understanding semantics and their evolution over time helps to understand the original meaning of words.
 - **Phonetics:** Understanding the exits and qualities of letters helps to taste the beauty and miracles of the Qur'an.
3. Using the correct Sunnah of the Prophet:
- **The Sunnah is an interpreter of the Qur'an:** The authentic Sunnah of the Prophet is the second source of Islamic legislation, and it helps to understand and apply the Qur'an.
 - **Authentication of hadiths:** We must verify the authenticity of the hadiths we quote, and make sure that they do not contradict the Qur'an.
 - **Understanding the Sunnah in the light of the Qur'an:** We must understand the Sunnah in the light of the Qur'an, not the other way around.
4. Using the sayings of the righteous predecessors:
- **The Salaf are the best of the centuries:** The righteous predecessors "the Companions, the followers and their followers" are the best of the centuries, and they are the closest people to understanding the Qur'an.
 - **Refer to their sayings:** We must refer to their statements in the interpretation of the Qur'an, and benefit from their knowledge and understanding.
 - **Not blind imitation:** We must not blindly follow the words of the predecessors, but we must think, reflect and strive to work.
5. The use of modern sciences "controls":
- **Cosmic Science:** It can help us understand the cosmic verses in the Qur'an.

- **Humanities:** can help us understand the human psyche and society.
- Controls for the use of modern sciences:
 - **Non-arbitrary interpretation:** The Qur'anic text does not load the unbearable scientific meanings.
 - **Lack of certainty about the validity of scientific theories:** Not asserting that a particular scientific theory is the final interpretation of the verse.
 - **Balance between science and faith:** Not to put science ahead of the Qur'anic text, and not to neglect science under the pretext that it contradicts religion.
- 6. Balance between mind and heart:
 - **Reason:** We must use our minds to understand the Qur'an, reflect on its verses, and seek wisdom in them.
 - **Heart:** We must open our hearts to the Qur'an, be moved by it, and be humbled when reciting it.
 - **Integration:** True contemplation is one that combines mind and heart, between understanding and influence, between science and faith.
- 7. Sincerity and impartiality:
 - **Sincerity:** We must be sincere in our contemplation of the Qur'an, and seek the face of God Almighty.
 - **Impartiality:** We must be free from personal passions and intellectual prejudices, and seek truth wherever it may be.
- Conclusion:
 - "These principles are the basis on which our reflection of the Holy Qur'an should be based. If we follow these principles, we will come to a deeper and more accurate understanding of God's words, and we will be better able to apply them in our lives."
 - "Let us make contemplation the project of our lives, and let us make the Holy Qur'an a light that illuminates the paths of life for us."

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 this principle or tool in reflection.
- **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 in their reflection on the Qur'an, and how it has impacted their lives.

2. Interaction with the reader:

- **Questions and answers:** You can add a section for common questions and answers about reflection, and answer them clearly and simplified.
- **Discussion forum:** Create an online forum or discussion group, where readers can interact with each other and with you about the topic.
- **Competitions and prizes:** You can organize competitions and prizes to encourage readers to reflect and apply the methodology.

3. Citing the sayings of scholars and commentators:

- You can quote scholars and commentators who emphasized the importance of reflection, and the principles and tools you mentioned.
- You can also provide examples of their reflection on the Holy Quran.

4. Focus on the spiritual aspect:

- 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 tips to readers on how to prepare their hearts and souls for reflection.

5. Graphs and tables:

- You can use graphs and tables to illustrate complex concepts, and to present information in a more structured and engaging way.

An example of adding the practical side:

- After explaining the principle of "direct contemplation of the Qur'anic text":
 - **Practical example:** "Let's take the example of Ayat al-Kursi. How can we contemplate this verse directly? First, we read the verse carefully and focusedly. 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 the greatness, power and majesty of God. Fifth, we ask ourselves: What message does God want to convey to us through this verse?"
 - **Exercise:** "Choose a verse from the Holy Quran, and try to manage it yourself using these steps."

Example of adding questions and answers:

- **Q:** What is the difference between reflection and interpretation?
- **A:** Tafsir is explaining the meanings of words and sentences in a verse, while contemplation is contemplating these meanings and trying to understand their purposes and objectives, and linking them to reality.
- **Q:** Can non-Arabic language specialists study the Qur'an?
- **A:** Yes, non-specialists can study the Qur'an, but they should use reputable interpretations and be careful to understand the general meaning of the verses.

By applying these suggestions, the second chapter will become more practical and useful for readers, and will help them apply the methodology of reflection in their daily lives.

4 CHAPTER FOUR: QURANIC CONCEPTS NEEDING TO BE CORRECTED "APPLIED MODELS OF REFLECTION METHODOLOGY"

Introduction:

1. **The importance of correcting concepts:** Emphasizing that a misunderstanding of Qur'anic concepts can lead to deviations in doctrine and behavior.

2. **Chapter Objective:** To illustrate how the proposed reflection methodology can help correct misconceptions, and provide a deeper and more accurate understanding of Qur'anic concepts.
3. **Presentation:** A number of commonly confused Qur'anic concepts will be selected and a detailed analysis will be provided, with:
 - Presentation of the common traditional concept.
 - Analysis of the concept in the light of the Arabic tongue and Ottoman painting.
 - Introduce a new vision of the concept.
 - Examples from the Qur'an and Sunnah.
 - Practical applications in life.

Proposed concept models "with additional detail":

A- Piety:

- **Traditional concept:** It is often understood as mere fear of God.
- **Linguistic analysis:** the root "protective" means protection and prevention.
- **The new vision:** piety is to make between you and God's punishment prevention, by obedience and forsaking sins. It is a state of constant awareness and alertness, not just a passive fear.
- **Examples:** Hajj verses, fasting verses.

B- Faith:

- **Traditional concept:** often understood as mere heartfelt belief.
- **Linguistic analysis:** The root "security" means confidence and tranquility.
- **New vision:** Faith is absolute trust in God, reassurance in His promise and promise, and it requires action with the limbs, not just believing in the heart.
- **Examples:** The story of Abraham, the story of Moses.

C- Way:

- **Traditional concept:** often understood as the sensory path.
- **Linguistic analysis:** The root "sabil" means way and method.

- **New Vision:** The path is the way that leads to God, and it encompasses all aspects of life, not just worship.
- **Examples:** verses of jihad, verses of the call to God.

D- Male:

- **Traditional concept:** It is often understood as simply repeating the dhikr with the tongue.
- **Linguistic analysis:** The root "male" means to remember and equager.
- **New Vision:** Dhikr is the invocation of God in the heart, the contemplation of His signs, and the contemplation of His words, and it includes all kinds of worship.
- **Examples:** Ayat al-Kursi, Ayat al-Nur.

E- Strife:

- **Traditional concept:** often understood as mere affliction and testing.
- **Linguistic analysis:** The root "temptation" means testing, affliction and scrutiny.
- **New Vision:** Strife is the test that reveals the truth of man and reveals his authentic metal. It may be in money, in children, in power, or in anything else.
- **Examples:** The story of Qarun, the story of the companions of Paradise.

F- Infidelity:

- **Traditional concept:** often understood as mere denial of the existence of God.
- **Linguistic analysis:** the root "kufr" means covering, covering and ingratitude.
- **New Vision:** Unbelief is ingratitude of grace, and the reward of charity with abuse, and it includes all kinds of ingratitude, whether ingratitude to God, His messengers, or His grace.
- **Examples:** The story of Satan, the story of Pharaoh.

G- Injustice:

- **Traditional concept:** often understood as simply assaulting others.
- **Linguistic analysis:** The root "injustice" means misplacing the object.

- **New Vision:** Injustice is the violation of truth and justice, and it includes all kinds of injustice, whether it is injustice to oneself, injustice to others, or injustice to God.
- **Examples:** The story of the companions of the Sabbath, the story of Aad and Thamud.

H- Hajj:

- **Traditional concept:** It is often understood as simply performing Hajj in Mecca.
- **Linguistic analysis:** the root "pilgrimage" means intention, orientation and visit.
- **New Vision:** Pilgrimage is a journey to God, a quest to know Him, and an answer to the call of instinct. Hajj is a renewal of the covenant with God, a purification of the soul, and a purification of the soul.
- **Examples:** Hajj rituals "Ihram, circumambulation, saa'i, standing in Arafah, throwing the Jamarat".

Conclusion:

Correcting Qur'anic concepts is a necessary step to properly understand Islam and to apply its teachings in our lives. We must return to the Holy Qur'an, reflect on its verses, seek to understand its purposes, and act on it in all aspects of our lives.

5 CHAPTER FIVE: CONTROVERSIAL ISSUES IN UNDERSTANDING THE QUR'AN: TOWARDS A CLEAR METHODOLOGY

Introduction:

"We often hear about differences in the interpretation of the Qur'an, and about different opinions about the meanings of the verses. This diversity may raise the question: how to understand the Qur'an correctly? Is there a clear methodology we can follow to avoid disagreements and reach an authentic understanding of God's words?"

"In this chapter, we will discuss some of the controversial issues that have been raised about the understanding of the Qur'an, and we will try to provide a balanced and systematic vision for dealing with these issues, based on the Qur'anic Arabic tongue, Ottoman painting and ancient manuscripts."

5.1 Similar verses: are they "puzzles" or "keys"?

- **What verses are similar?** They are the verses that have more than one meaning, and which the commentators may differ in determining their most correct meaning.
- **Why are there similar verses?** Are they intentional "puzzles"? Or is it a "lack" in the statement? Or is it a "test" of faith?
- **How do we deal with similar verses?** Do we refer to the verses of the courts? Do we use the Sunnah of the Prophet? Do we go back to the sayings of the righteous predecessors? Do we stop delve into the pointless?
- **Examples from the Qur'an:** "with emphasis on examples not covered in detail in previous chapters".

5.2 Abrogation: Did God cancel some of His verses?

- **What is transcription?** Is it the abolition of a legal ruling by another legal ruling? Or is it an allocation, restriction or clarification?
- **What are the types of transcription?** Are there copies of recitation and judgment? Are there copies of the ruling and survival of the recitation? Are there copies of the recitation and the survival of the ruling?
- **What are the conditions for copying?** Can every verse be abrogated? Can every hadith abrogate a verse?
- **What is the wisdom of copying?** Is it evidence of contradiction in the Qur'an? Or is it evidence of God's mercy on His servants?
- **Examples from the Qur'an:** "with emphasis on examples not covered in detail in previous chapters".

5.3 Ottoman painting: is it just a "line" or a "revelation"?

- **What is Ottoman painting?** It is the way in which the words of the Qur'an were written in the first Qur'an.

- **Is Ottoman painting arresting?** Did the Prophet (peace and blessings of Allaah be upon him) instruct the Companions to write the Qur'an in this way? Or did they work hard at it?
- **What are the characteristics of Ottoman painting?** "Ellipse, increase, substitution, separation, connection, prod, short rolls".
- **How do we benefit from Ottoman painting in contemplation?** Can Ottoman painting help us understand new meanings of verses?
- **Examples from the Qur'an:** "with emphasis on examples not covered in detail in previous chapters".

5.4 Quranic readings: are they "difference" or "diversity"?

- **What are Quranic readings?** They are the different ways of reading the Holy Quran, which were repeated from the Prophet (peace and blessings of Allaah be upon him), but you must serve your mind and reflect to know who is the best and most correct reading.
- **Are the Qur'anic readings contradictory?** Or is it integrated? With reflection you know the answer.
- **What is the wisdom of multiple readings?** Is it a sign of facilitation and compassion? Or is it evidence of miracles? They are indicators that help to reflect.
- **How do we deal with different readings?** Do we take one reading and leave the rest? Or do we try to combine the readings? We study and reflect on all the readings and choose the nostalgia in them according to the verse.

5.5 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 is it complementary to the Qur'an and explained to it? For domestication, nothing is superior to the Qur'an.
- **What are the conditions for the authenticity of the hadith?** How to make sure that the hadith is true? It does not conflict with the Qur'an, with common sense, with logic with the laws and laws of Allah. The hadith of the Prophet must be understood in an Arabic tongue. It is in harmony with the Arabic tongue, the tongue of the Qur'an.

- **How to understand the hadith in the light of the Qur'an?** Do we put hadith on the Qur'an? Or do we give the Qur'an over the hadith? The source of legislation is the Qur'an.
- **Examples of hadiths:** "with a focus on hadiths that may seem problematic or in conflict with the Qur'an."

5.6 Israeli women: "additions" or "distortions"?

- **What are Israeli women?** They are the news, stories and narrations transmitted by the People of the Book "Jews and Christians" to Muslims.
- **What is Islam's position on Israeli women?** Do we accept them all? Do we reject them all? Do we take from them what is approved by Sharia and leave what is contrary to it?
- How do we distinguish between true Israelites and false Israelites? Are there controls for dealing with Israeli women?
- **Examples from Israeli women:** "with a focus on Israeli women that may have influenced some Muslims' understanding of the Qur'an."

5.7 Interpretation by opinion: is it "ijtihad" or "whim"?

- **What is interpretation by opinion?** It is the interpretation of the Qur'an by personal ijtihad, without relying on valid legal evidence.
- What is the difference between interpretation by praiseworthy opinion and interpretation by blameworthy opinion? What are the controls of interpretation by opinion?
- **How to avoid interpretation by blameworthy opinion?** Do we rely on considered interpretations? Do we seek knowledge from its people? Do we sincerely intend to seek the truth?
- **Examples of interpretations:** "with a focus on interpretations that may have occurred in the interpretation of the blameworthy opinion."

5.8 Esoteric interpretation: is it "revealing" or "distortion"?

- **What is esoteric hermeneutics?** It is the 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 accepted esoteric hermeneutics and an accepted esoteric hermeneutic? What are the rules of acceptable interpretation?
- **How to avoid rejected esoteric interpretation?** Do we rely on considered interpretations? Do we seek knowledge from its people? Do we sincerely intend to seek the truth?
- **Examples of interpretations:** "with a focus on interpretations that may be mystical and rejected."

5.9 The hadith of the Prophet "and its position in the Qur'an":

- The importance of the Sunnah:
 - The Sunnah of the Prophet is the second source of Islamic legislation after the Holy Quran.
 - The Sunnah interprets, clarifies, clarifies, and elaborates the Qur'an.
 - The Sunnah teaches us how to apply the Qur'an in our daily lives.
- Conditions for the authenticity of the hadith:
 - **Sanad:** The sanad of the hadith must be connected and correct, and the narrators must be trustworthy and fair.
 - **Metn:** The text of the hadith must be in accordance with the Qur'an and the authentic Sunnah, and not contradict reason and logic.
 - **Non-anomaly and illness:** The hadith should not be abnormal or reasonable.
- Dealing with hadiths:
 - **Validation:** We must verify the authenticity of hadiths before inferring them.
 - **Correct understanding:** We must understand hadiths in the light of the Qur'an and the correct Sunnah.
 - **Do not apply to the Qur'an:** We should not present hadiths on the Qur'an, as the Qur'an is the original and the Sunnah is a branch.
 - **Combining hadiths:** We should try to combine different hadiths, and interpret them in accordance with each other.

- **Weighting:** If the hadiths conflict, we must weigh them based on the rules of weighting known to the scholars.
- Examples of problematic hadiths:
 - **The hadith of the flies:** "If the flies fall into the drink of one of you, let him dip it and then remove it, for in one wing there is a disease and in the other there is healing."
 - The hadith of the magic of the Prophet (peace and blessings of Allaah be upon him).
 - Hadiths that contradict modern science.
- How to deal with problem conversations:
 - Ensure the authenticity of the bond.
 - Understand the correct meaning of hadith in light of the Arabic language and context.
 - Try to combine the hadith with other Quranic verses.
 - Refer to the sayings of respected scholars and commentators.
 - Do not rush to judge the hadith as weak or situational.

5.10 Israeli women:

- **Definition of Israeli women:** They are the news, stories and narrations transmitted by the People of the Book "Jews and Christians" to Muslims.
- The rule of Israeli women:
 - What is approved by Sharia: accepted.
 - What is contrary to Sharia: it is returned.
 - What the law is silent about: it stops in it.
- **Beware of Israeli women:** Beware of Israeli women who violate the Qur'an and the authentic Sunnah, and that may distort the image of Islam.
- Examples of Israeli women:
 - The stories of the prophets "like the story of David and Solomon."
 - Stories of former nations "like the story of the owners of the elephant".
 - News about the Day of Resurrection, Heaven and Hell.

5.11 Interpretation by opinion:

- **Definition of interpretation by opinion:** It is the interpretation of the Qur'an by personal ijtihad, without relying on valid legal evidence.
- Ruling on interpretation by opinion:
 - **Interpretation by praiseworthy opinion:** It is the one that is based on correct legal evidence, takes into account the rules of the Arabic language, and is consistent with the purposes of Sharia.
 - **Interpretation by blameworthy opinion:** It is one that is not based on valid legal evidence, violates the rules of the Arabic language, and contradicts the purposes of Sharia.
- Controls of interpretation by opinion:
 - Science in Arabic.
 - Devotion to God Almighty.
 - Stripped of fancy.

5.12 Esoteric interpretation:

- **Definition of esoteric interpretation:** It is the interpretation of the Qur'an with hidden and esoteric meanings, which are not indicated by the Arabic language or the Qur'anic context.
- **Ruling on esoteric interpretation:** Esoteric interpretation is rejected, because it leads to the distortion of the meanings of the Qur'an, and to deviate from the purposes of Sharia.
- Acceptable interpretation controls:
 - To be in accordance with the Arabic tongue
 - To be in accordance with the Qur'anic context.
 - To have valid Sharia evidence.

Conclusion:

5.13 Practical examples of contentious issues:

"In this section, we will select some of the controversial issues that have been raised about the understanding of the Qur'an, and we will try to analyze them in the light of the methodology we mentioned in the introduction. We will present

different opinions on these issues, and we will try to provide a balanced and systematic vision to deal with them. "

- Example "1": Verse "Kursi" "Al-Baqarah: 255":
 - The contentious issue: Is the "chair" in this verse a real chair on which God sits Almighty? Or is it a symbol of God's greatness and authority?
 - Different opinions:
 - First opinion: The proponents of this opinion believe that the "chair" is a real chair, and that God Almighty sits on it.
 - Second opinion: The proponents of this view believe that the "chair" is a symbol of the greatness and authority of God, and that it is not permissible to prove to God Almighty the quality of sitting.
 - Review:
 - Arabic: The word "chair" in Arabic means "seat", but it may also be used to mean "king" and "sultan".
 - Quranic context: The verse speaks of God's greatness and power, not His physical attributes.
 - Sunnah: There is nothing in the authentic Sunnah that indicates that the "chair" is a real chair.
 - The sayings of the righteous predecessors: The righteous predecessors differed in the interpretation of this verse, some of them proved the "chair" as an attribute of God Almighty, and some of them first in the sense of king and authority.
 - Balanced vision: We see that the "chair" in this verse is a symbol of the greatness and authority of God, and that it is not permissible to prove to God Almighty the quality of sitting, because this contradicts God's transcendence from the likeness of creatures.
- Example "2": Verse "Equator on the throne" "Al-A'raf: 54":
 - The contentious issue: Is the "equator" in this verse a real equator on the throne? Or is it a metaphorical equator that means seizure and control?
 - Different opinions:

- First opinion: The proponents of this view believe that "leveling" is a real equator on the throne, and that God Almighty is level on His throne and is clear from His creation.
- The second opinion: The proponents of this view believe that "equatorization" is a metaphorical equanimity, which means seizure and control, and that it is not permissible to prove to God Almighty the status of equator on the throne, because this contradicts God's transcendence from the likeness of creatures.
- Review:
 - Arabic: The word "level" in Arabic means "settle", "rise" and "seize".
 - Quranic context: The verse speaks of God's greatness and power, not His physical attributes.
 - Sunnah: There is nothing in the authentic Sunnah that indicates that "equatorization" is a true elevation to the throne.
 - The sayings of the righteous predecessors: The righteous predecessors differed in the interpretation of this verse, some of them proved "leveling" as an attribute of God Almighty, and some of them first in the sense of seizure and control.
- Balanced vision: We see that "equatorization" in this verse is a metaphorical equanimity, which means seizure and control, and that it is not permissible to prove to God Almighty the attribute of equator on the throne, because this contradicts God's transcendence from the likeness of creatures.
- Example "3": verse "Nasee" "repentance: 37":
 - The contentious issue: Is the "bad" in this verse the delay of the month of Muharram to the month of Safar? Or is it the increase in disbelief?
 - Different opinions:
 - The first opinion: The proponents of this view believe that the "bad thing" is to delay the month of Muharram to the month of

Safar, and that this was one of the customs of ignorance that Islam invalidated.

- Second opinion: The proponents of this view believe that "bad" is the increase in disbelief, and that this is the intended meaning in the verse.
- Review:
 - Arabic: The word "bad" in Arabic means "delay".
 - Quranic context: The verse talks about the disbelievers who increase in their disbelief, and the "bad" here is the increase in disbelief.
 - Prophetic Sunnah: There is nothing in the authentic Sunnah of the Prophet that indicates that "nasih" is the delay of the month of Muharram to the month of Safar.
 - The sayings of the righteous predecessors: The righteous predecessors differed in the interpretation of this verse, some of them said that "bad" is the delay of the month of Muharram to the month of zero, and some of them said that it is the increase in disbelief.
- Balanced vision: We see that the "bad" in this verse is the increase in disbelief, and that this is the meaning closest to the right, and closest to the purposes of the law.

Conclusion:

This chapter provides a balanced and systematic vision for dealing with contentious issues in understanding the Qur'an. We must rely on the Qur'an and the authentic Sunnah that do not contradict the Qur'an, benefit from linguistic and mental sciences, be objective and fair in presenting different opinions, focus on the commonalities among Muslims, and avoid stirring up strife and disagreements.

Conclusion:

This chapter provides a balanced and systematic vision for dealing with contentious issues in understanding the Qur'an. We must rely on the Qur'an and the authentic

Sunnah, refer to the sayings of the righteous predecessors, benefit from linguistic and mental sciences, and adhere to objectivity

6 CHAPTER SIX: TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: A PRACTICAL VIEW OF THE MODERN ERA

Introduction:

"We have come a long way in our journey to understand the Holy Quran. We learned how to understand the language of the Qur'an, how to deal with Ottoman painting, how to distinguish between the hermetic and the similar, and how to deal with controversial issues. Now, it's time to move from theory to practice, from understanding to action."

"In this chapter, we will provide a practical vision of how the Holy Quran is understood in the modern era, how we can make it an inspiration for us in our daily lives, and how we can contribute to building a new Islamic civilization, enlightened by the light and guidance of the Qur'an."

6.1 The importance of understanding the Qur'an in the modern era:

Contemporary Challenges: Muslims in the modern era face significant challenges, such as:

Extremism and terrorism.

Sectarian and sectarian conflict.

Tyranny and injustice.

Poverty, ignorance and disease.

Westernization and moral decay.

The need for a new understanding: To meet these challenges, we need a new understanding of the Qur'an, which goes beyond superficial traditional interpretations, delves deep into Qur'anic meanings, and draws inspiration from solutions to contemporary problems.

The Qur'an is the solution: The Holy Qur'an is the eternal book of God, and it carries with it the solutions to all the problems facing humanity. However, we can only benefit from these solutions if we understand the Qur'an correctly and apply it properly in our lives.

6.2 The role of the Qur'an in building Islamic civilization:

The Qur'an is the source of Islamic civilization: The Holy Quran is the first source of Islamic civilization, and it is he who inspired Muslims to build a great civilization, stretching from China to Andalusia, and from Siberia to the heart of Africa.

The Qur'an is the basis of the Renaissance: The Holy Qur'an is the basis of the Islamic Renaissance, and it is what prompted Muslims to seek knowledge, to creativity and innovation, and to achieve progress in all fields.

The Qur'an is the secret of power: The Holy Qur'an is the secret of the strength of Muslims, and it is the one that gave them pride and dignity, and it is the one that made them the best nation that was brought out to the people.

Return to the Qur'an: If we want to reclaim our civilization and build a better future, we must return to the Holy Qur'an, reflect on it, work with it, and make it a way of life for us.

6.3 Call to action and application:

Contemplation is the beginning: we must begin by contemplating the Holy Qur'an, understanding its meanings, deriving its rulings, and applying them in our lives.

Work is the fruit: we must act on what we learn from the Qur'an, and make it a behavior and a method in our lives.

Dawah is duty: we must call to God through the Qur'an, show people the beauty and greatness of this religion, and offer them solutions to the problems they face.

Building is the goal: we must strive to build a new Islamic civilization, enlightened by the light and guidance of the Qur'an, and capable of facing the challenges of the times.

Conclusion:

The Holy Qur'an is the eternal book of God, and it holds with it solutions to all the problems facing humanity. However, we can only benefit from these solutions if we understand the Qur'an correctly and apply it in our lives properly. Let us make the contemplation of the Qur'an the project of our lives, and let us make the Holy Qur'an a light that illuminates the paths of life for us.

Additives:

More practical examples can be added from the Holy Quran.

The sayings of scholars and thinkers who emphasized the importance of understanding the Qur'an in the modern era can be cited.

Practical advice can be given to readers on how to apply the Qur'an in their daily lives.

Readers can be invited to participate in building a new Islamic civilization, enlightened by the light and guidance of the Qur'an.

6.4 Practical steps to understand and contemplate the Qur'an in the modern era:

summary

- A. Goal Setting:
 - Before you start reading the Qur'an, set your goal: Do you want to understand the meaning of a particular verse? Do you want to find a solution to a problem you face? Do you want to increase your faith and strength?

- Setting a goal helps you focus, and choose the right methodology to reflect.
- B. Choose the right time and place:
 - Choose a time when you are clear-minded, at ease of mind, away from noise and distractions.
 - Make yourself a quiet place where you can relax and meditate on God's words.
- C. Conscious Reading:
 - Read the Qur'an carefully and focusedly, and do not rush to read.
 - Try to understand the apparent meaning of the verses, and use dictionaries to understand the meanings of words you don't know.
 - Try to relate different verses that talk about the same topic.
- D. Use of Considered Interpretations:
 - Feel free to refer to the interpreted interpretations to understand the meanings of the verses, but do not rely entirely on them.
 - Compare different interpretations, and try to choose the one you think is most correct.
 - Remember that interpretations are human jurisprudence, and that they may be right or wrong.
- E. Application of the Reflection Methodology:
 - Use the methodology we mentioned in the second chapter, and try to apply it to the verses you read.
 - Break words into literal pairs and try to understand the connotations of these pairs.
 - Look for the general Qur'anic 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 and frequency analysis.
- F. Meditation and Reflectivity:
 - After you understand the apparent meaning of the verses, stop and meditate on them.

- Think about their deep meanings, their spiritual connotations, and their practical applications.
- Ask yourself: What message does God want to convey to me through these verses?
- G. Interaction with verses:
 - Praise him, ask for forgiveness, pray, pray to God.
 - Let the Quran speak to your heart, mind and soul.
 - Try to be influenced by the Qur'an, cry from its fear, and rejoice in its promise.
- H. Take notes:
 - Write down everything you observe, think and conclude.
 - Write down your questions and questions.
 - Feel free to review, edit, and develop your feedback.
- I. Working with the Qur'an:
 - Don't just make your reflection on the Qur'an an intellectual process, make it a life-changing act.
 - Apply what you have learned from the Qur'an in your words and deeds.
 - Make the Quran your way of life.
- J. Calling to God through the Qur'an:
 - Share with others what you have learned from the Qur'an, and invite them to reflect on it and act on it.
 - Use wisdom and good advice in your calling.
 - Set a good example for others in applying the teachings of the Qur'an.

5. Practical examples of contemplating verses from the Qur'an:

- **"Example 1":** Ayat al-Kursi "Al-Baqarah: 255".
- **"Example 2":** Verse of Light "An-Nur: 35".
- **"Example 3":** Verse Shura "Shura: 36 ".

"Here you can provide detailed analyses of these verses, applying the steps we mentioned above."

6. The challenges of reflection in the modern era and how to overcome them:

- Challenges:
 - **Weakness of the Arabic language:** Many Muslims today do not master Arabic, making it difficult for them to understand the Qur'an correctly.
 - **Reliance 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.
 - **Lack of time:** Some may find it difficult to allocate enough time to contemplate the Qur'an.
 - **Distractions:** Some may find it difficult to focus on the Qur'an due to the many distractions of the modern era.
- How to overcome it:
 - **Learn Arabic:** We must strive to learn Arabic, and master its rules and methods.
 - **Use of considered interpretations:** We must refer to the considered interpretations, but we must be careful not to rely on them completely.
 - **Direct reflection on 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.
 - **Allocate time for reflection:** We must devote enough time to contemplating the Qur'an, and make reflection a daily habit.
 - **Getting rid of distractions:** We must try to get rid of distractions that may hinder our reflection on the Qur'an, such as: mobile phone, television, the Internet.

Conclusion:

Contemplation is the key to a true understanding of the Qur'an, and it transforms reading from a mere recitation of words to an expedition in the world of meanings. Let us make contemplation our life project, and let us make the Holy Qur'an a light that illuminates the paths of life.

7 APPLYING THE METHODOLOGY OF CONTEMPLATION IN THE SERIES OF DIVINITY AND DEISM

Methodology of reflection in the Qur'an (in general):

Contemplation of the Qur'an is not just a superficial reading, but a profound process that includes:

- A- **Conscious reading:** Read the Qur'anic text carefully and concentratingly, paying attention to every word and every letter.
- B- **Linguistic comprehension:** Understand the meanings of words and terms in their correct linguistic context, taking into account the nuances between synonymous words.
- C- **Linking verses:** linking verses to each other, understanding the relationships between them, and not isolating a verse from its context.
- D- **Using the Sunnah of the Prophet:** Using the correct Sunnah in understanding the Qur'anic verses.
- E- **Using the sayings of the Salaf:** Using the sayings of the righteous predecessors (companions and followers) in understanding the verses, but without sanctifying their sayings.
- F- **Reflection and meditation:** contemplating the meanings of verses, meditating on their connotations, and drawing lessons from them.
- G- **Connecting to reality:** linking verses to contemporary reality, and understanding how they can be applied in our daily lives.
- H- **Seeking help from God:** Praying and praying to God to open us to understand His dear book.

How was this methodology applied in the series "Our Lord Gabriel"?

Let's take some examples from the series and see how the reflection methodology was applied in it:

1. Distinguishing between "God" and "Lord":

- **Conscious reading:** It has been noted that the term "Lord" is not always used to refer directly to God.
- **Linguistic comprehension:** The meanings of the word "Lord" in the Arabic language were analyzed, distinguishing it from the name "Allah".
- **Linking verses:** Verses that talk about "God" have been linked to each other, and compared to verses that speak of "God."
- **Conclusion:** It was concluded that there is a difference between "God" (the divine) and "Lord" (who may be a responsible creature).

2. Gabriel's status and role:

- **Conscious reading:** Attention was paid to the verses describing Gabriel with great qualities (faithful, strong, empowering, obedient).
- **Linguistic comprehension:** The meanings of these adjectives were analyzed in the Arabic language.
- **Linking the verses:** These verses are linked to the verses that talk about Gabriel's role in revelation and in managing the matter.
- **Conclusion:** It was concluded that Gabriel has a high status and pivotal role in the universe (as the responsible "Lord").

3. Verse "And your Lord came":

- **Conscious reading:** It was noticed that the word "came" may have different meanings.
- **Linguistic comprehension:** The meanings of the word "came" in the Arabic language were analyzed.
- **Linking the verses:** This verse has been linked to the verses that talk about the Day of Resurrection, the role of angels, and God's transcendence from anthropomorphism.
- **Conclusion:** It has been concluded that "your Lord came" does not necessarily mean the sensual coming of God, but may have other meanings.

4. "God's Day" and "Lord's Day":

- **Conscious reading:** It has been noted that the Qur'an uses the terms "God's Day" and "Lord's Day") in different contexts.

- **Linguistic comprehension:** The meanings of the word "day" in the Arabic language have been analyzed.
- **Linking verses:** Verses that talk about "God's Day" have been linked to verses that talk about "the Day of the Lord."
- **Conclusion:** It was concluded that there is a difference between the "Day of God" (Day of Judgment) and the "Day of the Lord" (a specific period of time).

Additional examples:

- **Analysis of Satan' s story: Satan's** discourse was analyzed and the difference between "Lord" and "God" was deduced through the duality of his discourse.
- **Analysis of the story of Moses:** The story of Moses and his request to see God were analyzed and concluded that Moses asked to see the Lord (Gabriel) and not God.
- **Analysis of the verses "The Words of My Lord" and "The Words of God":** A careful linguistic analysis of the two verses was carried out and the difference between them was deduced.

Challenges:

- **Preconceived interpretations:** It can be difficult for some to abandon the preconceived explanations they are used to.
- **Fear of the new:** Some may be afraid of the new ideas that the series introduces.
- **Chain attack:** The chain may be attacked by some who do not accept this vision.

The Call to Reflect:

The series "Our Lord Gabriel" is an invitation to reflect on the Holy Qur'an, and to understand it more deeply and precisely. It is not just a collection of interpretations, but an invitation to use reason, logic, and language to understand God's words.

We invite you, dear readers, to be part of this journey, to reflect on the Holy Qur'an for yourselves, to seek the truth, and to call to God with wisdom and good advice.

The following research in which we present the series of our Lord Gabriel and invite you to study it:

7.1 God and Lord: Is every "Lord" in the Qur'an God?

Introduction:

At the heart of the Islamic faith is the concept of monotheism, the belief that God is one and has no partner. But does every mention of the word "Lord" in the Qur'an refer exclusively to God, the absolute Creator? Or does the word have broader and more precise meanings, beyond direct reference to the divine?

This research is the beginning of an expedition in the series "Our Lord Gabriel", which aims to dive into the depths of the Qur'anic text, guided by the vision of researcher Firas Al-Munir, to understand the relationship between "God" and "Lord", and to reveal new dimensions in our understanding of the Book of God.

The problem of "Lord" in the Qur'an:

The reader of the Holy Qur'an finds the word "Lord" repeated hundreds of times, and in different contexts. Superficial understanding may suggest that all these signs belong directly to God. However, careful reflection reveals nuances in use, opening the door to a deeper and more comprehensive understanding.

First Evidence: Explicit Discrimination in the Qur'an:

Allah says: "Say, I change Allah, I seek Lord, and He is the Lord of everything" (Al-An'am: 164).

- Verse analysis:
 - **"I change God, I want Lord"**: The interrogative here is deprecatative. Does it make sense for me to look for a "Lord" other than God?
 - **"He is the Lord of all things"**: this sentence affirms that God is the absolute, universal Lord, with whom no one shares in His lordship of everything.

- **Significance:** The verse clearly distinguishes between "God" (the scientific name of the divine) and "Lord" (who may be other than God). If every "Lord" were God, the question would have no meaning.

The Second Evidence: The Story of Satan (Double Discourse):

When God commanded the angels to worship Adam, they all worshiped except Satan. Let us consider his dialogue with the "Lord":

- When he was talking about the Lord (who created Adam):
 - "He said, 'What prevented you not to prostrate yourself when I commanded you?' He said, 'I am better than him, you created me out of fire, and I created him out of clay' (al-'A'raf: 12).
 - "He said, 'I have seen you this one whom you have honored me, even if you delay until the Day of Resurrection, so that his descendants may embrace you only a little' (al-Isra'a: 62).
 - We note here: rebellion, superiority, defiance, accusing the Lord of unjustified preference.
- When he spoke of God (after his expulsion):
 - "He said, 'I will give you pride to seduce them all' (p. 82).
 - "...Then I will bring them from their hands, and from behind them, and from their faith, and from their honors, and you will not find the most thankful of them" (Al-A'raf: 17).
 - "... He said, 'I am innocent of you, for I fear Allah, Lord of the Worlds' (Al-Hashr: 16).
 - We note here: recognition of God's glory and fear of God.
- Indication:
 - Satan makes a clear distinction between the "Lord" who commanded him to prostrate (whom Firas al-Munir sees as Gabriel) and the "God" whom he fears and confesses his pride.
 - If "Lord" were the same as "God" in both cases, there would be no sense in this transformation in Satan's discourse.

Third Evidence: Verses of Creation and Management:

- "O people, worship your Lord, who created you, and those before you, that you may be pious" (al-Baqarah: 21):
 - Who is your "Lord" who created? Is it God directly, or is it the created Lord (Gabriel) whom God has entrusted with the task of creation (formation)?
 - Firas Al-Munir's vision: "Your Lord" here is Gabriel, because creation (meaning formation) is one of the tasks of the created Lord, while creation from nothing is specific to God.
- "Your Lord God, who created the heavens and the earth in six days and then ascended to the throne, manages the matter..." (Yunus: 3):
 - This verse separates "your Lord" (who is God) from "manage" (who may be the created Lord).

Fourth Evidence: "Lord of the Worlds" and "Lord of all things":

- "Praise be to Allah, Lord of the Worlds" (Al-Fatihah: 2): Allah is the Lord of the worlds (in the universal and absolute sense).
- "Say, I change Allah, I seek Lord, and He is the Lord of all things" (Al-An'am: 164): Allah is the Lord of all things (in the absolute sense).
- However, there are other verses that speak of lords in the sense of responsibility and management (such as Lord of the seven heavens, Lord of the Great Throne, etc.).

Conclusion:

Not every "Lord" in the Qur'an is God. There is an absolute, universal, lordship specific to God alone. There are relative, limited, deisms entrusted to creatures (such as Gabriel) with God's mandate. Understanding this distinction is key to understanding the Qur'an more deeply, to avoiding confusion between the Creator and the creature, and to achieving the pure monotheism of God.

An invitation to meditation:

We invite you, dear readers, to reflect on this evidence, and to read the Holy Qur'an with a new eye, searching for precise meanings, and guided by the vision presented by the series "Our Lord Gabriel".

7.2 The faithful messenger and mediator between God and mankind

Introduction:

After we have proven in the first research that "Lord" in the Holy Qur'an is not necessarily God, and that there is absolute lordship (for God) and relative lordship (for creatures), we now move on to the focus of the series "Our Lord Gabriel": the personality of Gabriel (peace be upon him). Who is Gabriel? What is its role in revelation and in managing the affairs of the universe?

This research sheds light on Jibril's status and role, based on the verses of the Holy Qur'an, and on the vision of the researcher Firas Al-Muneer, to understand why Jibril is considered "usury" (in the relative sense, i.e. in the sense of responsibility and management).

Gabriel in the Qur'an: names, titles and attributes:

The Holy Qur'an is replete with verses that talk about Gabriel, describing him with great names, titles and attributes, revealing his high status and pivotal role:

- Names and surnames:
 - **Gabriel (Gabriel):** It is the most common name.
 - **The faithful Spirit:** "The faithful Spirit descended upon him" (Poets: 193).
 - **The Holy Spirit:** "And we supported him by the Holy Spirit" (Al-Baqarah: 87).
 - **Rasul Kareem:** "It is the saying of Rasul Karim" (At-Takwir: 19).
 - **Very strong:** "His knowledge is very strong" (An-Najm: 5).
 - **Once upon a time:** "Once upon a time fasto" (star: 6).
 - **Makin:** "He has power with the throne Makin" (Takwir: 20).
 - **Muta'a (then Amin):** "obedient and then faithful" (At-Takwir: 21).

- Inferred qualities:
 - **Strength:** Gabriel is very strong.
 - **Secretariat:** Gabriel Amin on the Revelation.
 - **High Status:** Gabriel has a great status with God.
 - **Obedience:** Angels obey Gabriel.

First Evidence: Gabriel and Revelation (The Faithful Prophet):

- "The faithful Spirit descended upon your heart to be one of the forebodings" (Poets: 193-194):
 - This verse is the conclusive proof that it was Jibril who revealed the Qur'an to the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him).
 - **"The Faithful Spirit":** This title emphasizes Gabriel's absolute faithfulness in communicating the Revelation.
- "Say whoever is an enemy of Gabriel, he will descend on your heart, God willing" (Al-Baqarah: 97):
 - This verse confirms (once again) that it was Gabriel who revealed the Qur'an.
 - Gabriel's enmity is enmity to God.

The second evidence: Gabriel and the management (leader and mastermind):

- "It is the saying of a generous messenger * with power in the Throne * obedient and then faithful" (At-Takwir: 19-21):
 - These verses describe Gabriel with qualities indicative of his leadership role:
 - **Rasul Karim:** He is a messenger, but he is not just a messenger, he is a generous messenger (with a special status).
 - **Powerful:** It is very strong.
 - **At Dhul-Arsh Makin:** He has a high position with Allah (the owner of the throne).
 - **Obedient:** Angels obey Gabriel.

- **Amin:** He is faithful to revelation and to the execution of God's commands.
- "The housekeepers are a command" (Al-Naza'at: 5):
 - This verse refers to the angels who manage the affairs of the universe by God's command.
 - **Vision of Firas Al-Munir:** Gabriel is the leader of these angels, and he is responsible for managing the matter.
- "He manages the matter from heaven to earth" (As-Sajdah: 5):
 - This verse indicates that Gabriel is responsible for managing things in the universe.

Third Evidence: Gabriel and Moses (the Lord whom Moses spoke):

- "And when Moses came to our time, and spoke to him to his Lord" (Al-A'raf: 143):
 - **Firas Al-Munir's vision:** "His Lord" here is Gabriel, not God directly.
 - Moses' request to see his Lord (Gabriel) was a mistake, not blasphemy.
 - The transfiguration of the mountain by the Lord (Gabriel) signifies the greatness of Gabriel.

Conclusion:

Gabriel (peace be upon him) is a great creature, a faithful messenger, and a mediator between God and mankind. He has a pivotal role in revelation and in the management of the universe. He is "Lord" in the sense of responsibility and management (in the relative sense), not in the sense of divinity. Understanding Gabriel's status and role helps to understand the Qur'an more deeply and to achieve pure monotheism of God.

An invitation to meditation:

We invite you, dear readers, to reflect on this evidence, to reconsider the concept of "Lord" in the Qur'an, and to the status of Gabriel (peace be upon him).

7.3 "And thy Lord came": Will God Himself come?

Introduction:

After we have learned about the status of Gabriel (peace be upon him) and his role as a mediator between God and mankind, we arrive in this research to a pivotal Qur'anic verse that raises many questions: "And your Lord and the King came in a row and a row" (Al-Fajr: 22). Does this verse mean that Allah Himself will come on the Day of Resurrection? Or does it have another meaning that is consistent with God's transcendence of anthropomorphism and with the concept of relative deism that we have put forward in the previous two articles?

Traditional interpretation of the verse:

The majority of scholars interpret this verse as saying that Allah Almighty Himself will come on the Day of Resurrection, but at the same time they emphasize that the manner of this coming is unknown to us, and our limited minds cannot comprehend it. They refer to this verse to prove the attribute of "coming" to God Almighty.

The problem of traditional interpretation:

This traditional interpretation raises some problems:

1. **Anthropomorphism:** If we interpret the coming as sensual advent, this may suggest anthropomorphism, that is, the attribution of bodily attributes to God, and this is incompatible with God's transcendence from the likeness of creatures.
2. **Contradiction with other verses:** There are other verses that deny the possibility of seeing God in the literal sense: "The sight does not perceive Him while He perceives the sight" (Al-An'am: 103).
3. **Inconsistency with the concept of relative deism:** If God comes by Himself, what is the role of the created Lord (Gabriel) in managing the affairs of the Day of Judgment?

The vision of Firas Al-Munir: "And your Lord came" with deeper meanings:

Firas Al-Munir offers an alternative interpretation of the verse "And your Lord came", in which he argues that "Your Lord came" does not necessarily mean the coming of God Himself, but may refer to other meanings, consistent with God's transcendence of anthropomorphism, and with the concept of relative lordship:

1. **The Appearance of God's Power and Greatness:** The verse may mean the manifestation of God's power and greatness clearly and clearly on the Day of Resurrection, so that there is no room for doubt or denial.
2. **Fulfillment of God's promise of reward and reckoning:** The verse may mean the fulfillment of God's promise to hold people accountable for their deeds, and to reward them with Paradise or Hell.
3. **The coming of God' s command:** The verse may mean the coming of God's command, that is, the great event that will occur on the Day of Resurrection, which is the separation of creatures.
4. **The Coming of the Lord Gabriel (the mediator):** The verse may mean the coming of the Lord Gabriel, as he is responsible for carrying out God's command on the Day of Resurrection.

Evidence on which Firas Al-Munir is based:

- **Arabic:** The word "came" in Arabic does not necessarily mean sensory coming, but may mean to appear, to occur, or to verify.
- **Quranic context:** There are other verses that talk about the Day of Resurrection, the role of angels and the greatness of God, and these verses support the alternative interpretations proposed by Firas Al-Munir.
- **God's transcendence of anthropomorphism:** Interpreting the coming as a sensual coming that contradicts God's transcendence from the likeness of creatures.
- **The concept of relative deism:** Firas Al-Munir's vision is consistent with the concept of relative deism, where Gabriel is responsible for carrying out God's command.
- **"And the king row by row":**
 - * The angels are God's soldiers, who carry out His commands.* Their alignment

indicates order, order, and readiness to carry out God's command.* Gabriel (may be) at the head of these ranks, supporting the idea that he is "Lord" in this context.

Why is this explanation important?

- **God's transcendence:** This interpretation helps to remove God from the likeness of creatures, and from attributes that are not worthy of His majesty.
- **Deeper understanding of the Qur'an:** This interpretation helps to have a deeper understanding of Qur'anic verses related to the Day of Resurrection.
- **Strengthening faith:** This interpretation reinforces faith in God and the Last Day, and strengthens the bond between the servant and his Lord.

Conclusion:

The verse "And your Lord and the King came row by row" is a great verse, with deep meanings. Its interpretation that God comes Himself may raise problems with anthropomorphism. Firas al-Munir's vision offers an alternative interpretation, which sees "Your Lord came" as having meanings related to the appearance of God's power, the fulfillment of His promise, the coming of His command, or the coming of the Lord Gabriel. This interpretation is consistent with God's transcendence, with the concept of relative deism, and with the Qur'anic context.

An invitation to meditation:

We invite you, dear readers, to reflect on this verse and its various interpretations, and to search for the meaning that reassures your heart and strengthens your faith in God.

The Day of God and the Day of the Lord: Different Time Dimensions

Introduction:

After dealing with the concept of "Lord" and the status of Gabriel, and the interpretation of the verse "And your Lord came", we move in this research to the

concept of "today" in the Holy Qur'an. Is "God's Day" the same as "Lord's Day"? Or is there a difference in significance and temporal dimensions?

In this paper, we will explore the concept of "day" in different contexts in the Qur'an, and analyze the verses that speak of "the day of God" and "the day of the Lord", to understand the difference between them, and how this difference relates to Firas Al-Munir's vision of Godhead.

God's Day: The Great Day:

- **Definition:** "Day of God" mostly refers to the Day of Resurrection, the Day of Judgment and Retribution.
- **Quranic Evidence:**
 - "And remind them of the days of God" (Abraham: 5): a reminder of the days of God (i.e., the Day of Resurrection and the horrors in it).
 - "The Day of Separation was a time" (Al-Nabaa: 17): The Day of Resurrection is the Day of Separation between creatures.
 - "The day you have no soul for the soul of anything, and the matter then belongs to God" (Al-Infitar: 19): On the Day of Resurrection, it is all for God.
- **Duration:** The duration of the "Day of God" is not explicitly specified in the Qur'an, but there are references to it being too long:
 - "The angels and the Spirit limped to Him on a day that was fifty thousand years old" (Al-Ma'arij: 4): This verse indicates that the Day of Resurrection (or a day related to God) is equivalent to fifty thousand years of the world.
- **Properties:**
 - Great and tremendous day.
 - The day of separation of creatures.
 - Day of Judgment and Retribution.
 - A day when God's power and greatness are fully manifested.

Lord's Day: Period of Management:

- **Definition:** "Day of the Lord" refers to a specific period of time related to the management of the affairs of the universe and the implementation of God's commands.
- **Quranic Evidence:**
 - "A day with your Lord is like a thousand years of what you promise" (Hajj: 47): This verse indicates that the "day of the Lord" is equivalent to a thousand years of the world.
 - "He manages the matter from heaven to earth and then limps to it in a day that was a thousand years of what you promise" (Sajdah: 5): This verse links the "Day of the Lord" to the management of the matter.
- **Duration:** "The Day of the Lord" is equivalent to a thousand years of the world.
- **Properties:**
 - Specific period of time.
 - Linked to the management of the affairs of the universe.
 - Associated with angels (chiefly Gabriel).

The difference between the day of God and the day of the Lord (according to the vision of Firas):

| | God's Day | Lord's Day |
|-----------------|--|--|
| Significance | The Day of Resurrection, the Day of Judgment and Punishment | A specific period of time related to the management of the affairs of the universe |
| Duration | Not explicitly specified (references to 50,000 years old) | A thousand years of the years of the world |
| Link | By God directly | By the created Lord (Gabriel) and the angels |
| characteristics | A great day, the day of separation, the day of judgment, | A period of management, a period of executing orders, linked to the angels |

in which God's power is fully
manifested

| | | |
|--------------------|---|--|
| General concept | An absolute, indefinite, and God- bound day. | A day/period with a definite and specific period, linked to the Lord (Gabriel) and the angels. |
|--------------------|---|--|

The importance of this distinction:

- **A deeper understanding of the Qur'an:** This distinction helps to understand the verses that speak of "today" in different contexts.
- **Avoid confusion:** This distinction helps to avoid confusing the Day of Judgment (the Day of God) with the time periods related to the management of the universe (the Day of the Lord).
- **Connecting concepts:** This distinction links the concept of "today" with the concept of relative deism.

Conclusion:

"God's Day" and "Lord's Day" are two different concepts in the Qur'an. "God's Day" refers to the Day of Judgment, while "Lord's Day" refers to a specific period of time related to the management of the affairs of the universe. Understanding this difference helps to understand the Qur'an more deeply, and to understand the role of Gabriel (the created Lord) in managing the matter.

An invitation to meditation:

We invite you, dear readers, to reflect on these concepts, to read the Holy Qur'an with a conscious eye, to look for the nuances between the terms, and to seek a deeper understanding of the words of God.

7.4 Why is this series important?

Introduction:

Having reviewed in the previous four articles a new and different vision for understanding the Holy Qur'an, through the series "Our Lord Gabriel", we now ask a fundamental question: Why is this series important? What value does it add to our understanding of religion and the world around us?

This latest research summarizes the importance of the "Our Lord Gabriel" series, and illustrates how this vision can make a real difference in our lives.

First: Renewal of Religious Understanding:

- **A deeper understanding of the Qur'an:** The series offers a new vision for understanding the Qur'an, based on reflection on verses, careful linguistic analysis, and linking different concepts.
- **Correction of concepts:** The series corrects some misconceptions about God, Lord, Gabriel, revelation, and the Day of Judgment.
- **Demystification:** The series demystifies some Qur'anic verses and provides clear and logical interpretations.

Second: Promoting Uniformity:

- **Pure Monotheism of God:** The series emphasizes the pure monotheism of God, and denies any polytheism or exaggeration in creatures.
- **Distinguishing between God and Lord:** The series teaches us to distinguish between God (the absolute Creator) and the Lord (the responsible creature), and not to confuse them.
- **Avoid anthropomorphism:** The chain helps to avoid anthropomorphism, i.e., attributing human attributes to God.

Third: Opening the horizons of reflection:

- **Contemplation of the Qur'an:** The series encourages reflection on the Holy Qur'an, reflection on its verses, and not being satisfied with superficial understanding.
- **The search for truth:** The series calls for the search for the truth, and not to accept information without scrutiny or thought.

- **Rationality:** The series uses reason and logic in understanding the Qur'an, and does not contradict true science.

Fourth: Linking Religion and Science:

- **There is no contradiction between religion and science:** The series asserts that there is no real conflict between religion and science, and that the Qur'an encourages science and knowledge.
- **Science at the Service of Religion:** The series shows how science can help understand religion more deeply.
- Examples:
 - The concept of "design" in the Qur'an and its relationship to creation and evolution.
 - Quranic references to the possibility of cloning and treatment of infertility.

Fifth: Call to Action:

- **Read the series:** We invite readers to read the series "Our Lord Gabriel" with an open mind, and a healthy heart.
- **Meditation and reflection:** Readers are invited to reflect on the ideas presented in the series, and to reflect on them in depth.
- **Research and discussion:** We invite readers to research and debate these ideas, and to share their opinions and questions.
- **Calling to God:** We invite readers to call to God with wisdom and good advice, and to spread awareness of this new vision.
- **Apply what we have learned:** We invite readers to apply what they have learned from this series in their daily lives, and to set a good example for others.

Conclusion:

The series "Our Lord Gabriel" is an attempt to understand the Holy Qur'an in a new and different way. It is not just a collection of theoretical ideas, but a call for change,

for a renewal of religious understanding, and for building a stronger relationship with God and His dear Book.

We hope that this series has opened new horizons for you, and aroused in you the desire for further research and reflection. We pray to God to help us all understand His dear Book, to act on it, and to call for it with insight.

7.5 Relative Deism: A Deeper Understanding of the Relationship Between God and Creation

Introduction:

In previous articles, we have put forward a central concept in the series "Our Lord Gabriel": relative deism. This concept is key to understanding the relationship between God and creation, to avoid confusion between the Creator and the creature, and to achieve the pure monotheism of God.

But, what is relative deism? And what are their types? What is the evidence for it from the Holy Quran? And how do we understand this concept in the light of the pure monotheism of God?

This research answers these questions in detail, and provides a full explanation of the concept of relative deism, based on the verses of the Holy Qur'an, and on the vision of the researcher Firas Al-Munir.

What is relative deism?

- **Definition:** Relative deism is an acknowledgment that there are creatures to whom God may entrust some task of management and care in the universe, but within certain limits and capabilities, and with God's mandate.
- The difference between it and God's absolute lordship:
 - **God's absolute lordship:** It is the universal, complete lordship in which no one participates. God is the Creator, the Owner, the Administrator of everything.
 - **Relative deism:** It is a limited deism, entrusted to creatures, and it is not independent of God, but is authorized by Him.

Types of relative deism:

Firas Al-Munir mentions different types of relative deism, including:

1. **Angel Lordship:** Angels are assigned specific tasks in the universe (rain falling, keeping works, catching spirits, etc.).
 - **Evidence:** "The housekeepers are an order" (Al-Naza'at: 5).
2. **Lordship of Prophets and Apostles:** Prophets and apostles are charged with communicating God's message, teaching people, and guiding them.
 - **Evidence:** Implicit in many verses that speak of the mission of the apostles.
3. **Parental lordship:** Parents are responsible for caring for and raising their children.
 - **Evidence:** "And your Lord decreed that you should worship only Him and your parents in kindness" (Al-Isra'a: 23).
4. **Lordship of those in power:** Rulers and officials are charged with managing the affairs of the people and administering justice.
 - **Evidence:** "O you who believe, obey Allah and obey the Messenger and those in charge of you" (an-Nisa: 59).
5. **Deism of prevailing thoughts and beliefs:** Prevailing thoughts and beliefs may influence people's behavior and decisions.

Evidence for relative deism from the Qur'an:

In addition to the verses mentioned above, there are other verses that support the concept of relative deism:

- "We were not sent by a messenger except to be obeyed, with the permission of Allah" (an-Nisa: 64): This verse confirms that obedience to the messengers is with the permission of Allah, that is, their authority derives from Allah.
- "He said, O people, see if I am aware of my Lord and have come to me mercy from Him" (Hud: 28): The prophets receive "evidence" and "mercy" from God, that is, they receive support and power from God.

Relative Deism and Monotheism:

A question may come to mind: how do we reconcile the concept of relative deism with the pure monotheism of God?

- **Answer:** Relative deism does not contradict monotheism, but is part of it.
 - **Monotheism:** It means that God is the Creator, the Owner, *and the sole Administrator* of the universe.
 - **Relative deism** means that God may entrust *some* of the tasks of management and care to His creatures, but this does not mean that they are God's partners in God's lordship.
 - **Analogy:** God is the absolute king, but he assigns some tasks to his ministers and staff. These ministers and functionaries have authority, but their authority derives from the king, not independent of him.

The importance of understanding relative deism:

- **A deeper understanding of the relationship between God and creation:** helps to understand how God manages the affairs of the universe through His creatures.
- **Avoid exaggeration in creatures:** It helps to avoid exaggeration in prophets, righteous people and angels, and not to attribute them to the rank of divinity.
- **Promoting monotheism:** It helps to achieve the pure monotheism of God, and not to confuse the Creator with the creature.
- **Understanding the role of man in the universe:** helps to understand the role of man in the architecture of the earth, and in the fulfillment of God's will.

Conclusion:

Relative deism is an authentic Qur'anic concept, which helps to understand the relationship between God and creation more deeply and accurately. This concept does not contradict monotheism, but is part of it. Understanding relative deism helps to avoid exaggeration in creatures, and to achieve pure monotheism of God.

An invitation to meditation:

We invite you, dear readers, to reflect on this concept, and to read the Holy Qur'an with a new eye, which seeks evidence of relative deism, and seeks a deeper understanding of the Book of God.

7.6 Gabriel's Status and Role in Revelation: Between Traditional Interpretation and Firas Al-Munir's Vision

Introduction:

In previous articles, we talked about the concept of "relative deism," and how God may entrust some of the tasks of management and care to His creatures. In the context of this concept, the figure of Gabriel (peace be upon him) emerges as a prominent example of relative deism (in the functional/dispensational sense).

But what exactly is Gabriel's status? And what is its role in revelation? Is there a difference between the traditional interpretation of Gabriel's role and Firas Al-Munir's vision?

This research answers these questions and provides a detailed analysis of Gabriel's place and role in revelation, based on the verses of the Qur'an and the vision of Firas Al-Munir.

Gabriel's place in the Holy Quran:

The Holy Qur'an describes Gabriel (peace be upon him) with great qualities, and refers to his high status with God:

- **Names and titles:** (as mentioned earlier) Gabriel, the faithful Spirit, the Holy Spirit, a gracious apostle, very powerful, once, empowered, obedient.
- **Attributes:**
 - **Power:** "His knowledge is very powerful" (An-Najm: 5).
 - **Honesty:** "The faithful spirit descended upon him" (poets: 193).
 - **High status:** "It is the saying of a generous messenger * with power with the throne Makin" (At-Takwir: 19-20).
 - **Obedience:** "obedient and then faithful" (At-Takwir: 21).

Gabriel's role in revelation (traditional interpretation):

The traditional interpretation holds that Gabriel (peace be upon him) is:

- **The mediator between God and the prophets:** He is the one who transmits the revelation from God to the prophets.
- **Message Bearer:** He is the one who carries the divine message (the Qur'an and others) to the prophets.
- **He has nothing of the matter:** he is just a mediator, he has nothing of the matter, he does not increase in revelation or decrease, he does not change or change.

The role of Gabriel in revelation (the vision of Firas Al-Munir):

Firas al-Munir agrees with the traditional interpretation that Gabriel is the mediator between God and the prophets, and that he is faithful to revelation. But it adds other dimensions to Gabriel's role:

- **Jibril is the "Lord" (in the relative sense):** Firas al-Munir sees Jibril as the "Lord" of whom the Qur'an speaks in some contexts, in the sense that he is responsible for carrying out God's command, and the administrator of the affairs of creation (with God's mandate).
- **Gabriel has a leading role:** Gabriel is not just a mediator, he is the leader of the angels, responsible for carrying out divine commands in the universe.
- **Jibril has a role in "design":** Jibril has a role in "design" (in the Qur'anic sense), that is, in adapting to the environment (as mentioned in the previous research).
- "And it is for the revelation of the Lord of the worlds, by which the faithful spirit descended upon your heart, to be one of the foreboding": Firas Al-Munir sees that Gabriel is a house from the Lord of the worlds, and he is the faithful spirit, and he is the one who came down by revelation.

Evidence on which Firas Al-Munir is based:

- **Verses that speak of "the Lord" in contexts that do not apply to God:** such as verses that speak of man's creation, of the management of the matter, of the coming of the Lord, and of the Day of the Lord.

- The duality of discourse in the story of Satan: as mentioned in the first paper.
- Verses that describe Gabriel with leadership and management qualities: such as "obedient", "makin", "strong".
- **The concept of relative deism:** as we explained in the previous research.

The importance of understanding Gabriel's role:

- **A deeper understanding of revelation:** helps to understand how revelation came down and how it reached the prophets.
- **Understanding the relationship between God and creation:** It helps to understand the relationship between God and Gabriel, and between Gabriel and the prophets.
- **Avoid exaggeration:** It helps to avoid exaggeration in Gabriel, and not to attribute it to the rank of divinity.
- **Promoting Monotheism:** Helps to achieve the pure monotheism of God.

Conclusion:

Gabriel (peace be upon him) is a great creature, a faithful messenger, and a mediator between God and mankind. He has a high position with God, and a pivotal role in revelation and in the management of the affairs of the universe. Firas Al-Munir's vision adds new dimensions to Gabriel's role, making him more than just a mediator, but a leader, a mastermind, and a responsible (in the relative sense). Understanding this vision helps to understand the Qur'an more deeply, and to achieve pure monotheism of God.

An invitation to meditation:

We invite you, dear readers, to reflect on Gabriel's status and role, and to read the Holy Qur'an with a new eye, seeking evidence of this position, and seeking a deeper understanding of God's words.

7.7 "God's Day" and "Lord's Day": Different Temporal and Conceptual Dimensions

Introduction:

In previous articles, we talked about the distinction between "God" and "Lord", and about the status of Gabriel (peace be upon him) and his role in revelation and management. Now, we turn to another axis of time: the "day of God" and the "day of the Lord". Are they synonymous terms? Or does each have its own significance and different temporal and conceptual dimensions?

This research deals with the concept of "day" in the Holy Qur'an, and analyzes the verses that talk about "the day of God" and "the day of the Lord", to reveal the difference between them, and to link this difference to Firas Al-Munir's vision of Godhead.

"God's Day": The Great Day:

- **Definition:** "God's Day" often refers to the Day of Judgment, the Day of Judgment and Retribution, the day when God's power and greatness are fully manifested.
- **Quranic Evidence:**
 - "And remind them of the days of God" (Ibrahim: 5): This verse commands to remind people of the days of God (that is, the Day of Resurrection and the horrors in it).
 - "The Day of Separation was a time" (Al-Nabaa: 17): The Day of Resurrection is the Day of Separation between creatures.
 - "The day when you have no soul for the soul of anything, and the matter then belongs to God" (Al-Infitar: 19): On the Day of Resurrection, it is all for God alone.
 - "On the day when they are prominent, nothing is hidden from Allah from them, for whom is the king today, for Allah is the One Almighty" (Ghafir: 16): On the Day of Resurrection, Allah will appear to men, and the king will be for Allah alone.
- **Duration:** The duration of the "Day of God" is not explicitly specified in the Qur'an, but there are references to it being too long:
 - "The angels and the Spirit limped to Him on a day that was fifty thousand years old" (Al-Ma'arij: 4): This verse may indicate that the Day

of Resurrection (or a day related to God) is equivalent to fifty thousand years of the world.

- Properties:
 - Great and tremendous day.
 - The day of separation of creatures.
 - Day of Judgment and Retribution.
 - A day when God's power and greatness are fully manifested.
 - One day it will all be for God alone.

"Day of the Lord": Period of Management:

- **Definition:** "Day of the Lord" refers to a specific period of time related to the management of the affairs of the universe and the implementation of God's commands.
- Quranic Evidence:
 - "A day with your Lord is like a thousand years of what you promise" (Hajj: 47): This verse indicates that the "day of the Lord" is equivalent to a thousand years of the world.
 - "He manages the matter from heaven to earth and then limps to it in a day that was a thousand years of what you promise" (Sajdah: 5): This verse links the "Day of the Lord" to the management of the matter.
- **Duration:** "The Day of the Lord" is equivalent to a thousand years of the world.
- Properties:
 - Specific period of time.
 - Linked to the management of the affairs of the universe and the implementation of God's commands.
 - Associated with angels (chiefly Gabriel).

The difference between "God's Day" and "Lord's Day" (summary):

| | | |
|--|-----------|------------|
| | God's Day | Lord's Day |
|--|-----------|------------|

| | | |
|-----------------|---|--|
| Significance | The Day of Resurrection, the Day of Judgment and Punishment | A specific period of time related to the management of the affairs of the universe |
| Duration | Not explicitly specified (references to 50,000 years old) | A thousand years of the years of the world |
| Link | By God directly | By the created Lord (Gabriel) and the angels |
| characteristics | A great day, the day of separation, the day of judgment, in which God's power is fully manifested | A period of management, a period of executing orders, linked to the angels |

Why is this distinction important?

- **A deeper understanding of the Qur'an:** This distinction helps to understand the verses that speak of "today" in different contexts.
- **Avoid confusion:** This distinction helps to avoid confusing the Day of Judgment (the Day of God) with the time periods related to the management of the universe (the Day of the Lord).
- **Linking concepts:** This distinction links the concept of "today" with the concept of relative deism, and Gabriel's role in management.
- **Avoid analogy and anthropomorphism:** This distinction helps to avoid imitation and anthropomorphism, because the "day of God" is an absolute and unlimited day, while the "day of the Lord" is limited.

Conclusion:

"God's Day" and "Lord's Day" are two different concepts in the Qur'an. "God's Day" refers to the Day of Judgment, while "Lord's Day" refers to a specific period of time related to the management of the affairs of the universe. Understanding this difference helps to understand the Qur'an more deeply, and to understand the role of Gabriel (the created Lord) in management.

An invitation to meditation:

We invite you, dear readers, to reflect on these two concepts ("God's Day" and "Lord's Day"), and to read the Holy Qur'an with a conscious eye, looking for the nuances between the terms, and seeking a deeper understanding of God's words.

7.8 "The face of God" and "the face of the Lord": connotations and effects

Introduction:

In the course of our exploration of Qur'anic concepts related to God and God, we come to two other concepts of particular importance: "the face of God" and "the face of God." Are they two expressions of the same thing? Or does each have a different connotation? What are the implications of understanding this difference?

This research analyzes these two concepts ("the face of God" and "the face of the Lord") and clarifies the difference between them, and links this difference to the vision of Firas Al-Munir about God, the Lord and Gabriel.

"The Face of God": The Divine:

- **Meaning:** "The face of God" in the Holy Qur'an refers mostly to the divine, to the majesty, greatness, and supreme attributes of God.
- **Quranic Evidence:**
 - "Everything is perishable except his face" (al-Qasas: 88): everything is mortal except the same God.
 - "And the face of your Lord shall remain majestic and honorable" (Ar-Rahman: 27): The same Allah (His face) remains, and it is the same majesty and honor.
 - "Allah has the East and the West, and wherever they turn, then the face of Allah" (Al-Baqarah: 115): Allah is everywhere, and there is no place bounded by Him.
 - "We feed you for the sake of God, we do not want any reward or thanks from you" (Human: 9): Feeding is purely for God.
- **Vision:** Seeing God's face (in the sense befitting His majesty) is the greatest bliss for believers in the afterlife.

- "The faces of the day are fresh* to her Lord, looking" (Resurrection: 22-23).
- Properties:
 - Refers to the divine.
 - It remains and does not perish.
 - It is not limited to a place or destination.

"The Face of the Lord": The Divine Manifestation in Creation and Management:

- **Meaning (according to Firas):** "The face of the Lord" refers to the divine manifestation in creation and management, that is, to how God appears in His relationship with creatures, in His management of the affairs of the universe, and in His mercy and providence.
- Evidence (according to Firas's vision):
 - There are no explicit verses that mention the "face of the Lord" in the same way that they mention the "face of God."
 - However, this concept can be understood by the verses that speak of God's management of the affairs of the universe, His mercy and care for creation.
 - It can also be understood by comparison with the "face of God."
- **Vision:** Seeing the "face of the Lord" is possible in this world, through:
 - Meditation on the signs of God in the universe.
 - Reflect on God's attributes and actions.
 - Feeling God's mercy and providence.
- Properties:
 - It refers to the divine manifestation in creation and management.
 - It can be seen (figuratively) in the world.
 - It is linked to the created Lord (Gabriel) and his role in management.

The difference between "the face of God" and the "face of the Lord" (summary):

| | | |
|--|-----------------|---|
| | The face of God | The face of the Lord (according to the vision of Firas) |
|--|-----------------|---|

| | | |
|-----------------|---|--|
| Significance | Divine, Majesty, Greatness, Higher Attributes | Divine Manifestation in Creation and Management, Mercy, Providence |
| Vision | You don't see in this world, you see in the hereafter (for believers) | It can be seen (metaphorically) in this world by contemplating the universe and on God's attributes and actions. |
| Link | By God directly | By the created Lord (Gabriel) and his role in management |
| General concept | The self of God, not perceived by sight. | God's manifestation is in His creation, and it can be realized through reflection and reflection. |

The importance of this distinction:

- **A deeper understanding of the Qur'an:** helps to understand verses that speak of the "face" in different contexts.
- **Avoid analogy and anthropomorphism:** It helps to avoid imitation and anthropomorphism, and to understand that seeing God's face in the afterlife is not sensory in the physical sense.
- **Promoting monotheism:** It helps to achieve the pure monotheism of God, and not to confuse the Creator with the creature.
- **Linking concepts:** Linking the concept of "face" with the concept of relative deism, and Gabriel's role in management.

Conclusion:

"The face of God" and "the face of the Lord" are two different concepts in the Qur'an. "The face of God" refers to the divine, while the "face of the Lord" (according to Firas) refers to the divine manifestation in creation and management. Understanding this difference helps to understand the Qur'an more deeply, and to achieve pure monotheism of God.

7.9 Conclusion of the series "Divinity and Godhead": Towards a renewed understanding of the Holy Qur'an

Introduction:

Our journey in the series "Our Lord Gabriel" was a journey of exploration in the depths of the Holy Quran, guided by a new and different vision presented by the researcher Firas Al-Muneer. This journey was not merely an intellectual exercise, but an attempt to understand God's words deeper, to correct some misconceptions, and to promote the pure monotheism of God.

In this concluding paper, we summarize the new vision offered by the series, illustrate its significance and impact, and invite readers to continue researching and reflecting.

The new vision presented by the series "Rabna Gabriel":

The series "Rabna Gabriel" is based on several main foundations:

1. **Distinction between God and Lord:** Not every "Lord" in the Qur'an is God. There is absolute deism (for God), and relative deism (for creatures).
2. **Gabriel: The created Lord:** Gabriel (AS) is the "Lord" (in the relative sense) spoken of in the Qur'an in some contexts. He is the mediator between God and mankind, responsible for carrying out God's command in the universe.
3. **Relative Deism:** God may entrust some of the tasks of management and care to His creatures, but this does not mean that they are God's partners in God's lordship.
4. **Contemplation of the Qur'an:** We must reflect on the Holy Qur'an, understand it deeply, and not be satisfied with superficial understanding.
5. **Accurate linguistic analysis:** We must rely on accurate linguistic analysis of Quranic verses, and distinguish between different terms.
6. **Non-conflict between religion and science:** We must believe that there is no real conflict between religion and science, and that the Qur'an encourages science and knowledge.

The importance of this vision:

- **Deeper understanding of the Qur'an:** It helps to understand the Holy Qur'an more deeply and accurately, and removes the ambiguity surrounding some verses.
- **Correction of concepts:** Corrects some misconceptions about God, Lord, Gabriel, revelation, doomsday, and others.
- **Promoting monotheism:** emphasizes the pure monotheism of God, and prevents exaggeration in creatures.
- **Renewal of religious thought:** It contributes to the renewal of religious thought, and makes it more capable of facing contemporary challenges.
- **Opening the horizons of reflection:** encourages reflection on the Qur'an, reflection on its verses, and the search for the truth.
- **Linking religion and science:** provides an integrated vision of religion and science, and encourages scientific research.
- **Countering Atheism:** Provides a coherent and logical view of religion, which helps counter atheism and suspicions.

The impact of this vision:

If properly embraced and understood, this vision can make a significant impact on our lives, on our understanding of religion, and in our relationship with God:

- **A stronger relationship with God:** Understanding God's greatness and omnipotence, and understanding the difference between Him and creatures, strengthens our relationship with God.
- **A deeper understanding of Islam:** Understanding Jibril's role and status, and understanding the concept of relative deism, helps to understand Islam more deeply.
- **A more conscious life:** understanding that we live in an orderly universe, and that there is a hierarchy of existence, makes our lives more conscious.
- **Better behavior:** Understanding that we are accountable to God, that there is reckoning and retribution, pushes us to better behavior.
- **More effective calling:** Understanding this vision helps us to call to God with wisdom and good advice.

Call to action:

- **Read the series:** We invite readers to read the entire "Rabna Gabriel" series, and reflect on the ideas it proposes.
- **Research and reflection:** We invite readers to continue their research and reflection on the Holy Qur'an, and not to be satisfied with what the series has presented.
- **Dialogue and discussion:** We invite readers to dialogue and debate on these ideas, and to exchange views and questions.
- **Calling to God:** We invite readers to call to God with wisdom and good advice, and to spread awareness of this new vision.

Conclusion:

The series "Our Lord Gabriel" is an attempt to understand the Holy Qur'an in a new and different way. It is not the end, but the beginning of a long journey of research and reflection. We hope that this series has inspired you, opened up new horizons for you, and helped you understand your religion more deeply.

And Allah knows best.

8 BOOK SUMMARY

Introduction:

Praise be to Allah who revealed the Book and made it easier to understand it to whomever He wished from among His servants... And yet,

How many Muslims today yearn for a deeper understanding of the Book of God, for a reflection that touches their hearts, and for a light to guide them in the paths of life? How many reciters of the Qur'an feel that they are standing on the shore of a sea full of pearls, but do not have the tools to dive into its depths?"

"This book, which is the sixth in the series "The Light of Reason and Authentic Contemplation", and complements the project of digitizing Qur'anic manuscripts, came to answer this question, and to provide a practical methodology and practical

tools that enable every Muslim to go through the journey of reflection on his own, benefiting from all that we have reached in previous books of secrets of the tongue, treasures of drawing, and applications of digitization."

"In this book, we will learn how to contemplate the Qur'an in a scientific way, how to apply this methodology to the verses of the Book, how to derive lessons from it, and how to make the Holy Qur'an a way of life for us. It's a book that takes you from mere recitation to reflection, from mere reading to understanding, from memorization to learning.

"This book is a road map that connects you to the treasures of the Holy Quran, and helps you to derive its gifts, and apply them in your real life.

This book aims to provide a comprehensive and integrated methodology for understanding and contemplating the Holy Qur'an in the modern era. The book seeks to go beyond the superficial understanding of the Qur'anic text, dive into the depths of its meanings, derive its treasures and gifts, and apply them in our contemporary reality.

Master Chapters:

The Quranic Arabic tongue:

The difference between the Arabic language and the Quranic Arabic tongue: The book explains that the Quranic Arabic tongue is deeper and more accurate than just classical Arabic, as it carries the system of understanding and thinking that was prevalent among the Arabs at the time of the revelation of the Qur'an.

Characteristics of the Quranic Arabic tongue: The book deals with the characteristics of the Quranic Arabic tongue, such as: divine revelation, miracles, memorization, comprehensiveness, immortality, influence, unity, accuracy, beauty, symbolism, and depth.

The importance of understanding the Arabic Quranic tongue: The book emphasizes that understanding the Quranic Arabic tongue is the key to a correct

understanding of the Holy Qur'an, avoiding wrong interpretations, discovering its treasures, and applying it in our lives.

Ottoman painting:

The importance of ancient Quranic manuscripts: The book highlights the importance of ancient Quranic manuscripts as precious treasures that carry with them secrets that may change our understanding of the Qur'an.

Ottoman painting as a witness to the original: The book explains that the Ottoman painting is the way in which the words of the Qur'an were written in the first Qur'an, and that it bears unique characteristics that reflect the way the Qur'an was written that was repeated about the Prophet (peace and blessings of Allaah be upon him) and the Companions.

How to benefit from Ottoman painting in reflection: The book provides a methodology for benefiting from Ottoman painting in understanding the meanings of the Qur'an, by looking at drawing words, searching for possible connotations of differences in painting, and linking these connotations to the general Qur'anic context.

Methodology of reflection and analysis:

The concept of contemplation and its importance: The book defines contemplation as going beyond the superficial reading of verses, deep reflection on their meanings and connotations, and interacting with them with the heart, mind and soul.

Practical steps for reflection: The book provides practical steps for reflection, such as: choosing the right place and time, starting with seeking refuge and supplication, reading carefully and focused, using considered interpretations, contemplating keywords, linking verses to each other, meditating and reflecting, interacting with verses, and applying what we learn.

Analytic Tools: The book proposes analytical auxiliary tools, such as: analysis of Quranic vocabulary, analysis of grammatical structures, analysis of Quranic context, and analysis of Quranic topics.

Quranic concepts that need to be corrected:

Applied models of reflection methodology: The book applies the proposed contemplation methodology to a number of Quranic concepts that are commonly confused, such as: piety, faith, path, remembrance, fitna, disbelief, injustice, and pilgrimage.

Correcting misconceptions: The book aims to correct misconceptions, and provide a deeper and more accurate understanding of these concepts, based on the Quranic Arabic tongue and Ottoman painting.

Controversial issues in understanding the Qur'an:

Towards a clear methodology: The book provides a methodology for dealing with controversial issues in understanding the Qur'an, such as: similar verses, abrogation, Ottoman painting, Qur'anic readings, hadith, Israelites, interpretation by opinion, and esoteric interpretation.

Focus on commonalities: The book calls for focusing on commonalities among Muslims, and avoiding stirring up strife and disagreements.

Towards a new understanding of the Qur'an:

A practical vision of the modern era: The book provides a practical vision of how the Holy Quran is understood in the modern era, how we can make it a source of inspiration for us in our daily lives, and how we can contribute to building a new Islamic civilization, enlightened by the light and guidance of the Qur'an.

Practical steps: The book suggests practical steps, such as: determining the goal of reading, choosing the right time and place, conscious reading, using considered interpretations, applying the methodology of reflection, meditation and reflection, interacting with verses, taking notes, and working with the Qur'an.

Conclusion:

The book calls for making the contemplation of the Holy Qur'an a project of life, for the serious pursuit of understanding God's words in their comprehensive and

integrated context, and for the application of His teachings in our contemporary reality.

Additives:

- **Focus on the practical side:** The book focuses on the practical side, providing practical examples, exercises and activities for readers to help them apply the proposed methodology.
- Interactive workshops with the reader.
- **Citing the sayings of scholars and commentators:** The book cites the sayings of respected scholars and commentators, to support the vision presented.
- **Graphs and tables:** The book uses graphs and tables to illustrate complex concepts, and to present information in a more structured and engaging way.
- **Taking into account the challenges of the modern era:** The book takes into account the challenges of the modern era, and offers practical solutions to overcome these challenges.

9 BIBLIOGRAPHY.

Since the sixth book is part of an integrated series, linked to a major research project "Digitization of Manuscripts", the bibliography will be extensive and varied, and includes several categories. Here's a suggested concept of the bibliography, with examples under each category "the list is not exhaustive, they are illustrative examples":

First: Primary Sources:

1. **The Holy Qur'an:** "in Uthmani painting, and with different narrations – if possible – with reference to the digital Qur'ans used from the project."
2. **Qur'anic manuscripts:** "Reference to the manuscripts relied upon in the study, with an indication of their places of preservation and numbers."
 - Sana'a Qur'an.
 - Tashkent Qur'an.
 - Topkapi Quran.
 - The Qur'an of Parisino Petropolitans.
 - Birmingham Qur'an.
3. **The interpretation of the aphorism was written:** "which depends on the transmission of the Prophet (peace and blessings of Allaah be upon him), the Companions and the Taabi'een."
 - Tafsir al-Tabari = Jami' al-Bayan on the interpretation of the verse of the Qur'an.
 - Tafsir Ibn Kathir = Interpretation of the Great Qur'an.
 - Tafsir al-Baghawi = download milestones.
 - Interpretation of Samarqandi = Sea of Science.
4. **He wrote the readings:** "which explain the different Qur'anic readings."
 - Publication in the ten readings of Ibn al-Jazari.
 - The union of the virtues of human beings in the fourteen readings of Al-Damiati.
 - The seven in the readings of Ibn Mujahid.

5. **The hadith wrote:** "Which compiled the hadiths of the Prophet (peace and blessings of Allaah be upon him)."

- Sahih Bukhari.
- Sahih Muslim.
- Sunan al-Tirmidhi.
- Sunan al-Nasa'i.
- Sunan Abi Dawood.
- Sunan Ibn Majah.
- Muwatta Malik.
- Musnad Ahmed.

6. Quranic Science Books:

- Proficiency in the Sciences of the Qur'an - by Al-Suyuti.
- The proof in the sciences of the Qur'an - by Al-Zarkashi.
- Fountains of gratitude in the sciences of the Qur'an - by Al-Zarqani.

Second: Secondary sources "modern studies":

1. Books and studies on the Qur'anic Arabic tongue:

- Studies in Philology, Sobhi Al-Saleh.
- Linguistic characteristics of the Holy Qur'an, Abdel Fattah Lashin.
- Artistic photography in the Holy Quran, Sayyid Qutb.
- Refereed articles and research published in specialized scientific journals.

2. Books and studies on Ottoman painting:

- Drawing and controlling the Qur'an between arrest and modern conventions - Shaaban Muhammad Ismail.
- Studies in the sciences of the Qur'an, Fahd Al-Roumi, "Chapters on Ottoman Painting".
- The masked in drawing the Qur'an of Al-Amsar - by Al-Dani.
- Refereed articles and research published in specialized scientific journals.

3. Books and studies on the methodology of reflection:

- The rules of optimal management of the Book of God Almighty - Abdul Rahman Habbak Al-Midani.
- How to contemplate the Qur'an, Muhammad Saleh Al-Munajjid.
- Contemplating the Noble Qur'an: An Authentic Study, Essam Al-Owaid.
- Refereed articles and research published in specialized scientific journals.

4. Books and studies on controversial concepts and issues: "which deal with the concepts that have been corrected, and the issues discussed in the book."

- He wrote about the concept of piety.
- He wrote about the concept of faith.
- He wrote about the concept of the way.
- He wrote about the concept of male.
- Books about Quranic readings.
- He wrote about the hadith of the Prophet.
- Books about Israeli women.
- He wrote about interpretation by opinion.
- Books on esoteric hermeneutics.

5. Books in Research Methods:

- He wrote in scientific research methods "in general".
- Books on Research Methods in Islamic and Quranic Studies.

6. Linguistic dictionaries:

- Lisan al-Arab, by Ibn Manzur.
- Language Standards, by Ibn Faris.
- The crown of the bride is one of the jewels of the dictionary, by Zubaidi.
- Ocean Dictionary, by Firouzabadi.
- The basis of rhetoric - by Zamakhshari.

Third: Electronic References:

1. Websites and applications of the Manuscript Digitization Project: "Reference to the project's website, and the applications that have been developed."

2. **Reliable Quranic websites and applications:** "which provide research, interpretation and readings services".
3. **Manuscript databases:** "which provide access to images of Qur'anic manuscripts".
4. **Digital library sites:** "which provide access to books and studies in electronic format."
5. Refereed scientific journal websites.

Fourth: Foreign references "if used":

- Foreign references are mentioned in the same way as Arabic references "with translation of titles if necessary".
- Books and articles on Quranic and Islamic studies in the West.
- Books and articles on manuscriptology.
- Books and articles on linguistics.
 - Bibliography and sources:
 - Books Section:
 - Easy interpretations "such as: easy interpretation, interpretation of Saadi".
 - Intermediate interpretations "such as: Tafsir Ibn Kathir, Tafsir al-Qurtubi".
 - Specialized interpretations "such as: Tafsir al-Zamakhshari, Tafsir al-Razi".
 - He wrote in the sciences of the Qur'an "such as: perfection in the sciences of the Qur'an by Al-Suyuti, the proof in the sciences of the Qur'an by Al-Zarkashi".
 - He wrote in the origins of interpretation "such as: Introduction to the origins of interpretation by Ibn Taymiyyah".
 - He wrote in the reflection "Such as: the keys to contemplating the Qur'an and success in life by Khalid Al-Lahim."
 - Locations Section:
 - Tafsir sites "such as: "Tafsir" website".

- Sites specialized in contemplation "such as: "Tadbeer" website".
- General Islamic sites "such as: "Islamweb".
- Applications Section:
 - Quranic applications "such as: "Aya" application".
 - Tafsir applications "such as: the application of "Quranic researcher" ".
 - Applications specialized in reflection "such as: the application of "the Great Qur'an"".
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- Encyclopedia of "The Jurisprudence of the Seven Mathani" by the thinker and researcher Najdi Al-Fadali"

Channels in Youtube or Tik Tok

- Amin Sabry Bridges Foundation @FadelSoliman212
- Abdelghani Benaouda channel @abdelghanibenaouda2116
- Quranic Measures Channel with Ihab Hariri @quranihabhariri
- Firas Al Muneer Academy of Firas Al Moneerrkh @firas-almoneer
- Dr. Yousef Abu Awad @ARABIC28
- The truth of Islam from the Qur'an "2" @TrueIslamFromQuran.
- Quranic Dialogue Oasis @QuranWahaHewar
- Quranic Islam - Counselor Abu Kareem @Aboqarib1
- Yasser Al-Adirqawi, "The Sources of the Next Flood" @Yasir-3drgawy.
- People of the Qur'an @أهل القرآن-2 @alaalfetrh
- Mahmoud Mohamedbakar @Mahmoudmbakar
- yasser ahmed @Update777yasser
- Eiman in Islam @KhaledAlsayedHasan
- Ahmed Dessouky - Ahmed Desouky
- @Ahmeddessouky-eg
- Evidence from the guidance @بينات_من_الهدى
- Quran Recitation :: Tartil AlQuran @tartilalquran
- Provide your information zaoud malomatak @zawdmamatak5719
- Hussein Alkhalil @husseinalkhalil

- The platform of the first minds - Wadih Kitan @ouadiekitane
- Mujtama community @Mujtamaorg
- OKAB TV @OKABTV
- Aylal Rashid @aylaalrachid
- Dr. Hani Alwahib Dr. Hani Alwahib @drhanialwahib
- The official channel of researcher Samer Islamboli @Samerislamboli
- Manage with me @hassan-tadabborat
- Nader @emam.official
- Amin Sabry Amin Sabry @AminSabry
- Dr Mohamed Hedayah Dr. Mohmeh Hedaya @DRMohamedHedayah
- Abu-l Nour @abulnour
- Mohamed Hamed to manage it @mohamedhamed700
- Ch Bouzid @bch05
- A book that speaks the truth @Book_Of_The_Truth
- Al-Dhikr channel for Al-Furqan @brahimkadim6459
- Amira Light Channel @ameralightchannel789
- Contemporary reflection @التدبرالمعاصر
- Dr. Ali Mansour Kayali Dr. Ali Mansour Kayali @dr.alimansourkayali
- To our Lord, we will not turn @إلربناالمنقلبون
- Leader Channel @zaime1
- Majesty and beauty by Dr. Sameh Al-Qalini
- الجلالوالجمالللدكتورسامحالقلمين @
- Ayatollah and Wisdom @user-ch-miraclesofalah
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10 INTRODUCTION TO THE INITIATION OF DIGITIZING THE ORIGINAL MANUSCRIPTS OF THE NOBLE QUR'AN AND THE SIX BOOK SERIES: THE LIGHT OF REASON AND AUTHENTIC CONTEMPLATION

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

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

Why are digital manuscripts key to authentic reflection?

- Going beyond "unconscious delivery": digital manuscripts, with their different drawings and composition, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or stereotyped understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
- Freeing the mind from constraints: The Qur'ans in circulation today, with their unified composition, may make the reader feel "complete understanding" and "finality of interpretation". Digital manuscripts, with their different drawings, free the mind from these constraints and open up horizons for questioning and reflection.

- Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and finer meanings, beyond superficial and direct meanings.
- Encouraging personal reflection: digitizing manuscripts and transforming them into an interactive book that puts in the hands of each contemplative his own manuscript, shapes words according to his understanding, records his reflections, and shares them with others. Each contemplative person has his own manuscript, which enriches the field of Qur'anic reflection with multiple visions and understandings.

The Six Book Series: From Symbol to Reality

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

- The first book: " Anwar al-Bayan: Unveiling the Secrets of Language through the Uthmanic Qur'anic Script " focuses on the linguistic and rhetorical aspects inherent in drawing the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.
- Book Two: " The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript " New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.
- The third book, " CONTEMPLATION IN THE MIRROR OF SCRIPTS: PRACTICAL APPLICATIONS OF DIGITAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN " provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.

- Book Four: " NEW CONCEPTS IN QUR'ANIC TERMINOLOGY AND INTERACTIVE CONTEMPLATION: THE QUR'AN IN THE AGE OF DIGITIZATION AND DIGITAL MANUSCRIPTS" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that span different areas of life: Here is the cover of the book I requested, "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue", is on its way to you! I hope it reflects the spirit and content in a way that suits your expectations. Religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.
- Book Five: The project of digitizing the original manuscripts of the Holy Quran The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'an) and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Quran.
- Book Six Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era:

Call to action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic reflection and for serving the dear book of God.

Let us make

these digital manuscripts the starting point for a rich contemplative journey, in which we draw from the help of the pure Qur'an, draw inspiration from its clear gifts, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.

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