

## ANWAR AL-BAYAN: UNVEILING THE SECRETS OF LANGUAGE THROUGH THE UTHMANIC QUR'ANIC SCRIPT

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### Book Introduction:

"Anwar al-Bayan: Unveiling the Secrets of Language through the Uthmanic Qur'anic Script" marks the pioneering volume in the series, "Treasures of Digital Manuscripts of the Holy Quran." This series emerges from a comprehensive project dedicated to the digitization of original manuscripts. More than a mere historical study of Qur'anic orthography, this book extends an invitation to profound contemplation through digital manuscripts, offering a window into the vast treasures of Qur'anic knowledge that may have been overlooked in commonly circulated copies of the Mushaf.

### What distinguishes this book?

- **Unveiling the Treasures of Uthmanic Script :**This book demonstrates that the Uthmanic script is not merely a method of writing, but a crucial key to a deeper understanding of the Qur'an's meanings. It highlights that the variations and apparent differences within the script carry profound implications for those who meticulously contemplate them.
- **Connecting Uthmanic Script to Contemplation (Tadabbur) :**The book underscores the significant impact of the Uthmanic script in guiding contemplation (tadabbur), advocating for a transcendence of superficial interpretations towards a more profound and authentic understanding.
- **Reliance on Digital Manuscripts :**This work primarily draws upon digitized manuscripts of the Holy Mushaf attributed to Uthman ibn Affan, thereby offering a contemporary and objective analysis of the Qur'anic text.
- **Corrects common mistakes:** The book addresses some common errors in modern spelling of the Qur'an, and explains how these errors may hinder correct comprehension.
- **Provides an integrated methodology for reflection:** The book presents a practical methodology for reflection that combines authenticity and modernity, science and faith, recitation and understanding, grammar and Qur'anic context.

- Unique indexing of Quranic words: The book features a unique indexing of Quranic words with multiple drawings, making it easier for researchers and readers to access accurate information about the drawing of each word in manuscripts.
- In-depth analysis of controversial issues in understanding the Qur'an: The book delves into the analysis of important controversial issues in the understanding of the Qur'an, such as the difference between "book" and "books", the meaning of the word "sumut", the evolution of hamza writing, and the impact of diacritics and punctuation on understanding.
- Rich Applied Models: The book provides rich applied models for analyzing specific Quranic verses in the light of Ottoman painting, helping the reader to absorb ideas and apply them himself.
- Smooth and attractive scientific style: The book is characterized by a smooth and attractive scientific style that combines scientific accuracy and clear language, making it easy to read and interesting for specialists and interested readers alike.

#### Conclusion:

"The Qur'an is guidance, healing, sustenance and light for believers", this book is a humble attempt to present the light of mind and spirit to believers, through a return to the original manuscripts and a deep reflection of the Holy Qur'an. It is an invitation to authentic reflection, opening horizons for reflection and contemplation of the dear book of God

. May Allah make the Qur'an the spring of our hearts, the light of our sight, and grant us the benefit of it in this world and the hereafter.

And by God, success and repayment.

Nasser Ibn Dawood is an Islamic engineer and researcher 13 March 2025

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## **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**

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"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: "New Rules for the Arabic Quranic Tongue: Deduction from the Qur'anic Text and Evidence of the Original Manuscripts" New Rules for the Qur'anic Arabic Tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue.
- The third book, "Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in the Contemplation of the Qur'an" provides practical and concrete applications of how to use digital manuscripts to understand the Holy Qur'an more deeply and comprehensively.
- Book Four: "New Concepts and Interactive 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.

Nasser Ibn Dawood is an Islamic engineer and researcher

13 March 2025

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## 4 "ANCIENT MANUSCRIPTS: TREASURES OF KNOWLEDGE AND BRIDGES OF COMMUNICATION THROUGH TIME"

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Introduction:

Ancient manuscripts are priceless treasures, they are not just old papers with words and letters from the past, but living bridges that connect us to previous civilizations, and open windows to the worlds of knowledge, thought and culture that have shaped the history of mankind. These manuscripts, whether religious, scientific, literary or historical, carry with them secrets and tales waiting to be discovered and deciphered.

### 1. What is a manuscript?

- **Definition:** A manuscript is any handwritten document "not in print", on any material (paper, parchment, leather, papyrus, etc.).
- **Value:** Manuscripts are the primary source of knowledge about the past, especially before the invention of printing.

### 2. Types of manuscripts:

Ancient manuscripts vary greatly, including:

- **Religious manuscripts:** "such as the Gospels, the Torah, Quranic manuscripts, the holy books of other religions."
- **Scientific manuscripts:** "In medicine, astronomy, mathematics, chemistry, physics, etc."
- **Literary manuscripts:** "poetry, prose, plays, novels, etc."
- **Historical manuscripts:** "Records, official documents, letters, memoranda, etc."
- **Philosophical manuscripts:** "Philosophical works, religious ideas, ethics, etc."
- **Legal manuscripts:** "Laws, constitutions, treaties, etc."

### 3. The importance of ancient manuscripts:

Ancient manuscripts are of great importance in several fields:

- Date:
  - Reconstructing the past: helps us understand historical events, the evolution of societies, and the lives of people in previous eras.
  - Correction of historical errors: may reveal new information or correct misinformation that prevailed.

- Understand the chronology of events: by studying the history of manuscript writing.
- Religion:
  - Understanding religious texts: It helps us understand religious texts more deeply and accurately, by comparing different versions and tracking the evolution of the text.
  - Validation of religious texts: by comparing ancient manuscripts with modern versions.
  - Understand the different interpretations of religious texts: through the study of annotations and footnotes written on manuscripts.
- Language and Literature:
  - Study the evolution of language: how language has evolved over time, and how writing styles have changed.
  - Understanding ancient literature: through the study of original literary works.
  - Discovery of new literary works: Manuscripts may reveal previously unknown literary works.
- Science:
  - Understanding the history of science: how science has evolved over time, and how scientists made their discoveries.
  - Discover new scientific theories: Manuscripts may reveal previously unknown scientific theories.
  - Understanding ancient medical practices: through the study of medical manuscripts.
- Art:
  - Study of art history: through the study of drawings and motifs found in manuscripts.
  - Understanding ancient artistic techniques: how ancient artists made colors, inks, and tools.
- Culture:
  - Understanding past cultures: people's customs, traditions, beliefs, ideas.
  - Cultural Heritage Conservation: Manuscripts are an essential part of humanity's cultural heritage.

#### 4. Quranic Manuscripts: Of Special Importance:

- **The primary source of the Holy Quran:** Qur'anic manuscripts are the oldest written sources of the Holy Qur'an.

- **Validation of the Qur'anic text:** By comparing ancient Qur'anic manuscripts with modern versions, we can ensure that the Qur'anic text has been accurately preserved over the centuries.
- **Understand the history of the codification of the Holy Qur'an:** how the Qur'an was compiled, how it was written, and how it was copied.
- **Study the development of the spelling of the Holy Quran:** how the way Quranic words are written has changed over time.
- **Understand different Qur'anic readings:** by studying manuscripts that reflect different readings.
- **Understanding the different interpretations of the Holy Qur'an:** by studying the annotations and footnotes written on manuscripts.

#### 5. Challenges Facing the Study of Manuscripts:

- **Rarity:** Many ancient manuscripts have been lost or damaged over time.
- **Condition:** Manuscripts may be in poor condition "damaged, torn, dull, etc.".
- **Language:** Manuscripts may be written in ancient languages or in unfamiliar dialects.
- **Font:** The manuscript font may be difficult to read.
- **Forgery:** Some manuscripts may be forged.

#### 6. Preservation of manuscripts:

- **Restoration:** Restoration of damaged manuscripts using the latest technology.
- **Conservation:** Keeping manuscripts in suitable conditions "appropriate temperature, humidity and lighting".
- **Digitization:** Digitizing manuscripts and making them available to researchers online.
- **Indexing:** Indexing and categorizing manuscripts for easy access.

#### 7. Conclusion:

Ancient manuscripts are priceless treasures, carrying with them the history, knowledge and cultures of humanity. We must make every effort to preserve, study and pass on these treasures to future generations.

## 5 NO SHOCK IN ORIGINS: HOW DOES CONTEMPLATION TURN QUR'ANIC DIFFERENCES INTO INSIGHTS?

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Some may feel shocked or anxious when comparing the printed Qur'ans in our hands with the first Qur'anic manuscripts, noticing the absence of dagger thousands, the scarcity of hamzat, and differences in the drawing of some letters. But the conscious contemplator, armed with the tools of understanding and the mechanisms of reflection, does not find these differences a cause for shock, but rather sees in them signs and indicators that call him to a deeper understanding and more comprehensive reflection, convinced that the Qur'an is capable of defending himself and revealing its truths.

Overcoming "trauma" with reflection:

1. **Understanding the nature of additions (xiphoid alif, hamzat, tuning):** The contemplative realizes that thousands of xiphoid alifs, hamzats and other signs of tuning were not added in vain or to "fix" words that were not understood. Rather, they were meticulous scientific efforts by evacuated scientists aimed at:
  - o **Frequent pronunciation stabilization:** Ensure that words are read as orally quoted from the Prophet (peace and blessings of Allaah be upon him) and the Companions, and that they are protected from melody (error). The xonymous alif represents a spoken alpha that was omitted in the original drawing for an old rhetorical or spelling reason, and the hamza represents an authentic sound in the spoken word.
  - o **Reading facilitation:** Facilitate correct reading for the general Muslim population, especially non-Arabs or beginners.
  - o **Text service, not change:** These additions are an "explanation" of how the original graphic is pronounced according to frequent reading, not a change in the essence of the downloaded text.
2. **Confidence in the defensive system of the Qur'an:** The contemplative knows that the Qur'an is not just drawn letters, but an integrated linguistic and graphic system.
  - o **Detail and self-clarification:** The Qur'an is "a book whose verses are detailed" and "an explanation of everything" (with regard to guidance). His verses explain each other, and his contexts reveal the correct meanings.

- **Immunity against distortion:** Any attempt to fundamentally change the meaning or extraneous addition will show cacophony and contradiction when presented to the entire text and its integrated system. The Qur'an pronounces the error and exposes it.
  - **Internal Guidance:** The Qur'anic text itself guides the contemplative to the correct understanding through the coherence of its verses and the consistency of its meanings and general purposes.
3. **The responsibility of the contemplative not the weakness of the text:** If there is a misunderstanding, the responsibility lies with the reader who did not think enough, did not use the correct comprehension tools (language, context, linking verses), and not on the Qur'anic text. Rhetoric and superficiality in understanding do not touch the essence of the Qur'an and its preserved interior, but rather reflect the shortcomings of the recipient.

Readings and differences: signs that enrich understanding and stimulate sanity:

Instead of looking at differences in drawing or multiple frequent readings as a problem, the contemplator sees them as:

1. **Signs of reliable possibilities of understanding:** Each frequent reading is a correct aspect of pronunciation and meaning intended by God, and it provides an additional angle of understanding that does not cancel out others but complements it.
2. **Enrich the meaning:** The diversity of readings expands the semantics of the text and reveals the flexibility of the Qur'anic language and its ability to carry multiple and complementary meanings within a single word or drawing (likely for readings).
3. **Motivation for reason and diligence:** The study of these differences pushes the contemplative to delve into the language, compare the readings, and question the wisdom of this diversity, which stimulates the mind and calls for more diligence in understanding.
4. **Proof of Miracles and Greatness:** The ability to contain these multiple aspects within one harmonious text is in itself evidence of the miracle and greatness of the Qur'an, and that it is divine speech beyond human power.

The Qur'an: A fortress for the contemplator, moonshine for the exhibition:

By overcoming the fear of apparent differences and using them as signs of understanding, the journey of reflection builds a fortress of certainty for its owner. For him, the Qur'an becomes:

- **A faithful fortress:** in which he finds tranquility, insight, and healing answers, and is sure that God has memorized his book.
- **Bright proof:** he clearly sees his miracle, his consistency and his ability to demonstrate.

On the other hand, the Qur'an remains for those who are exposed, immoral, and corrupt who do not want to contemplate or reject the truth:

- **Moonshine and veil:** They cannot access its deep meanings, and they may be withheld from understanding its light and guidance because of their reluctance and immorality, so the text for them is just words that they do not guide them, in fulfillment of the Almighty's saying: ﴿He leads him astray a lot and guides him a lot, and what leads him astray only the immoral﴾ (Al-Baqarah: 26).

**Conclusion:**

There is no real fear for the conscious contemplative of comparing the Qur'an with the original manuscripts. Systematic reflection transforms this comparison from a potential concern into an opportunity to deepen an understanding of the history of the text, appreciate the efforts of scholars, recognize the richness of the readings, and most importantly, build a firm certainty in the Qur'an's intrinsic ability to reveal itself and defend its essence. It is an invitation to transcend superficiality and fear, and to embark confidently into contemplation to discover the greatness of the Qur'an and its solid memorization.

Absolutely! I am happy to help you draft two articles based on our previous dialogues, to enhance your insight into your book and to defend the methodology of direct reflection of the Holy Quran in the face of common accusations.

**First article:**

## 6 WE ARE NOT "QURANISTS", BUT MUSLIMS: THE QUR'AN FIRST AND FOREMOST

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**Introduction**

Many who sincerely seek to contemplate and understand the Book of God directly from its first source face repeated accusations of being "Quranists" who seek to

"deny the Sunnah" and destroy religion. These accusations, although sometimes motivated by jealousy for religion, are often motivated by a misunderstanding of the methodology or a desire to impose intellectual guardianship and blind imitation of heritage. This article aims to clarify the situation and clarify the truth of the matter.

### Rejecting categorization and adhering to the collective identity

First and foremost, we categorically reject these hateful sectarian labels that divide the nation. We are "Muslims", and enough of this name is honor and pride, which is the name that our Lord accepted for us and our father Abraham, peace be upon him:  
 ﴿It is your obedience and what was made upon you in religion from the embarrassment of the religion of your father Ibrahim is the name of Muslims before﴾ [Hajj: [78] Resorting to these classifications is an attempt to isolate and marginalize anyone who dares to think outside the inherited box and return to the pure origin.

### (The Qur'an: The Complete and Detailed Book)

Secondly, our basic premise is the firm belief that the Holy Qur'an is the complete, complete, and preserved word of God. He is the supreme and most trusted reference in our religion. Allah described it as "a clarification of everything" (an-Nahl: 89), that it was revealed "detailed" (al-An'am: 114), and that it was Allah who ensured his statement (al-Qiyamah: 19). After all these explicit divine assurances, how can it be said that this book is incomplete or ambiguous and needs other speculative sources? Stability to complement it or separate its entirety or show its ambiguity? To say so is to detract – intentionally or unintentionally – from God's words, wisdom, and knowledge. A verse (Today I have completed your religion) [Table: 3] states that the origins and essence of religion have been completed with the revelation of this book.

### Calling the Qur'an for direct reflection

Thirdly, focusing on contemplating the Qur'an directly is not a novelty innovation, but rather a response to God's repeated command in His Book: "Do 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 He to reflect on its verses and to remember the first of the minds" [p. 29]. The Qur'an was revealed as "an Arabic Qur'an, that you may be wise" (Yusuf: 2), which confirms that its understanding and contemplation are available to those who use their intellect and the tools of the Arabic tongue with which it was revealed.

### Conclusion

Our call is to return to the pure springs, to the Book of God, to which falsehood does not come from his hands or from behind him. It is a call to free minds from blind

imitation and to activate the energies of contemplation that God has given us. We are neither a new movement nor an innovated sect, but we are Muslims who strive to understand the message of our Lord from its first and most reliable source, guided by the light and guidance of the Qur'an. Whoever throws us otherwise, he should revise his understanding of the Qur'an and the true purposes of religion.

## **7 BETWEEN THE GUIDANCE OF PROPHECY AND THE HYPOTHESIS OF THE NARRATION: WHY DO WE CONTEMPLATE THE QUR'AN DIRECTLY?**

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### Introduction

Some denounce those who make the Holy Qur'an the basis for understanding religion, accusing them of "denying the Sunnah." This accusation simplifies and ignores the due distinction between the peremptory status of the Qur'an and the status of presumptive historical narratives, and between acknowledging the existence of the words and deeds of the Prophet (peace and blessings of Allaah be upon him) and making them an absolute legislative source parallel to the Qur'an or even a ruler over it.

The truth of the position on the Sunnah of the Prophet (First of all , no sane person denies that the Prophet Muhammad (peace and blessings of Allaah be upon him), a human messenger, had words and deeds in his daily life, his interaction with his society and his application of the message. There is no doubt that his honorable companions were concerned with the transmission of some of these words and deeds. This is intuitive and logical. But the problem is not here, the problem lies in the following points:

1. **The finality of the Qur'an and the presumptive narration:** The Holy Qur'an has arrived repeatedly generation after generation, an original text and drawing, which is preserved by God's protection, it is definitively proven in full and in detail. As for the narrated hadiths, most of them (if not all, as some believe) are Sunday news. The scholars of the fundamentals themselves, whom the Mustahna'in consider a reference, state in their books that "the news of Sundays benefits conjecture and does not benefit definitive and certain knowledge." How can religious certainty, which is binding on all, be based on hypothetical narratives? And how do you make these hypothetical narratives

interpreted or Complementary or even governed by the definitive and certain text?

2. **The huge amount and the difficulty of investigation:** The heritage of novels is huge and manifold, and the sciences of wound and modification that were developed to scrutinize it are complex jurisprudential human sciences, in which there was a great disagreement among their people themselves, and their results remain in the circle of presumptive human weighting. Is it reasonable for every Muslim man and woman to dive into these crashing seas of narrations and their sciences in order to be able to understand his religion? Didn't Allah reveal the Qur'an "clarifying" and "facilitating remembrance"?
3. **The mission of the Prophet and practical application:** The first task of the Prophet is to communicate the message (the Qur'an) in full without increasing or decreasing. Then comes the task of practical application of this message in its reality and time to be an example and example. This practical application (of which the Sunnah is the essence) is necessarily subject to and governed by the principles and purposes of the Qur'an, not the other way around. Statements such as "The Sunnah is the judge of the Book" are dangerous arguments that make human diligence in understanding, transmitting and correcting narratives dominate God's definitive words!

For these and other reasons, direct contemplation of the Qur'an becomes a systematic necessity for those looking for an authentic and reliable understanding of religion. Relying on the Qur'an itself, with its clear Arabic tongue whose rules can be derived from within (as we try in this book), using the context and systems of the verses and comparing them with each other, and looking at the original drawing of manuscripts that may reveal deeper dimensions of meaning, is the safest way to reach God's will as much as possible, away from the confusion of conflicting narratives. and the contradictory human jurisprudence that has accumulated over the centuries.

### Conclusion

Contemplating the Qur'an directly is not a denial of the guidance of prophecy, but rather an attempt to reach this guidance from its purest and most reliable source that the Prophet himself reached, which is the Holy Qur'an. It is an invitation to use the mind and sight urged by the Qur'an, instead of relying entirely on speculative transmissions that may distract the mind and obscure the light of revelation. It is a

journey to dive into the sea of the Qur'an and extract its pearls, with the help of God and trusting in Him.

## **8 CRITICAL DISCUSSION OF CLAIMS ABOUT SCHOLARS' "MODIFICATIONS" AND "PRESERVATION OF ASSETS"**

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Allegations that Islamic scholars have "altered" the Qur'anic text due to their alleged lack of understanding, and that divine preservation is limited only to original manuscripts, raise problems that need to be critically discussed based on the scientific and historical method, emphasizing the central role of contemplation and the Qur'an's defensive system.

First: Discuss the claim of "modifications" and "play" due to lack of understanding

1. **Nature of the changes (adjustment, not fundamental modification):** The changes in the form of the Qur'anic text written over time were not fundamental modifications in the "words of revelation" or "original meanings". Rather, it was mostly a process **of "adjusting" the text** and adding captions to:
  - **Facilitate correct reading:** Ensure that words are pronounced as they were quoted in oral frequency.
  - **Error prevention (melody):** Protecting the text from reading errors, especially with the expansion of Islam.
  - **Pronunciation clarification:** Add signs for hamzat, mudud, movements, waqf, etc.
  - **Dots (Ijam):** Historical and microscopic evidence suggests that the idea of distinguishing between similar letters (with dots or other signs) may have existed initially or gradually evolved, and that what was later was the organization and standardization of this system. The remains of traces of dots in some ancient manuscripts support the idea of early use or fading by time, which completely negates the idea of adding from nothing.
  - **Is it a "play" or a service?** Describing the efforts of the nation's scholars as "playing" or "manipulation" is **inaccurate and unfair**. These works were a great service aimed at **fixing and facilitating the reading of the text as transmitted and received**. Some individual jurisprudence in adjusting or improving the font may be the subject of scientific debate,

but they do not represent a systematic "manipulation" of the essence of the text.

2. The motive of "lack of understanding" (weak hypothesis): The claim that the motive of the control was "lack of understanding of meanings" is a weak hypothesis that lacks solid evidence and contradicts the basic conservation mechanism:
  - o **Oral frequency as an origin:** the correct pronunciation and the basic meaning were preserved and transmitted by frequent oral reception. The scientists did not need to change the drawing to understand the meaning, but to adjust the drawing to reflect the recurring pronunciation understood by them.
  - o **The goal of control (facilitation and fixation):** The main goal was to stabilize the correct pronunciation and prevent melody, not to change the meaning of an incomprehensible word (the solution of incomprehension is by interpretation and not by changing the drawing).
  - o **Contemplation as a mechanism of understanding:** The Qur'an itself urges reflection as a mechanism of deep understanding, which negates the need to modify the text due to apparent lack of understanding.
3. **Examples of "modifications" (pronunciation control issue):** The examples mentioned (such as "aawa" and "fasting") are really about how **the correct recurrent pronunciation is represented in writing**. Adding the hamza and alif in "awwa" or alif in "fasting" to correspond to the approved frequent reading is **a fixation of this pronunciation in the drawing**, not a modification of the basic meaning that is governed by the context and the frequent pronunciation. Any problem in understanding these or other words is solved by contemplation and linking them to the system of the Qur'an and not by claiming to modify the text.

Second: Discussing the claim of conservation limited to "originals" (ancient manuscripts)

1. **Understanding the universality of divine preservation (Al-Hajar: 9):** The divine promise (we have revealed the remembrance and we are his keepers) is widely understood as a comprehensive preservation that includes:
  - o **Preservation in the breasts (frequency):** accurate oral transmission across generations (the greatest and most reliable asset).

- **Memorization in the lines (writing):** codification since the time of the Prophet (peace and blessings of Allaah be upon him) and the collection and transmission of the Qur'an.
  - **Preserving the structure and meaning:** Preserving the words, structure, system and basic meanings of the Qur'an from any fundamental distortion that changes its guidance.
  - **Memorizing the Qur'an for itself (by reflection):** The ability of the Qur'an's system, linguistic structure and contexts to detect error, refute distortion, and clarify the truth to those who contemplate it.
2. Is preservation limited to manuscripts? (Deficient look) To say that divine preservation is limited only to the "abstract drawing" in ancient manuscripts is an interpretation that ignores the comprehensiveness of preservation and its multiple mechanisms:
- **Frequency as a basis (with verification):** Oral frequency is the basis, *provided that its source is valid and that it is not affected by whims or policies throughout history.* Ancient manuscripts help verify and control this frequency.
  - **Current Qur'ans (original + approved settings):** The Qur'ans in circulation today **preserve the original Ottoman drawing** as a basic structure, and add to it a **tuning that reflects the repeated pronunciation** according to the approved readings. Adjustment marks are an "explanation" of pronunciation and not a change in the original preserved with both frequency and drawing.
  - **There is no contradiction between memorization and control (good faith):** There is no fundamental conflict between divine preservation and scientific control efforts *if they are done in good faith to serve the text.* These efforts are a manifestation of memorization by facilitating correct reading. Any erroneous diligence in control can be detected by returning to the originals (frequency and manuscripts) and reflection.
  - **Reality, history and the Qur'an's defensive system:** The continuation of the Qur'an with the same basic words and meanings throughout the centuries, and the ability of its system to detect errors for those who contemplate, is evidence that memorization is deeper and more comprehensive than just ink on paper. The Qur'an, with its system and contexts, defends itself against superficial understanding and distortion, but reveals its treasures to the contemplative, while it may be "misled" by immoral people who do not want guidance.

Revised Conclusion:

- Claiming "substantial modifications" due to incomprehension is a **disruptive and inaccurate simplification**. What happened was a scientific "tuning" process to serve frequent pronunciation and facilitate reading, some aspects or motives of which may be subject to scientific debate, but they do not represent a systematic "play" or "manipulation" of the essence of the text. **Reflection can overcome any apparent problem resulting from the adjustment process.**
- The divine memorization of the Qur'an is **comprehensive and multi-mechanism**, including the breasts (verified frequency), the lines (the original drawing), the linguistic and contextual structure of the text itself, and its ability to reveal itself and refute **error for those who contemplate it**. The circulating Qur'ans are a manifestation of this memorization, combining the original drawing with the adopted repeated pronunciation.

## **9 REVIVING THE SUN OF THE QUR'AN: HOW DOES CONTEMPLATION DESTROY THE FORTRESSES OF EXTREMISM AND SUPERSTITION AND LIBERATE THE MUSLIM MIND?**

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Our societies today are living under the weight of enormous intellectual and spiritual challenges. Between the pressures of extremism that raise the banner of religion to justify violence, the spread of superstition and sorcery that creep in the name of spirituality, and blind imitation that eliminates reason in the name of transmission, many find themselves in a state of wandering, far removed from the pure essence of Islam: the religion of moderation, mercy and rationality. At the heart of this intellectual battle, the Holy Qur'an stands tall, not as a party to the conflict, but as a **radical solution and a revealing light**, for those who have better thought and understood its message.

The roots of the crisis: when the text is hijacked and the mind is absent

The prevalence of interpretations that justify violence in the name of jihad, legitimize social injustice in the name of guardianship, promote superstition and sorcery in the name of dignity, or despise women in the name of religion do not stem from the Qur'an itself, but are the product of **the hijacking of the text and the absence of reason**. This abduction is carried out through several mechanisms:

1. **Fragmented interpretation:** truncating verses from their linguistic, historical, and objective contexts, and ignoring other verses that clarify or restrict them or show the general intent.
2. **Arbitrary literal understanding:** clinging to the appearance of the word without diving into its deep connotations or taking into account the metaphors and metaphors that abound in the Arabic and Qur'anic language.
3. **Projection of passions and agendas:** Loading the text with preconceived meanings that serve narrow political, social, or factional interests, or justify outdated cultural practices.
4. **Sanctification of persons and blind transmission:** giving implicit infallibility to some jurists or sheikhs, accepting their opinions and fatwas without scrutiny or consideration of their compatibility with the Qur'an, its overall purposes and noble morals, and considering transmission (even if it is weak or subject) more important than reason and contemplation.
5. **Psychosocial pressure:** exerting pressure on violators and stigmatizing them as misguided or even infidel, to create a climate that intimidates critical thinking and encourages blind dependency.

The catastrophic effects of misunderstanding:

This misconception and politicization of religion has devastating effects on the individual and society:

- **Distortion of the image of Islam:** presenting religion in a violent, backward manner, hostile to reason, life and women.
- **Spreading hatred and violence:** justifying sectarian, sectarian and political conflicts in the name of religion.
- **Scientific and cultural backwardness:** Disrupting reason and spreading superstition hinders progress and development.
- **Social injustice:** perpetuating discrimination against certain groups (such as women or minorities) based on misinterpretations.
- **Spiritual wandering:** Many feel aversion to religion or lost between its contradictory and superficial interpretations.

Contemplation: The Sun of Truth That Dispels Darkness

In the face of this crisis, there is no more effective or stronger solution than **returning to the Holy Qur'an itself and activating the tool of systematic reflection.**

Contemplation is not just a passing reading, but a comprehensive mental and heart process, and it is the most powerful weapon to combat misunderstanding, through:

1. **Rehabilitation of reason:** Contemplation is an explicit Qur'anic call (do they not contemplate the Qur'an), "Do you not reason?" It restores to reason its role as an essential tool of understanding and discernment, and refuses to abolish it in the name of blind transmission.
2. **Understanding the total system:** The contemplative does not stop at one verse, but looks at the Qur'an as an integrated structure, interpreting each other. He multiplies the verses together, and invokes the overall purposes of the Sharia (justice, mercy, preservation of rights, noble morals) as a balance for understanding the particles.
3. **Diving into contexts:** The contemplative person attaches utmost importance to the linguistic, historical and objective context of the verses, realizing that the meaning of a word changes with its context, and that the circumstances in which the verses were revealed are important to understand their meaning.
4. **Revealing illusory contradictions:** Reflection reveals that the contradictions that some claim between verses are contradictions in their minds resulting from superficial or fragmented understanding, and that the Qur'an is in fact consistent and harmonious.
5. **Destruction of anomalous interpretations:** When interpretations that justify violence, superstition, or injustice are presented to the overall system of the Qur'an, its contexts, and its purposes, they collapse and contradict the true spirit of Islam. The Qur'an itself destroys every fragile intellectual structure that is built on a solid foundation.
6. **Freedom from the authority of persons:** Contemplation frees the individual from blind subordination to persons and ready-made fatwas, returns him to the first source to receive guidance directly, and to build his convictions on the basis of personal understanding and insight.

Towards the renewal of religion moderation:

Reviving the role of the Qur'an in society through the gate of reflection is the way to renew our understanding of religion and restore its authentic moderation. This renewed understanding will be characterized by:

- **Compassion and tolerance:** instead of hatred and exclusion.
- **Justice and fairness:** instead of injustice and discrimination.
- **Rationality and realism:** instead of superstition and sorcery.

- **Balance and moderation:** instead of extremism and exaggeration.
- **High morality:** instead of justifying lying, stealing or obscenity.

Conclusion: The Responsibility of the Contemplative

It is a heavy responsibility that falls on the shoulders of every conscious Muslim. It is a responsibility not to leave the Book of God hostage to misinterpretations, and to light the candle of contemplation in its surroundings. We may face pressure and resistance, but the power of truth inherent in the Qur'an, and the light of insight that contemplation gives, can dispel darkness. Let us break free from the shackles of superficial understanding, and let us return to the pure help of the Qur'an, contemplate its verses with our minds and hearts, to restore the essence of our true religion, and to build societies of justice, mercy and light.

## **10 THE NOBLE QUR'AN: A WRITTEN BOOK - A PRESERVED LIGHT - AND AN APPROACH TO REFLECTION**

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The Holy Qur'an stands as a unique phenomenon in the history of the Holy Books, not only because it is a divine revelation, but also because it is characterized by mechanisms of revelation, codification, preservation and self-interpretation that ensure its pure and guiding survival through the ages. Understanding these mechanisms is the key to properly dealing with the Qur'anic text and thinking about it in depth.

### 1. Double descent: voice recited and drawing underlines

The revelation of the Qur'an was not just a heartfelt inspiration, but an integrated sensory experience. The revelation revealed **an audible voice** received by the heart of the faithful Prophet Muhammad (peace and blessings of Allaah be upon him) from the faithful Spirit Gabriel (peace be upon him) (the faithful spirit descended on your heart). In parallel with this phonetic revelation, there was a divine and prophetic command **to immediately record** what was revealed on the available writing tools at the time (and a book written in published parchment). From its earliest moments, the Qur'an was a text recited and written, which distinguishes it from purely oral narrations. This great task was carried out by the Book of Revelation from the honorable companions.

### 2. Multifaceted Divine Saving: A Promise Fulfilled

The explicit divine promise (that we have revealed the remembrance and that we are his keepers) was not just a wish, but a divine guarantee achieved through interrelated mechanisms:

- **Memorization in the breasts:** the accurate oral frequency from generation to generation, which is the strongest pillar of memorization.
- **Memorization in the lines:** early codification, then the collection of Abu Bakr and Uthman's monotheism of the Qur'an, all the way to copying and printing through the ages.
- **Physical evidence:** The striking correspondence of very ancient manuscripts (such as the Sana'a manuscript) to the text in circulation today, and the consistency of the Qur'an across time and space provides physical evidence of this preservation.

### 3. A written text, not just an oral narrative:

Unlike the Sunnah of the Prophet, which relied heavily in its early stages on oral transmission before its later extensive codification, the Qur'an was fully recorded in the life of the Prophet (peace and blessings of Allaah be upon him), albeit fragmented, and then compiled into a single Qur'an immediately after his death. As for **the diversity of frequent readings** (such as Hafs, Warsh, etc.), it is not evidence of the turmoil of the text or that it is just a changing oral narration, but rather evidence of the richness of the text and its descent in multiple aspects for facilitation, within **a single written text (Ottoman painting)** that was tolerable. These facets. The role of **reflection** here is to understand the wisdom of this diversity and how these readings enrich the meaning, and perhaps **scrutinize the readings** themselves by presenting them to the structure, system, and context of the Qur'an to reach the most consistent reading with the text as a whole in some places that may have been entered by human diligence throughout history, as the Qur'an is dominant.

### 4. Comprehensive statement and full reference:

The Qur'an is not just a book of preaching, but a "clarification of everything" that man needs for guidance and basic legislation. It is the supreme authority, and the authentic Sunnah of the Prophet comes out and details what is beautiful in it, not copied or independent of it in the founding legislation.

### 5. Multidimensional miracle:

There are many aspects of the miracles of the Qur'an to address all minds and levels: the brilliant linguistic miracle, the accurate scientific references discovered by modern science, and fair and balanced legislation valid for all times and places.

## 6. Ottoman painting: conservation shield and vessel of riches:

The unification of the Qur'an on the Ottoman drawing was not just an administrative measure, but a strategic work to preserve the text:

- **Uniformity:** Prevent random differences and clutter in the written text.
- **Control and probability:** written in a font that bears the different aspects of the correct readings frequent, so he was an officer and a container for this richness at the same time.
- **Graphic characteristics:** Even its unique spelling characteristics (such as deletion and increment) are seen as part of the wisdom in preserving text and including reading possibilities.

## 7. Self-consistency and internal interpretation: an integrated system

One of the greatest proofs of memorizing the Qur'an is its ability to interpret itself by itself:

- **The verses interpret the verses:** the arbitrator interprets the similar, and the detailed explains the total.
- **Repetitive stories:** Repeating stories is not a filler, but comes each time with a new angle and complementary details that serve the context of the surah and enrich understanding.
- **Thematic unity:** The coherence of the verses of each surah around a central axis or idea.
- **Contemplation Methodology:** Connecting verses across context, theme, and repetition is key to deep understanding and revealing amazing inner consistency.

## Conclusion: Towards a Conscious and Liberated Contemplation

The Qur'an is a book that was revealed and preserved by divine promise, and it is a living, complete text that explains itself and defends itself. Ottoman painting was a tool to preserve it and contain its reading richness. **Contemplation is the key to revealing its secrets and overcoming any apparent problems.** Some aspects of subsequent discipline (diacritics, hamz marks) may be the product of human jurisprudence aimed at facilitating or "reforming" from the point of view of their

authors, and these interpretations may have - in rare cases - obscured a deeper meaning or an aspect of the flexibility of the original text. **Here comes the role of conscious systematic reflection:** which returns to the structure of the word in its Qur'anic context, compares readings, uses the tools of language and logic, and presents understanding to the overall system of the Qur'an and its purposes, **to correct any possible human error in control or understanding, and to reveal the correct meaning, formation and original structure of the word that is consistent with the greatness and miracle of the text.** It is this mighty act of contemplation that truly protects the Qur'an from external influences and keeps its light clear, which distinguishes the visionary contemplator from the surface carrier.

## **11 THE MOST IMPORTANT CHARACTERISTICS OF OTTOMAN PAINTING:**

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1. Arrest (followed original):
  - o What is meant by being "tawqifiya" among the majority of scholars is **that it must be followed in writing the Qur'an and** not changed by modern orthography, out of respect for what the nation agreed upon during the era of the Companions and the wisdom desired from it (such as its tolerance for readings). This does not necessarily mean that every part of it is a direct revelation, but rather it is the ijihad that the Companions agreed and unanimously agreed upon to control the written text.
2. Difference from modern orthography:
  - o This is the most prominent feature. Ottoman painting has its own rules that differ in some places from the orthography rules that were later settled and are used in everyday Arabic writing. The example of "prayer" instead of "prayer" is a famous example (the extreme alif wawa is written in some names).
3. Deletion (especially affs):
  - o The phenomenon of deletion is very clear, the most famous of which is the deletion of the alphabets in the middle of the word (such as "Rahman", "Al-Alamein", "Al-Kutub", "Smut"). This deletion is replaced in the Qur'an with the "Khanjar Alif" to indicate pronunciation.
4. Increase:

- There are superfluous letters in some words, the most famous of which are the increase of the thousand after the group waw in the verbs ("believe"), the increase of the thousand in the word "one hundred", the increase of the yaa in "with hands", and the increase of the waw in "those" and "ulwa".

5. Hamza drawing:

- Hamza has a special and relatively complex drawing rules in Ottoman painting that differ from modern orthography. It may be drawn as the letter that represents its movement (A for the opening, F for Damma, J for Kasra) or facilitated, altered, or omitted according to certain rules that are often associated with different readings or ancient writing origins.

6. The asset is free of points and movements:

- The original Ottoman Qur'ans sent to the cities were devoid of impulsive points (to distinguish similar letters) and diacritics (movements). It relied on oral memorization and linguistic memorization of the reader. **The points and movements were added in later stages** (the attempts began early, then were organized and unified later) as a necessity to facilitate correct reading and prevent melody, and they are considered to be the science of "control" and not the core of the original "drawing".

The importance of understanding these characteristics:

- **Estimating preservation efforts:** Understanding these characteristics helps to estimate the accuracy of the collection and copying process and subsequent adjustment efforts.
- **Understand the relationship of drawing to reading:** Demonstrates how the drawing was a "vessel" that could withstand different frequent readings.
- **Distinguishing the original from the addition:** It helps to distinguish between the structure of the original Ottoman drawing and the control marks that were added later for clarification and facilitation.
- **Basis for reflection:** Attention to these phenomena may open doors for contemplative (disciplined) questioning about their wisdom in certain contexts.

Thank you for providing such an accurate summary of the characteristics of Ottoman painting.

## 12 OTHMAN'S QUR'AN MANUSCRIPT: A WINDOW ON THE TRUE CONTEMPLATION OF THE QUR'AN

## 13 OTHMAN'S QUR'AN MANUSCRIPT: AN ARCHAEOLOGICAL WINDOW ON THE SPRINGS OF AUTHENTIC CONTEMPLATION

Ancient Quranic manuscripts, especially those attributed to the reign of Caliph Othman bin Affan, may God be pleased with him, go beyond being mere historical monuments preserved in museums. They serve as rare windows that overlook the early stages of the codification of the divine text, providing the conscious contemplative with fertile material and a unique tool to enrich his understanding of the Book of God and dive into its depths.

### 1. Why are ancient manuscripts a source of reflection?

- **Touch the nearest original:** These manuscripts, in their initial Ottoman drawing, represent the closest physical picture we have of how the Qur'an was written in the time of the Companions. Their study gives a sense of closeness to the first moment of codification.
- **Detecting the evolution of the written text:** Comparing these manuscripts (often dotless and full diacritics) with the Qur'an later tuned clearly shows the journey of "text service" by adding checkmarks for easier reading. This reveals the tremendous efforts to maintain correct pronunciation.
- **Understanding the context of the drawing:** It helps us understand why some words were written in a particular drawing that differs from modern spelling, and how this drawing tolerated different frequent readings.
- **Raising methodological questioning:** Observing the characteristics of the drawing (such as deletion, increment, or hamza drawing) may raise speculative questions (within scientific controls) about the possible implications of this drawing in its context, which stimulates research and reflection.
- **Authenticity of the text:** For the most part, a study of the earliest manuscripts (such as the Sana'a manuscript, or fragments attributed to Uthman's Qur'an) spectacularly confirms the correspondence of the main text with what is in circulation today, reinforcing the certainty of memorizing the Qur'an.

### 2. Othman's Qur'an: Special historical and symbolic value:

- **Seniority and authenticity:** Qur'ans attributed to the reign of Uthman (such as those in Tashkent or Tubkapi, although their exact history is subject to scientific debate) are among the oldest almost complete copies, giving them superior archaeological and scientific value.
- **The symbolism of unity and memorization:** These Qur'ans represent a decisive historical moment in the history of Islam, namely the efforts to unify the written text undertaken by Uthman and his companions to prevent disagreement and division, making them a symbol of the unity of the nation and its keenness to preserve the book of its Lord.
- **Reference for comparison and study:** It is used as a basic reference in the science of Qur'anic manuscripts (codeology) and the study of the development of Arabic calligraphy and Ottoman painting.

### 3. Necessary controls and warnings:

- **It is not an invitation to question or falsify it:** the aim of studying the manuscripts is to understand, reflect and confirm preservation, not to raise doubts or call for changing the frequent and unanimous text.
- **It is not a substitute for the frequent text:** the origin of receiving the Qur'an is oral frequency and correct reading adopted. Ancient manuscripts, in abstract form, are not read in isolation from this frequency and are not a practical substitute for the Qur'an prepared for daily reading and recitation by ordinary Muslims.
- **Requires specialization and knowledge:** Reading, analyzing, and understanding ancient manuscripts requires experience and knowledge of Quranic sciences, readings, ancient Arabic, manuscriptology, and paleography. They should not be delved into by non-specialists to derive new judgments or meanings without strict scientific controls.
- **Beware of anomalous interpretations:** Caution should be taken against using minor variations in painting in some manuscripts (which may sometimes be scribes' errors) as a pretext to provide anomalous interpretations that contradict frequent transmission and general Qur'anic context.

Conclusion: A treasure for the seeker, and a light for the contemplative

The manuscripts of the first Qur'ans, especially those associated with the reign of Uthman, are real treasures that transcend their material and historical value. For the specialist, it is a fertile field for scientific research. For the conscious contemplator, it is a window overlooking the first springs of the text, which helps him to appreciate

the journey of memorizing the Qur'an, and motivates him to understand more deeply his words and verses within his integrated system. Let us appreciate these treasures, and let us benefit from them in a way that enriches our contemplation and strengthens our certainty, without making them an entry point for doubt or a door for arbitrary interpretation.

## 14 THE IMAM'S MANUSCRIPTS: A WINDOW ON THE AUTHENTIC QUR'ANIC TEXT

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Introduction:

The manuscripts of the Holy Qur'an attributed to the Rashidun Caliph Uthman bin Affan, may God be pleased with him, known as the "Mushaf of the Imam", are among the most precious and important treasures of Islamic heritage. Not only do they represent early versions of the Qur'anic text, but they also mark a decisive turning point in the history of the compilation, codification and unification of the Qur'an. These manuscripts, especially the "Imam Qur'an" preserved in Egypt, open a unique window into the authentic Qur'anic text, while at the same time raising questions about the evolution of word drawing and interpretation. Through time.

The Imam's Qur'an: A witness to the first era:

The Imam's Mushaf is the copy that Uthman ibn Affan kept for himself in Medina, after he ordered several Qur'ans to be written and distributed to Islamic cities. This Qur'an was written on suede skin with special iron ink, and in an old Hijazi script, and dates back to the middle of the first century AH "around 650 AD". It weighs 80 kilograms, which indicates its magnitude and importance. The Qur'an underwent a careful restoration in the late twentieth century to preserve it.

The importance of the Imam's manuscripts:

The importance of these manuscripts lies in several aspects:

1. Historical significance:

- **Seniority of Transcription:** It is one of the oldest existing Qur'anic manuscripts, making it an invaluable source for the study of the history of the Qur'anic text.

- **Direct connection to the Companions:** It was written during the era of the Companions and under their supervision, which gives it high credibility.
- **Unification of the Qur'anic text:** These Qur'ans contributed to the unification of the Qur'anic text and prevented differences in readings.

2. Religious significance:

- **Reference:** It represents a basic reference for scholars and researchers in the study of the Qur'anic text.
- **Conclusive argument:** It is considered conclusive evidence of the validity of the repeated Qur'anic text and that it is not subject to distortion.
- **Spiritual value:** It holds a special place in the hearts of Muslims, because it is closely linked to divine revelation.

3. Scientific importance:

- **The study of Arabic calligraphy:** provides fertile material for the study of the development of ancient Arabic calligraphy.
- **The study of manuscripts:** It is an important model for the study of ancient Islamic manuscripts.
- **Study of Quranic readings:** It helps in the study and development of various Quranic readings.

Conclusion:

The Imam's manuscripts are not just ancient artifacts, but living treasures that carry with them the secrets of the Qur'anic text and its ancient history. Studying these manuscripts, and contemplating their differences with the current Qur'an, only increases our certainty in the greatness of the Holy Qur'an and the sincerity of its message, and opens new horizons for us to understand its meanings and reflect on its verses.

## **15 THE IMAM'S MANUSCRIPTS: A BRIDGE FROM IMPACT TO DEEP CONTEMPLATION OF THE AUTHENTIC QUR'ANIC TEXT**

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Qur'anic manuscripts attributed to the reign of the Rashidun Caliph Othman bin Affan, known as the "Mushaf al-Imam", stand tall as the greatest treasure of Islamic heritage, not only for their age, but also for being the physical embodiment of one of the most important moments in the history of revelation: the moment of unification and preservation of the written text for generations. These manuscripts, most notably the copy preserved in Egypt and believed to be the "Imam's Qur'an" of the

caliph, open a unique window not only to history, but also to the springs of the authentic Qur'anic text, and invites us to a deeper journey of reflection. Go beyond the ordinary.

The Qur'an of the Imam preserved in Egypt: a majestic witness from the first era

This huge copy (weighing 80 kg), written on suede in antique iron ink and in authentic Hijazi script dating back to the middle of the first Hijri century, is not just a book, but a living relic that carries the fragrance of the Prophet's era and the era of the Rightly-Guided Caliphs. Being the copy that Uthman is believed to have kept to himself after sending the other copies of the al-Amsar gives it a special symbolism. Its meticulous restoration is a testament to the nation's appreciation of this unique monument and its keenness to continue it.

Significance beyond history: Why do we care about the Imam's Qur'an?

The importance of these manuscripts is multidimensional to include:

1. High historical value:

- **Seniority and Documentation:** It is one of the earliest and almost complete versions of the Qur'an, making it an invaluable source for studying and codifying the history of the text.
- **Connection to the era of the Companions:** Written under the direct supervision of the Companions, which gives it a high degree of historical credibility in representing the text on which they have unanimously agreed.
- **The symbolism of monotheism:** embodies the tremendous efforts to unify the written text and prevent division and difference, which is the basis for the stability of the Qur'anic text over the centuries.

2. Religious and spiritual significance:

- **Scientific reference:** It represents a basic reference for researchers in the sciences of the Qur'an, readings and Ottoman painting.
- **Argument for memorization:** It is considered strong physical evidence of the preservation and conformity of the Qur'anic text through the ages, and a refutation of claims of distortion.
- **Emotional value:** It carries a deep spiritual status due to its direct association with the revelation and the generation of the honorable companions.

3. Scientific and linguistic importance:

- **The study of Arabic calligraphy:** provides an original model for the study of the development of Hijazi calligraphy and the early stages of Arabic calligraphy.
- **Codecology:** It is an important example in the study of the manufacture of ancient Islamic manuscripts (materials, inks, binding).
- **Understanding drawing and readings:** It helps in understanding the characteristics of Ottoman painting and how it endured different frequent readings.

Differences in painting: windows for reflection or arbitrary interpretation?

Some people raise differences in the drawing of some words between these ancient manuscripts and the Qur'ans currently in circulation, and try to derive new or different meanings based on this drawing. Here we must stop and scrutinize:

Differences between the Imam's Manuscripts and the Current Qur'an: A Window on Contemplation:

The study of the Imam's manuscripts reveals some differences in the drawing of some words compared to the Qur'an currently in circulation. These differences do not touch the essence of the Qur'anic text and do not change its general meaning, but they open a wide door for reflection and reflection on the secrets of the Arabic language and the semantics of the words of the Holy Qur'an.

Examples of differences:

- **"Touches me" instead of "touches me" "Al-Imran: 47":** The drawing in the manuscript "touches me" refers to the meaning of mental prejudice and perception, not just physical touch. There is a difference between touching and touching.
- **"We will enter them" instead of "We will enter them" "An-Nisa: 57":** The drawing in the manuscript ""We will enter them" indicates entering into the interior of the verses and deducing their deep meanings.
- **"Luna" instead of "if I" "Al-An'am: 157":** The drawing in the manuscript "Luna" refers to the meaning of appearance, clarity and manifestation of the meanings of the heavenly books.
- **"To come to them" with a thousand after the lam "Al-A'raf: 17":** The drawing in the manuscript ""to come to them" indicates the meaning of prohibition of longing and intense lust.

- **Books instead of a book** The drawing in the manuscript refers to verses and rulings instead of the book

### **"Book" and "Books": The Battle of Words in the Field of Contemplation**

One of the most controversial differences is the difference between the two words, as "books" refer to the plural and the deeper meaning

- **The reality of the differences:** Yes, there are differences in the drawing (such as the absence of some thousands, the way the hamza is drawn, or some letters) and this is scientifically proven and is one of the characteristics of Ottoman painting and early Arabic writing.
- **Do you touch the essence?** Differences in some drawings can **affect the essence of the text or its general meaning**, which has been preserved orally and unanimously on the Ottoman Qur'an and is dealt with by reflection.
- A window for disciplined reflection: These differences can be a window for disciplined reflection, in the sense of:
  - Questioning the wisdom of choosing this specific drawing.
  - Understand how the drawing endured multiple readings.
  - Study the development of language and writing.

Conclusion: Treasures for Science, and a Stimulus for Conscious Contemplation

The manuscripts of the Imam are real treasures, carrying the history of the nation and the spirit of the first revelation. Its scientific study is necessary for specialists, and contemplation enriches the awareness of every Muslim. But the real benefit of them in reflection is to understand their historical context, appreciate the efforts to memorize the text, and use their characteristics as **a stimulus for systematic thinking**, not as a platform to launch arbitrary interpretations that ignore the complete and comprehensive system and structure of the Qur'an that destroys any abnormal interpretation. Frequent transportation and the rules of correct understanding help the contemplator to stand up and pay attention. The manuscript invites us to believe in the greatness of the preserved Qur'an, and opens up prospects for us to a deeper understanding of its meanings, provided that we follow the path of reflection with its correct tools and conscious methodology.

## 16 SERIES TITLE: TOWARDS A NEW UNDERSTANDING OF THE QUR'AN: BACK TO THE ROOTS

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### 16.1 THE QUR'AN IN OUR HANDS: IS IT THE QUR'AN?

Introduction:

In this section, we wonder about the Qur'anic text that is in circulation today: Is it the complete original text that was revealed to the Prophet Muhammad (peace and blessings of Allaah be upon him)? Could it have undergone modifications or changes throughout history? This question is not a question of God's preservation of His Book, but rather an invitation to research, reflect and try to reach an authentic understanding of God's words.

1. Ancient Quranic manuscripts speak:

- Ancient Qur'anic manuscripts (such as the Sana'a and Samarkand manuscripts) are the oldest copies of the Qur'an, dating back to the first centuries of the Hijra.
- These manuscripts are not merely artifacts, but eyewitnesses to the history of the Qur'anic text.
- Comparing these manuscripts with the current text "Mushaf Hafs from 'Asim", we find differences in spelling and some words.

2. Examples of differences:

- "**Amwalcom**" vs. "**Amoulkom
- "**tongue**" vs. "**not
- "**Book**" vs. "**Books
- "**This**" vs. "**This
- "**Quran**" vs. "**Quran
- "**Arabic**" vs. "**Arabic
- "**Mubin**" vs. "**Mubin**************

3. Quranic readings:

- Frequent Qur'anic readings are legitimate variations in the way certain words are pronounced.
- Some of these readings may be closer to the original text than others.
- Different readings may help us understand the multiple meanings of verses.

#### 4. Why is this research important?

- **Correct understanding:** Going back to the roots "manuscripts and readings" may help us understand the Qur'an more correctly and accurately.
- **Avoid misrepresentation:** It may help us detect any modifications or changes that may have occurred in the text throughout history.
- **Deep reflection:** It encourages us to reflect deeply on the Qur'an, and not be satisfied with superficial meanings.

Conclusion:

Research into the origins of the Qur'anic text is not a question of religion, but a necessary step toward a deeper and more comprehensive understanding of God's words.

## 16.2 THE SUBCONSCIOUS MEANING OF THE QUR'AN: A TREASURE AWAITING DISCOVERY

Introduction:

In this research, we move from talking about the Qur'anic text as a form to talking about it as content. We put forward the idea that every Qur'anic verse has two meanings: an apparent meaning "that may be distorted", and an inner meaning that is "original and deep".

#### 1. What is the subconscious meaning?

- It is not just a symbolic or mystical interpretation, but the *original meaning* that God intended.
- It is linked to the Qur'anic system as a whole, not to single words.
- It is preserved by God, and cannot be distorted "even if the apparent meaning is distorted."

#### 2. Examples of subconscious meaning:

- "**Your money**" may mean "your inclinations and desires" "in addition to property".
- "**Not**": may mean "writing that hides meaning" or "tendentious speech".

- "**Arabic**": may mean "perfection and beauty" "in addition to the Arabic origin".
- "**Shown**": It may mean "that needs clarification" and "not the manifest itself".
- "**Hell**": It may mean "patchwork direction" "in addition to its traditional meaning".

### 3. Why was the subconscious meaning hidden?

- "**As stated in dialogues theory**: The subconscious meaning may have been deliberately concealed by modifications in the text.
- **The goal**: to distance people from proper understanding, facilitate their control, and weaken the power of the Qur'an.

### 4. How do we get to the subconscious meaning?

- **Deep reflection**: is the first key.
- **Comparison of meanings**: Comparison of apparent meaning with the subconscious meaning "when revealed".
- Refer to ancient manuscripts and Qur'anic readings.
- "**Multiplying verses by verses**": comparing different verses dealing with the same topic.
- **Understanding the context**: Understanding the historical, linguistic, and social context.

### Conclusion:

The inner meaning of the Qur'an is a treasure waiting to be discovered.

Contemplation, research, and return to the roots are our tools on this journey.

## 16.3 CONTEMPLATION: THE COMPASS OF GUIDANCE IN THE SEA OF THE QUR'AN

### Introduction:

Contemplation is the essence of worship in Islam, and it is the only way to properly understand the Qur'an. In this section, we explore the meaning, importance, methodology, and tools of reflection.

### 1. What is contemplation?

- It is not just a passing reading, it is a conscious mental and spiritual process.
- Includes:
  - Deep reflection on the meanings of verses.
  - Trying to understand God's intentions.
  - Link the verses to each other and to reality.

- Being influenced by the Qur'an and changing behavior.

## 2. The importance of reflection:

- **Correct understanding:** reveals the inner meanings of the verses.
- **Guidance:** Leads to the straight path.
- **Influence:** It makes the heart influenced by the Qur'an.
- **Change:** It changes the human outlook on life.

## 3. Reflection Approach:

- **A. Inverting the verses:** examining the verse in all its aspects.
- **B. Comparison of meanings:** Comparison of the apparent meaning with the subconscious.
- **c. Linking verses:** understanding the verse in the context of the Qur'anic system.

## 4. Tools for reflection:

- **A. Ancient manuscripts:** may reveal the original text.
- **B. Quranic readings:** may help in understanding different meanings.
- **c. Multiplying verses by verses:** comparing similar verses.
- **d. Understanding the context:** Understanding the historical, linguistic, and social context.
- **e. Beating the ground:** research, deep reflection and challenging prevailing ideas.

## 5. "Multiplying verses by verses":

- The most important tools for management.
- It means comparing different verses that deal with the same subject or are similar in terms or meanings.
- It helps to reveal deep meanings and interpret verses with each other.

## Conclusion:

Contemplation is the compass of guidance in the sea of the Qur'an. It is a continuous journey to discover the treasures of the Qur'an and apply them in our lives.

## **16.4 THE QUR'AN: AN INTEGRATED SYSTEM - NOT A SPORADIC BOOK**

### Introduction:

The Holy Qur'an is not just a collection of separate verses, but an integrated system, each part of which is linked to and interpreted by the other. In this paragraph, we explain the importance of understanding the Qur'an as a system and provide examples of the interdependence of verses.

#### 1. Why should we understand the Qur'an as a system?

- **Avoid fragmented interpretation:** Understanding one verse in isolation from other verses may lead to misunderstanding.
- **Revealing deep meanings:** Linking verses helps to reveal hidden connotations.
- **Understanding the overall message:** Understanding the Qur'an as a whole helps to understand its grand message.

#### 2. Examples of interdependence between verses:

- **Jihad:** **Understanding the** meaning of jihad requires looking at multiple verses "jihad of the soul, preaching wisdom, defensive fighting, etc."
- **Livelihood:** Understanding the meaning of livelihood requires looking at multiple verses "seeking, trusting, contentment, etc."
- **Faith:** **Understanding the** meaning of faith requires looking at multiple verses "faith in God, the Last Day, angels, books, messengers, predestination."

#### 3. Rules of systemic or holistic understanding:

- Contemplation.
- Linking between verses.
- Comparison of verses.
- Deduction.
- Non-conflict.

#### 4. "Multiplying verses by verses" "Again":

- The most important tools of systemic understanding.
- It is not just a superficial comparison, but a profound process that requires an understanding of the context and relationship between the verses.

#### Conclusion:

Understanding the Qur'an as an integrated system is the key to a holistic and correct understanding. We must reflect on the Qur'an as a whole, link its verses, and strive to understand its overall message.

## 17 THE QUR'AN: THE FORTRESS OF THE CONTEMPLATIVE AND THE BEACON OF CERTAINTY IN THE FACE OF SUPERFICIAL UNDERSTANDING AND RHETORIC

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Introduction: Dust on clear mirror

Dust is often raised about the purity of the Qur'anic text, so that there are suspicions about differences between our Qur'ans today and ancient manuscripts, or that strange interpretations are offered that justify violence, despise reason and distort the beauty of religion. These excitements may cause shock or anxiety to some, but the true contemplator, who embarks on the journey of understanding with a conscious heart and a thinking mind, realizes that this dust soon unfolds before the light of the Qur'an itself, only to discover that these so-called "differences" are only signs on the way, and that the divine text is impregnable, He is always able to defend himself.

Overcoming the "shock" of manuscripts: signs without scars

Comparing modern Qur'ans, with their complete fineness and clear markings, with the first manuscripts that are relatively devoid of dots and diacritics, may at first glance seem to reveal a gap. But our deep dialogue reveals that this illusory gap is only a natural historical distance, and that the "difference" is not in substance, but in the presentation and the means of illustration.

The contemplative understands that thousands of hamzas, xiphoid alifs and tuning marks are not a "manipulation" or "fix" of a minor text, but **a great service** to the revealed text. They are the detailed maps developed by distinguished scholars throughout the ages to ensure that the reader follows the same vocal path as the Prophet (peace and blessings of Allaah be upon him) and his honorable companions. It is a fixation **of frequent pronunciation** and facilitation of correct reading, not a distortion of the original meaning.

The Qur'an's Subjective Immunity: The Fabric That Utters the Error

Most importantly, the contemplative is assured of **the Qur'an's self-defense capacity**. It is not just scattered words, but an integrated system, a tight fabric, in which every thread (verse, surah, context) pulls and strengthens the other.

- **Self-Clarification:** The Qur'an interprets each other. His hermetic verses are the balance by which similarities are weighed, and its contexts are the light that reveals the correct meaning.
- **The word "language":** any abnormal understanding, any deviant interpretation, any fatwa that contradicts the purposes of justice, mercy and morals, quickly appears to be a cacophony when presented to the overall Qur'anic system. The Qur'anic fabric inherently rejects the intrusive thread and pronounces it.
- **Responsibility of the recipient:** If there is a wrong understanding, the defect is not in the clear mirror (the Qur'an), but in the eye of the beholder who did not think well, or in the dust that accumulated on his heart and mind. The Qur'an is innocent of superficial understanding and blind imitation.

#### Differences and Readings: Richness Stimulates the Mind

And what about multiple readings or slight differences in the drawing? The contemplative sees them not as a source of doubt, but as signs that enrich his journey:

- **Aspects of the truth:** Every frequent reading is a correct aspect of meaning, revealing a new dimension and deepening understanding.
- **Stimulating the mind:** The study of these multiple aspects pushes the mind to question, research and compare, and motivates it to strive to understand the wisdom of this diversity.
- **Evidence of Miracles:** The fact that the text contains this richness within a harmonious fabric is itself a sign of its miraculousness and uniqueness of divine speech.

#### The fortress of the contemplative and the moonshine of the exhibition

Ultimately, the Qur'an becomes for the contemplative an impregnable bulwark of certainty, tranquility and insight. Every suspicion raised becomes a motivation for further research, and every apparent difference becomes a window for deeper understanding. The fear of the text disappears, and it is replaced by a firm certainty of its greatness and its ability to guide and discern.

As for those who are exposed to contemplation, for the immoral and corrupt who have closed their hearts and minds, the Qur'an remains a language that they do not understand, and a veil that prevents them from its light, in confirmation of the Almighty's saying: "And only the wicked are misled by it."

## Conclusion: The Call of Contemplation

Therefore, there is no fear for the Qur'an, for the real fear is of abandoning it by superficiality and imitation. Comparing the Qur'an with manuscripts, understanding the history of the text, and diving into the sea of readings are all tools for the conscious contemplator. Let these excitements motivate all of us to renew our relationship with the Book of God, and to engage in systematic reflection with the mind and heart, armed with confidence in the Qur'an's intrinsic immunity, to touch it genuinely and be among the "first minds".

## 18 ANCIENT QUR'ANIC MANUSCRIPTS: DO THEY CARRY THE SECRET OF THE ORIGINAL?

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### Introduction:

Ancient Qur'anic manuscripts are the oldest copies of the Qur'an, and they are not just artifacts, but valuable tools that can help us understand the original text of the Qur'an. In this section, we explore the importance of these manuscripts and how they can contribute to the process of reflection.

### 1. The importance of manuscripts:

- **Window on the original:** It may be closer to the original text before any modifications.
- **Compare texts:** Allows the current text to be compared with older text.
- **Confirmation of memorization:** Asserts that the Qur'an has been memorized through the ages "despite differences".

### 2. The most famous manuscripts:

- Sana'a manuscript.
- Samarkand Codex.
- Tu Bakabi's manuscript.
- "and others".

### 3. Differences between manuscripts and current text:

- Examples of differences "as stated in dialogues".
- Analyze the significance of these differences.

#### 4. Handling manuscripts:

- They are not just artifacts, but tools for reflection.
- The need to study them carefully and compare them with the current text.

## 19 CRITICAL THINKING AND CONTEMPLATION IN UNDERSTANDING THE QUR'AN: A BALANCE BETWEEN AUTHENTICITY AND METHODOLOGY

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### 1. "The Qur'an is an integrated refereed book"

- "Text": The verse ""Allah who revealed the Book with truth and balance" "Shura: 17" asserts that the Qur'an was revealed as a coherent unit, but the "reasons for revelation" are not a justification for contradictions, but a key to understanding the context.
- "Response": There is no denying that historical context may enrich understanding, but absolute dependence on it may constrain meaning. Direct contemplation of the text without neglecting the context ensures a lively interaction with the verses, as the Almighty said: ""A book that we have revealed to you, blessed be it so that they may reflect on its verses" "p. 29".

### 2. "Memorizing the Qur'an: Between Grammar and Origin"

- "Text": The Qur'an is preserved by Allah's protection: ""We have revealed the dhikr and we are his keepers" "Al-Hajar: 9". Grammar is designed to protect text, but it can be misunderstood if overapplied.
- "Response": Grammar is necessary to understand the structure, but it should not be applied to the "Qur'anic tongue" itself. For example, the word "umma" in the Qur'an may mean "time" or "community," depending on the context rather than strict rules.

### 3. "Transcription and Reasons for Revelation: Legislation or Complexity?"

- "Text": Abrogation "as the verse of fasting" is not a contradiction, but a gradation in legislation. But relying on the "transcriber and abrogated" may feel the weakness of the textual unity.
- "Response": The Qur'an is a book for all ages, and abrogation is part of the wisdom of legislation. However, the verses must first be interpreted within their general

context, without assuming abrogation except with conclusive evidence, as in his saying: "Whatever we copy from a verse or forget it is good from it" (al-Baqarah: 106).

#### 4. "Collecting the Qur'an: Between Unity and Pluralism"

- "Text": Uthman's compilation of the Qur'an was to protect the text from disagreement, but questioning it stems from a desire to explore "alternative readings".
- "Response": Ancient manuscripts "such as the "Sana'a Qur'an" show a match with the current text, confirming the preservation of the Qur'an. However, the study of these manuscripts enhances confidence in the text, not detracts from it, as Ali bin Abi Talib said: "The Qur'an is not memorized by voice, but by heart."

#### 5. "Crucifixion and simile: symbolic or literal?"

- "Text": The Almighty's saying: "And what they killed and what they crucified" "An-Nisa: 157" refers to a spiritual truth that transcends the historical event.
- "Response": Authentic understanding requires a combination of the two dimensions:
  - "Literal": the negation of crucifixion as a physical event.
  - "Symbolic": confirmation of the triumph of the Divine Will over human intrigue.

#### 6. "Methodologies: between necessity and warning"

- "Grammar": necessary, but not absolute.
- "Readings": their differences are richness rather than confusion, such as the reading of "King" and "Malik", which enumerates the descriptions of God.
- "esoteric interpretation": acceptable provided that it does not cancel the zahir, as Ibn Rushd said: "Truth does not contradict truth."

Conclusion: Balance is a condition of authentic understanding

## **20 THE QUR'AN IS A BOOK THAT COMBINES "CLARITY" AND "DEPTH", AND IS UNDERSTOOD ONLY WITH A BALANCED METHODOLOGY:**

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1. "Personal contemplation": as the Almighty says: "Do they not contemplate the Qur'an"" "Muhammad: 24".
2. "Seeking the help of Islamic knowledge": such as saying: "Ask the people of remembrance"" "Al-Nahl: 43".
3. "Reliance on manuscripts": to ensure the relevance of the text to its origin.

Authentic understanding is not a rejection of heritage, but a conscious interaction with it, linking the heart of the contemplative with the mind of the world.

## **21 DIFFERENCES IN ANCIENT MANUSCRIPTS: BETWEEN LETTER AND CONTEXT**

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- "The nature of the differences":

The original manuscripts "such as the Sana'a Qur'an" show differences in the "Ottoman drawing", such as the deletion or increase of some letters "kwaw al-tuf or alif", or a difference in the formation and hamzat. These differences do not change doctrinal or legislative origins, but they may affect the "direction of meaning" or the expansion of the semantics of the text.

- Example: The difference in the drawing of the word "king" "owner of the Day of Judgment" in some manuscripts without dots or formation, allowing it to be read as "king" or "owner", which is a rich difference in significance.

- "Influence on reflection":

The addition of diacritics and symbols "such as the Khanjar alif" in later stages contributed to the stabilization of certain readings, reducing the space for interpretation associated with the flexible language of the Qur'an. This does not mean a distortion, but it does show that "human codification" has undergone historical evolution.

Multiple readings: between monotheism and multiplicity

- "Othman's Collection of the Qur'an":

The aim was to unite the ummah on a single drawing, but it did not cancel the frequent readings, as the Prophet (peace and blessings of Allaah be upon him) said: "The Qur'an was revealed in seven letters" (Bukhari).

- The problem: the transformation of readings into "political tools" in later eras, such as imposing the reading of Hafs from Asim as an "official reading", which reduced legitimate diversity.

- "Influence on the inner dimension":

Some of the different readings carried mystical or philosophical references, but their marginalization in favor of a unified reading contributed to obscuring these dimensions.

- Example: Ibn Mas'ud reading "and the male and the female" "night: 3" instead of "and what created the male and female", which may provoke reflections on gender in creation.

- Authority and framing of texts:

Some rulers took advantage of the differences in readings and methods of formation in the texts to direct them to serve their political interests, as directing meaning was a means of controlling ideologies and controlling societies.

- Example: directing the verse ""Prepare for them as much strength as you can" "Al-Anfal: 60" to strengthen the military arsenal without focusing on "power" in its comprehensive sense "science, economics, ethics".

- "Blurring the spiritual dimension":

Focusing on the literal reading of the text "by the act of fixed formation" turned the Qur'an into a "dry legal text", while omitting the existential meanings enriched by linguistic flexibility, as in the Almighty's saying: ""Every day is an affair" (Ar-Rahman: 29).

## 1. Collecting and writing the Qur'an:

- **It was the Prophet (peace and blessings of Allaah be upon him) who compiled the Qur'an and left the message complete.** This view is consistent with the prevailing opinion of most Muslim scholars, which is that the Qur'an was compiled in the lifetime of the Prophet (peace and blessings of Allaah be upon him) and written during his reign, although it was not compiled in a single Qur'an until after his death.

- **I deny that the Companions are the ones who collected the Qur'an after the death of the Prophet inferred from the verse: ﴿Do not move your tongue to hasten it that we have to collect it and the Qur'an, if we read it, follow the Qur'an, then we have to explain it﴾ "Resurrection: 16-19".**
- He asserts that compiling the Qur'an and leaving the message complete is one of the most important tasks of the Prophet.

2. The difference in drawing between the Qur'anic language and the Arabic language:

- There are differences in the way some words are written between the Qur'anic language "Ottoman drawing" and modern Arabic.
- He asserts that the Qur'anic language is the origin and the oldest, and that the Arabic language is a branch derived from it.
- **Words written in the Qur'an in a different way from modern Arabic spelling** "such as: night, prayer, by our verse, Abnaa, Juza, Yulti, Nabi, Andua, Tabloa, Yalut, Ulm, Malaya, Liraya, Taftaa, Taiswa, Aanak, Nabua, Itai, Raa, Al-Aqsa, Balait, Raya, Atukwa, Al-Malwa, Aanay."
  - **The difference in painting already exists:** this is undeniable, and there are specialized studies in the "science of Quranic painting" or "the science of Ottoman painting" looking at these differences.
  - **The Qur'anic language is the original:** this opinion needs to be elaborated. It is true that the Qur'an was revealed in a clear Arabic tongue, and that classical Arabic is the closest language to the language of the Qur'an, but this does not necessarily mean that modern Arabic "with its spelling and grammar" is a "branch" of the Qur'anic language. The Arabic language has evolved over time, and has been influenced by various factors.
  - **Examples:** The examples provided by the author are correct in that they are found in Ottoman painting, but the explanation of the reason for this difference needs to be checked.

Our position on the difference in drawing:

- **Respect:** The Ottoman drawing of the Qur'an must be respected, and not changed or "corrected".
- **Study:** These differences in drawing should be studied carefully, and try to understand their causes and implications.

- **Deducing new meanings by reflection** New meanings of words must be deduced based on the difference in contemplative drawing and with strong evidence from the Arabic tongue and the Qur'anic context.

Conclusion:

The difference in painting between the Ottoman Qur'an and modern spelling is a reality, and needs to be studied and considered.

## 22 WHY MANUSCRIPTS MATTER:

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1. **Closer to the original text:** The older manuscripts are the closest we have to the Qur'anic text as written in the time of the Prophet (peace and blessings of Allaah be upon him) and the honorable companions.
2. **Graphic diversity:** They show a diversity in the spelling of words, and this diversity may have rhetorical, phonetic or even moral connotations.
3. **Challenging traditional interpretations:** Some variations in painting may challenge traditional interpretations of certain words or verses, and prompt us to reconsider these interpretations.
4. **Enriching understanding:** Even if differences do not radically change the meaning, they may enrich our understanding of the Qur'an, and draw our attention to aspects that we did not pay attention to before.
5. **History of the text:** It helps us understand the history of the Qur'anic text, and how to collect, record and transmit it through generations.

Examples of differences in drawing and their possible connotations "from the examples I mentioned":

- Night/Night:
  - **Night:** The most common drawing, which is known in the Arabic language.
  - Allele:
  - Then complete the fast until night:
  - Traditional interpretation: Then complete the fast "abstain from food and drink" until night.
  - Suggested interpretation: Then continue to reflect "fasting" until you reach an understanding of the seemingly weak or unclear verses "Al-Yale: from weakness or invisibility".

- Notes: "Allel" here may refer to similar verses that need more reflection, and then complete the fast until night
  - **Important:** this drawing necessarily means that the word has a completely different meaning than "night".
- This / this:
  - **This:** the most common drawing.
  - **This:** may refer to:
    - **Proof of the thousand:** It was common in some ancient writings.
    - This is from the nonsense talk, there is delirium, there are incomprehensible and illogical words that require contempt
    - **Confirmation:** There may be some kind of confirmation of the signal.
- Samut / Heavens / Heavens / Heavens:
  - **Heavens:** the most common drawing.
  - **Transcendence:** From Sama from transcendence. "The Creation of Samut, the Earth and Everything in Between"
  - Heavens "And he judged them seven heavens in two days."
  - **Samaot:** It does not have the same meaning as Samut
- **Imitator/Remarks:** "His imitator of the Name"
  - **Relinquires:** the most common drawing.
  - **Muqalid:** refers to another meaning understood by contemplation.
- They sell you/sell you:
  - **They pledge allegiance to you:** The most common fee, meaning "they pledge to you."
  - **They sell you:** This fee *may* refer to a completely different meaning of "they sell you" than the sale,
- Astray / Astray / Ignorant / Jalhoun :
  - **Delusion:** from misguidance, the opposite of guidance
  - **Go astray:** that is, make others stray.
  - Ignorant / Jalhun: has a different meaning
- Prayer/Prayer:
  - **Prayer:** the most common drawing.
  - **Prayer:** It has a different concept.
- Who/who:
  - **Who:** the most common drawing.
  - **Who:** a difference understood by contemplation.
- Fasting/fasting/fasting:

- **Fasting:** the most common source.
  - "Fasting", "fasting", "fasting", "fasting", "fasting", "fasting", "fasting" A difference in the building means a difference in meaning that is solved by contemplation
- Farhan / Farhan "And if you are on a journey and you do not find books, then you will believe in one another, let him who has entrusted his security, and may God fear his Lord, and do not keep the witness secret, and whoever conceals it, for he is the sin of his heart, and God knows what you do. 283"
- Islam/Islam:
  - **Islam:** the most common drawing.
  - **Aslam:** a difference in meaning.
- **Books/Book: Books:**  
In the Qur'an means the writings of written verses
- **Book:** means a book in the traditional sense
- Deranged/Deranged:
  - **Dysfunctional:** arrogant and boasting of what he has
- Resurrection/Value:
  - **Resurrection:** The most common drawing, meaning "resurrection day".
  - **Value:** It may be another reading, and it may mean "valuable religion" or "value religion".
- Ra'ana:
  - **Ra'ana:** In the context of the verse, it means "look at us" or "wait for us".
  - **Raana:** It may mean "foolishness" or "frivolity."
- Pearl/Lulu:
  - **Pearls:** the most common drawing.
  - **Lulu:** "The lulu and coral come out of them" to differ in the way of writing.
- **Libra / Al-Mizan** "And we brought down with them the books and the scale"
- Emergent / Emerge "When the moon saw the dawn"
- Rising / Dawned "When the sun saw dawn"
- **David/David:** "And David has come"
  - **David:** The most common drawing.
  - **Daoud:** It may just be a difference in the way you write

Affliction ./ without" and they came from the light what is in it without a show"

- She came/Jat, "When I came, it was said like this."
- Part/part "of them part"

- Even / Hatta "Hatta if they come to the valley of the ants" "Hatta will not be fitna"
- Stones / Stone "Rain on us a stone from the sky"
- Seal / seal "May Allah be pleased with the seal of the Prophets"
- Wrong /
- **Heads/Ross:** "Ross Amulkm"
  - **Headers:** Collect header.
  - **Ross:** You may be collecting "head".
- **Its earthquake** " if the earth quakes, it will be quaked"

**Its earthquake:** the source of

**its earthquake:** a past verb

- **And sat/sat:** "hell and sat fate"
  - And I will say: verb
- **Living:** "If you want to make it a dwelling"
  - Skin: Source
  - **Consonant:** Participle noun
- Subhan/Subhan "Say Glory be to my Lord" Subhan: The most common
- **Rahman/Rahman: Rahman:**  
Most Common
- **Publicly:** "Those who spend their money at night and the river secretly and openly have their reward"
- **And openly:** the most common
- Our blind/blind "deaf and blind" blind: the most common
- **So he followed/followed:** "Pardon him from his brother Shi, so follow the favor"
  - **So follow:** "faa" is a conjunction, or resume "follow" do a command
- **Followers:** "faa" is a conjunction, or resume "follow" source
- Immoral/ immoral "if you come to you with immorality"
- And they saw him/her: "And when we sent a yellowish fur wind, they would remain after him blaspheming" and they saw him: verb, subject, and effect
- Cutter/piece: "She said, O Mullah, enlighten me in my command, I was not a piece of command, so that you will witness 32"
  - Piece: Part
  - **Cutter:** Subject noun

- Bottles/Qurir: "She was told to enter the edifice, but when she saw it, she calculated it for a face and revealed her legs, and he said that it was a monument from Qurir, and she said, Lord, that I wronged myself and surrendered with Sulayman to Allah, Lord of the Two Flags, 44"
  - **Vials:** the most common
- **Writer/Books:** "And you did not find books, so they were receivable"
  - **Books:** Past Verb
  - **Writer:** Actor noun
- **Rauf/Rouf:** "By people to Rauf"  
**to Rauf:** the most common
- **Mathani/Muthani:** "The best hadith is similar books **from which the** skins of those who fear their Lord are softened, then their skins and hearts soften to the remembrance of Allah, that is the guidance of Allah by which he guides whoever wills and whoever misleads Allah, so what is his guide ?" **Mathani:** Plural of Muthanna
- **Corner / Text:** "Textual lie wrong" 16
- In the corner / in the text "No, if it does not finish, let us blow up the text"
  - **Corner: Front of the head**
- False with a thousand daggers / lie
- Safes/ storage" or do they have the safe of your God or are they the Messengers"
- **Lie:** "Open the Kaf and break the humiliation" noun
- **We heal her/her righteousness:** "What calamity befell on earth or in yourselves, except in books before we **showed** it, that this is on God's way" 22
  - **Acquittal:** the most common
- **Day/River:** "And her people thought that they were able to come to her by night or **a river**, so they made her a harvest that she had not sung yesterday."
- "
  - **Daytime:** a circumstance of time
  - **River:** a stream
- **Wazra/Overalls:** "Whoever converts will be guided to himself, and whoever goes astray, he will go astray from it, and there will be no **other overalls and buttons**, and we will not be tormented until we send a messenger 15"
- **Wazra:** the same bear the burden of itself or the burden of others
- **Overalls:** burden or guilt
- "11 And we built seven firms over you, 12 and made us a lamp and a shiver, 13"

- **Siraga:** the most common
- Wahaga/Glow
- **Incandescent:** Highly glowing and shiny
- **Yabnom/Yabnom:** "Yabnom said, 'Do not take my beard or my head, because I was afraid that you would say, 'I divided the sons of Asril, and you did not watch my words.'

  - Mother's son: the most common

- **He interacts with him/her:** 'He said to his companion while he was transforming him , I am more money than you.'
- **Dialogue: Exchange** of speech with him
- **He asks you:** "Follow those who do not receive a reward and they are converted."
- He asks you: asks you
- **They are asked:** "And they made the angels who are the servants of the Most Merciful, females, witness their creation, and their testimony will be written and they will pray."
- They ask: they ask
- **With your tongue/tongue:** "But what pleases him with your tongue, that you may preach it to the pious and warn a people about it" " So what pleases him with your tongue, so that they may remember 58 So expect that they are expected"
- **With your tongue:** the most common
- **Tongue / Tongue** "And before him Moses wrote a nation and mercy, and this was written certified that we are not an Arab to warn those who have wronged and good news for the benefactors" "And my brother Aaron is more eloquent than me, we are not a knight with me a response that believes me that I am afraid that they will lie"
- **They would like:** "You will not find people who believe in God and the Last Day they would like from Allah and His Messenger, even if they are their father, sons or brothers."
- They like: love and show affection
- Predict:
- Predicting: Telling
- **Your Lord for the angels / Your Lord for the king** Increase a thousand daggers and hamza and delete the yaa in pronunciation
- **Affection** and if affection flowed for her it became liquid like shed blood or water flowing in the streets, people became without blood

- The wombs/ the most merciful and knows what is in the most merciful
- Markets / Markets "and walks in the market"
- The voices/ the voices" and I was humbled **by the voice** for the merciful, so you only hear a whisper"
- Rahman / Rahman
- Hafa/Hafa, "And they shall not ask the Hafa/And they shall not entertain the Hafa.
- The customer/ the customer" we will let the customer" 18
- Draw / Draw "Draw 1 and what Draw 2"
- Quran / Quran Quran from comparison Comparison between the apparent and the inner verses by contemplation
- In what/in what "in what they did to themselves"

| Verse   | Word/phrase | Traditional interpretation                   | Proposed interpretation<br>""softening" "  |
|---|-------------|--|--|
| "And Moses said, O people..." [Yunus: 84]                     | People      | A call from Moses to his people.             | The "act of command": the one who will contemplate the verses.                                   |
| "If you are Muslims" [Yunus: 84]                              | Muslims     | Believing in God and following His religion. | Believer will not "Momen will not": belief in the need to soften and contemplate Qur'anic texts. |
| "They said, 'Now I have come with the truth' [al-Baqarah: 71] | Now         | Now "adverb time".                           | Alan "without a hamza": the puzzle became soft and easy.   |
| "Now the truth has been harvested" [Joseph: 51]               | Now         | Now "adverb time".                           | Allen: The truth has become soft and clear.  |
| "And they said to God, 'We trusted...' [Yunus: 85]            | Allah       | God is the "name of the majesty".            | Allah "to whom it devolves": Allah: the + to him = a + l + l + e "without a thousand             |

|   |                 |   |   |
|---|-----------------|---|---|
|   |                 |   | daggers and the sign of distress".  |
| "Our Lord..." [Yunus: 85]   | Our lord        | Our Lord "caller".                        | Lord and fix the metal: that is, fix the meanings of the verses.                            |
| "And fill it" [Jonah: 75, 83, 88]   | and fill it     | Public: Adults and gentlemen.             | And Mullah Yeh "time and doing command": a long time and doing an order to continue talking |
| "Have you not seen how your Lord did to the owners of the elephant" [Elephant: 1] | Bird, Elephant  | Bird: Known bird. Elephant: Known animal. | Bird: from "bird" and means confusion. Elephant: People with erroneous thoughts.            |
| "By our signs" [Yunus: 75]  | With our verses | Our verses: Quranic verses.               | Baytna: From a house, i.e. the things that are built "hidden meanings".                     |
| "Magic" [Yunus: 81]   | lures           | The well-known magic "sorcery".           | Conjugation of people: Words that distract people from the truth.                           |

The original Qur'anic manuscripts are a very valuable source for understanding the Qur'an, and the differences in drawing between these manuscripts and the printed Qur'an can open up new horizons for understanding, or at least raise important questions.

## 23 METHODOLOGY FOR DEALING WITH DRAWING DIFFERENCES IN QURANIC MANUSCRIPTS

1. **Focus on systematic reflection:** Emphasizing that the derivation of new meanings is not random but rather depends on "systematic reflection" that links the word to the comprehensive system of the Qur'an, its context, the tongue and rules of the Qur'an, and the semantics of the letters. This sets a framework for action rather than hermeneutic chaos.

2. **Considering the Qur'an as an integrated system and a fortress:** The belief that the structure and system of the Qur'an is the guarantee and fortress that governs, explains, interprets and evaluates any conclusion or contemplation is a strong and correct starting point.
3. **Frequent pronunciation as a "sign of reflection":** Looking at the repeated pronunciation not as a rigid final truth, but as "a sign that guides to stand and pay attention to the study and reflection of the situation" and to reveal "possibilities of understanding and layers of meaning" is a vision that opens the door to diligence and critical thinking about the transmission itself and its presentation to the test of the Qur'an.
4. **Goal (Reviving the Light and Moderation of the Qur'an):** Seeking to revive the Qur'an, sifting it from impurities and misinterpretations and politicized, and restoring its pure light and moderation is a noble and urgently needed goal in our time.
5. **Boldness in challenging postulates:** The courage to reconsider some exegetical postulates or even some aspects of transmission, and present them to the Qur'an as a whole, may be necessary to renew understanding and remove human accumulations that may have been attached to the text throughout history.

Points remain to be very careful:

1. **The normative of "harmony with the system of the Qur'an":** While the presentation of understanding to the system and context of the Qur'an is the supreme criterion, **the determination of this harmony** itself may remain subject to self-ijtihad. How can we ensure that the proposed "new" meaning is indeed the most in tune with the system and not merely a projection of a preconception or distant interpretation? This requires **rigorous and clear methodological tools** to determine contextual and systemic harmony.
2. Rules of the "Special Tongue of the Qur'an": The reference to "the tongue of the Qur'an, its rules, the connotations of letters and the meanings of pairs" will be addressed in the second book: "New Rules for the Qur'anic Arabic Tongue: Deducing from the Qur'anic Text and the Evidence of the Original Manuscripts" New rules for the Qur'anic Arabic tongue: We are not satisfied with traditional grammatical and morphological rules, but we seek to derive new rules, derived from the Qur'anic text itself, using the original Qur'anic manuscripts as a witness to the manifestations of this tongue

3. **The dangers of ignoring scientific consensus and frequency:** It is true that blind imitation is rejected, but ignoring the scientific consensus of specialists throughout the ages (in language, readings, and exegesis) requires **a very strong argument and conclusive evidence** from within the Qur'anic text itself. Frequency (both in oral transmission and in the understanding of basic meanings) has its scientific and historical weight.
4. **Differentiate between control and change:** The claim that "increasing the alif, hamza, or weakening disturbs the purity of the word" needs to be checked. Are these additions (which reflect frequent pronunciation) really "confusion" or "clarification" of authentic pronunciation that the initial drawing may fall short of accurately representing?
5. **Practical results of the proposed interpretations:** The proposed new interpretations (such as the examples mentioned above) should be tested practically on **all where the word occurs** in the Qur'an and consider its impact on the overall meaning and consistency of the system. Does it really lead to a more consistent and deeper understanding in all contexts?

Balanced and updated position:

- **Yes to manuscripts as a tool for reflection:** manuscripts are important for raising questions and understanding the history of the text and the development of painting.
- **Yes to deep systematic reflection:** the need to go beyond superficiality and imitation, and to use reason, logic, linkage and context.
- **Yes, to present everything to the Qur'an:** the Qur'an is dominant and the ruler, and the sayings, interpretations and even readings must be presented to its overall system.
- But with caution and controls:
  - **Frequent transmission:** It is not completely rejected, but is considered a "powerful sign of reflection" and an essential source of pronunciation that must be dealt with with scientific seriousness before proposing a different pronunciation or meaning.
  - **Methodology:** The methodology for eliciting new meanings must be clear, generally applicable, and based on strong linguistic, contextual and systemic evidence, not mere subjective impressions.
  - **Integration, not destruction:** The goal should be to enrich, deepen and correct understanding, not to destroy all previous scientific heritage without conclusive evidence.

Conclusion:

The proposed approach offers an ambitious and necessary vision for renewing religious understanding through deep reflection and a return to the Qur'anic text as a ruling and dominant. Considering frequent transmission as a "sign of reflection" rather than an "absolute and indisputable truth" opens the door to necessary ijтиhad. The **biggest challenge remains to establish strict and transparent methodological controls for this reflection to ensure that it does not fall into subjectivity and arbitrary interpretation, and to ensure that the new meanings derived actually increase the clarity, consistency, and depth of the Qur'anic text.** It is a courageous call to revive the Qur'an, but it needs tools that will be addressed in my second book to ensure that sifting really comes with the pure.

## 24 HOW DO WE REGAIN AUTHENTIC REFLECTION?

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### 1. "Return to the Qur'anic tongue":

Study the text in isolation from later grammatical rules, and rely on the internal context of the Qur'an to understand the terminology, as in the word "prayer" which originally means "supplication", not specific movements

The unity of the divine message and the position of the Qur'an on separation:

#### "1. The unity of the source and the divine message"

##### - "The One Divine Source":

- All heavenly messages start from one source, which is God Almighty, as in His saying:

"We have not sent a messenger before you, except to suggest to him that there is no god but I, so worship you" [Al-Anbiya: 25].

- Monotheism is the common core of all prophets, from Adam to Muhammad.

##### - "The Qur'an dominates previous books":

- The Qur'an confirms the validity of the truth in the previous books, and corrects the distortions, as in saying:

"And we have revealed the Book to you in truth, believing and dominating what is in His hands" [Table: 48].

- The Qur'an is considered the "ultimate reference" for resolving contradictions between religions, as it is preserved from distortion.

#### "2. Difference of laws and unity of purpose"

- "Diversity of laws according to need":

- The previous laws "such as Judaism and Christianity" were temporary, suitable for the circumstances of their people, as the Almighty said:

"For each of you we have made a law and a method" [Table: 48].

- Example: The Law of Moses focused on legislative details, while Jesus brought mercy and mitigation.

- "Islam is the Seal of Messages":

- The Qur'an ends the temporary laws and completes the religion, as it says:

"Today I have completed your religion for you" [Table: 3].

- The Sharia of Islam is comprehensive, valid for all times and places, and combines pure faith and practical methodology.

#### "3. Memorizing the Qur'an vs. Distortion of Previous Books"

- "Misrepresentation" of previous books":

- The Qur'an criticizes the distortion of the People of the Book for their texts, as in saying:

"They shall distort the word from its places" [Table: 13].

- This distortion led to doctrinal deviations, such as the Trinity in Christianity.

- "The Qur'an is a miraculous and preserved book":

- May God protect him:

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

- This memorization makes the Qur'an a reliable source for the unification of the nation and not to repeat the mistakes of the former.

#### "4. Slander of separation and warning against division"

- "The Qur'an rejects doctrinal fragmentation":

- Warns against splitting into warring Shiites, as in saying:

"And do not be one of the polytheists" among those who divided their religion and were Shiites" [Romans: 31-32].

The term "Shia" in the Qur'an refers to conflicting groups, such as Jews and Christians, rather than to certain sects.

- "The difference in branches does not justify the band":

- Jurisprudential differences (such as the rulings of prayer or zakat) are natural, but they do not spoil the unity of the nation.

- The problem lies in the transformation of ijtihad into fanatical identities, as happened in historical disputes between sects.

#### "5. The Qur'an is the ultimate reference for unity"

- "Responding to God and the Messenger in Conflict":

- The Qur'an instructs to resolve differences by referring to the texts, as in saying:

"If you dispute something, return it to Allah and the Messenger" [An-Nisa: 59].

- This avoids the nation falling into the trap of "blind subordination" to sects or individuals.

- "The Qur'an is a universal book":

- The discourse of the Qur'an is addressed to all humanity:

"Say, O people, that I am the Messenger of Allah to all of you" [Al-A'raf: 158].

- It addresses the basic human issues "worship, morality, justice", which makes it inclusive of all under its umbrella.

#### "6. A Call for Unity and Joint Action"

- "Holding fast to the rope of God":

- The Qur'anic command to adhere to unity:

"Hold fast to the rope of Allah all together, and do not separate" [Al-'Imran: 103].

- The "rope of God" includes the Qur'an and Sunnah, as well as common values such as justice and charity.

- "Overcoming Historical Differences":

- Sectarian differences "such as Sunnis and Shiites" are the result of political and social conditions, and are not at the heart of religion.

- The solution is through scientific dialogue, rejection of fanaticism, and focusing on common denominators, such as faith in God and the Last Day.

"Conclusion: The Way of Unity in the Qur'anic Curriculum"

- "Religion is one" in essence, and the differences are in the branches and jurisprudence.

- The "Qur'an" is the test that corrects the course, and reminds of the common origin.

Muslims today must overcome divisions and adopt the "Qur'anic approach" in dealing with disagreement:

- Wisely in dialogue.

- Fairness in judgment.

- Cooperation in the fields of society and humanity.

As the Almighty said:

"O you who believe, fear Allah for the truth of His piety, and do not die unless you are Muslims" [Al-'Imran: 102].

## **25 PRACTICAL STEPS TO UNDERSTAND AND REFLECT ON THE QUR'AN:**

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### **1. Relying on the Qur'an as the only source**

Focus on the Qur'an: The Qur'an should be the primary source for understanding religion, not narrations or hadiths that may be questionable or contradict the Qur'an.

- Do not confuse the Qur'an with the Sunnah: According to the text, the Sunnah of the Prophet "Hadiths" is not an independent legislative source, but must be subject to the Qur'an. That is, any hadith that contradicts the Qur'an must be rejected.

### **2. Understanding the Qur'an in the language of the age**

- Contemplation by reason: The Qur'an calls for the use of reason in contemplation, as in the words of the Almighty: "Do they not contemplate the Qur'an or on the hearts of its locks" "Muhammad: 24". We must understand the Qur'an in the

language of our time, taking into account the historical context of the revelation of the verses.

**Linking the Qur'an to reality:** We must link the verses of the Qur'an to contemporary reality, and understand how they can be applied in our daily lives.

### 3. Get rid of historical influences

**Re-reading the Qur'an away from traditional jurisprudence:** Traditional jurisprudence has been influenced by historical and political contexts, leading to the distortion of some concepts. We must reread the Qur'an away from these influences.

- Rejection of questionable narrations: Narrations and hadiths that contradict or have no basis in the Qur'an must be eliminated.

### 4. Focus on moral and human values

**The Qur'an is a book of ethics:** The Qur'an emphasizes moral and human values, such as justice, mercy and tolerance. We must focus on these values in our understanding of the Qur'an.

- Applying the Qur'an in daily life: We must apply the teachings of the Qur'an in our daily lives, by dealing with others with justice and mercy, and avoiding violence and extremism.

### 5. Use the scientific method in understanding

- Linguistic analysis: We must understand the Qur'an through the rules of the Arabic tongue shown because the understanding of the correct book is the mechanisms of the book itself ... These are the rules set by Allah Almighty in His Book ...

- Objective analysis: We must study the Qur'an objectively, by analyzing verses related to a particular topic, and understand them in their comprehensive framework.

### 6. Dealing with the Qur'an as a book of guidance

- The Qur'an is a book of guidance: The Qur'an is not just a book of rulings, but a book of guidance for man in all aspects of his life. We must treat the Qur'an as such.

**Focus on general purposes:** We must understand the general purposes of the Qur'an, such as achieving justice, mercy and tolerance, not just detailed rulings.

### 7. Collaborate with scientists and researchers

- Benefit from scholars: We must benefit from scholars and researchers who study the Qur'an scientifically, away from historical and political influences.

- Encouraging scientific research: Scientific research in the Qur'an should be encouraged by studying verses objectively and analytically.

#### 8. Practical application of understanding the Qur'an

Daily reading: We should read the Qur'an on a daily basis, focusing on understanding and contemplating the verses.

- Thinking about verses: We should think about the verses we read, and try to apply them in our daily lives.

Dialogue with others: We should discuss verses with others, and exchange ideas on how to apply them in our lives.

#### 9. Get rid of preconceived ideas

- Open-mindedness: We must deal with the Qur'an with an open mind, without prejudices or prejudices.

- Getting rid of superstitions: we must get rid of the myths and legends that have been introduced into religion throughout history.

#### 10. Focus on justice and compassion

- Justice is the basis of religion: The Qur'an emphasizes justice in everything, as in the saying of the Almighty: "God commands justice and charity" "Al-Nahl: 90". We must focus on achieving justice in our lives.

- Mercy is the essence of Islam: The Qur'an calls for mercy, as in the words of the Almighty: "We have sent you only as a mercy to the worlds" (The Prophets: 107). We must treat others with compassion and tolerance.

#### The bottom line:

To properly understand and contemplate the Qur'an, we must rely on the Qur'an as the only source, and understand it in the language of the times, with an emphasis on moral and human values. We must get rid of historical influences and distortions, and use the scientific method in understanding. We should treat the Qur'an as a book of guidance, focusing on achieving justice and compassion in our lives.

## **26 UNDERSTANDING THE QUR'AN WITH ITS RULES AND IN THE ARABIC TONGUE, NOT JUST THE ARABIC LANGUAGE**

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### **1. Understanding the Qur'an with its internal rules**

- The Qur'an interprets each other: The Qur'an contains internal rules that help in its interpretation. Some verses interpret other verses, as in the words of the Almighty: "And the Book was revealed to you to explain everything" (Al-Nahl: 89). Therefore, we must go back to the Qur'an itself to understand its verses, not to external sources.

- General and specific context: We must understand the verses in their general context "Maqasid al-Qur'an" and the specific context "The reason for revelation and the specific subject". For example, the verses of jihad should be understood in the context of self-defense, not aggression.

### **2. The Arabic tongue, not just the Arabic language**

- The difference between the Arabic tongue and the Arabic language: The Arabic tongue is deeper than the Arabic language, as it includes the culture, thought and environment in which the Qur'an was revealed. The Arabic language is the tool, while the Arabic tongue is the comprehensive understanding of the culture and environment in which the Qur'an was revealed.

- Understanding Quranic concepts in the Arabic tongue: We must understand Quranic concepts as understood by the early Arabs in whose language the Qur'an was revealed. For example, the word "injustice" in the Qur'an means misplacing something, not just injustice in the modern sense.

- Use of ancient linguistic dictionaries: To understand Quranic words accurately, you must refer to the dictionaries of the ancient Arabic language, such as "Lisan al-Arab" by Ibn Manzur, to understand the original meanings of the words.

### **3. Contemplation with mind and heart**

- Mental reflection: The Qur'an calls for the use of reason in contemplation, as in the Almighty's saying: "Do they not contemplate the Qur'an or on the hearts of its locks" "Muhammad: 24". We must think about the verses and analyze them with an open mind.

- Heart reflection: The Qur'an is not only a mental book, it is also a spiritual book. We must contemplate the Qur'an with our hearts, and feel its spiritual and moral meanings.

#### 4. Focus on the general purposes of the Qur'an

- The purposes of the Qur'an: The Qur'an has general purposes, such as achieving justice, mercy and tolerance. The verses must be understood within these purposes, not piecemeal.

- Justice and mercy: The Qur'an emphasizes justice and mercy in everything, as in the words of the Almighty: "God commands justice and charity" "Al-Nahl: 90". We must focus on these values in our understanding of the Qur'an.

#### 5. Get rid of historical influences

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- Rejection of questionable narrations: Narrations and hadiths that contradict or have no basis in the Qur'an must be eliminated.

#### 6. Use the scientific method in understanding

- Linguistic analysis: We must understand the Qur'an through classical Arabic, taking into account the linguistic and cultural context of the revelation of the verses.

- Objective analysis: We must study the Qur'an objectively, by analyzing verses related to a particular topic, and understand them in their comprehensive framework.

#### 7. Dealing with the Qur'an as a book of guidance

- The Qur'an is a book of guidance: The Qur'an is not just a book of rulings, but a book of guidance for man in all aspects of his life. We must treat the Qur'an as such.

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## **27 MANUSCRIPT KEY "ORIGINAL MANUSCRIPTS OF THE QUR'AN"**

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The importance of original manuscripts in the management of the Qur'an

- Memorization of the Qur'anic text: The original manuscripts are considered physical evidence of the memorization of the Qur'an since the era of the Prophethood until today, which enhances confidence in the authenticity of the Qur'anic text.
- Verification of the authenticity of the text: Comparing ancient manuscripts with the copies circulating today confirms that there is no distortion or change in the Qur'an, which is consistent with the Almighty's saying: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9".
- Understanding the development of Arabic calligraphy: The study of manuscripts helps in understanding the evolution of Arabic writing, from primitive Kufic script to the more sophisticated scripts we use today.

The most famous Quranic manuscripts

- Sana'a manuscript: dating back to the first century AH, and it is one of the oldest Qur'anic manuscripts discovered, and shows how the Qur'an was written in early times.
- Tashkent manuscript: attributed to the reign of Caliph Othman bin Affan (may Allah be pleased with him), and is considered one of the oldest preserved copies of the Qur'an.
- Paris manuscript: preserved in the Bibliothèque nationale de France, dating back to the second century AH, and shows the development of Arabic calligraphy.
- Birmingham Manuscript: Discovered at the University of Birmingham in the United Kingdom, dating back to the first century AH, it is one of the oldest Qur'anic manuscripts.

How to benefit from manuscripts in contemplating the Qur'an

- Study of manuscripts: research on the oldest manuscripts and understand how they were written and transmitted through the ages.
- Comparison of copies: Comparing ancient manuscripts with copies in circulation today to ensure that there are no fundamental differences in the Qur'anic text.

**Understanding the historical context:** The study of manuscripts helps in understanding how the Qur'an was written and transmitted in early times, enhancing our understanding of the historical context of the Qur'an.

#### Linking manuscripts to the Arabic language

- Understanding the evolution of language: Manuscripts show the development of the Arabic language and the way it is written, which helps in understanding some vocabulary and linguistic structures in the Qur'an.
- Study ancient scripts: such as Kufic script, which was used in writing the Qur'an in early times, and understand how it evolved into other fonts.

#### Manuscripts as evidence of memorization of the Qur'an

- Proof of memorization of the Qur'an: Manuscripts show that the Qur'an has not changed over the centuries, which is consistent with the Almighty's saying: "We have revealed the dhikr and we are his keepers" (Al-Hajar: 9).
- Response to suspicions: The study of manuscripts helps in responding to suspicions that allege distortion in the Qur'an, as the manuscripts show that the Qur'anic text is preserved as it was revealed.

#### Practical steps to study manuscripts

- Visiting museums and libraries: which hold Quranic manuscripts, such as the Tashkent Museum and the Bibliothèque nationale de France.
- Benefit from academic studies: that focus on Quranic manuscripts, such as the studies of orientalists and Muslim scholars.
- Use technology: such as high-resolution digital photography to study manuscripts without harming them.

#### Adding the manuscript key to the keys to contemplating the Qur'an

- Verify the authenticity of the text: Before starting to contemplate the Qur'an, you must verify the authenticity of the text by studying the manuscripts.

**Understanding the historical context:** Manuscripts help in understanding how the Qur'an was written and transmitted in early times, enhancing our understanding of the historical context of the Qur'an.

- Enhancing confidence in the Qur'an: The study of manuscripts enhances confidence in memorizing the Qur'an and not distorting it, which enhances faith in it.

Conclusion: Manuscripts as an essential key to contemplating the Qur'an

- Manuscripts are evidence of the preservation of the Qur'an: The study of manuscripts confirms that the Qur'an is preserved from distortion, which is consistent with the divine promise to preserve it.

- Understanding the evolution of language and calligraphy: Manuscripts help in understanding the development of the Arabic language and the way the Qur'an is written, which enhances our understanding of the Qur'anic text.

Enhancing historical understanding: Manuscripts provide a historical context for understanding the Qur'an, helping to reflect it more deeply.

With this addition, we have added a new and important key to the keys to the contemplation of the Qur'an, the manuscript key, which relies on the study of the original manuscripts of the Qur'an to understand it more deeply and comprehensively. This key enhances confidence in the authenticity of the Qur'anic text and helps in understanding it in its historical and linguistic context, making the Qur'anic reflection richer and deeper.

Reliance on the original manuscripts of the Qur'an approved copy of Othman bin Affan

The Qur'an claims to itself that it is clear, i.e., clear, but if you look at it, you will find that after almost every fourth phrase, a fifth phrase is meaningless.

It is important to recognize that the Qur'an is a profound and miraculous book, containing multiple levels of meaning and symbols that may require reflection and reflection to fully understand them.

It may seem to some people that some verses are unclear or difficult to understand when they are first read. However, this is often due to a lack of deep reflection or the lack of reliable interpretations that explain the context and reasons surrounding the verses. The Holy Qur'an contains rulings, stories and sermons that need to be meditated on to show their full meanings.

It should also be noted that the Qur'an uses Arabic eloquence and eloquence that may be difficult to understand without sufficient knowledge of the Arabic tongue that is deduced from within the Qur'an. Therefore, many scholars and exegetes have

provided explanations and interpretations throughout the ages to help people understand the deep meanings of Qur'anic texts.

Allah Almighty said: "Do they not contemplate the Qur'an, even if it is from someone other than Allah, they will find a great difference in it" (An-Nisa: 82).

To contemplate the manuscripts of the Holy Century, we need to delete all human additions that have been made to them through the ages because they misunderstand the words of some verses.

A few points about it:

1. The importance of diacritics and dots: There is no doubt that the formation and dots were added to facilitate the reading of the Holy Qur'an for new generations, especially with the diversity of dialects and different ways of pronunciation. This apparently helped in preserving the Holy Qur'an and avoiding mistakes in recitation, but the understanding of the Qur'an was closed to the contemplators because some of the formation is wrong, as evidenced by the existence of several readings of the manuscript, and the letters were increased or decreased on some words that they did not understand, so their meaning changed
2. Different readings: The readings are many and ten are approved, all of which are recognized, not frequent, and did not take into account the sanad related to the Prophet Muhammad (peace and blessings of Allaah be upon him). The differences are few between them and are not in origins often in pronunciation and intonation, as well as in meaning.
3. Original manuscripts: Unfortunately, access to the original manuscripts exactly as they were written in the time of the Prophet Muhammad (peace be upon him) may be difficult, but there are very old manuscripts in some museums and libraries around the world, such as the Tu Baqabi Library in Turkey and the Sana'a Mosque Library.
4. Linguistic studies: insufficient Many researchers and commentators rely on the study of ancient texts and compare them to reach a more accurate and comprehensive understanding of the Holy Qur'an. But the Quran is written in the Arabic tongue and not in Arabic and the rules of the Arabic tongue are inside the Quran and their deduction is done by contemplation
5. The importance of interpretations: Despite any human additions, the interpretations help in understanding the historical and cultural context of the

Qur'anic texts. The best interpreter of the Quran is the Quran the interpretation of the Quran by the Quran

It should also be noted that the Qur'an uses Arabic eloquence and eloquence that may be difficult to understand without sufficient knowledge of the Arabic tongue, which is the tongue of heaven that is understood within it by contemplating the Qur'an and not in the ancient Arabic language and its literature. Therefore, many scholars and exegetes have provided contradictory explanations and interpretations throughout the ages that have not helped people understand the deep meanings of the Qur'anic texts.

In the end, personal reflection and reflection on the Qur'an remains important. As Allah said: "Do they not contemplate the Qur'an" (Muhammad: 24), contemplation means deep reflection and personal understanding that can enrich an individual's spiritual life.

We need the original manuscripts of the Qur'an because the Qur'an is a human reading of manuscripts and diligence to read them, so several human additions to the manuscript have been made, such as formation, hamza, thousand khanjars, increase or decrease in letters and grammar, and dozens of readings of the manuscript appeared in which there are differences. The rules of grammar, intonation, the names of the surahs and the numbering of verses were also added.

## **28 THE QUR'AN HAS ITS UNIQUE NATURE AS A WRITTEN AND PRESERVED TEXT**

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. It has accurately and clearly presented the basic principles of the Islamic faith regarding Qur'anic revelation, memorization and characteristics.

1. The revelation of the Qur'an in sound and writing:

Accurate: I correctly highlighted the dual nature of the Qur'an's revelation: initially as a spoken word revealed to the Prophet Muhammad (peace be upon him) through the angel Gabriel, and at the same time as a written text that was immediately recorded.

Main verses: The verses cited by "poets: 193-194 and at-Tur: 2-3" are completely relevant and supportive of this point.

Historical context: The mention of scribes "such as Zayd ibn Thabit and Ubayy ibn Ka'b" and the collection efforts during the reigns of Abu Bakr and Uthman are crucial historical details that confirm the biblical aspect from the beginning.

## 2. Memorizing the Qur'an by Allah's Protection:

Central belief: The concept of divine assurance of conservation is fundamental to the Islamic faith. And you rightly emphasize this.

Verse of memorization: The citation of stone: 9 is the basic verse of this belief.

Physical Evidence: The reference to the Sana'a manuscript and the consistency of the Qur'an versions through the ages and regions are strong evidence supporting the practical manifestation of this divine conservation.

## 3. The Qur'an is not just an oral tradition "The Qur'an is not an oral narration of access":

Decisive distinction: This point effectively distinguishes the Qur'an from the Sunnah, and emphasizes the Qur'an's unique status as a divine text written from the time of the Prophet.

Addressing doubts: Your explanation regarding the different readings "such as Hafs and Warsh" is excellent. It explains that these are differences in the style of recitation of "letters" within a uniform written text and not textual distortions.

## 4. The Qur'an is a complete legislation "The Qur'an is a complete legislation":

Comprehensive guidance: Highlighting the Qur'an as a complete guide to all aspects of life is essential.

Verse for completeness: The use of bees: 89 supports this point accurately.

Role of the Sunnah: The Sunnah is correctly positioned as a complement to the Qur'an, clarifying the general principles found in the Qur'an, rather than as an alternative source.

## 5. The Miracle of the Qur'an:

Multifaceted miracles: I have dealt with the main aspects of the miracle of the Qur'an: linguistic, scientific and legislative.

Examples: The embryology example of Hajj and the mention of just laws are good examples.

## 6. The role of the Ottoman calligraphy in conservation:

Tawhid and Tawhid: Explaining the purpose of Uthman's revision and the unified line is vital to understanding the historical and textual integrity of the Qur'an.

Font characteristics: Mentioning the characteristics of the Ottoman calligraphy "such as omitted or added letters" and their purpose in accommodating the different acceptable readings is a valuable detail.

Prevent textual divergence: I correctly pointed out how Ottoman calligraphy and standardized distribution of copies prevented textual differences.

## 7. Internal consistency and self-interpretation of the Qur'an:

Intertextual interpretation: The concept of verses interpreting each other is a fundamental principle for understanding the Qur'an. Your examples of zakat and the story of Moses are excellent.

Thematic unity: Highlighting thematic consistency within the surahs is important for a deeper understanding.

Reflection methodology: Emphasizing the importance of connecting verses through context, repetition, and reflection is key to discovering deeper meanings.

Your closing idea and invitation to a deeper study:

Your last paragraph is insightful and deeply resonating. You are absolutely right to emphasize the importance of reflection as a crucial way to understand the Qur'an correctly and to identify and correct human additions by increasing letters or deleting letters and adding symbols such as dagger or short alphas, hamzats and diacritics that have occurred in the Qur'an throughout history and changed the original manuscripts of the Qur'an that may change the meaning of the word and lead to interpretations that may have deviated from the original intended meaning.

Your points about potential issues and the need for reflection are valid and decisive:

External influences: I have correctly pointed out that external factors "misunderstandings, attempts to 'improve' or "simplify" readings, or impose personal biases" can lead to interpretations that obscure or distort the original meaning.

Superficial understanding versus deep meaning: I have rightly criticized superficial readings that prioritize ease of understanding or compatibility with preconceived notions, perhaps at the expense of the true depth and richness of the Qur'anic message.

The Power of Contemplation: You advocate contemplation as the key to an incoherent understanding.

## 29 REVIVING THE ORIGINAL MANUSCRIPTS IN THE CONTEMPLATION OF THE QUR'AN: A BALANCED VIEW

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Introduction:

The quest to understand the Holy Qur'an correctly and renewably is a noble goal, and trying to make use of the ancient manuscripts of the Holy Qur'an in this quest is commendable. However, this must be done cautiously, scientifically and objectively, taking into account the following challenges and considerations:

### 1. Formation and points: necessity and challenge

- **Necessity:** There is no doubt that the addition of diacritics and dots to the Qur'anic text was an imperative necessity to make it easier for non-Arabs to read, and over time, it became necessary even for the Arabs themselves as Islam expanded and dialects differed.
- **Memorization:** Formation and dots contributed to preserving the Qur'anic text from verbal distortion, and ensuring that it is passed down through generations properly.
- Challenge:
  - **Possibility of error:** In theory, the possibility of errors in modulation and dots during the copying process through the centuries cannot be ruled out.
  - **The effect of diacritics on understanding:** Tashkeel may direct the reader to a particular understanding of the verse, and may obscure other possibilities of meaning.
  - **Multiple readings:** The presence of multiple readings of the Holy Qur'an "although limited in their differences" reflects the existence of differences in formation and points.
- Solution:
  - **Comparative study:** Ancient manuscripts should be studied comparably, taking into account frequent Qur'anic readings.
  - **Non-cutting:** The authenticity of a particular formation or reading should not be determined based on a single manuscript, but evidence should be collected from multiple sources.
  - **Flexibility:** The contemplative person must be flexible in dealing with modulation and dots, and be willing to consider other possibilities of meaning.

## 2. Quranic Readings: Diversity and Richness

- **Frequent Readings:** The ten frequent readings are all correct, and they are fixed from the Prophet (peace and blessings of Allaah be upon him) in multiple ways.
- **Differences:** The differences between the ten readings are minor, and do not touch the essence of the meaning, but rather a diversity of performance that enriches and expands the meaning.
- **Importance:** Quranic readings are an important source of understanding and interpreting the Holy Qur'an.

## 3. Original Manuscripts: Historical and Scientific Value

- **Value:** Ancient manuscripts of the Holy Quran have great historical and scientific value, as they help us understand the history of the Qur'anic text, its development, and methods of transcription.
- Challenge:
  - **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.
- Solution:
  - **Digitization:** Ancient manuscripts should be digitized and made available to researchers online.
  - **Restoration:** Damaged manuscripts must be restored and preserved for future generations.
  - **Study:** Scientific studies specialized in Qur'anic manuscripts should be encouraged.

## 4. The Arabic tongue: the key to understanding

- **The Qur'an was revealed in a clear Arabic tongue:** The Holy Qur'an was revealed in a clear Arabic tongue, which means that it was revealed in the clear classical Arabic language.
- The difference between tongue and language:
  - **Language:** It is the set of rules, vocabulary and structures that people use to communicate.
  - **Tongue:** It is the way people speak language, and it includes dialects, pronunciation and performance.

- Deducing the rules of the Arabic tongue:
  - The rules of the Arabic tongue must be derived from the Holy Qur'an itself, from pre-Islamic poetry, and from the words of the classical Arabs.
  - It should not only rely on the Arabic grammar developed in later eras.
- **Contemplation is the key to deep understanding:**  
 Contemplation is the process through which the deep meanings of the Holy Qur'an are derived, and its purposes and rulings are understood.  
 Contemplation requires a good understanding of the Arabic tongue, knowledge of the Qur'anic context, and the use of the correct Sunnah of the Prophet. Reflection must be continuous and open.

Conclusion:

Reviving the original manuscripts in the reflection of the Holy Qur'an is important, but it requires a balanced scientific methodology, taking into account different challenges and considerations. We must treat ancient manuscripts, Qur'anic readings and the Arabic tongue with respect and appreciation, and strive to understand the Holy Qur'an correctly and renewed, combining authenticity and modernity.

## 30 SERIES TITLE: "THE HOLY QUR'AN: RETURN TO CONTEMPLATION"

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### 30.1 "TAJWEED AND REFLECTION: IS BEAUTIFUL RECITATION ENOUGH?"

- Introduction:
  - The importance of reciting the Holy Quran correctly.
  - Questioning whether beautiful recitation alone is enough to achieve correct understanding and deep reflection.
- Tajweed: its definition and importance:
  - Tajweed language and idiomatically.
  - The importance of intonation in giving the letters their right and due pronunciation.
  - Tajweed as a way to beautify the sound with the Qur'an.
- Tajweed: between the means and the end:
  - Tajweed in origin is a way to achieve correct recitation.
  - When does intonation become an end in itself? "Exaggeration, focusing on vocal performance at the expense of understanding."

- The danger of switching to singing the Qur'an without being affected by its meanings.
- Contemplation: its definition and importance:
  - Contemplation linguistically and idiomatically.
  - The importance of reflection in understanding the meanings of the Holy Qur'an and deriving its rulings through it.
  - Contemplation as a primary goal of Quran recitation.
- The relationship between intonation and reflection:
  - Do they conflict? "No, originally they do not contradict each other."
  - How can intonation serve contemplation? "When it is a means of understanding and not an end in itself."
  - How can over-intonation hinder reflection?
- Examples of good ancestors:
  - How did the Companions and followers recite the Qur'an? "With the right intonation with deep reflection."
  - Aphorisms about the importance of reflection.
- Conclusion:
  - Advocating a balance between intonation and reflection.
  - Emphasize that beautiful recitation is a means, not an end.
  - Contemplation is the ultimate goal of reciting the Qur'an.

### **30.2 "FORMATION AND THE XIPHOID THOUSAND: HUMAN ADDITIONS OR DIVINE REVELATION?"**

- Introduction:
  - Tashkeel and the Xigular Alif: Signs that were not found in the earliest Qur'ans.
  - The question of the nature of these signs: are they human additions or part of divine revelation?
- Date of formation and the xiphoid thousand:
  - When did these signs begin to appear? "Reference to historical stages".
  - Who are the scientists who contributed to its development?
  - Was it found in the very original Qur'anic manuscripts?
- Arguments in favor of being human additions:
  - Lack of presence in the oldest Qur'an.
  - Its gradual evolution over time.
  - Differences in diacritics between the Qur'an.
  - Testimonials of some scientists and historians.

- Opposing arguments "and the response to them":
  - Saying that it is part of the oral frequency "Response: Oral frequency is about correct pronunciation, not necessarily writing marks."
  - Saying that they are necessary to understand the meaning "Reply: are necessary to facilitate reading, but may change the meaning in some cases."
- Common mistakes in diacritics and xiphoid thousands:
  - Add the xiphoid thousand to the word "books".
  - Add the xiphoid alif to the word "smoot".
  - "A detailed explanation of these errors and their impact on meaning."
- How do we correct these errors?
- Conclusion:
  - The diacritics and the xiphoid alif are necessary human additions to facilitate reading, but they are not part of divine revelation.
  - They must be used with caution and knowledge, and correct the mistakes that have occurred in them.

### **30.3 "Book" AND "Books": THE BATTLE OF WORDS IN THE FIELD OF CONTEMPLATION**

- Introduction:
  - Focus on distinguishing between the words "book" and "books" in the Holy Qur'an.
  - The importance of this distinction to understand the correct meaning of the verses.
- "Book" "By breaking the kaf and the tide":
  - The multiple meanings of the word "book" in language and the Qur'an.
  - Examples from the Qur'an of the use of the word "book" with its various meanings.
- "Books" "with the inclusion of Kaf and Taa":
  - The original meaning of the word "books": plural of the word "book" "in the sense of writings".
  - Assert that "books" means writings "verses, rulings, divine estimates" and not just "books" in the physical sense.
  - Examples from the Qur'an of the use of the word "books" in the sense of writings.
- Hidden distortion: adding the xiphoid alif on "books":

- Explain how adding a xiphoid alif changes meaning from plural to singular.
- View examples of verses in which this error occurred.
- Demonstrate how this error affects the correct understanding of meaning, and leads to inaccurate interpretations.
- Applied models:
  - Analyze specific verses in which the word "books" are mentioned "such as verses from Surat Al-Baqarah, An-Nisa, Al-Ra'd", and how the meaning changes when correcting the error.
  - Comparing the correct interpretation "as "books" plural "with the common interpretation "as singular".
- Conclusion:
  - Distinguishing between "book" and "books" is crucial for a correct understanding of the Qur'an.
  - Adding the xiphoid alif to "books" is a distortion of meaning that must be corrected.
  - The call to return to the original meaning of the word "books" in the Qur'an, which is "writings" (verses, rulings, divine estimates).

### **30.4 "THE QUR'AN EXPLAINS ITSELF: TOWARDS AN INTEGRATED METHODOLOGY OF CONTEMPLATION"**

- Introduction:
  - Contemplation is the process of deriving deep meanings from the Holy Qur'an.
  - The importance of having a clear and integrated methodology for reflection.
- Basic principles of reflection:
  - **Believing that the Qur'an is the Word of God:** This is the basic premise of contemplation.
  - **Sincerity:** The goal of reflection should be to reach the truth and not to triumph over opinion.
  - **Defancy:** not being influenced by personal whims or intellectual prejudices.
  - **Willingness to change convictions:** if the previous understanding of the verse turns out to be wrong.
- Reflection Tools:

- **The Arabic tongue:** Understanding the origins, rules and methods of the Arabic tongue from within the Qur'an by reflection.
- **Quranic context:** Understanding the verse in the context of the surah in which it is mentioned, and in the context of the entire Qur'an.
- **The correct Sunnah of the Prophet:** Using the Sunnah of the Prophet in understanding the meanings of the Qur'an.
- **The sayings of the old and new contemplators:** benefiting from the interpretations of the Companions, followers and respected imams.
- **Cosmic Sciences:** Using cosmic sciences to understand the cosmic verses in the Qur'an.
- **Reality:** Linking the meanings of the Qur'an to the reality we live.
- "The Koran explains itself"
  - The Koran is an integrated unit
  - The Quran explains each other" if I have a problem you have to understand a verse search in the Quran for other verses to interpret it"
  - The Quran explains itself by its rules
- Practical steps to reflect:
  1. Careful reading of the verse: "more than once".
  2. **Vocabulary comprehension:** "Word meanings".
  3. **Understanding the context:** "public and private".
  4. **Linking the verses:** "Find other verses that talk about the same subject."
  5. Use of interpretations: "considered".
  6. **Reflection and meditation:** "On the meanings and connotations of the verse."
  7. **Supplication:** "That Allah will open you to understand His Book."
- Conclusion:
  - Contemplation is an ongoing journey to discover the treasures of the Holy Quran.
  - We must follow a clear and integrated approach to reflection.
  - The Holy Qur'an is a book of guidance, and contemplation is the path to this guidance.

## **31 THE IMPORTANCE OF OTTOMAN PAINTING:**

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1. Memorizing the Qur'an: The Ottoman drawing is considered a way to memorize the Qur'an from distortion and difference in readings, as it was agreed upon among the Companions during the reign of Othman bin Affan.

2. Periodicity: The Ottoman drawing is frequent from the Companions, which means that it was quoted from them frequently and was not changed or modified.
3. Frequent readings: The Ottoman drawing corresponds to the frequent readings of the Holy Quran, as some differences in the drawing reflect differences in the readings.
4. Religious symbolism: The Ottoman drawing is considered a symbol of Islamic unity, as it was agreed upon among the companions during the reign of Othman bin Affan to preserve the Qur'an from difference.

Examples of differences between Ottoman painting and spelling:

1. The word "prayer": in the Ottoman drawing it is written "prayer", while in modern spelling it is written "prayer".
2. The word "Rahman": In the Ottoman drawing, "Rahman" is written without a thousand after the ha'a, while in modern spelling drawing, "Rahman" is written in a thousand.
3. The word "those": In the Ottoman drawing, "olek" is written as a compound word from or + lik from you stressed, while in modern spelling you write "those".

The bottom line:

The Ottoman drawing is the method of writing the Holy Qur'an as it was written during the reign of Caliph Othman bin Affan, and is considered a fixed standard for writing the Holy Qur'an. Ottoman painting has characteristics that differ from modern spelling, such as omitting thousands, increasing letters, and differing in hamza writing. Ottoman painting is considered a way to preserve the Qur'an from distortion and difference in readings, and it is frequent from the Companions and corresponds to the frequent readings of the Holy Qur'an.

## **32 ORIGINAL MANUSCRIPTS AND THE ARABIC TONGUE: KEYS TO A DEEPER UNDERSTANDING OF SURAT MARYAM**

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Introduction:

Surat Maryam is one of the Meccan surahs that carry with it the story of the Virgin Mary and the birth of Jesus, peace be upon him, in addition to the stories of other prophets. Throughout the ages, commentators have worked hard to understand the meanings of this surah, relying on the sources available to them. However, this new

interpretation offers a different view, based on the importance of **the original manuscripts** and the Arabic tongue as essential tools for a deeper and more accurate understanding of the meanings of the surah.

The importance of the original manuscripts:

This interpretation holds that the Qur'ans currently in circulation have undergone some minor changes in drawing, spelling, and diacritics, which sometimes changed the original meaning of words and verses. Therefore, a return to the original manuscripts (or as close as possible to the original) is necessary to understand the meaning that God intended.

Examples from Surah Maryam:

- **"Ghulam" vs "Ghulam"**: In the Qur'an, we find the word "ghulam" (meaning boy), while in the original manuscript (according to this interpretation) we find "ghulam", which the writer believes means esoteric science or the book (the Torah).
- **"Aqra" vs "aqra"**: The author believes that "barren" means physical sterility, while "aqra" means the inability to derive the correct meaning.
- **"Mary" vs "Mary"**: The writer sees that the thousand are distorted.
- **"Zakaria" vs "Zakaria"**: The writer sees the hamza at the end of the word as added.
- **"Qaim" vs "Qaim"**: The writer believes that the yaa is distorted.

Thus, a scrutiny of the original drawing of the words, as stated in the manuscripts, reveals deeper and more accurate meanings, and helps to understand the story in its proper context.

The importance of the Arabic tongue:

This interpretation not only refers to the original manuscripts, but also emphasizes the importance of understanding the Arabic tongue in which the Qur'an was revealed. The Arabic language, with its linguistic richness and deep connotations, holds the keys to understanding Qur'anic meanings.

Deconstruct words:

This interpretation is based on the methodology of deconstructing words into their origins and roots, analyzing each letter and each syllable in them, to arrive at the intended original meaning.

Examples from Surah Maryam:

- **Kahias:** The writer sees that they are not just cut letters, but a combination of: "k" (the inner secret) + "disobey" (lags behind the truth).
- **Priest:** The writer believes that it means the inner secret and the unseen, and is not associated with a "priest".
- **And mention:** the writer sees it as a compound of: "and" (conjunction) + "a" (entry for division and detail) + "dhikr" (divine hadith).
- **Rahmat:** The writer sees that it is a compound of the womb + T, and Taa here expresses the verb
- **Rabbak:** The writer sees that it is a compound of Rab + K, and Kaf here means addressing
- **Zakaria:** The writer sees that it is a compound of Zak + Rhea
- **My beard:** The writer sees that it is a compound of Bel+ Hayti, and my beard means my conclusions
- **And did not:** the writer believes that (and) come to divide
- **Kant:** The writer sees it as a composite of Cannes + T, and means old ideas
- **From you:** The writer sees that it means ideas and results
- **Yazzakaria:** The writer sees that it is a compound of J + Zak + Raya
- **Male** The writer sees it as a compound of y + kr, and dhal means the actual adjective, and kaf means the repetition of the verb.
- **Majnoun:** The writer sees it as a compound of B + crazy, and B means the use of a prior capacity
- **Gholama:** The writer sees that it is a compound of Gul + Ma
- **Fawjad:** Faa means doing the future, and Wajd means a date for the interview.
- **We have a science:** it means scientific telepathy
- **Make:** The writer sees that it has two meanings:
  - He made my God an original divine creation
  - Making a human a traditional human creation
- **Third:** The writer sees it as meaning division
- **Three:** The writer believes that it means taqasim
- **Mihrab:** The writer believes that it means the mind and the place of intellectual warfare

Conclusion:

This new interpretation of Surat Maryam calls for a return to the roots, to the original manuscripts, and to the Arabic tongue, for a deeper and more accurate

understanding of the meanings of the Holy Qur'an. It calls for transcending superficial and literal interpretations, and for diving into the depths of the spiritual and intellectual meanings that Qur'anic words carry. It calls for reflection, reflection and reflection, and the use of reason and logic in understanding religion.

## 33 INTERPRETATION OF SURAT MARYAM

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Introduction:

Surah Maryam deals with the story of the Virgin Mary and the birth of Jesus, peace be upon him, and the stories of other prophets such as Zechariah, Yahya, Abraham, Moses, Ishmael and Idris. The surah is characterized by its emotional and moving style, and its emphasis on the power and mercy of God, and on the importance of faith and monotheism.

Interpretation):

- Kahias (1):
  - **Traditional interpretation:** cut letters whose meaning is known only to God.
  - **Author's interpretation:** Code denotes:
    - **K:** description, deduction, judgments.
    - **(E)** Ability, power, signal.
    - **J:** Appeal, speech, purpose.
    - **A:** The signal (great, Arabic, Asir).
    - **R:** Wills, Faithfulness.
    - **Meaning:** An invitation to derive knowledge from the divine commandments.
- Rahmat Rabrak Abdu Zakariya ( 2) stated:
  - **Traditional interpretation:** a reminder of the story of Zechariah and God's mercy on him.
  - Author's interpretation:
    - **Male:** The divine hadith abrogated in the books.
    - **Mercy:** Verses, communication between God and people.
    - **Your Lord:** God (and sometimes Gabriel).
    - **Abdo:** Way, Curriculum
    - **Zakaria:** A title that means standard-bearer.

- His Lord made a hidden call (3):
  - **Traditional interpretation:** Zachariah's secret prayer to God.
  - Author's interpretation:
    - **He called:** The call to secret and invisibility
    - **is his Lord:** Gabriel.
- The Lord said, I am weak and the bone is weak from me, and the head is gray, and I did not pray to thee, Lord naughty (4):
  - **Traditional interpretation:** Zechariah's complaint to God about his weakness and old age.
  - Author's interpretation:
    - **Osteoporosis:** Poor ability to derive meanings.
    - **The head caught graying:** the difficulty of contemplating verses.
    - **By your prayer:** preaching the message.
    - **Naughty:** Defaulting on the truth.
- And I feared the loyalist behind me, and my wife was barren, and he gave me from you and Leah (5):
  - **Traditional interpretation:** Zakaria's fear of his relatives and that his wife does not give birth.
  - Author's interpretation:
    - **PRO:** God.
    - **Behind me:** opinions and interpretations.
    - **My woman:** ideas and knowledge.
    - **Barren:** inability to derive meaning.
    - **Wala:** Right thought, deduction.
- He shall inherit and inherit from the family of Jacob, and make him the Lord of Radhiah (6):
  - **Traditional interpretation:** Zachariah's prayer that his son inherits him and inherits the prophecy from the family of Jacob.
  - Author's interpretation:
    - **Inherits:** takes science and knowledge.
    - **The Jacob family:** those who inherited science.
    - **Satisfaction:** Acceptable, valid.
- O Zechariah, we preach good news to a boy named Yahya, for whom we have never made a name (7):
  - **Traditional interpretation:** God's good news to Zechariah of the birth of Yahya.
  - Author's interpretation:

- **Ghulam:** Esoteric Science, Book (Torah).
  - **Yahya:** The Torah, the meanings that revive souls.
- Rab said, I will have a boy, and my wife was barren, and she had reached old age (8):
  - **Traditional interpretation:** Zechariah marveled at God's power.
  - Author's interpretation:
    - **Ghulam:** Esoteric science.
    - **Barren:** inability to derive meaning.
    - **Capers:** the maximum energy in reflection.
    - **Atya:** The difficulty of the issues.
- He also said, "Your Lord is Ali Hin, and I created you before and you were nothing " (9):
  - **Traditional interpretation :** God reassured Zacharias that this is going
  - **Author's interpretation:** God created man from nothing, referring to the world of atoms
- Yahweh said, Make me a sign, Your sign said, "Don't speak to men three nights together: (10)
- **Traditional interpretation:** Zachariah asked for a sign, and the sign was the inability to speak
- **Author's interpretation:** Zakaria asked for a way to communicate his ideas, and the sign was the inability to speak, indicating the need to communicate ideas in other ways
- And he went out upon his people from the mihrab, and revealed to them that they should swim with a ball and a nest (11)
  - **Traditional interpretation:** Zachariah went out against his people after he was unable to speak, and ordered them to praise
  - Author's interpretation:
    - **Mihrab:** Mind and Thought
    - **He revealed:** communicating ideas
    - **Reel and Ashya:** a reference to the times when the mind is at its most active
- O Yahya, take the book with power, and bring him judgment as a boy (12)
  - **Traditional interpretation:** God commanded Yahya to take the book strongly, and to give it wisdom
  - Author's interpretation:
    - **Book:** Esoteric Science

- **Strongly:** an indication of the importance of diligence and diligence in seeking knowledge
  - **Ruling a boy:** a sign that wisdom is not limited to adults
- And Hanana from our birth and zakat. And he was pious (13) And righteousness to his parents and was not mighty and disobedient (14) And peace be upon him the day he was born and the day he dies and the day he is resurrected alive (15)
  - Traditional interpretation: Attributes of Yahya
  - Author's interpretation: Attributes of knowledge that Yahya came to
- In the book, I mention Mary as she rejected from her family an eastern place (16)
  - **Traditional Interpretation: The Beginning of Mary's Story**
  - Author's interpretation:
    - **Renounced:** Stay away from outdated thoughts
    - **An Oriental Place:** A Place of the Sunrise of Knowledge
- So she took a veil without them, and we sent our spirit to her, and she would represent to her human beings together (17)
  - **Traditional interpretation:** Mary took a veil and God sent her Gabriel
  - Author's interpretation:
    - **Hijab:** Isolation from false ideas
    - **Our Soul:** Revelation and Inspiration
    - **Humans Together:** Someone with New Knowledge
- She said, I seek refuge in mercy from you if you are pious (18)
- He said, "I am the messenger of your Lord to give you a pure boy (19)
  - Traditional interpretation: Mary's dialogue with Gabriel
  - Author's interpretation:
    - **Ghulama Zakia:** Science - Knowledge and New Thought
- She said that I would have a boy, and no human being touched me, and I was not a prostitute (20)
  - **Traditional interpretation:** Mary marvels at God's power
  - Author's interpretation:
    - **Ghulam:** Esoteric Science
    - **No human being touched me:** no new thought came to me
    - **Prostitute:** prostitute on the teachings of the temple
- He said, "Your Lord is Ali Hain, and let us make him a sign for people and a mercy from us." And it was a decreed matter (21)
- ☀ So I carried him, and I chose him a far place (22)

- And labor brought her to the trunk of the palm tree, and she said, I wish I had died before this, and I was forgotten (23)
- And he called her from beneath her, "Do not be sad, for your Lord has made a secret beneath you " (24)
- And shake thee with the trunk of the palm tree, and it will fall on you with a damp genie (25)
- Eat, drink, and read our eyes, but either you see any of the human beings, and say that I have made a vow to the merciful to fast, and I will not speak today to forget (26)
- **Traditional interpretation:** Mary's conception and birth of Jesus
  - Author's interpretation:
    - **Labour:** a transition from darkness to light
    - **The trunk of the palm:** she went to Mazaa in herself
    - **Rutba Genie:** New Ideas
    - **Fasting:** Abstaining from speaking, referring to communicating ideas in other ways

The rest of the surah:

- The surah continues to present the story of Mary and Jesus, and emphasizes the oneness and power of God.
- The surah deals with the stories of other prophets (Zecharias, Yahya, Abraham, Moses, Ishmael, Idris), emphasizing the unity of the divine message.
- The surah concludes by warning against shirk and misguidance, and calling for faith and good deeds.

Conclusion:

This commentary offers a new vision of Surah Maryam, focusing on the esoteric and symbolic meanings of the verses, and inviting reflection and reflection on the Qur'an. This interpretation holds that the story of Mary is the story of every human being who seeks to change and get out of darkness into light, and that the Holy Qur'an carries a message for every time and place.

## **34 A COMPARISON BETWEEN THE WORDS OF SURAT MARYAM IN THE CIRCULATING QUR'AN AND MANUSCRIPTS**

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Introduction:

This article aims to highlight the differences between some of the words contained in Surat Maryam in the Qur'an currently in circulation, and what they are supposed to be in the original manuscripts, based on the unconventional interpretation given by the author in previous dialogues. This article aims to spark a debate on the importance of returning to the original manuscripts (or as close as possible to the original) in understanding the Qur'an, and to encourage readers to reflect on the meanings of Qur'anic words.

Comparative table:

Let's collect and arrange the new concepts put forward by the author for some words, compared to the traditional concepts, while trying to find a link between these new concepts:

Table of comparison between traditional and new concepts:

| Al , Kalima   | Traditional concept | The new concept (according to the author)                                 | Possible link between the two concepts   |
|---------------|---------------------|---|--|
| Ghulam / Glam | Boy, boy            | Esoteric science, the book (Torah), hidden knowledge, biological program. | The boy represents something that is not fully developed, needs care and guidance, as well as esoteric science needs to be revealed and explained. |
| Aqr/barren    | Do not give birth   | Inability to derive the right meaning, sterile thoughts.                  | Infertility is the inability to produce, whether it is physical production (boy) or intellectual production (meaning).                             |
| Yahya/Yahya   | Name of science     | The Torah, the meanings that revive souls, the present tense of "alive".  | The name "Yahya" is associated with life, and the Torah (in the writer's eyes) carries meanings that revive hearts.                                |

|               |                                     |  |   |
|---------------|-------------------------------------|--|---|
| woman         | Wife                                | Thoughts and knowledge that a person carries.              | Women bear and give birth, as well as ideas bear and produce new knowledge.   |
| Priest(s)     | The cleric in non-Islamic religions | The esoteric secret, the unseen (from "priest").           | The priest claims to know the unseen and communicate with hidden forces, as well as "priest" refers to mystery and invisibility.  |
| Pro           | Relatives, League                   | God Almighty (in a certain context).                       | The Mawla is the guardian and the supporter, and God is the guardian and the supporter.   |
| Eat me        | The Heir, the Champion              | Correct thought, book, deduction, biological program.      | The guardian is the one who takes care of the person, as well as the right thought takes care of the human being and directs him. |
| Al Yaqoub     | Jacob's offspring                   | Those who inherited knowledge (commentators and scholars). | The family of Jacob are those who belong to him, and the scientists are those who belong to the science that Jacob brought.       |
| Mihrab/Mihrab | Prayer place in the mosque          | Mind, thought, place of intellectual warfare.              | The mihrab is a place of worship and closeness to God, as well as the mind is a place of contemplation,                           |

|            |               |   |   |
|------------|---------------|---|---|
|            |               |   | reflection and access to knowledge.   |
| Wall       | wall          | The separation between the zahir and the batin (in the story of Mary).            | The wall separates two places, as well as the separation between the zahir and the inner separates the literal meaning from the deep meaning. |
| treasure   | Buried money  | Science, knowledge, the Torah.  | Treasure is a precious thing hidden, as well as science and knowledge are of great value and may be hidden from people.                       |
| male       | Male sex      | Strength, courage, intellect, and sometimes has nothing to do with biological sex | Male is often associated with strength and leadership, as well as intellect needs strength and courage.                                       |
| female     | Female gender | Weakness, dependency, passion, and sometimes not related to sex                   | The female is often associated with emotion and softness, but the writer argues that this may just be a social perception.                    |
| catch fire | Blazed        | Difficult and intensified (in the context of "The head caught Sheba").            | Ignition means increase and strength, as well as difficulty and intensification means increase and strength.                                  |

|   |                |  |   |
|---|----------------|--|---|
| Shep  | Hair whiteness | Difficulty contemplating verses, sadness, worry (metaphorically).  | Gray hair comes with age and experiences, as well as difficulty in contemplation comes with a lot of thinking and research.               |
| east  | Sunrise side   | The place of the sunrise of knowledge (metaphorically).            | The East is a place of sunrise, as well as knowledge enlightens the mind and brings it out of darkness.                                   |
| Atya  | Dry and dry    | Difficult issues, hesitation, intransigence.                       | Atto is rebellion and arrogance, as well as the difficulty of matters may make a person stick to his opinion and do not accept the truth. |
| Third   | Figure 3       | Division (from "one-third").                                       | A third is a part of a whole, and also division means dividing something into sections.   |
| They were eating food, see how we show them light, then see that I will help you 75 the table                     | Material food  | Knowledge, science, everything that nourishes the mind and spirit. | Food nourishes the body, as well as knowledge nourishes the mind and spirit.  |
| She fortified her vagina so we blew her from our souls and made her and her son a verse for the flags 91 prophets | Genital organ  | The heart, the mind, the soul is immune from false thoughts.       | The vulva is the place of fertilization and production, as well as the heart, mind and soul are the places of                             |

|   |                              |   |   |
|---|------------------------------|---|---|
|   |                              |   | production of ideas and knowledge.  |
| And kill them where you stand them and get them out from where they took you out and sedition is worse than killing | Loss of life                 | Aborting the idea, changing the ideas.                                  | Murder is the termination of life, as well as the abortion of the idea is the termination of it.                    |
| Virgin Mary   | Unmarried woman              | A soul that seeks change, a soul that is immune from outdated thoughts. | The Virgin is a symbol of purity and purity, as well as the soul that seeks change must be pure from vain thoughts. |
| Cradle  | Baby Bed                     | Whoever was preparing for something                                     |   |
| And he shall speak to the people in the cradle, and as an old man, and from the righteous, 46                       |                              | He is the one who missed the topic                                      |   |
| Punk  | At first you didn't want to. | Reshaping and restoring its ideas                                       |   |
| heaven  |                              | The higher it rises   |   |
| General link between concepts:  |                              |   |   |

It is noted that the writer tries to give words broader and deeper meanings, beyond direct sensory and material meanings, and link them to the spiritual, intellectual and cognitive worlds. His words are not just words, but symbols with profound connotations, indicating truths that transcend the outward.

This symbolic interpretation of the words is key to understanding the writer's vision of the story of Mary and Christ, and to his call to reflect and reflect on the Holy Qur'an, to change and evolve and to break out of stagnation and tradition.

| Verse  | The word in the circulating Qur'an | Word in manuscript (depending on the author) | Short comment  |
|--|------------------------------------|--|--|
| Kahias (1)   | Kahias                             | Ke + stick                                   | The writer sees the word not as broken letters but a compound of two words: "keh" (esoteric secret) + "disobey" (lags behind the truth). |
| O Zechariah, we preach you to a boy (7)                          | boy                                | aroused                                      | According to the author, "ghulam" refers to a boy, while "ghulam" refers to esoteric science or the book (the Torah).                    |
| I will have a boy (8)  | boy                                | aroused                                      |  |
| I am old and my woman is 40 years old                            | Barren                             | Aqr  | (Sufficient for address)   |
| Your verse said, "Don't people speak three nights together" (10) | three                              | one third                                    | According to the writer, "three" means the number 3, while "third" means division.   |
| So he went out against his people from the mihrab (11)           | Mihrab                             | The warrior                                  | The writer believes that the thousand is added, and that "warrior" means the mind and the place of intellectual warfare.                 |

|  |           |           |  |
|--|-----------|-----------|--|
| O Yahya, take the book strongly (12)   | O Yahya   | yahya     | The writer believes that "Yahya" is a proper name, while "Yahya" is a verb that means the revival of souls with meanings derived from the Torah. |
| Zakaria entered to her the war and found a livelihood with her he said Mariam I am yours | oh mariam | Oh Mariam | The writer sees the thousand as added.   |
| I was not a prostitute (20)  | I was     | Ack.      | The writer believes that the word means "I did not hold a grudge."   |

Notes:

- This table provides a summary of the differences mentioned by the author, and does not include all the exact details of the dialogues.
- The explanations presented are the author's point of view, and need further research, study and comparison with other interpretations.
- This table aims to draw attention to the importance of the original manuscripts in understanding the Qur'an, and to encourage readers to reflect on the meanings of Qur'anic words.

Conclusion:

A return to the original manuscripts (or as close as possible to the original) may reveal slight differences in painting, spelling, and formation, but these differences may carry with them deeper and more subtle meanings, and may change our understanding of some Qur'anic verses. This table is an invitation to further research, study and reflect on the dear book of God.

## **35 A NEW READING OF SURAH AL-TAHRIM 1-10: REVEALING HUMAN LESSONS FROM THE ORIGINAL MANUSCRIPTS**

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The surahs of the Holy Qur'an have always been a source of guidance and meditation for Muslims through the ages. Surat Al-Tahrim, with its first verses dealing with an aspect of the life and house of the Prophet Muhammad, is one of these surahs whose apparent story we are familiar with. But what if there were deeper layers of meaning, human and practical lessons for our lives today, that remained hidden under traditional interpretations?

A new reading, based on what is said to be a careful examination of the original Qur'anic manuscripts and the removal of subsequent additions and modifications that may have blurred the original meaning, suggests that Surat al-Tahrim carries with it a more profound and human story than is commonly believed. This reading argues that the traditional focus on certain aspects has obscured the focus on natural psychological and emotional struggles, and on the wisdom of dealing with them.

### **Beyond the Virtual Story: Psychological Conflict and Human Challenges**

According to this new reading, the first verses do not speak of the mere fact that the Prophet forbade something to please his wives in the superficial sense of the word "satisfaction." Rather, the word morbid is reinterpreted to be associated with its linguistic root "disease". Here, the meaning becomes that the Prophet was challenged to deal with a psychological or emotional "illness" – perhaps doubts, jealousy, or stubbornness and arrogance – among some of those intellectually close to him (your husband). Out of kindness or perhaps with excessive optimism (your oath, which is read in the sense of optimism rather than sworn faith), he was trying to contain this difficult situation.

Divine guidance comes to free the Prophet from this burden: "Do not follow their illusions and doubts at the expense of the truth," and "We have made a way out of this excessive optimism for you," while emphasizing that God is the mastermind and guide (your sire). Even the dialogue mentioned in the third verse, where one of the wives responds to a news from the Prophet by saying: "Who told you this?", read in this context in the sense that she may have dismissed his words and considered them merely human "delirium", reflecting the depth of the psychological challenge that exists.

### **Divine support and the true criterion of value**

The following verses, according to this reading, emphasize the prophet's universal divine support in the face of these challenges. Not only God and Gabriel, but also the "good of believers" (people of wisdom and good opinion) stand by him. A striking reading of the word angel is given in verse four, where it is originally said to mean "newspaper" or divine record in which the works are written, not "angels" as is commonly believed. This newspaper will be the ultimate witness that shows the facts.

More importantly, when the fifth verse talks about the possibility of Allah the Prophet replacing wives who are better than them, the attributes mentioned (Muslim, Moment, Qannat...) It is read in the singular and interpreted with its profound meanings of heartfelt fidelity, submission to the truth, repentance, and inherent in mission. The word wabakra rejects its traditional reading in the sense of "virgins", and its origin is said to mean "initiatives" who take the initiative to do good and give rights before being asked, like a tree that bears its fruit. The criterion here is not physical, but initiative and spiritual and moral diligence.

### **Lessons for everyday life: facing inner defeat**

In this new reading, the surah moves from the specificity of the house of prophecy to a general lesson for all believers in verse six.

In this new reading, the surah moves from the specificity of the house of prophecy to a general lesson for all believers in verse six. The command to strengthen yourselves and your family with fire is not explained in the literal sense of family and material fire. Rather, your family understands the meaning of "the problems, challenges and developments that come upon you", and the fire is interpreted metaphorically in the sense of "defeat" in the experiences of life (as it is said: the fire of the army, i.e. defeated).

And what is the fuel for this defeat from which we must protect ourselves? The verse answers: Its fuel is people and room. Here, too, the new reading offers a different interpretation. People do not mean humans in general, but are linked to their meaning, which may refer to "drifts" or "intellectually disturbed" who follow passions. The room is not physical stones, but it is said that its origin in painting is the room (by breaking the bark), and it means those with fossilized and intellectually rigid minds who refuse to think and change.

The profound lesson, then, is that the reasons for our failure and defeat in the face of life's challenges (fire) often stem from two internal causes: either emotional and intellectual drift behind passions and turmoil (people), or ideological and intellectual rigidity and refusal to learn and develop (the room). We must strengthen ourselves against these two sources of defeat.

### **Censorship of deeds, warning, and the call to sincere repentance (verses 6-8)**

Then the sixth verse describes what surrounds this situation: Malika Ghalaz Shaddad does not disobey God and do what they are commanded. Again, the new reading comes with a striking explanation. The word Malika here (as in verse four) is not understood in the sense of "angels", but in the sense of "newspaper" or record in which the works are recorded. This newspaper or divine censorship system is characterized by a heavy-handedness (read here as a source of strength, emphasis and emphasis, not as a plural adjective) and shadad (meaning tightness and extreme control). That is, this record is accurate, certain, tight, does not accept manipulation or favoritism, and writes the truth as it is. And the conscience in not disobeying It is up to the scribes responsible for this record, as they carry out God's command with great precision. The message is clear: all our actions, especially those that stem from drift (people) or inertia (the room) and lead to defeat (fire), are carefully recorded and monitored.

Therefore, verse seven comes as a direct warning to those who insist on covering the truth and following their desires (O you who disbelieve, where disbelief is understood in the sense of covering): Do not apologize today, but reward what you have been doing. There is no room for apologies when the facts are revealed and the business newspaper is presented.

However, the door of hope is always open through sincere repentance. The eighth verse invites the believers: O you who believe, repent to God, repent in truth. Here, too, a different interpretation of the word majesty is given, where the original is said to be his family (i.e., the one to whom the matter devolves and the final judgment). The call is to repent to the one who has the authority, fate and judgment. Repentance must be sincere (of advice and sincerity, after self-counsel and full conviction, not temporary repentance).

And if repentance is sincere, the promise comes: May your Lord atone for you. The word "sietkum" (which is said to be the original instead of your bad deeds) is linked here to the meaning of hasty actions or decisions that we want to achieve without

effort and fatigue. God forgives this haste and haste resulting from the weakness of the soul.

The penalty is gardens under which rivers flow. Here, too, Jannat is reinterpreted as having been genie in the original (singular), and more importantly, rivers are not waterrivers, but the plural of "river" i.e. a person who "rivers" others rudely and harshly. And below it means "inferior." The proposed implication is that this paradise (or high spiritual state) lives below it the status of those who reject guidance and rebuke those who call for it, they "run" away from it while the believers enter it.

On that day (a day when God does not disgrace the Prophet and those who believe with him), the light of the believers resulting from their good deeds (their light seeks between their hands and in their hands). Here, their hands are interpreted by what they "supported" and decided on of good, and by their hands (which is said to be the original instead of their faith) they are interpreted by their optimism and hope for good (from Yemen). They call: Our Lord (O Reformer of our affairs) fulfill our light for us (the light of guidance and the Qur'an) and forgive us that you are almighty over everything.

### **True jihad and examples from history (verses 9-10)**

After this call for repentance and inner reform, the ninth verse comes with a directive to the Prophet: O Prophet, strive against the disbelievers and spenders and be them. The new reading here also changes the verb, saying that the original may have been an effort (effort and hardship) and not a jihad (murderer). What is required is to exert intellectual, advocacy and psychological effort in the face of those who cover the truth (the infidels) and those who appear contrary to what is hidden (the hypocrites), and that this effort is accompanied by severity and firmness (and be them). As for the fate of these recalcitrants, it is said that the origin is **Jahm + Nam** "the continuous existential state of distress and evil, or "earthly hell"" and the peace of fate "an expression of the bad fate of this fate".

The surah then gives two examples to illustrate that physical closeness to the righteous does not enrich anything with betrayal of faith, and that faith is saved even in the harshest circumstances:

God gave an example to those who disbelieved the commands of Noah and the orders of Lot who were under two of our servants who were righteous and betrayed them, but they did not sing about them from God Shea and it was said that they entered the fire with the two entrants (verse 10). The word below here emphasizes

the meaning of subordination or inferior status, but this dependency did not benefit them because of their betrayal of faith, and their fate was "fire" (defeat and torment).

**"Continuation in the next part to deal with the second parable with the wife of Pharaoh and Mary, daughter of Imran, in verses 11-12"**

**Conclusion (Provisional):**

This new reading continues to present an integrated vision of Surat Al-Tahrim, linking the psychological and relational challenges in the House of Prophethood with the general lessons of believers about the importance of inner awareness, resisting docility and intellectual rigidity, the necessity of sincere repentance, and understanding the nature of eschatological retribution as existential results that begin in the world. It also reinterprets concepts such as jihad and fire based on its own understanding of the Qur'anic language and its original drawing.

**Important note:** This article presents a specific, unconventional interpretation that **was extracted only** from Ihab Hariri's interpretation to present only the point of view found in the source presented, **and not as a confirmation of its validity.**

## **36 "KAHLA" IN THE VERSE OF AL-IMRAN: BETWEEN THE LITERAL MEANING AND THE SPIRITUAL SYMBOL**

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Introduction:

The word "elderly" in the Almighty's saying: "**And he will speak to people in the cradle, as old and righteous**" (Al-'Imran: 46) provokes an interpretive debate among commentators. While the traditional interpretation clings to the literal meaning of the word (age between youth and old age), another offers a symbolic vision that transcends the apparent meaning, linking "old age" to a state of inattention and incomprehension. This article aims to explore both interpretations, provide a critical analysis of them, and try to combine them.

Traditional interpretation: Adulthood as maturity:

According to traditional commentators, "kahla" in the verse means a specific age stage, usually between thirty and forty years. According to this interpretation, the verse refers to two miracles of Jesus:

1. **Speaking in the cradle:** It is an extraordinary miracle, indicating his prophecy from a young age.
2. **Speaking in adulthood:** It is another miracle, albeit less obvious, since speaking at this stage is not extraordinary.

Some interpret this second miracle as saying that Jesus (peace be upon him) will speak the words of the prophets and wise men at this stage, or that he will speak after his revelation at the end of time.

Symbolic interpretation: Adulthood as a state of inattention:

Another interpretation (as mentioned in the previous dialogues) provides a symbolic vision of the word "elderly", linking it to the state of heedlessness and incomprehension, that is, Jesus (peace be upon him) will speak to people in the cradle (the symbol of beginnings and preparation for the call), and he will speak to the "elderly" (those who are oblivious to the truth) at all times and places.

Comparison and analysis:

|                  | Traditional interpretation                             | Symbolic interpretation   |
|------------------|--|---|
| Meaning          | Specific age (between 30-40 years).                    | Intellectual and spiritual state (ignorance, inattention, lack of understanding).   |
| Linguistic Guide | Classical Arabic dictionaries.                         | There is no explicit evidence in dictionaries, but it may be based on secondary connotations such as age-related weakness or decline. |
| Quranic context  | The word occurs only once in the Qur'an in this verse. | Other verses may be cited that speak of the prophets' discourse to the unwary and the unaware.  |

|                             |   |  |
|-----------------------------|---|--|
| Miracles                    | Emphasizes the miracle of Jesus' cradle and old age.  | It reduces the importance of the material miracle, and focuses on the spiritual mission.   |
| Harmony with Jesus' message | Jesus appears as a prophet speaking at different stages of his life.  | Issa appears as the author of a continuous and renewed message, addressing supporters and deniers at all times and places.                     |
| Strengths                   | It is based on the apparent meaning of the word, and agrees with traditional interpretations.   | It opens the door to renewed readings that show the depth of the Qur'anic text, and is consistent with the idea of continuing the call.        |
| vulnerabilities             | It may underestimate the significance of the second miracle (speaking in adulthood), because speaking at this stage is not extraordinary. | It lacks explicit linguistic evidence, and may contradict the emphasis on miracles in other verses that speak of Jesus speaking in the cradle. |

Try to combine the two explanations:

Perhaps the two interpretations can be combined, saying that the verse refers to the miracle of Jesus' speaking to people in the cradle, and to the continuation of his speech to people at all times and places, especially those who have lost sight of the truth, and who can be metaphorically described as "adults" (i.e., the unwary).

Thus, the verse has combined miracles (speaking in the cradle) with the lesson of advocacy (the continuation of discourse for all groups).

Conclusion:

The interpretation of the word "kahla" in the verse of the Imrans opens the door to a rich debate about the nature of prophetic miracles, the nature of Qur'anic discourse, and the continuity of the divine message. While traditional interpretation adheres to the literal meaning of the word, symbolic interpretation provides a deeper and more comprehensive view, albeit that needs more evidence and evidence.

The most important thing is to contemplate the Holy Qur'an with open minds, and to seek to understand its renewed meanings, and to be inspired by the lessons and lessons that enlighten us on the paths of life.

## **37 HISTORY OF ARABIC LETTERS**

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As already mentioned, what the sources contain about the history of Arabic letters is what is mentioned about the history of Arabic calligraphy. When extrapolating from these sources, we find that they state a variety of opinions, each representing a different theory about the origin and development of Arabic letters. These theories are:

### **1. Arresting theory:**

The proponents of this theory believe that Arabic calligraphy is an arrest from God Almighty, that is, it is a divine inspiration taught by Adam (peace be upon him). The most prominent of such a theory is the linguist Ahmed bin Faris "d. 395 AH", where he stated:

"In which we say, 'The line is stopped,' '1'.

However, Ibn Khaldun invalidated this view, as he believes that calligraphy is one of the subsistence crafts that man fabricated to encode audible words. He says:

"Calligraphy is one of the living crafts, as it is a social necessity manufactured by man and a symbol of audible words. "... "Writing, for this reason, is absent with the Bedouins and is acquired by urbanization, usually not infected by the Bedouins except those residing on the outskirts of the city" (2).

### **2. Terminological theory:**

The proponents of this theory believe that Arabic calligraphy is idiomatic, that is, it was invented by prophets, messengers or personalities with prestigious positions. The meaning of the term here is that they took sounds and symbolized them, thus forming the letters used, and arranging them in their linguistic compounds.

Some historians have attributed the origin of calligraphy to a number of prophets and personalities, such as:

Adam, peace be upon him.

Idris, peace be upon him.

Himyar ibn Saba.

It was also said that those who put the letters were the kings of Madin, such as: Abu Jad, Hawaz, Hatti, Kalman, Saafs, and Qarasht, and that they perished on the day of the canopy "3".

### 3. The northern theory of "perplexity":

The summary of this theory, according to historians, led by Al-Baladheri "d. 278 AH", that the Hijazi Arabic calligraphy is taken from the people of confusion. Historians agree that the line entered Mecca by Harb ibn Umayyah, which he learned from several people in Dumat al-Jandal (4).

### 4. The Southern theory of "Himyarism":

The proponents of this theory, including Ibn Khaldun, believe that Arabic calligraphy is derived from the Himyarite Musnad script, which was used in southern Arabia. However, Ibrahim Jumaa believes that the proponents of this view are not based on physical evidence, as there is no apparent relationship between the Himyar fonts and the Arabic calligraphy "5".

Archaeological studies have proven that the Musnad script was a separate script, not the line that ended in Quraysh. Some modern historians, including Europeans, have also argued that the Phoenician script is the origin of Arabic calligraphy, as four main lines branched from it:

Ancient Greek "The origin of the lines of Europe and the Coptic script".

Old Hebrew "It is the Samaritan line".

Al-Musnad Al-Himairi "and from the Abyssinian calligraphy".

Aramaic calligraphy "The origin of the Indian, Persian, Fahlawi, Hebrew Murabba, Palmyra, Syriac and Nabataean scripts" "6".

### 5. Modern Theory:

According to Ibrahim Juma'a, Arabs did not know writing until after they came into contact with civilized cities, such as Yemen, the Middle Euphrates Valley, Syria, Nabat hamlets, and Hauran. It is likely that the writing reached the Arab countries in its purely Nabataean form, and then evolved into its well-known Arabic form.

The archaeological inscriptions found, such as:

The inscription of um al-Jamal in Hauran.

The inscription of the Namara "dated 328 AD".

Harran inscription "dated 568 AD".

That Arabic calligraphy evolved from the Nabataean script, and that the Arabs had used the Nabataean pen before Islam (7).

The journey of the Arabic letter:

The journey of Arabic letters from their beginning can be summarized as images for the Sumerians, until they became letters for the Canaanites, and then evolved into their current form, through the following form:

Figure "2": The journey of the Arabic letter

Image: The Sumerian began to write pictures.

Letter: Images evolved into letters for the Canaanites.

Nabataean calligraphy: The development of Nabataean calligraphy into Arabic calligraphy.

Arabic calligraphy: It has reached its current form after multiple developments.

References:

Ibn Faris, Ahmad, Al-Sahibi in Arabic Philology and its Issues and the Sunan of the Arabs in Her Speech, investigated by: Omar Farouk Al-Tabbaa, Al-Maaref Library for Printing and Publishing, Beirut, 1st Edition, 1993, p. 93.

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## **38 OTTOMAN PAINTING: ITS DEFINITION - ITS DIVISIONS - AND ITS IMPACT ON DIRECTING MEANING**

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### **1. Definition of Ottoman painting:**

Ottoman painting is the way in which the words of the Holy Qur'an were written in the Qur'an that took place during the reign of Caliph Othman bin Affan, may God be pleased with him. Scholars have differed in its definition, but agree that it refers to the particular way in which the words of the Qur'an are written in Ottoman Qur'ans, which sometimes violate modern orthography.

### **References:**

- Al-Zarkashi, Al-Burhan fi 'Ulum Al-Qur'an, vol. 1, p. 376.
- Al-Zarqani, Fountains of gratitude in the sciences of the Qur'an, vol. 1, p. 38.
- Ibn al-Jazari, Publication in the Ten Readings, vol. 2, p. 128.

### **2. Sections of Ottoman painting:**

Ottoman painting is divided into three main types:

#### **1. "Standard" spell drawing:**

It is writing that follows modern spelling rules, where words are written as they are pronounced, taking into account the beginning and the endowment.

#### **2. Presentation drawing:**

It is writing that follows the rules of presentations, where words are written as they are pronounced in the hyphen, even if they violate the spelling rules.

#### **3. Ottoman painting:**

It is the drawing followed by the Companions in writing the Qur'an, and is characterized by violating the standard drawing in some places, such as increasing or deleting some letters.

## References:

- Al-Zarkashi, Al-Burhan fi 'Ulum al-Qur'an, vol. 1, p. 379.
- Al-Zarqani, Manahil al-Irfan fi 'Ulum al-Qur'an, vol. 1, pp. 310-316.
- Ibn Manzur, Lisan al-Arab, material "drawing".

### 3. Scholars' opinions on Ottoman painting:

Scholars differed in the nature and rule of Ottoman painting, and their opinions can be summarized in four main directions:

#### 1. First opinion: Arrest

The proponents of this view believe that the Ottoman drawing is an arrest from the Prophet (peace and blessings of Allaah be upon him), and it is not permissible to contradict it. They reasoned that the Prophet (peace and blessings of Allaah be upon him) was dictating to the Book of Revelation how to write the Qur'an, and that the Companions did not invent this drawing on their own.

#### 2. Second opinion: idiomatic

The proponents of this view believe that drawing was a term from the Companions, and that following it is obligatory because the Companions unanimously agreed on it, and they wrote the Qur'an in this way and sent it to the cities.

#### 3. Third opinion: License to change the fee

Some scholars believe that drawing was a term from the Companions, and there is no objection to writing the Qur'an in another drawing, as long as the meaning does not change.

#### 4. Fourth opinion: Ottoman painting must be adhered to

The proponents of this view believe that the Ottoman drawing must be adhered to because it is far from distortion and alteration, and the writing of the Qur'an has continued in this drawing since the era of the Companions to the present day.

## References:

- Al-Zarkashi, Al-Burhan fi 'Ulum al-Qur'an, vol. 1, pp. 379-380.
- Al-Zarqani, Fountains of Irfan in the Sciences of the Qur'an, vol. 1, p. 373.
- Al-Baqlani, Al-Intisar li-Qur'an, vol. 2, pp. 547-549.

#### 4. Benefits of Ottoman painting:

Ottoman painting has many benefits, including:

##### 1. Indication of multiple readings:

Ottoman painting bears multiple readings of the same word, broadening the understanding of Qur'anic meanings.

##### 2. Stating the different meanings:

Such as deleting or increasing the thousand to benefit different meanings. For example, omitting the alif in "In the name of God" indicates the greatness of God, while proving it in "In the name of your Lord" indicates that the term "Rabbak" can be called God or someone else.

##### 3. Signifying hidden meanings:

Such as the increase of yaa in the word "with hands" to refer to the power and greatness of God.

##### 4. Indication of the origin of the movement or letter:

Such as writing yaa in some words to indicate the origin of the letter.

##### 5. Benefit from some eloquent dialects:

Such as the feminine Taa writing is open in some places, which indicates the language of the Tai tribe.

#### References:

- Al-Zarkashi, Al-Burhan fi 'Ulum al-Qur'an, vol. 1, p. 386.
- Al-Zarqani, Fountains of Irfan in the Sciences of the Qur'an, vol. 1, p. 373.
- Ibn Manzur, Lisan al-Arab, "Rashm" material.

#### 5. The rules of Ottoman painting and their impact on directing meaning:

Ottoman painting is closely related to the significance of the words of the Holy Qur'an, as it reflects deep meanings that can only be understood through the study of the rules of drawing. Among the most important of these rules:

##### 1. Delete the thousand:

Denotes the meaning of an inner or present adjective. For example, omitting the alif in "In the name of God" indicates the greatness of God, while proving it in "In the name of your Lord" indicates that the term "Rabbak" can be called God or someone else.

## 2. Delete the Waw:

Denotes the speed of occurrence of the act. For example, omitting waw in some verbs indicates the speed of the answer or the speed of the occurrence of the event.

## 3. Delete Yaa:

Denotes metaphysical or mystical meanings. For example, omitting yaa in "Akhrten" indicates a moral delay rather than a sensory delay.

## 4. Thousandth increase:

Denotes a multiplicity of meanings or an increase in meaning. For example, the increase of a thousand in "al-Dhanouna" indicates the multiplicity of conjectures.

## 5. Increase the Waw:

Denote the appearance of meaning in the highest layer. For example, the addition of waw in "ole" denotes the meaning of companionship and guardianship.

## 6. Increase the Yaa:

Denote the competence of the inner meaning. For example, the increase of yaa in "ba'id" signifies the power and greatness of God.

## 7. Substitution:

Such as replacing the taa that is linked to the open taa in the word "woman" to indicate a marital relationship.

### References:

- Al-Zarkashi, Al-Burhan fi 'Ulum Al-Qur'an, vol. 1, p. 387.
- Al-Zarqani, Fountains of Irfan in the Sciences of the Qur'an, vol. 1, p. 373.
- Ibn Manzur, Lisan al-Arab, material "drawing".

## 6. Conclusion:

Ottoman painting is not just a writing method, it is part of the miracle of the Holy Qur'an. It reflects deep connotations and hidden meanings that can only be

understood by contemplating and studying the rules of Ottoman painting. These rules confirm that the Holy Qur'an is miraculous in all its aspects, whether in its systems and eloquence, or in the way it is written and drawn.

#### References:

- Al-Zarkashi, Al-Burhan fi 'Ulum al-Qur'an, vol. 1, pp. 376-387.
- Al-Zarqani, Manahil al-Irfan fi 'Ulum al-Qur'an, vol. 1, pp. 310-373.
- Ibn al-Jazari, Publication in the Ten Readings, vol. 2, p. 128.
- Al-Baqlani, Al-Intisar li-Qur'an, vol. 2, pp. 547-549.
- Ibn Manzur, Lisan al-Arab, material "drawing" and "rasham".

This detail illustrates the importance of Ottoman painting in understanding the meanings of the Holy Qur'an, and how this unique way of writing reflects an unparalleled rhetorical and semantic miracle.

## **39 "OTTOMAN PAINTING AND ARABIC CALLIGRAPHY"**

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The Ottoman drawing "The way in which the Qur'an was written in the Ottoman Qur'an" is "tawqifi", meaning that it is inspired from heaven, and this does not contradict the fact that "Arabic calligraphy" in general is the product of historical and cultural development. This opinion is based on several points:

#### 1. "Ottoman Painting Arrest":

- The proponents of this view believe that the method of writing the Ottoman Qur'an "Ottoman drawing" was under the supervision of the Prophet (peace and blessings of Allaah be upon him) and the Companions, and that it was inspired by God.

- This means that the Ottoman painting has a special sacredness, because it is the way in which the Qur'an was written during the reign of Caliph Othman bin Affan, may God be pleased with him, and which was agreed upon by the Companions.

#### 2. "Arabic Calligraphy is a Historical Development":

- At the same time, this view does not deny that "Arabic calligraphy" in general is the product of historical and cultural development, as it evolved from other fonts such as the Musnad, Phoenician and Nabatean script.

- That is, Arabic calligraphy as a writing tool has evolved over time, but the way the Qur'an is written "Ottoman painting" has its peculiarity and sacredness.

### 3. "Non-conflict between Ottoman painting and the development of calligraphy":

- The two opinions can be combined that Arabic calligraphy as a writing tool has evolved throughout history, but the way the Qur'an is written "Ottoman painting" was inspired and defined by the Prophet (peace and blessings of Allaah be upon him) and the Companions.

In other words, Uthmani painting is a special way of writing the Qur'an, and does not contradict the general development of Arabic calligraphy.

### 4. "Evidence from the text":

- In the attached text, it is pointed out that "Arabic calligraphy" evolved from other fonts such as the Musnad, Phoenician and Nabatean, and this supports the idea that Arabic calligraphy in general is the product of historical development.

- On the other hand, it was pointed out that the "Ottoman painting" has a peculiarity, as the companions agreed on the method of writing the Qur'an, and this supports the idea that the Ottoman painting is tawqif.

### 5. "Differences in drawing":

- It was pointed out that the differences in the drawing of some words "such as "prayer" and "prayer" reflect the multiplicity of readings and developments in writing, but do not negate the sanctity of Ottoman painting.

### "Conclusion":

The view that "Ottoman painting is tawqifi" "suggested" does not contradict the fact that "Arabic calligraphy" in general is the product of historical and cultural development. Ottoman painting has its peculiarity and sanctity because it is the way the Qur'an was written in the Ottoman Qur'an, while Arabic calligraphy as a writing tool evolved throughout history from other fonts.

Responding to these points requires a careful elaboration that combines the "linguistic", "historical" and "doctrinal" aspects, taking into account the two opinions put forward:

"1. Ottoman painting is "suggestive" arrests".

"2. Arabic calligraphy is the product of historical development."

This is illustrated as follows:

First: "The difference between Ottoman painting and Arabic calligraphy"

1. "Ottoman painting":

- It is the special way in which the Qur'an was written during the reign of Caliph Othman bin Affan, may God be pleased with him, based on the guidance of the Prophet (peace and blessings of Allaah be upon him) and the consensus of the Companions.

- It is believed that it is "tawqifi", meaning that the way words are written in the Ottoman Qur'an is inspired by God, to preserve the Qur'an from distortion, and to confirm frequent readings.

- Example: Writing "Salwa" in Waw "instead of Alif in (Salat)", or "Nemat" in Taa Al-Marboutha "instead of "Naama".

2. "Arabic Calligraphy":

- It is the general writing system that has evolved throughout history from the ancient scripts "Musnad, Nabatean, Phoenician... etc."

- This development does not negate the "sanctity of Ottoman painting", because it is a special way of writing the Qur'an, not just an ordinary calligraphy.

Second: "The difference in painting and its impact on meaning"

Ottoman painting is not in vain, but has many rulings, including:

1. "Fixation of frequent readings":

- Such as writing "Malik of the Day of Judgment" "in Alif" and "King of the Day of Judgment" "without a thousand", to unify the two readings into one drawing.

2. "Reference to subtle meanings":

- Example: ﴿Rahmat﴾ "Baltaa Marboutha" in the saying of the Almighty: ﴿My mercy expanded everything﴾ "Al-A'raf: 156", may refer to the specificity of God's comprehensive mercy, while ﴿Rahma﴾ "distraction" in saying: ﴿As for those whose faces are whitened, in the mercy of God﴾ "Al-Imran: 107", may refer to general mercy.

- But this difference in semantics is "not definitive", but rather the jurisprudence of some commentators, and not evidence of a change in the essential meaning of the word.

### 3. "Distinguish between the verbal common":

- Example: ﴿Nemat﴾ "Baltaa Al-Marbouta" in saying: ﴿But by the grace of your Lord, it happened﴾ "Al-Duha: 11", may refer to the special grace "message", while ﴿Grace﴾ "distraction" in saying: ﴿And remember the grace of God﴾ "Al-Baqarah: 231", may be for general blessings.

Third: "How do the two opinions agree?"

### 1. "Differentiate between drawing and calligraphy":

- "Arabic calligraphy": developed historically, and is a writing tool adopted by the Arab peoples before Islam.

- "Ottoman painting": a method of writing specific to the Qur'an, inspired for its memorization, and has nothing to do with the development of the general script.

### 2. "The Purpose of Ottoman Painting":

- It was not intended to change the meanings, but to "memorize the Qur'an" from distortion, control its frequent readings, and facilitate its memorization.

- If the difference in drawing changes the essential meaning, the Companions would not have agreed on it, and the Prophet (peace and blessings of Allaah be upon him) would not have said: "The Qur'an was revealed in seven letters, all of which are sufficient healing" (Bukhari).

### 3. "Linguistic interpretation":

- The difference in drawing "such as alif and waw" does not change the basic meaning of the word, because the Qur'an was revealed in a clear Arabic tongue, and the meaning is understood from "context" and "readings", not from the shape of the letters only.

- Example: ﴿Pray﴾ and ﴿Prayer﴾ mean the same meaning "prayer", and the difference in drawing to adjust the readings.

Fourth: "Responding to suspicion"

Some say: "If calligraphy is a historical development, how can Ottoman painting be alive?"

-Answer:

- The historical development of calligraphy does not negate that God inspired the Companions to write a certain way of writing the Qur'an for great wisdom, namely "preserving its unity" and "preventing disagreement in it".

For example, the Latin alphabet has evolved throughout history, but this does not negate the fact that some sacred texts "such as the Bible" were written in a way that inspired their adherents.

The bottom line

- "Ottoman painting": It has a special sanctity, because it is the way in which the Qur'an was written under the supervision of the Prophet and the Companions, to save it from distortion.
- "Arabic calligraphy": a historical development, but this does not contradict the sanctity of Ottoman painting, because it is a "Quranic specificity" and not a random development.
- The difference in drawing "does not change the essential meaning" of words, but rather proves the readings and suits the dialects of the Arabs, which is one of the secrets of the miracle of the Qur'an.

The words of God Almighty:

﴿Do not move your tongue to hasten it, "We have to collect it and its Qur'an" "Al-Qiyamah: 16-17".

This verse affirms that memorizing the Qur'an "compiled and the Qur'an" is the responsibility of God, and the Ottoman drawing is part of this memorization.

Ottoman painting is a great tool for understanding the Qur'anic text from multiple angles, which is consistent with your statement that it is "an indicator that helps the contemplative to think from many angles." Here's an explanation of the secret of this miracle and how it works:

"1. Ottoman painting enriches the possibilities of reflection"

The Qur'an was revealed in a clear Arabic tongue, and the Ottoman painting retains the characteristics of this tongue, which opens up horizons for reflection through:

- "Linguistic derivations":

Example: The word "Sallo" "written in Waw in the Ottoman drawing" refers to the linguistic origin "Y I F", which carries the meanings of supplication and association, while if written in a thousand "prayers", it would be limited to the well-known prayer.

This gives the contemplative an opportunity to evoke the original meanings of the linguistic root.

- "Multiple readings":

Example: The word "owner" "in a thousand" and "king" "without a thousand" in the opening of the book, where the Ottoman drawing allows it to be read with two sides, so the reader contemplates the meaning of "owner" "who owns the Day of Judgment" and "king" "who politicizes him".

## "2. Linking the Linguistic Root and the Qur'anic Context"

The Qur'an connects words through their common roots, and Ottoman painting shows these hidden connections:

- Example: The word "﴿Nazir﴾" "in Surat Al-Furqan" is written without a thousand "vows", which links it to the root of "n y r", which means warning and covenant, so the contemplative concludes that the warner is the one who links his warning to the covenant of God.
- The word "Nazir" "in Surat Al-Qamar" is written in a thousand, to be associated with a different context "emphasis on the comprehensiveness of the warning".

## "3. Consistency with the general context of the Qur'an"

Ottoman painting contributes to the harmony of meaning with the whole Qur'anic context, as I mentioned:

- Example: The word "﴿Rjza﴾" "in Surat Al-Ankabut: 34" is written in Al-Jim "Rajza", while in Surat Al-Muddaththir: 5 "﴿Rjza﴾" "is written in Al-Zai "Rajza".
- Gym "Rajza" refers to physical torment "such as earthquakes".
- Zai "Rajza" refers to moral torment "such as shirk".
- This distinction in the drawing fits the different context in each verse.

## "4. Subtle signals via missing letters"

The Qur'an uses missing letters "such as omitting alif or waw" to direct the mind to deeper meanings:

- Example: The word "servants" "in Surat Al-Fatiha" is written without a thousand "slaves", to indicate that slavery to God requires complete abstraction "as a slave who owns nothing".
- While the word "﴿Al-Abbad" "in Surat Al-Baqarah: 186" is written in a thousand, to indicate the generality of the servants and the difference in their degrees.

#### "5. Integration with multiplication of verses by verses"

Ottoman painting facilitates the process of "multiplying verses together" to discover the ruling:

- Example: The word "Al-Hayat" is written in Surat Al-Baqarah "Verse 164" with Alif "Al-Hayat", while in Surat Al-Ankabut "Verse 64" it is written without Alif "Al-Hayya".
- The first "Alif" talks about the material life of the world.
- The second "Balwaw" talks about the spiritual afterlife.
- This differentiation helps the contemplator to link the two contexts.

#### "6. A divine mystery in apparent contrast"

The difference in painting may seem contradictory at first glance, but it actually hides great wisdom:

- Example: The word "Zakoo" "in Surah Al-Baqarah: 43" is written in Waw, while in Surat Al-Tawbah: 103 "Zakat" is written in a thousand.
- The first "Balwaw" is related to the meaning of cleansing "from the root of g k and ".
- The second "in alif" is related to the meaning of development "from the root of g k j".
- This shows that zakat combines purification and growth.

#### "Conclusion: Ottoman painting is a divine key to contemplation"

Ottoman painting is not just a writing method, but a "divine system" designed to be a tool for contemplators, where:

1. Enriches understanding by opening the doors of linguistic derivation.

2. Fits the general context of the Qur'an without contradiction.
3. Graphic miracles emerge by linking roots and meanings.
4. Facilitates the process of "multiplying verses together" to extract the ruling.

As Allah says:

"A book that we have sent down to you, blessed be it to study its verses" "p. 29".

Ottoman painting is one of the secrets of this contemplation.

The Holy Qur'an is a miraculous book in its words and methods, and God has deposited in it countless secrets, including the difference in the "Ottoman drawing" of some words such as "prayer" and "prayer", or "grace" and "grace", and others. This difference is not in vain, but rather part of the miracle of the Qur'an, which enriches the contemplation of meditators, but an accurate understanding of it requires legal and linguistic controls. Here's an illustration:

"1. The difference between 'prayer' and 'prayer': Does drawing change meaning?"

- "In terms of linguistic origin":

Both words go back to the root "r l f", which denotes "supplication", "association" and "worship".

- "Prayer" in thousand: refers to the well-known prayer "bowing, prostration and supplication".

- And "salwa" in waw: retains the meaning of the original root "link and connection", which expands the circle of meaning.

- "In terms of the Qur'anic context":

- When "prayer" is mentioned in the Waw, as in the Almighty's saying: "And establish the prayer", the focus may be on "the depth of the bond between the servant and his Lord", which is a broader meaning than just the apparent movements.

- As for "prayer" in a thousand "as in saying: "Prayer forbids fornication", it may refer to prayer in its specific devotional sense.

"2. Does a difference in painting mean a radical difference in meaning?"

Answer: "No", because the basic meaning of the word remains the same, but the Ottoman painting adds "secondary connotations" that enrich reflection, such as:

- "Directing the mind to the original meanings of the linguistic root", such as the link "r l and " in "salawa".
- "Linking the word to its Qur'anic context", for example:
  - In Surat Hud: "Establish the prayer" "in the thousand" → a speech to all believers to perform the obligatory prayer.
  - In Surat Taha: "And he commanded your family to pray" "Balwaw" → a directive to bind the family to the spirit of prayer, not just its form.

### "3. How do we reconcile 'individual reflection' with 'collective understanding'?"

The Qur'an is a book for all ages and individuals, so:

- "Individual reflection":
  - Ottoman painting gives space to extract new meanings commensurate with different cultures and stages of time, without departing from context.
  - Example: A meditator may argue that the "salawa" in Waw symbolizes the "permanent connection of the heart with God", while others believe that it includes "every supplication or worship".
- "Collective understanding":
  - Personal interpretation must be subject to "Sharia controls" and "grammar", so as not to contradict consensus or understand the Qur'an with innovated meanings.
  - Example: It is not correct to interpret the Almighty's saying: "Keep the prayers" as "keeping the prayers of the heart only", because this contradicts the jurisprudential rulings agreed upon.

### "4. The secret of the mismatch: Why was the Qur'an not written very literally?"

- "Divine Wisdom":
  - The difference in the drawing "such as the alif and waw" proves the multiplicity of "frequent readings", as the word "prayer" reads "prayer" and "prayer" according to the reading.
  - It also recalls that the Qur'an "is not a human book", but the word of God that holds endless secrets.
- "Test for Minds":

- The Almighty said: ﴿A book that we sent down to you blessed to reflect its verses﴾ "p: 29", the difference in drawing stimulates the mind to search and reflect, without taking it out of the legal framework.

#### "5. The danger of breaking the rules"

Ijtihad in contemplating the Qur'an is a virtue, but it must be subject to three controls:

1. "Arabic language": The Qur'an is not interpreted with meanings that do not match the rules of the language.
2. "Qur'anic context": the text is not understood in isolation from other verses.
3. "Sharia consensus": It does not contradict the consensus of the scholars of the definitive interpretation.

#### "Conclusion":

, provided that the contemplation adheres to the Sharia regulations. As Imam Shafi'i said:

"Whatever agrees with Arabic is a face in interpretation, and whatever contradicts it is not an interpretation."

The Qur'an is one book, but it addresses every human being in a way that suits his mind and heart, without contradiction or conflict.

Ottoman painting in the Holy Quran is not just a random writing style, but rather a tight system developed with divine wisdom to achieve deep goals, including:

#### 1. "Enriching meaning and diversifying reflection":

- The difference in the writing of some words "such as (peace and blessings of) in Waw instead of Alif" is not an error or contradiction, but rather opens the door to linguistic and spiritual interpretations.

- Example: Writing "pray" reminds of the linguistic root "r l and " which means "connection", deepening the concept of prayer as a link between the servant and his Lord.

#### 2. "Text Protection from distortion":

- Ottoman painting is a shield against unintended changes, even if the copyist misunderstood.

- Example: Writing "Nemat" in Taa Al-Marbouta instead of "grace" that memorizes frequent readings, so the text is read only according to the inspired face.

### 3. "Install multiple readings":

- One drawing may carry more than one legitimate reading, such as "Malik on the Day of Judgment" "in thousand" and "King of the Day of Judgment" "without a thousand", which expands the meaning to include "owner" and "king".

### 4. "Harmony with the holistic context":

- The difference in drawing fits the general context of the verses.  
- Example: Writing "Lower Life" in "Alif" in places that refer to material life, and "Al-Hayya" in places that refer to spiritual life.

### 5. "The Challenge of the Human Mind":

- The Ottoman painting stimulates the mind to search and reflect, revealing the miracle of the Qur'an, whose wonders do not expire, as the Almighty said: "If it was from someone other than God, they would find a lot of difference in it" "An-Nisa: 82".

The bottom line:

Ottoman painting is a "divine order" that strikes a unique balance between:

- "Stability of the text" "to save from distortion".
- "Flexibility of meaning" "Enrichment of contemplation".
- "Consecration of unity" "Collection of readings under one drawing".

It is not just written letters, but a "miracle sign" that embodies God's wisdom in memorizing His Book.

The noble verse in Surat Al-Imran "7" is:

"And only Allah knows its interpretation, and those who are firmly established in knowledge say, "Believe in it, everyone who is from our Lord."

## **40 "SAMUT IN THE QUR'AN: BEYOND JUST HEAVEN"**

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Introduction:

The word "heavens" is the most common word in the Holy Quran to refer to the heavens, which is the plural of the word "heaven". However, another word that appears in some places in the Qur'an is "sumawat." This word, although less common, opens up vast horizons for reflection and reflection, and raises the question: is it just a synonym for the word "heavens", or does it have a deeper and more precise meaning?

### "Heaven" in the language:

- **Root:** The word "transcendence" "if we consider it a correct word in the etymology of the language" it is most likely derived from the triple root "S.M.W." which means height, height and transcendence.
- Connection to the word "sky":
  - "Sky": It is the most used word to denote what has risen and risen.
  - "Heavens": plural of the word "sky".
  - "Heaven": It may be:
    - **Noun:** meaning height and height "like "transcendence" ".
    - **Another plural of the word "sky":** In Arabic, a single word may have more than one plural "such as "land", "lands" and "ardoun"".
    - **A word of particular significance:** this is the most interesting possibility, which we will focus on.

### 2. Samut in Quranic drawing:

- **"The Heavens":** This is the most common drawing in the Qur'an.
- **"The heavens" "with an increase of a thousand":** this drawing is found in some places in the Qur'an "and we will talk about it later".
- **"Al-Samout" "without a thousand after the Sein":** This drawing is very rare, but it is found in some ancient manuscripts "such as the Sana'a Qur'an".

### 3. Sammut in the Qur'anic context: "Az-Zumar: 63"

- The most prominent place where the word "Al-Samut" (or something similar to it in the drawing) appears is verse 63 of Surat Az-Zumar: "He has the reins of Samut and the earth, and those who disbelieve in the signs of Allah are the losers."
- **Traditional Interpretations:** Most commentaries interpret the word "heaven" in this verse as synonymous with the word "heavens."
- The proposed interpretation "as stated in the "Deep Contemplation" section:

- "Smut": Derived from the root "smut" which means to walk on the road with suspicion.
- "The reins of heaven": the keys to the Qur'anic words that guide people on the path of understanding, and this path requires diligence and reflection.

#### 4. Transcendence: possible connotations "beyond just heaven":

- **Spiritual and moral transcendence:** The word "transcendence" may refer to elevation and elevation, not only in the physical sense of "heaven", but also in the spiritual and moral sense of "elevation in the ranks of faith, science and knowledge".
- **The path of understanding and reflection:** The word "Samout" may refer to the path taken by a person in understanding the Holy Qur'an and contemplating its verses. This path requires diligence, reflection and reflection "in the positive sense of ijtihad".
- **The** word "transcendence" may refer to the upper worlds that we do not see, which are beyond just the sky we see with our eyes.
- **Divine Attributes:** The word "Heaven" may be associated with the attributes of Allah the Most High, the Most High, and the All-Hearing.
- **Similar verses:** The word "sumut" may be related to similar verses in the Qur'an, which require deeper interpretation and understanding.

#### 5. The heavens "by increasing the thousand":

- This drawing is found in some places in the Qur'an "such as: "The seven heavens and the earth and those in them shall praise him" – al-Isra'a: 44).
- Increasing a thousand may have special connotations, such as:
  - **Emphasis:** Emphasis on the meaning of height and height.
  - **Glorification:** Glorifying the heavens.
  - Reference to a different meaning of heaven: in this specific context.

#### 6. Conclusion:

- The word "Samout" in the Holy Quran is a word rich in connotations, and deserves reflection and reflection.
- It should not be interpreted simply as synonymous with the word "heavens", but the deeper and more precise meanings it may have should be sought.
- "Heaven" may refer to spiritual exaltation, to the path of understanding and contemplation, to the upper realms, to divine attributes, or to similar verses.

- Going back to ancient Qur'anic manuscripts and carefully studying the Qur'anic context may help us understand the true meaning of the word "supreme".

An invitation to reflection:

This passage is merely an attempt to open the door to reflection on the word "transcendence". I invite you, dear reader, to contemplate this word yourself, and to search for its meanings in the light of your understanding of the Arabic language and the Qur'anic context.

## **41 "DEEP REFLECTION IN VERSE 63 OF SURAT AZ-ZUMAR: TWISTING WORDS AND DISCOVERING INNER MEANINGS"**

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This title combines the idea of twisting words with the search for hidden meanings in Qur'anic texts, and highlights the importance of reflection to understand the true messages of the Qur'an.

It is interesting to see how a deep reflection on a single word or phrase can reveal multiple layers of meaning. The Qur'an is a book full of symbols and signs that invite us to a continuous journey of learning and discovery. Perhaps developing your study to include other verses or comparisons with different interpretations is perhaps an exciting way to broaden our understanding.

### **1. The concept of twisting Quranic texts**

#### **A. Definition of Twisting Texts:**

- Twisting words: It means that God Almighty can twist texts so that they have inner and apparent meanings.
- Subtle and apparent meanings: The apparent text may be unclear or incomprehensible and needs deep reflection to understand the true meaning.

#### **B. Use of Data:**

- Data and conjecture: The virtual text should be used as data to access hidden esoteric meanings.
- Data function: Apparent texts serve as inputs to understanding deep meanings hidden in the Qur'an.

## 2. Ancient manuscripts and their importance

### A. Original Manuscripts:

- Othman bin Affan manuscript: It is considered one of the most important manuscripts containing the original texts of the Holy Qur'an.
- Text modifications: verbatim modifications that may have been made throughout history, such as the 1900 amendments.

### B. Preservation of Texts:

- Non-distortion: texts have not been distorted, but rather by letter modifications.
- Evidence from manuscripts: The presence of ancient manuscripts is evidence that texts have not been completely distorted.

## 3. Interpretation of words in Quranic texts

### A. Interpretation of the word "reins":

- Linguistic root: from the verb "imitate" which means twisting the thing.
- Inferred meaning: God Almighty is the one who twists and changes the shape of words to be apparent and need to be contemplated to understand their true meanings.

### B. Interpretation of the word "Smut":

- Linguistic root: smit, which means to walk the road by suspicion.

- Inferred meaning: A description of the words of the Book of God that lead people on the path with suspicion.

### c. Other vocabulary:

- God: In the manuscript there are no symbols of intensity and a dagger thousand. "God" is made up of two words, "the" to him, i.e. everything devolves to him.
- Olek: Composed of "O" and "Lake". The word "lake" means "yours", which means mixing and pressing something. Thus, covering the meaning of "lake" means God's pressure in verses and codewords.

## 4. Analysis and interpretation

### A. Verse 63 of Surah Az-Zumar:

- The verse says: "To Him are the imitators of Samut and the earth, and those who disbelieve in the signs of Allah or Lek are the losers."
- Interpretation of the verse:
  - Imitator of Samut and the Earth: God possesses the keys to words that have twisted hidden meanings. The words describe how people are on the road with thought and the reform required to achieve correct understanding.
  - Those who disbelieve in the signs of Allah or Lek are the losers: those who cover the meanings of the verses and do not contemplate them are the losers.

### B. Interpretation of the word "disbelieve":

- Kafrwa: means cover, that is, they cover the fact that the Qur'an contains deep meanings that need to be contemplated and understood.

## 5. Modifications in the Holy Quran

#### A. Historical Amendments:

- Amendments in 1900: Some letters in the then printed Qur'an were inadvertently modified, as a result of the words being not understood correctly.
- Example of modification: "mosque" to "mosques": In the verse "and who is more unjust than those who forbid the mosques of Allah" "Al-Baqarah: 114", the word has been modified from singular to plural.

### 6. The importance of reflection and deep understanding

#### A. Contemplation of the Qur'an:

- Contemplation of texts: Qur'anic texts require deep reflection to understand the true meanings.
- The role of the companions: Some companions used to contemplate texts, but over time much of this information was obliterated.

#### B. Complex words:

Incomprehensible words: Words that may seem strange or incomprehensible need to be pondered to understand their true meaning.

Verse "He has the reins of the heavens and the earth, and those who disbelieve in the signs of Allah are the losers" from Surat Az-Zumar "Verse 63", and seeks to discover the inner meanings and words intertwined in them.

"Realms" is a word with rich connotations. In Arabic, it comes from the root "imitate" which carries the meaning of power of attorney or authorization. They are commonly interpreted as keys, suggesting that God possesses total control over the heavens and the earth. He is the only one who has the keys to secrets and hidden truths.

Distinguishing between "distortion": Asserting that "distortion" is not a distortion of the text, but rather a divine feature of the language itself, allowing multiple layers of meaning.

Connection to the eloquence of the Qur'an: "distortion", "layers of meaning" or "depth of language" is a manifestation of the eloquence of the Qur'an - its linguistic richness, brevity, and ability to convey deep truths through hidden means.

Word twisting indicates that Qur'anic texts carry multiple levels of meaning: zahir and batin. The Qur'an constantly invites us to reflect and reflect, not content with a superficial sense. Words may be simple on the surface, but they carry a depth that needs reflection and deduction.

As for the idea of data and conjecture, we can say that Qur'anic verses provide us with data and information, but they require us to use the mind and heart to understand deeper meanings. It is a combination of science and faith.

Ancient manuscripts and the importance of linguistic roots highlight the role of history and language in understanding the Qur'an. Subtle changes in letters or diacritics may affect the meaning, so going back to the original sources and digging deeper into the linguistic roots helps us reach a more accurate understanding.

An interpretation of words like "smut" and "olek" opens up new horizons for meditation. The Qur'an uses language in a unique way, which carries an interweaving of letters and meanings, which prompts us to think deeply and explore beyond words.

The meaning of disbelief as a cover reminds us that disbelief is not just unbelief, but a cover of the facts and a closure of the doors for oneself to know the truth.

Ultimately, the Qur'an invites us to a journey of reflection and the pursuit of truth. Words can be keys to the doors of knowledge, and contemplating them can lead us to a deeper understanding of ourselves and the universe around us.

## 42 THE DIFFERENCE IN READING BETWEEN " "KNOWS" AND " "KNOWS"

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It is based on the "waqf wal-wasl" in the verse, which is a famous dispute among scholars, and both readings are correct and frequent. Here's the explanation:

1. "The first reading "by opening the yaa": "And only Allah knows its interpretation""  
 - "Meaning": God Almighty is the only world with the interpretation of similarities.  
 - "Waqf here": Stop when he says "Except Allah", then the following sentence begins: "And those who are firmly established in science say believe in it... "".  
 - "Significance": The complete interpretation of similarities is known only to God, but those who are firmly established in science acknowledge their faith without delving into interpretation.
2. "The second reading "with the inclusion of the Yaa": "And only Allah knows its interpretation""  
 - "Meaning": The interpretation of similarities is taught only by divine revelation.  
 - "The link is here": the sentence is read connected: " "And only Allah knows its interpretation and those who are firmly established in knowledge".  
 - "Significance": God is the one who teaches those who are firmly established in science some interpretation of similarities according to the rules of Sharia.
3. "The difference between the two readings: which is more correct?"  
 - "The two readings are frequent", and both are correct, but the most common in the Ottoman Qur'an is the first reading ""knows"" with the endowment.  
 - "The most correct among the Sunnis": the endowment on "except Allah", because those who are firmly established in science do not know the interpretation of similarities, but delegate their knowledge to God, as the Almighty said: "Those who are firmly established in science say believe in it."
4. "Why the difference in reading?"  
 - "Divine wisdom": The Qur'an was revealed in a clear Arabic tongue, and the difference in readings enriches understanding and shows miracles.

- "Compatibility of meaning": Both readings confirm that God is the source of knowledge, both by His absolute knowledge "knows", and by His inspiration for the established "knows".

### 5. "Controls for understanding similarities"

- "Mandate": Acknowledging that the full hermeneutics of God, as Imam Malik said: "Leveling is known, quality is unknown, and belief in it is obligatory."
- "Commitment to the courts": The interpretation of similarities must be according to clear texts, such as the Almighty's saying: "﴿There is nothing like him﴾" "Shura: 11"".

The bottom line

The verse reminds us that:

1. "God is the absolute world" with the interpretation of the occult.
2. "Those who are firmly established in knowledge" acknowledge the limits of their knowledge and delegate what God has taken advantage of.
3. The difference in reading "is not a contradiction", but rather the diversity of insights readers enrich understanding, and show the miracle of the Qur'an.

But with proper reflection from the rules of the Qur'an deduced from it and with the guidance of Allah, you reap the remembrance and correct reading, because there is no alteration of the Sunnahs of Allah or the words of Allah. In fact, one correct reading God gives to whomever He wants from His servants to live in a paradise under which rivers of knowledge and the light of God are built.

The Almighty said: "Fear Allah and Allah will teach you" (Al-Baqarah: 282), for true knowledge is what Allah teaches His servants.

## **43 RELYING ON THE ORIGINAL MANUSCRIPTS IN THE MANAGEMENT OF THE HOLY QUR'AN**

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1. The importance of the original manuscripts in the contemplation of the Qur'an:

The Holy Qur'an claims to itself that it is clear, that is, clear and clear, as the Almighty said: "We have facilitated the Qur'an for remembrance, so is there anyone who thinks" [Al-Qamar: 17].

However, some readers may have difficulty understanding some verses due to human additions to the Qur'anic text through the ages, such as diacritics, alif khanjari, stop signs, and verse numbering.

Reliance on the original manuscripts of the Qur'an, especially those dating back to the copy of Uthman ibn Affan, may Allah be pleased with him, is necessary to understand the Qur'an authentically without external interference.

## 2. Human additions and their impact on the understanding of the Qur'an:

**Diacritics:** Diacritics were added to the Qur'anic text in later eras to facilitate reading, but some formations may have influenced the understanding of some words, resulting in the diversity and variation of readings.

**The Xiphoid Alpha:** It is a human addition made to improve pronunciation, but it may sometimes change the original meaning of the word.

**Increase or decrease letters:** In some manuscripts, some letters were added or omitted due to misunderstanding of some words, resulting in a change in meaning.

**Grammar and Tajweed:** Grammar and Tajweed have been added to improve reading, but may have affected the original understanding of the Qur'anic text.

## 3. Different readings and their diversity:

There are many approved readings of the Qur'an, but they do not take into account the sanad related to the Prophet (peace be upon him).

Differences between readings are often in pronunciation and intonation, but they can sometimes affect meaning.

Relying on the original manuscripts can help reduce these differences and understand the Qur'anic text more accurately.

## 4. The original manuscripts and the copy of Othman bin Affan:

The original manuscripts of the Qur'an, especially those from the copy of Uthman ibn Affan, are considered the original reference for understanding the Qur'an without human intervention.

These manuscripts were written in the Uthmani drawing, which is considered tawqif, i.e. it was done under the guidance of the Prophet (peace be upon him).

The study of these manuscripts can help to understand the Qur'an authentically, away from the human additions made through the ages.

#### 5. Contemplation and understanding of the Qur'an in the Arabic tongue:

The Holy Qur'an is written in Arabic, not in today's standard Arabic.

The rules of the Arabic tongue are found within the Qur'an itself, and their derivation is done through a deep reflection on the Qur'anic text.

Relying on the original manuscripts can help to better understand these rules, without having to rely on the grammar and intonation rules that were added later.

#### 6. Interpretation of the Qur'an with the Qur'an:

The best way to understand the Qur'an is to interpret the Qur'an with the Qur'an itself, as the Almighty said: "We have struck people in this Qur'an with every parable so that they may remember" [Az-Zumar: 27].

Relying on original manuscripts can help interpret the Qur'an more accurately, without being influenced by sometimes contradictory human interpretations.

#### 7. Conclusion:

Relying on the original manuscripts of the Holy Qur'an is necessary to understand the Qur'an authentically, away from the human additions that have been made through the ages.

These manuscripts help in more accurate contemplation of the Qur'an, understanding the deep meanings of Qur'anic texts without being influenced by diacritics, alif khanjariyya and other additions.

The study of these manuscripts can also help interpret the Qur'an by the Qur'an itself, which is the best way to understand the Qur'anic text.

Detailed addition about the original manuscripts:

Examples of original manuscripts:

Sana'a Qur'an: It is considered one of the oldest Qur'anic manuscripts discovered, dating back to the first century AH.

Tu Baqabi's Qur'an: It is found in the Topkapi Library in Turkey, and is considered one of the oldest Qur'anic manuscripts as well.

The Qur'an of the Great Mosque in Sana'a: It contains Qur'anic texts dating back to the first century AH, which are close to the Ottoman version.

Study of original manuscripts:

The study of these manuscripts can reveal minor differences between them and modern Qur'ans, which helps in understanding the Qur'anic text more accurately.

These studies can also reveal human additions to the Qur'anic text through the ages, such as the Tashkeel and the Khanjar Alif.

Suggested references:

The Holy Qur'an: Surah Al-Qamar, verse 17; Surat Az-Zumar, verse 27.

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#### **44 THE ROLE OF OTTOMAN PAINTING IN PRESERVING THE QUR'AN FROM DISTORTION**

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Ottoman painting, in which the Qur'an was written during the reign of Caliph Uthman bin Affan, may God be pleased with him, played a pivotal role in preserving the Holy Qur'an from distortion and change. This role manifests itself in several key aspects:

1. Unifying the Qur'an and gathering the Ummah on one reading:

- Collecting the Qur'an in one Mushaf: During the reign of Uthman ibn Affan, the Qur'an was collected in one Qur'an based on the newspapers that were preserved by Hafsa bint Umar, which were written during the reign of Abu Bakr al-Siddiq. This combination was a response to the differences that appeared in the readings between Muslims in different regions.
- Sending the Qur'an to the mosques: After collecting the Qur'an, Uthman sent copies of them to the Islamic cities (Mecca, Sham, Kufa, Basra, etc.), and ordered the

burning of any Qur'an that contradicted these copies. This action led to the unification of the Ummah on a single reading and prevented differences that might lead to distortion of the Qur'anic text.

## 2. Preserving the Qur'anic text as it was revealed:

- Reliance on reception and intercession: The Ottoman drawing relied on oral reception from the Prophet (peace and blessings of Allaah be upon him), where the Companions received the Qur'an directly from the Prophet and memorized it. This oral reception was the basis for the writing of the Qur'an, which ensured the accuracy of the text and its freedom from distortion.
- Dropping abrogated narrations: Narrations that were considered abrogated or infrequent were dropped, which led to the focus of the Qur'anic text on what was proven in the last Ardhah "The Final Revision of the Qur'an with Gabriel (peace be upon him)".

## 3. Ottoman painting as a barrier against distortion:

- Lack of dots or formation: In the beginning, the Ottoman Qur'ans were written without dots or diacritics, which made them bear multiple readings. This was intended to ensure reading flexibility while preserving the original text.
- Prevent manipulation of the text: The lack of dots or modulation made it difficult for anyone to make changes to the Qur'anic text, as any attempt to change the letters would be clear and exposed.

## 4. Ottoman painting as a criterion for accepting novels:

- Approval of the drawing is a condition for accepting the novel: The approval of the Ottoman drawing has become a prerequisite for accepting any Qur'anic narration. Any novel that contradicts the Ottoman drawing is considered abnormal and unreliable, which led to the protection of the Qur'anic text from additions or distortions.
- Dropping abnormal narrations: Novels that were contrary to the Ottoman drawing were dropped, even if they were authentic in the Sanad, which led to the Qur'anic text focusing on what is frequent and agreed.

## 5. Preserving the authentic Arabic language:

- Adoption of the Quraysh language: The Quraysh language was adopted as the basis for Ottoman painting, as the Qur'an was revealed in the Quraysh tongue. This

adoption helped preserve the authentic Arabic language and prevent the entry of dialects or linguistic changes that may affect the Qur'anic text.

- Preventing Misinterpretations: Ottoman painting helped prevent misinterpretations of the Qur'anic text, as any attempt to misinterpret the text would be obvious due to the accuracy and clarity of the drawing.

#### 6. Ottoman painting in the modern era:

- Printing the Qur'an in the Ottoman drawing: In the modern era, the Qur'an was printed in the Ottoman drawing, while adhering to its controls and rules. This helped preserve the Qur'anic text from any distortion or alteration.

- Reliance on reliable sources: Reliable sources were relied on in printing the Qur'an, such as Abu Amr al-Dani's al-Muqni' and Abu Dawood's Mukhtasar al-Tabiyin (Mukhtasar al-Tabiyin) by Abu Dawood Suleiman ibn Najah, which ensured the accuracy of the text and its freedom from errors.

#### 7. Small differences and frequent readings:

- Holy verse: Allah says in Surah An-Nisa, verse 82:

"Do they not contemplate the Qur'aan, even if it is from someone other than Allaah, they will find a great difference in it?"

This verse confirms that if the Qur'an were from someone other than God, people would find many differences and contradictions in it, but because it is from God, it is consistent and there is no difference or contradiction in it.

- Small differences: There may be slight differences in frequent Quranic readings, which are different ways of reading some words in the Qur'an that differ in pronunciation but are agreed upon and frequent from the Prophet (peace be upon him). These readings are not considered a difference in meaning, but rather one of the miracles and breadth of the Qur'an.

- Interpretation and interpretations: Commentators may differ in understanding some verses due to the different angles from which they look, but this difference in interpretation does not mean that there is a contradiction in the Qur'anic text itself.

- Copies and calligraphy: There may be slight differences in the drawing of some words between the Qur'ans due to the difference in the Ottoman drawing "the way the Qur'an was written during the era of Othman bin Affan, may God be pleased with

him", but these differences do not affect the meaning and are not considered a contradiction.

#### 8. Contemplating the Qur'an and removing human additions:

- Omitting human additions: To understand the Qur'an authentically, we need to remove human additions that have been made through the ages, such as tashkeel, dots, hamza and alif al-khanjari, which may have affected the understanding of some words. These additions, although they made it easier to read, may have restricted the understanding of contemplators.
- Different readings: There are many approved readings "ten readings" that did not take into account the related sanad of the Prophet Muhammad (peace and blessings of Allaah be upon him). These readings provide slight differences in pronunciation and meaning, but do not affect the general origins of the Qur'anic text.
- Original manuscripts: To access the original text, we need to study ancient manuscripts, such as those in the Topkapi Library in Turkey and the Sana'a Mosque Library. These manuscripts can give us a closer look at the text as it was written in the time of the Prophet (peace be upon him).
- Linguistic studies: Studies should focus on the original Arabic tongue found within the Qur'an, not on the standard Arabic language recognized today. The Qur'an is written in the Arabic tongue, and the rules of this tongue are found within the Qur'an itself, and are derived by reflection.
- Interpretation by the Qur'an: The best way to interpret the Qur'an is to interpret the Qur'an with the Qur'an itself, as the Qur'an interprets each other. This approach helps to understand the text authentically without being influenced by human additions.

In understanding Quranic words and differences in meaning when drawn in two different drawings. The presence of a Qur'anic word in a different drawing in a verse draws attention to the fact that there is something great to consider.

- In the case of an increase in the letters of the word from the usual word, this means an increase in the building followed by an increase in meaning.
- Also, the increase in the building can lead to the meaning of laxity, slowness, meditation and reflection, or the separation of its parts.

– In the case of lack of letters of the word, this means either the speed of the event or the contraction of the meaning and its compression or the cohesion of its parts.

The bottom line:

Ottoman painting played a major role in preserving the Holy Qur'an from distortion, as it united the nation on one reading, preserved the Qur'anic text as it was revealed, prevented manipulation of the text, and became a criterion for accepting narrations. This role made the Holy Qur'an preserved from any distortion or change, which confirms the miracle of the Qur'an and its absence from any deficiency or increase.

The Holy Qur'an is preserved from God, and there is no contradiction or difference in meaning in it. Differences that may appear in readings or interpretations are part of the richness of the Arabic language and the miracle of the Qur'an, and are not considered a contradiction.

Personal reflection: As Allah said: "Do they not contemplate the Qur'an" (Muhammad: 24), contemplation is the key to a deeper and more comprehensive understanding of the Qur'anic texts. We need to go back to the original manuscripts and remove human additions to understand the Qur'an authentically and purely.

Not relying on the ten readings that people read today, relying on contemplation, context, proof, walls, words, recitation, multiplication of verses together, and adherence to the rules of contemplation of the Qur'an

## **45 A COMPREHENSIVE METHODOLOGY FOR MANAGING THE HOLY QUR'AN**

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### **1. Introduction to the methodology of contemplating the Qur'an**

#### **A. The importance of reflection**

- Contemplation is the key to understanding the Qur'an: the Qur'an is not just a text to be read, it is a book of guidance that needs reflection and reflection to understand its deep meanings. Allah says: "A book that we have sent down to you, blessed be the ones to study its verses and to remember the first of the minds" "p. 29".

- Contemplation is different from interpretation: interpretation depends on explaining the meanings of words and verses, while contemplation is a deeper process that includes reflection on the context, purposes and secrets carried by verses.

## B. The problem of quick jurisprudence

- Hasty ijtihaad: Many ijtihaad in the interpretation of the Qur'an depend on superficial understanding or new meanings commensurate with the times, but they quickly change with the emergence of other ijtihaad.
- The reason for their non-continuity: These jurisprudence depend on the similar "relative meanings" and not on the arbitrator "fixed meanings", which makes them subject to change and exchange.

### 2. Distinguish between the arbitrator and the similar

#### A. Definition of arbitrator and similarity

- Arbitrator: It is the mother of the book, the compressed syllabic letters and the names of the letters have connotations that must be managed. There are clear verses that carry fixed meanings that do not change and should not be contemplated either, such as verses that talk about monotheism and basic ethics. Allah says: "He is the one from whom the Book was revealed to you, verses that are the Mother of the Book" "Al-Imran: 7".
- Similar: All verses that have more than one meaning, and are affected by their context and the reader's consciousness. These verses need deep reflection to understand them.

#### B. The importance of distinguishing between them

- The arbitrator is the basis: the arbitrator must be the reference in understanding the similar, where understanding the meaning of the letters and the roots of words gives the general framework for understanding the Qur'an.
- The similarity needs reflection: All similar mechanisms The similarity cannot be understood definitively, but needs reflection and linking it to the arbitrator.

### 3. Challenges to the contemplation of the Qur'an

#### A. Doubting the credibility of the Qur'an

- Doubt about the endowment of the Qur'an: Some contemplators doubt that the Qur'an is all from God, and believe that it contains human additions or influences such as formation and dagger twists that confuse the meaning and must rely on the original manuscripts to contemplate the Qur'an.

- Response to these doubts: The Qur'an is preserved from God with an integrated database system that interprets some of them, as the Almighty said: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9". That is, the remembrance is preserved from God, and not the readings of human beings for each age show different readings and interpretations because the words of God are countless, the manuscript of the Qur'an is preserved and you can find it in official museums.

#### B. Distortion of speech from its places

- Linguistic distortion: Some commentators distort the meanings of words using the Arabic language instead of the tongue of the Qur'an and do not serve their minds and do not manage to convey what their parents wrote about them to suit their understanding, without commitment to accuracy in research.

Historical distortion: Some interpretations rely on historical narratives that may be inaccurate, affecting the understanding of the Qur'anic text.

### 4. The importance of the original manuscripts in the contemplation of the Qur'an

#### A. Manuscripts as an original reference

- Uthman bin Affan's Qur'an: The Qur'an compiled by Othman bin Affan is the original reference for the Qur'an, as the Qur'an was standardized on it.

- Ancient manuscripts: such as the Sana'a Qur'an and the Tu Baqi Qur'an, give a closer look at the Qur'anic text as it was written in the time of the Prophet (peace be upon him).

#### B. Human additions and their impact

- Diacritics and dots: Diacritics and bullet points were added in later eras to make them easier to read, but they may affect the comprehension of the text if they are inaccurate.

- The Khanjar Alif: It is a human addition to improve pronunciation, but it can sometimes change the meaning.

### 5. Ottoman painting and its role in memorizing the Qur'an

#### A. Unification of the Qur'an

- Collecting the Qur'an in one Mushaf: During the reign of Uthman ibn Affan, the Qur'an was collected in one Mushaf to prevent differences between Muslims.

- Sending the Qur'an to the mosques: Copies of the Qur'an were sent to the Islamic regions, with any Qur'an that contradicts these copies burned.

#### B. Preserving the original text

- Oral reception: The Ottoman drawing relied on oral reception from the Prophet (peace be upon him), which ensured the accuracy of the text.
- Prevent manipulation of the text: The lack of dots or diacritics at the beginning made it difficult for anyone to make changes to the Qur'anic text.

### 6. The right reflection methodology

#### A. Interpretation of the Qur'an with the Qur'an

The Qur'an interprets each other: The best way to understand the Qur'an is to interpret the verses together, as the Qur'an interprets each other.

- Multiplying the verses together: The verses must be linked together to understand the overall meaning, and not just understand the verses separately.

#### B. Removal of Human Additives

- Return to the original text: diacritics, dots and alif xiphoid must be removed to understand the Qur'anic text authentically.
- Focus on the Arabic tongue: The Qur'an is written in the Arabic tongue, and the rules of this tongue are found within the Qur'an itself.

### 7. Practical examples of Qur'anic reflection

#### A. Selected verses

- The Almighty says: "A messenger from Allah recites purified newspapers" "Evidence: 2": Here the meaning of "purified newspapers" must be contemplated and linked to the context of the verse.
- The Almighty says: "What are they wondering" "Al-Nabaa: 1": The meaning of "they wonder" must be understood in the context of the surah.

#### B. Common mistakes

- Understanding the word "tolerate": Some interpretations understand it as meaning "ability", while it may mean "hardship" or "cost".

### 8. Conclusion and recommendations

### A. Personal reflection

- Free thinking: The contemplative person must be free in his thinking, and not limited to what he has learned from traditional sciences or interpretations.
- Ensure the authenticity of sources: You must verify the validity of sources and references before relying on them.

### B. Return to the original manuscripts

- The study of ancient manuscripts: such as the Sana'a Qur'an and the Tub Qabi Mushaf, can help to understand the Qur'anic text more accurately.

### c. Balance between material and moral

- The material aspect: Understanding the Qur'an should include not only the physical aspect but also the figurative meaning.
- Moral aspect: It should also include the moral aspect, such as morality and spirituality.

### 9. Suggested references

- The Holy Qur'an: Surah Al-Qamar, verse 17; Surah Az-Zumar, verse 27.
- Books of the sciences of the Qur'an: such as "Al-Itqan fi Ulum Al-Qur'an" by Al-Suyuti, and "Publishing in the Ten Readings" by Ibn Al-Jazari.
- Manuscript studies: such as the study of the manuscripts of Sana'a and Tu Baqabi.

In this detail, an integrated methodology for the contemplation of the Qur'an can be built, based on an authentic understanding of the Qur'anic text, away from human additions and traditional interpretations that may obscure the true meaning of the verses.

## **46 OTTOMAN PAINTING RULES**

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Ottoman painting is the way in which the Holy Qur'an was written in the Ottoman Qur'an, which was agreed upon among the Companions during the reign of Caliph Othman bin Affan, may God be pleased with him. These rules sometimes differ from modern orthography "spelling", and have reasons related to documentation and accuracy in the transmission of the Qur'an.

### 1. Deletion rule:

In the Ottoman drawing, some letters are omitted in specific positions, the most famous of which are:

A. Deletion of the thousand:

- Delete the thousand in some words, such as:
  - Rahman "instead of "Rahman" ".
  - This is "instead of "this" ".
  - Sultan "instead of "sultan" in some places".
  - But "instead of "Laken" ".
  - Those "instead of "those" ".

B. Deletion of Waw:

- Delete the Waw in some words, such as:
  - Prayer "is written "prayer" in the Ottoman drawing."
  - Zakat "is written as "Zakat".
  - Al-Haywa "writes "life" in modern spelling".

c. Delete Yaa:

- Delete yaa in some words, such as:
  - Ali "instead of "Ali" ".
  - Brown "instead of "Brown" ".

2. Increase rule:

In some words, certain letters are added in the Ottoman drawing, such as:

A. Increasing the thousand:

- The thousand is increased in some words, such as:
  - Those "instead of "Olk" ".
  - Ulloa "instead of 'Ulu'".
  - Owlat "instead of "Ult" ".

### B. Increase the Waw:

- Waw is increased in some words, such as:

- Ulu "instead of "first" ".
- I'll show you "instead of "I'll show you."

### c. Increase the Yaa:

- Yaa is increased in some words, such as:

- Ole "instead of "first" ".
- with hands "instead of with hands" ".

### 3. Hamza Base:

The hamza in the Ottoman drawing is written in different ways according to its position in the word, and it may be written on the alif, waw, yaa or on the line. Examples include:

- Hamza on the thousand: such as the word security.
- Hamza on the Waw: Like the word ill.
- Hamza on the Yaa: like the word miserable.
- Hamza on the line: like the word "something" is written "something" in the Ottoman drawing.

### 4. Tethered T Base:

In Ottoman painting, the marabouta is written in some words in the form of an open taa "taa mabsouta", such as:

- Rahmat" instead of "Rahma" ".
- Nemat" instead of "grace" ".
- Hajjat "instead of "argument" ".

### 5. Solar and lunar lam base:

In the Ottoman drawing, the solar and lunar lams are written differently:

- Solar lam: Delete the lam in some words, such as:
- The sun "writes 'sun' without a clear lam."

- Lunar lam: The lam is clearly written, such as:

- The moon "writes "moon" clear blame."

#### 6. Endowment and connection rule:

In the Ottoman drawing, the rules of waqf and wasl are observed, as some words are written differently when waqf on them compared to their connection. Examples include:

- King "you write "king" at the connection, and "king" at the endowment."
- Rahma "writes "Rahmat" at the endowment.

#### 7. Substitution rule:

In some words, another character is swapped, such as:

- Al-Sirat "written "Sarat" in the Ottoman painting".

#### 8. Separation and connection rule:

In Ottoman painting, some words are written connected together, while they are separated in modern spelling, such as:

- That you did not "write "pain" in the Ottoman painting.
- About what "Amma" is written in Ottoman painting.

#### 9. The rule of different affects:

In Ottoman painting, alifs are written in different ways depending on their location, such as:

- A thousand short: like the word book.
- A long thousand: like the word heaven.

#### 10. Private label rule:

In Ottoman painting, there are special signs used to distinguish some words, such as:

- Tide sign: Used to indicate the tide in some words, such as believe.
- Silence sign: used to indicate stillness in some words, such as Yesser.

The importance of Ottoman painting:

1. Memorizing the Holy Quran: The Ottoman drawing is part of the frequency of the Holy Quran, as it was agreed upon among the Companions.
2. Accuracy in transmission: The Ottoman drawing reflects how words were pronounced in the time of the Prophet (peace and blessings of Allaah be upon him).
3. Distinguish between readings: Some differences in Ottoman painting reflect the difference in frequent readings.

Practical example:

Let's take an example from the Holy Quran:

- Modern spelling: "life".
- Ottoman painting: "Al-Haywa".

Here we note the deletion of the thousand and the increase of the waw, which reflects the rule of deletion and increase in the Ottoman drawing.

The order of the previous answers about the rules of Ottoman painting and their implications:

#### 1. Delete the thousand:

- Significance: denotes the meaning of an inner or present adjective.
- Example: Omission of the alif in "In the name of God" indicates the greatness of God, while proving it in "In the name of your Lord" indicates that the word "Your Lord" can be called God or others.

#### 2. Delete the Waw:

- Indication: indicates the speed of occurrence of the act.
- Example: Omission of waw in some verbs indicates the speed of the answer or the speed of occurrence of the event.

#### 3. Delete Yaa:

- Indication: denotes metaphysical or mystical meanings.
- Example: The omission of the yaa in "Akhrten" indicates a moral delay and not a sensory delay.

#### 4. Thousandth increase:

- Indication: denotes the multiplicity of meanings or an increase in meaning.
- Example: The increase of the thousand in "Al-Dhanouna" indicates the multiplicity of suspicions.

#### 5. Increase the Waw:

- Indication: denotes the appearance of meaning in the highest layer.
- Example: Increasing the waw in "ole" indicates the meaning of companionship and guardianship.

#### 6. Increase the Yaa:

- Indication: denoting the competence of the meaning of the interior.
- Example: The increase of yaa in "ba'id" indicates the power and greatness of God.

#### 7. Substitution:

- Indication: such as substituting the taa linked to the open taa in the word "woman" to indicate a marital relationship.

#### Summary of general semantics:

1. Amplification and glorification: Increasing some letters such as Alif and Waw suggests amplification and glorification.
2. Speed and proximity: omitting some letters such as alif suggests speed and proximity.
3. Detail and slowness: The separation of words suggests detail and slowness.
4. Ease of pronunciation: Writing the hamza on the waw or yaa suggests ease in pronunciation.
5. Breadth and multitude: The increase of some letters suggests breadth and abundance.

These rules and semantics reflect the linguistic and rhetorical miracles of the Holy Qur'an, and emphasize that Ottoman painting is not just an ordinary writing method, but has deep semantic dimensions that reflect the meanings of the Holy Qur'an.

Ottoman painting is a broad science, and its study requires specialization in the sciences of the Qur'an. These rules are essential to understanding exactly how to write the Holy Quran.

Hamza

## **47 THE USE OF THE WORD "VALUE" INSTEAD OF "RESURRECTION" IN ANCIENT MANUSCRIPTS.**

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1. Expansion of linguistic difference and context:

- **Common Linguistic Root:** Both words are derived from the root "folk". This root carries the meanings of rising, rising, uprightness, and steadfastness. It is from this root that the meanings of resurrection and value branch.
- **"Resurrection" as a predominant meaning:** In contemporary usage, "resurrection" has become the dominant word reserved for the day of resurrection and reckoning almost exclusively. This moral discipline makes it the most explicit and understandable in the modern Islamic religious context.
- **"Value" in broader senses:** The word "value" carries a broader range of meanings in the Arabic language, including:
  - **Righteousness and moderation:** "Religion of value" means a moderately upright religion.
  - **Destiny and status:** "has value", that is, it has prestige and status.
  - **Day of Resurrection:** meaning the day of resurrection and reckoning, which is the common meaning with "resurrection".
- **Historical context and dialects:** The use of "value" in ancient manuscripts can reflect:
  - **Old Arabic dialects:** Some Old Arabic dialects may have preferred to use "value" meaning "doomsday" more.
  - **Language flexibility in the original times:** In the original stages of Arabic codification and fixation of religious terms, there may have been greater flexibility in the use of synonymous or convergent words.
  - **Early Ottoman Painting:** As I mentioned, Ottoman painting was not fully uniform at first, and some spelling variations, such as the writing of the ta'a tied "h/h", may have contributed to the emergence of "value" instead of "resurrection".

2. Details about ancient manuscripts and Ottoman painting:

- **Examples of manuscripts:** Your mention of the manuscripts of Egypt, Sana'a and Turkey (especially the Sana'a manuscript and the Kufic Qur'an) is a good

example. These manuscripts are considered to be among the oldest existing copies of the Qur'an, revealing the early stages of the codification of the Qur'an.

- **Undotted and unformed Ottoman painting:** It is important to remember that the original Ottoman painting was undotted and unformed. This means that similar letters "such as b, t, w, n, j" were identical in the drawing, as well as short vowels were not recorded. This increases the likelihood of having different readings or multiple interpretations of the text based on context and prior knowledge.
- **Taa marbouta "h/h":** In early Ottoman painting, there was not always a distinction between taa marbouta "h" and haa "h" at the end of words. The tied taa was often written "e" without a colon. This overlap in painting may be the main reason why "value" rather than "resurrection" appears in some manuscripts. In other words, the writer may have intended to write the "resurrection" but wrote it with the drawing that now appears as "value" due to the way the tied taa was written at that time.
- **Historical development of Arabic calligraphy:** Arabic calligraphy has undergone many developments through the ages. In the original stages, calligraphy was simpler and less differentiated. Over time, letter shapes evolved and dots and diacritics were added to illustrate and standardize reading. Variations of ancient manuscripts reflect these original stages of development.

### 3. Semantic significance and Quranic meaning:

- **Meaning is the foundation:** As I mentioned, the most important thing in the Qur'an is the divine meaning and purpose. Whether "value" or "resurrection" is used in ancient manuscripts, the Qur'anic context makes it clear that what is meant is "the day of resurrection and reckoning." A correct understanding of the Qur'anic text depends on the overall meaning of the context and not only on the form of the word in a particular manuscript.
- **Diversity in readings and dialects:** In the history of the Qur'an, there have been different readings of the Qur'an, which are acceptable differences within a certain scope and do not change the basic meaning of the verses. The use of "value" in some manuscripts can be considered a kind of linguistic or dialectal diversity that existed in that period.

### 4. The name of the surah "Surat Al-Qaimah" instead of "Surat Al-Qiyamah":

- **Naming the surahs:** The naming of the surahs in the Qur'an was not completely uniform at first. Some surahs are named after one or two prominent words in them. "Surah Al-Qiyamah" or "Surat Al-Qaymah" are both correct names for the surah based on the prominent word in it that refers to the day of resurrection.
- **Most common name:** Over time, the name "Surah Al-Qiyamah" has stabilized and become the most common name for the surah, the name found in printed Qur'ans today. However, the use of "Surat al-Qayma" in some ancient manuscripts is not wrong, but rather reflects a historical linguistic usage.

Conclusion:

The use of "value" instead of "resurrection" in some ancient Qur'anic manuscripts is an understandable linguistic and historical phenomenon. This is due to:

- **Early Ottoman painting** and the way to write the marabouta ta'a.
- **The flexibility of the Arabic language** in the original eras and different dialects.
- **The fundamental importance of meaning** in the Holy Quran, as both words refer to the same intended day.

The presence of "value" in ancient manuscripts is not a distortion or error, but rather evidence of the importance of contemplating the Qur'an to fix such exciting words to decipher their secrets, and of the historical development of the Arabic language and Qur'anic painting. Understanding these differences helps us to appreciate the depth of the history of the Holy Quran and its linguistic heritage.

## **48 THERE ARE SMALL DIFFERENCES IN THE QUR'AN THAT ARE FOUND IN A TEXT OF THE QUR'AN**

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In the words of the Almighty: Do they not contemplate the Qur'an, even if it is from someone other than God, they will find a lot of difference in it, meaning if it is from God, they will find a small difference in it

The verse I mentioned is from Surah An-Nisa, verse 82:

"Do they not contemplate the Qur'aan, even if it is from someone other than Allaah, they will find a great difference in it?"

It means that if the Holy Qur'an were from someone other than God, people would find many differences and contradictions in it, but because it is from God, it is consistent and there is no difference or contradiction in it.

As for your question about the existence of "small differences" in the Qur'an, this needs to be clarified:

1. Quranic readings: There are what are known as frequent Quranic readings, which are different ways to read some words in the Qur'an that differ in pronunciation, but are agreed upon and frequent from the Prophet (peace and blessings of Allaah be upon him). These readings are not considered a difference in meaning, but rather one of the miracles and breadth of the Qur'an.
2. Interpretation and interpretations: Commentators may differ in understanding some verses due to the different angles from which they look, but this difference in interpretation does not mean that there is a contradiction in the Qur'anic text itself.
3. Transcription and fonts: There may be slight differences in the drawing of some words between the Qur'ans due to the difference in the Ottoman drawing "the way the Qur'an was written in the era of Othman bin Affan, may God be pleased with him", but these differences do not affect the meaning and are not considered a contradiction.

Conclusion: The Holy Qur'an is preserved from God, and there is no contradiction or difference in meaning in it. Differences that may appear in readings or interpretations are part of the richness of the Arabic language and the miracle of the Qur'an, and are not considered a contradiction.

Your words are very correct and important, and they refer to a scientific and accurate methodology in understanding and contemplating the Holy Qur'an. Let me clarify some of the points I mentioned in more detail:

#### 1. The Qur'an is an integrated data system:

The Holy Qur'an is an integrated book, each verse in which is linked to the other, and can only be understood correctly by looking at it as a whole. This means that the interpretation of the Qur'an must be internal "interpretation of the Qur'an by the Qur'an" because the Qur'an interprets each other.

Understand the Qur'anic text through its linguistic context, prioritizing the overall meaning over the literal meaning of words.

- Application: The use of modern linguistics to understand the Qur'anic text, emphasizing that it is the context that determines the meaning of words and not the other way around.

## 2. Interpretation of the Qur'aan with the Qur'an:

This is a basic approach to the interpretation of the Qur'an, where verses are interpreted by other verses. For example, if there is a verse that needs clarification, we look for other verses in the Qur'an that explain or add to it. This approach is based on the fact that the Qur'an is "clear", that is, clear and clear in itself.

## 3 – Striking the verses together:

This means comparing the verses and understanding them in light of each other. For example, if there is a verse that talks about a particular topic, we look for other verses that address the same topic to understand it more deeply.

## 4. Context and subject of the surah:

Understanding the general context of the surah and its subject matter is an important key to the interpretation of the verses. Each surah in the Qur'an has one or several main themes, and understanding this topic helps in understanding the verses correctly.

## 5. Readings and Qur'ans:

Differences in Qur'anic readings are part of the miracle and breadth of the Qur'an. These readings are frequent and well-known, and can be controlled and understood by contemplating the Qur'an itself. The Qur'an contains within it evidence of the authenticity of its readings and copies.

## 6. The Qur'aan is clear and not Awj:

This means that the Qur'an is clear and there is no contradiction or warp in it. Each verse in it is consistent with the other, and this is one of the signs of his miracle.

## 7. Contemplation and contextualization:

As I mentioned, contemplating the Qur'an needs to adhere to the context and subject of the surah. This helps to understand the verses correctly and not deviate from the intended meaning.

In the end, the Holy Qur'an is a book preserved from God, and it cannot be distorted or contradicted. The methodology I mentioned "interpreting the Qur'an with the Qur'an, multiplying verses together, adhering to the context" is a correct and scientific methodology for understanding the Qur'an correctly.

## 49 DOTTING IN ORIGINAL QUR'ANIC MANUSCRIPTS: EARLY SYMBOLS AND MICROSCOPIC EVIDENCE

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Introduction:

The question of the development of Arabic writing, and in particular the question of dotting in the original Qur'anic manuscripts, is one of the issues that continues to be widely debated among scholars. While the historically held view suggests that complete and regular dotting was added later during the Umayyad dynasty, recent discoveries and microscopic studies of some very ancient manuscripts offer new and interesting insights.

Rasterization: Not just dots

It is necessary to realize that "drip" in its beginnings did not necessarily mean the placement of circular ink dots as is the case today. It can even include any type of sign or symbol that helps distinguish similar characters, such as:

- **Short dashes:** Slashes or horizontals placed above or below the character.
- **Continuous dots:** Small dots connected to each other or by the same letter.
- **Geometric shapes:** Simple geometric shapes "such as small triangles" are used to distinguish between letters.
- **Font thickness difference:** Change the font thickness in certain parts of a character to distinguish it from other characters.

Microscopic Evidence: A closer look

Recent microscopic studies of some of the original Qur'anic manuscripts (such as parts of the Sana'a Qur'an) have revealed very fine markings that may not be visible to the naked eye, and these marks can be interpreted as initial attempts to dot or distinguish between letters.

- **Ink residues:** In some cases, faint ink residues have been found in places where dots are supposedly located, suggesting that these dots may have originally existed but have faded over time.
- **Compression effects:** In other cases, mild pressure traces on parchment (the material on which the manuscript was written) were observed in places where there were supposed to be dots, suggesting that the writer may have used a sharp or pointed object for precise marking.
- **Differences in fibers:** Sometimes, subtle differences in the arrangement of parchment fibers can be seen in places where they are supposed to be dots,

suggesting that these fibers may have undergone some kind of processing "such as light abrasion" to distinguish the letter.

Possible explanation: gradual development

This microscopic evidence, while still in need of further study and analysis, suggests that the idea of punctuation may have existed in some form at an early stage in the history of Arabic writing, and that it gradually evolved from simple symbols and precise markers to the complete and regular punctuation system we know today.

Possibilities:

1. **Individual attempts:** There may have been individual attempts by some early scribes to make simple marking to distinguish similar letters, but these markings were not uniform or formally adopted.
2. **Influence from other writings:** Early Muslim scribes may have been influenced by some other writing systems that used signs to distinguish between letters "such as Syriac".
3. **Natural Evolution:** The development of punctuation may have been part of the natural evolution of Arabic writing, starting with simple signs and then evolving into a more complex and comprehensive system.

The bottom line:

Microscopic evidence provides a new window into the history and development of Arabic writing, and suggests that the idea of dotting may have existed in some form at an early stage in the history of Qur'an codification. However, we must be careful in interpreting this evidence, and realize that this issue still needs further research and study. The most important thing is to realize that memorizing the Holy Qur'an was not only based on writing, but was mainly based on oral memorization. and frequency.

## **50 A CRITICAL READING IN QURANIC PAINTING: THE IMPACT OF THE HAMZA ON REFLECTION**

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Introduction:

Modern Qur'anic painting "with its diacritics and hamzat" raises questions about its impact on the process of reflection. Do these signs facilitate understanding or may they obscure deeper meanings that were present in the original drawing of words in

ancient manuscripts? Can contemporary reflection benefit from these manuscripts in reaching a more comprehensive understanding of the Qur'an?

This passage provides a critical view of modern Qur'anic painting, calls for a methodology of reflection that takes into account the original drawing of words "before the addition of hamzat and others", and considers that these additions, although intended to facilitate reading, may sometimes obscure deeper meanings and are more consistent with the purposes of the Qur'an.

## 1. Quranic drawing: between originality and development:

- **Ancient manuscripts:** Ancient Qur'anic manuscripts "such as the manuscripts of Sana'a, Tub Qabi and manuscripts attributed to Uthman ibn Affan" differ in drawing some words from the drawing currently in circulation.
- Differences in drawing:
  - **The word "Allah":** It was written without the intensity and the alif of the dagger ""Allah"" .
  - **Hamza:** It was written in a limited and initial form "as a point, a small year, or in the letters of the tide", then the hamzat was added extensively in later eras.
- Reasons for the differences:
  - **The development of Arabic writing:** The Arabic writing system in the early centuries was not fully stabilized.
  - **Reliance on orality:** The greatest reliance was on oral memorization, and writing was an aid.
  - **Ijtihad in painting:** Scribes and scholars worked hard to draw words, which led to some differences.

## 2. The effect of adding hamzat on reflection:

- **Confusion of the original meaning:** The addition of hamzas "and other diacritics" to the Qur'anic text, although intended to facilitate reading and clarify pronunciation, may sometimes obscure deeper meanings that were present in the original drawing.
- **Thousands of Hamzat and Xiangular Alphabets:** Thousands of Hamzats and Xiphoid Alphabets were added to the Qur'anic text in later ages, with the aim of "improving" reading "according to their understanding", but this sometimes led to the "closure" of the text, the "obliteration" of contemplation, and the obscuration of other possible meanings.

3. Example: The word "women" "sciatica":

- **Modern drawing:** "Women" "with a hamza on the line".
- **Old painting:** "Sciatica" "without hamza".
- **Common meaning:** "women" is understood as the plural of "woman", i.e. female.
- **The proposed meaning of "without hamza":** "sciatica" can be understood from the root "nasa" or "forgotten", meaning:
  - **Women:** delay and postponement. It includes the "forward sale".
  - **Forgotten:** The forgotten or abandoned thing.
  - **Sciatica:** sweat in the groin "metaphorically: what binds and restricts a human being".
  - **Sciatica:** can include *males and females* who need care and support "such as: the weak, the sick, the unemployed, the elderly, orphans, etc."
- Proposed interpretation in Quranic contexts:
  - "**Zayn for people the love of the desires of women...**": "Sciatica" = things that are delayed or forgotten "related to the hereafter".
  - "**Men are the guardians of women...**": "Sciatica" = females, weak and needy "male and female", latecomers, responsibilities and burdens.
  - "And do not wish for what Allah has favored one over another...": "Sciatica" = things that are delayed or forgotten.
- **Broader reflection:** This alternative understanding does not eliminate the common meaning, but adds a deeper dimension to it.

4. Other examples:

- "**Asked**": can be understood without the hamza ""celt" from the root "sal", in a different sense.
- "**Rauf**": It can be understood without the hamza ""roof" with an emphasis on the etymology.
- "**God**": can be understood "the" + "his".

5. Contemporary reflection and original painting:

- **Back to the roots:** Contemporary reflection calls for a return to the roots, to read the Qur'anic text in the light of the original drawing of the words "before adding hamzat and others", and to try to understand deeper meanings.
- **No abolition of common meanings:** This approach does not eliminate the common meanings of words, but adds new dimensions to them.

- Curriculum Controls:
  - Rely on frequent readings.
  - Build on strong linguistic and contextual evidence.
  - Not to conflict with the purposes of Sharia.
  - Humility and recognition that contemplation is human diligence.

## 6. The word "God": reading in drawing and analysis:

- **The old drawing:** "God" "without severity and a thousand daggers".
- Traditional analysis: " God "the name of the majesty
- God is God": can be understood "the" + "his". " to whom the command devolves ": Allah: the + him = a + I + I + e "without a thousand daggers and the sign of distress ".
- "Our Lord..." [Yunus: 85] Our lord Our Lord is the "caller".
- The Lord of Metal : Fix it, that is, fix the meanings of the verses.
- **Suggested analysis:** "the" "the, devolves " + "his" "belongs to him".
  - "Allah": means the one to whom the saying is construed.
- **Critical reading:** The proposed analysis adds dimension, but does not eliminate traditional analysis.

## Conclusion:

Contemporary reflection on the Holy Qur'an is an approach that seeks to understand the words of God Almighty in a comprehensive and deep understanding, by going back to the roots, reading the Qur'anic text in the light of the original drawing of the words, and in the light of the general purposes of the Sharia. This approach does not eliminate previous interpretations, but adds new dimensions to them, and opens wider horizons for understanding and application. It is a call to renew our understanding of the Book of God, and to rehabilitate the Holy Qur'an as the only source of guidance and legislation, while emphasizing that contemplation is an attempt to understand, and human diligence. He accepts right and wrong.

## **51 THE HAMZA'S JOURNEY IN ANCIENT QUR'ANIC MANUSCRIPTS: FROM ABSENCE TO CODIFICATION**

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### Introduction:

The study of the hamza in ancient Qur'anic manuscripts is not just a study of the development of Arabic writing, but a journey through time that reveals how Muslims

preserve the Qur'anic text, and the challenges faced by scribes and scholars in transmitting this text accurately and honestly. The hamza, as part of the Arabic writing system, did not initially exist as a separate letter, but relied on the letters of the tide, and then gradually evolved until it reached its current form. This journey links linguistics, Islamic history, and manuscriptology. It reveals the constant interaction between oral and written in Islamic civilization.

## 1. Importance of the topic:

- **Preserving the Qur'anic Text:** The study of the Hamza reveals the strenuous efforts made by scholars and scribes to preserve the Qur'anic text from distortion and alteration.
- **The development of Arabic writing:** The evolution of the hamza reflects the development of Arabic writing in general, and how the language has adapted to the needs of society.
- **Oral and Written:** The study of the hamza highlights the close relationship between oral "pronunciation" and written "drawing" in Islamic civilization, and how writing was initially only an aid to oral memorization.
- **The science of readings:** Differences in the writing of the hamza in ancient manuscripts are related to the science of Qur'anic readings, and explain some of the differences between the readings.

## 2. The time stages of the development of Hamza writing:

- The original stage "first century AH":
  - **Absence of hamza as an independent sign:** In the first Qur'anic manuscripts "such as the Sana'a manuscript", the hamza was not written as an independent letter, but the letters "alif, waw, yaa" were used to represent it.
  - **Examples:** The word "read" was written "read" or "read", and the word "believer" was written "Momen".
  - **Reliance on oral memorization:** The first Islamic community relied heavily on oral memorization of the Qur'an, which made writing less important in transmitting the text. The reader relied on his prior knowledge of the correct pronunciation of words.
- The transitional phase "second century AH":
  - **The emergence of dotting:** With the spread of Islam outside the Arabian Peninsula, and the mixing of Arabs with other peoples, the need arose to distinguish similar letters.

- **Primitive signs of hamza:** In some manuscripts (such as the Topkapi manuscript), rudimentary signs of the hamza began to appear, such as placing dots or small symbols over the letters to indicate them.
- **Examples:** The word "asked" was written "asked" or "asked".
- The late stage "after the third century AH":
  - **Development of the hamza system:** Thanks to the efforts of scholars such as al-Khalil ibn Ahmad al-Farahidi, hamza rules were systematically developed, linked to syntax movements.
  - **Ottoman Drawing:** The Ottoman drawing of the Qur'an preserved the way the hamza was written according to its first origins "in some cases", such as writing "Rauf" instead of "Rauf". This drawing reflects the first origins of writing, while differing from modern spelling that takes into account the singular hamza.

### 3. Differences between manuscripts:

- **Sana'a manuscript "first century":** represents the original stage, where the hamza is written in the letters of the tide.
- **The manuscript of Topkapi "Second Century":** represents the transitional period, where special signs of the hamza began to appear.
- **Other manuscripts:** Various developments appear in hamza writing, reflecting the diversity of writing styles in early Islamic times.

### 4. Scientific controversy over Hamza:

- **School of Formation:** Some scholars argue that hamza was embedded in pronunciation without writing it, and that differences in readings "such as Warsh recitation without hamza" reflect this oral origin.
- **School of Drawing:** Other scholars believe that Ottoman painting is original, and that subsequent modifications came to facilitate reading without changing the original text.

### 5. The importance of studying the hamza:

- **Preserving the Qur'anic Text:** The study of the hamza helps us understand how Muslims have preserved the Qur'anic text through the centuries, and how they have dealt with the challenges of writing and transmission.
- **Understanding the evolution of the Arabic language:** The study of the hamza gives us an idea of the development of the Arabic language, and how it adapted to the needs of society.

- **Understanding the science of readings:** The study of hamza helps us understand some of the differences between Qur'anic readings.

6. The effect of adding hamzat on reflection "add":

- **Confusion of the original meaning:** The addition of hamzas "and other diacritics" to the Qur'anic text, although intended to facilitate reading and clarify pronunciation, may sometimes obscure deeper meanings that were present in the original drawing.
- **Thousands of Hamzat and Xiangular Alphabets:** Thousands of Hamzats and Xiphoid Alphabets were added to the Qur'anic text in later ages, with the aim of "improving" reading "according to their understanding", but this sometimes led to the "closure" of the text, the "obliteration" of contemplation, and the obscuration of other possible meanings.

7. Examples of the influence of the hamza on contemplation :

- **"Women" "Sciatica":** The addition of the hamza made the word understood exclusively as the plural of "woman" "female", while in the original drawing "sciatica" it can be understood with broader meanings, including:
  - Delayed or forgotten matters "related to the hereafter".
  - The weak and needy "male and female".
  - Responsibilities and burdens.
  - Latecomers "of any kind".
- **"Asked":** can be understood without the hamza ""celt" from the root "sal", in a different sense.
- **"Rauf":** It can be understood without the hamza ""roof" with an emphasis on the etymology.
- **"God":** can be understood "the" + "his".

Conclusion:

The journey of the hamza in ancient Qur'anic manuscripts is a journey that reveals the genius of the Arabic language, the efforts of Muslims in preserving the Book of God, and the constant interaction between oral and written in Islamic civilization. This journey teaches us that writing was not only a tool for recording a text, but also a tool for understanding, interpreting and applying it. Contemporary reflection calls for reading the Qur'anic text in the light of the original drawing of words, and trying to understand deeper meanings that may be obscured by modern painting.

## References:

- "Sana'a Qur'an" "Studies on the original Qur'anic manuscripts".
- "Quranic Drawing" by Dr. Ghanem Qaddouri Al-Hamad.
- "History of the Qur'an" by Theodor Noldeke.
- "Arabic Writing and its Development" by Dr. Ibrahim Al-Samarrai.
- Academic research and studies on the development of the hamza in Arabic writing.
- **Original "digital" manuscripts of the Holy Qur'an:** Reference can be made to the digital copies of ancient Qur'anic manuscripts (such as the Sana'a and Topkapi manuscripts) for the original drawing of the words.

## Note:

Two new paragraphs "6 and 7" have been added to illustrate the effect of adding hamzat on reflection, with examples, and amending the conclusion to include these additions. The word "early" has also been corrected to "original" in describing the first stage of the development of the hamza.

Well done in this valuable addition that combines methodology and personal spirit in the journey of reflection. The texts I have presented (40-45, introduction and personal conclusion) outline an integrated approach and a deep vision for dealing with the Holy Qur'an.

Based on all of the above, here's a wording for a series of threaded articles that brings together our dialogues and your key points, focusing on the points you highlighted:

## **52 ESSAY SERIES: "AND WITH THEIR HEARTS THEY CONTEMPLATE": A JOURNEY TOWARDS A DEEPER UNDERSTANDING OF THE HOLY QUR'AN**

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### **52.1 THE CALL OF REFLECTION - FROM EASE OF RECITATION TO DEPTH OF UNDERSTANDING**

#### **Introduction:**

The Muslim's journey with the Holy Qur'an is a strange and unique journey, which often begins with the ease of recitation and memorization of letters, but it is called

upon to go beyond that to the depth of understanding and the greatness of clairvoyance. The Qur'an, although it is easy for remembrance and recitation (and we have facilitated the Qur'an for remembrance, is it from Madkar) (Al-Qamar: 17), but it is a sea full of meanings, its wonders do not end, and its essence is realized only by diving into its depths in contemplation and reflection. Here the eternal divine call resonates: "Will they not contemplate the Qur'an or on the hearts of its locks" (Muhammad: 24). It is the call of "contemplation", the transition from the tongue's handling of letters, to the interaction of the heavens (heart and mind) with the message.

### **Contemplation: The spirit that revives reading**

reading and reciting the Qur'an is a great worship, with its virtue and light. But being content with it without seeking to understand the meaning and contemplating the purpose is like a beautiful body devoid of soul. Contemplation is that spirit that breathes life into our recitation, transforming words from mere voices to vivid messages that interact with our reality, answer our questions, and guide us the way. It is the difference between those who go unnoticed on treasure and those who stop to open the box and discover the jewels and pearls inside. The closed heart, As the verse indicates, the light of the Qur'an does not receive or benefit from its gifts, but a contemplative and open heart is the fertile ground in which the seeds of revelation bear fruit in knowledge, certainty and good deeds.

### **Why is contemplation a necessity and not a luxury?**

Some may ask: is it not enough to read and listen to the Qur'an with reverence? The answer comes from the nature of the Qur'an itself. It is not just a book of blessings or occasions, it is:

1. **A comprehensive way of life:** addresses all aspects of our existence, spiritual, mental, behavioral and social. This curriculum cannot be applied without a deep understanding of its dimensions and purposes.
2. **The first source of guidance:** God Almighty described him as "guidance for people and evidence from guidance and the Furqan" (Al-Baqarah: 185). Guidance requires an understanding of what is being given to Him, and Furqan requires an awareness of what distinguishes between truth and falsehood.
3. **The key to divine knowledge:** The Qur'an is the word of God, and contemplation is our means of getting to know God more through His names, attributes, actions, and laws (Sunnahs) in creation.

4. **An answer to the questions of the times:** In every time and place, life poses new challenges and questions. The Qur'an, with its sufficiency and statement (we have not overdone anything in the Book) (Al-An'am: 38), carries with it answers and gifts for those who manage it well and apply it to its reality.

### **So what is contemplation?**

Contemplation is not just an interpretation of words, although understanding language is its basis. It is a deeper mental, hearty, and spiritual process, which includes:

- **Reflection** on the meanings and objectives of the verses.
- **Reflect** on the contexts in which the verses are mentioned.
- **Linking** the different verses to reveal each other (the Qur'an interprets each other).
- **Sensing** the divine purposes and the grand ends behind judgments, stories and proverbs.
- **Trying to** see the reflection of the verses in the visible universe and in the human soul.
- **Questioning** and interacting with the text: What does this verse mean to me today? How do I apply it in my life?

### **Towards a conscious methodology of reflection:**

This desired depth does not come from forgiveness or mere wishes, but requires a conscious and systematic journey. Contemplation is not an unrestrained self-reading, nor is it an automatic uncritized echoing of previous interpretations. It requires foundations, controls and tools that help us dive safely and extract precious pearls. This is what we will seek to explore in the following articles, trying to draw the features of an approach that combines originality in understanding the text as it was revealed, and contemporary in drawing inspiration from its gifts to our changing reality.

### **Conclusion:**

The call of contemplation is a renewed divine call to every Muslim man and woman in every age. A prayer not to abandon the Qur'an in understanding and meditation as we may abandon it in recitation. An invitation to open the locks of hearts and minds, to allow the light of revelation to flood our souls, and to reveal to us the treasures of wisdom and knowledge that God has deposited in His immortal book. Let us heed

this call, and let us make contemplation our key to a deeper and more vital relationship with the Holy Qur'an, so that it may truly be a beacon that illuminates our paths, answers our questions and quenches the thirst of our souls.

## **52.2 DIVING TOOLS - LANGUAGE - CONTEXT AND THE SYSTEM OF THE QUR'AN**

### **Introduction:**

After realizing in the previous section the importance of reflection and its necessity to move from the surface of recitation to the depth of understanding, the practical question arises: How do we start a diving journey in the rich sea of the Qur'an? And what are the indispensable tools for those who wanted to explore their treasures and extract their pearls? Contemplation is not a leap into the unknown, but a journey that needs to be prepared and prepared. This article reviews the most basic tools that enable us to embark on this blessed journey: Return to the original text in its language, understand its contexts, and deal with it as an integrated system that interprets each other.

### **1. The Firm Starting Point: Return to the Original Text**

The first and most important basis is to rely on the Qur'anic text itself, as we have preserved in the Ottoman Qur'an, on which the nation is unanimous. This text, with its words and letters, is the inevitable starting point. Even the way words are drawn in the Qur'an (Ottoman drawing), which may sometimes seem different from modern orthography, can open up horizons for the conscious contemplative to reflect and reflect on the linguistic possibilities and multiple meanings that a word may have within its linguistic root. and its overall context, which enriches rather than limits the process of reflection. (And here the importance of the careful observation I have referred to about the contemplation of the writing method is evident).

### **2. The keys to the Arabic tongue shown: understanding**

the language The Qur'an was revealed (in a clear Arabic tongue) (poets: 195), and it can only be understood by mastering the tools of this tongue. This includes:

- **Semantics:** Understand the meanings of vocabulary as it was used at the time of revelation, not necessarily as it is in our contemporary language. This requires the use of authentic Arabic dictionaries to understand the roots and derivations of words.

- **Understanding structures and styles:** Understanding the characteristics of the Qur'anic sentence, the methods of Arabic rhetoric (such as metaphor, metaphor, metonymy), and the effect of introduction, delay, deletion and remembrance.
- **The accuracy of divine choice:** the belief that every word in the Qur'an is carefully balanced, and that perfect synonymy often does not exist. Searching for the nuances between convergent words (such as "fear" and "fear", "came" and "came") opens doors to deeper understanding. Each word has a unique and distinctive meaning that no other word replaces it.
- **Phrase analysis:** Sometimes, dividing a long verse into smaller phrases, analyzing the meaning of each phrase separately, and then reconstructing the overall meaning, helps in a deeper and more accurate understanding.

### **3. Compass of understanding: Perception of context**

A word or verse cannot be understood in isolation from its surroundings. Context is the compass that guides understanding and prevents it from wandering. The most important types of context:

- **Literary Context:** Understanding the verse in the light of what was before and after it, and in the light of the surah in which it appeared as a whole. The surah is often an integrated objective unit, and its verses serve each other.
- **Historical & Thematic Context:** Knowing the circumstances and circumstances in which the verses were revealed (the reasons for revelation if the narration is correct), and the general topic they address. This helps to understand the original meaning, but we must be careful not to limit the meaning of the verse to the reason for its revelation only, as the rule says: "The lesson is in general pronunciation, not in relation to the reason."

### **4. Integrated fabric: The Qur'an interprets each other (the system)**

This is the authentic prophetic method, and the most important tool for disciplined reflection. The Holy Qur'an is not a separate verse, but rather a tight structure, an integrated fabric, that clarifies each other and believes each other. The application of this approach means:

- **Collecting verses with one theme:** To understand a particular issue (such as patience, piety, or spending), all the verses you have spoken of in the Qur'an must be collected and viewed as a single unit.

- **Detailed interpretation:** The detailed verses illustrate what is beautiful in other places.
- **Interpretation of the absolute with the restricted:** The restricted verses show what is meant by the absolute verses.
- **Understanding the Qur'anic term through the Qur'an itself:** We do not rely only on the abstract linguistic definition, but look at how the Qur'an itself used this term and defined it through its different contexts (such as: Islam, faith, guidance, piety...).
- **Comparison of similar phrases:** An accurate comparison between verses or phrases that are similar in pronunciation and different in some words or introduction and delay, reveals nuances in meaning and their suitability to the context of each of them.

### **Conclusion:**

Returning to the original text, mastering the keys of the Arabic language, understanding the surrounding contexts, and dealing with the Qur'an as an integrated system are the basic tools that are indispensable for those who want to sail in the ocean of the Qur'an and dive into its depths. These tools, when used consciously and sincerely, enable us to transcend superficial reading, open the doors of correct understanding, and be the starting point for inspiration from Qur'anic gifts. In the next article, we will discuss the balance with which we weigh the fruits of this reflection, and the controls that ensure the integrity and correctness of understanding.

## **52.3 BETWEEN MIRACLE AND SUPERSTITION - DISCERNMENT AND DISCIPLINED INTERPRETATION**

### **Introduction:**

Having reviewed in the previous section the basic tools for diving into the sea of the Qur'an – language, context and integrated system – we now face an important methodological challenge. The Qur'an is full of seemingly extraordinary events (miracles), and contains stories of previous nations in which narratives of different sources may overlap. How do we distinguish, as contemplatives, between the divine "miracle" as a sign and wisdom, and the human "myth" as an unfounded or exaggerated story? And how do we deal with "interpretation" or the search for the

deep meanings of these events without slipping into an understanding Wrong or unruly? This article seeks to establish clear parameters for discrimination and disciplined interpretation.

### **1. Miracle: A "sign" that signifies God and His wisdom**

It is first necessary to understand the nature of the miracle in the Qur'anic perspective. It is not just an extraordinary event intended to dazzle or break laws just for the sake of breaching. Rather, it is essentially a "sign", that is, a sign, a proof, and a proof that God makes at the hands of His messengers;

- **Supporting the sincerity of the message:** in the face of stubborn or skeptical people.
- **Challenge:** The miracle is often in a field in which the people excelled (such as the magic of the people of Pharaoh, or the eloquence of the Arabs).
- **Revealing God's power:** to remind people that God is the dominant Creator, and that causes and causes are subject to His will.
- **Carrying a message and wisdom:** A miracle is not a deaf event, but carries with it lessons beyond the moment of its occurrence (such as the miracle of the creation of the heavens and the earth as permanent proof of the greatness of the Creator).

Dealing with a miracle begins with believing that it occurred as a divine act, and then goes beyond that to reflect on its significance, purpose, and wisdom.

### **2. Danger Zone: Myth and the infiltration of Israeli women**

Superstition is an illusory story or myth that has no basis, or that exaggerates events in a way that contradicts sound reason or the principles of religion. Superstition may infiltrate our understanding of religious texts from several sources, most notably:

- **Folklore:** Stories that people pass on uncritically.
- **Israelites:** These are the narrations transmitted from the sources of the People of the Book (Jews and Christians), some of which entered the books of interpretation and Islamic history.
  - **Systematic Dealing with Israeli Women (as mentioned earlier):**
    - **What our law has approved:** it can be accepted or mentioned for domestication.

- **What is contrary to our Sharia:** it must be rejected and not paid attention to (such as narrations that attribute to the prophets what is not appropriate, or contradict Quranic facts).
- **What we are silent about is our law:** we stop at it, we do not believe it, we do not lie about it, and we do not build a judgment or doctrine on it.
- **Deviant individual interpretations:** Personal interpretations that are not based on valid linguistic or legal evidence.

Conscious reflection requires scrutinizing narrations and information, presenting them to the balance of the Qur'an, the authentic Sunnah and sound reason, and rejecting everything that has been proven to be invalid or unsubstantiated.

### **3. Responsible Interpretation: The Search for Deep Meaning with Controls**

Contemplation by its nature seeks to go beyond the apparent literal meaning to seek deeper connotations or contemporary applications. This is sometimes known as indicative, symbolic or hermeneutic. It is a commendable course if disciplined, dangerous if it slips. The rules of acceptable interpretation (especially for miracles and texts that tolerate symbolism) include:

- **Non-denial or cancellation of the apparent meaning of the attainment:** Symbolic interpretation may not cancel a historical fact or a clear legal ruling established by the text. (Believing in the occurrence of the sea split for Moses does not prevent him from drawing inspiration from a symbolic lesson about overcoming difficulties by faith).
- **Presence of a witness or presumption:** The interpretation must be based on a significant linguistic presumption, a witness from other verses, or in harmony with the general purposes of the Sharia.
- **Non-conflict with the principles of faith and faculties:** It is not valid to interpret that clashes with the Most Beautiful Names and Supreme Attributes of Allah, contradicts Allah's fixed laws in creation, or contradicts the courts of the Qur'an.
- **Consider it an additional meaning rather than an alternative:** Indicative or symbolic meaning is often seen as a deeper level of understanding or personal application (contemplation), rather than an alternative interpretation of the

original meaning addressed to the public, especially in fundamental doctrines and legislation.

- **Distinguish from the esoteric interpretation of the uncontrolled or secular ideological:** responsible interpretation remains within the framework of Islamic reference, while esoteric interpretation may claim secret meanings that have no evidence, and secular interpretation may seek to empty the text of its religious content or subject it to external ideologies.

#### **4. Integration of the event and the lesson: Understanding the miracle in its context and drawing inspiration from its lessons**

A balanced understanding of Qur'anic miracles and stories combines recognition of their historical specificity and inspiration from their general lessons:

- **Understanding the historical context:** Understanding why the miracle occurred in this way at that time and place (as in the miracles of Moses and Jesus, peace be upon them, which challenged what their people excelled in).
- **Drawing the eternal lesson:** focusing on the moral, spiritual, or social lesson that the story carries and transcends its historical circumstance (such as the lesson of trusting in God in the story of Moses, the consequence of injustice in the story of Pharaoh, and the importance of belief in the unseen in the stories of the prophets).

The Qur'an did not narrate these events for entertainment or mere history, but rather (in their stories there was a lesson for those who were intellectual) (Yusuf: 111).

#### **Conclusion:**

Conscious dealing with miracles and Quranic stories requires a critical sense that distinguishes between truth and myth, and a disciplined methodology of interpretation that seeks depth without canceling the original. It requires believing in God's omnipotence manifested in miracles, while at the same time striving to understand the wisdom and lesson behind every event and story. With this approach, contemplating these verses becomes a source of increased faith and certainty, not an entrance to doubt or a gateway to superstition. In the following article, we will discuss the "balance of reflection" more broadly, And how to judge the correctness of our understanding and its compatibility with the faculties of religion.

## 52.4 THE BALANCE OF CONTEMPLATION - MIND - HEART AND HARMONY WITH COLLEGES

### **Introduction:**

Having learned about the tools for diving in the sea of the Qur'an and the keys to understanding its language and contexts, distinguishing between miracle and superstition and setting controls for interpretation, we now reach the beating heart of the responsible process of reflection: "Libra". How can we ensure that our understanding of the verses and our deductions from them are on the right track? How do we adjust our journey between the flight of the soul and the arbitration of the mind? Contemplation is not a random process left to personal whims and impressions, but rather a systematic quest that needs standards and controls to ensure its safety and achieve its fruits. This scale consists of Several balanced cuffs: a conscious mind, a pure heart, and complete harmony with the faculties and constants of religion.

### **1. The Conscious Mind: Understanding, Logic and Inference**

Reason is the object of assignment and the tool of understanding with which God has honored man. The Qur'an itself celebrates reason and calls for reflection, reasoning, consideration and reasoning in hundreds of verses. The role of reason in the balance of contemplation is represented in:

- **Correct comprehension:** Use language and logic tools to properly understand semantics and structures.
- **Inference and proof:** Building understanding on arguments and proofs from the text itself or from the sources of knowledge considered.
- **Rejection of contradiction:** A sound mind rejects contradiction. If a particular understanding of one verse leads to an explicit contradiction with another well-established verse, or with an established scientific fact (which corresponds to God's laws of creation), this is an indication of an error in understanding that should be reviewed.
- **Criticism and scrutiny:** the ability to evaluate different ideas and interpretations and distinguish the wheat from the chaff.

But the mind alone is not enough, it can harden and dry out if it is not balanced with the heart.

### **2. The Pure Heart: Sincerity, Impartiality and Affection**

Contemplation is not just an intellectual process, but an emotional and

spiritual interaction with God's words. The heart is the object of faith, piety and fear, and it is he who receives and is influenced by the lights of revelation. The role of the heart in the balance of reflection is represented in:

- **Sincerity and impartiality:** The contemplative turn to the Qur'an with a pure heart, faithful to God, devoid of passions, personal purposes and prejudices, seeking guidance and truth.
- **Affection and reverence:** emotional interaction with verses, feeling the greatness and majesty of the speaker, and being influenced by his promise, promise, stories and proverbs.
- **Light and Insight:** A pure heart enlightened by the light of faith gives its owner insight that helps him understand God's will and sense the subtleties of meanings that the abstract mind may not realize. "There is a remembrance of the one who had a heart or listened while he was a martyr" (Q: 37).

Just as a mind without a heart can harden, a heart without a mind can be swept and deviated. Therefore, it is necessary to strike the delicate balance that Imam al-Ghazali pointed out by saying: "The mind is the composite of the heart, and the heart is the composite of the mind."

### **3. The comprehensive axis: harmony with the system of the Qur'an and the faculties of**

the mind and heart, despite their importance, may differ or go astray if they are not controlled by a higher standard and a comprehensive axis. This axis is the "system of the Qur'an" itself, its faculties and constants. Proper understanding and reflection must be fully consistent with:

- **Unity and integrity of the Qur'an:** (as detailed in the second article) Any understanding of a verse must be in harmony with the rest of the verses, presented to the courts, and interpreted by the Qur'an.
- **The Most Beautiful Names and Attributes of Allah:** Proper reflection cannot lead to an understanding that attributes to Allah imperfection, injustice, or what is not worthy of His perfection, majesty, mercy, wisdom and justice.
- **The fixed laws of God in creation:** The Qur'an reveals the laws of God (His Sunnah) on which the universe, society and the human soul were founded (the Sunnah of God will not find a change, and the Sunnah of God will not find a conversion) (Fatir: 43). True contemplation is one that conforms to these

Sunnahs and calls for understanding and dealing with them wisely, and categorically rejects any superstitious or imaginary interpretation that contradicts the logic and laws of creation approved by the Qur'an.

- **The overall purposes of Sharia:** Every understanding or deduction must serve the supreme purposes that the Qur'an came to achieve, foremost of which is the preservation of the five necessities (religion, soul, mind, offspring, and money), achieving justice, mercy, the public interest, and warding off corruption.
- **Common Human Instinct:** The Qur'an addresses the pure instinct that Allah has instilled in people, and the correct understanding is the one that is consistent with this instinct and does not contradict it.
- **Discouragement of what contradicts the values of the Qur'an:** Any contemplation that justifies injustice, terrorism, extremism, corruption or hatred is definitely perverted and contradicts the spirit and fundamental values of the Qur'an.

#### **4. The role of reality in controlling practical understanding:**

As mentioned earlier, lived reality plays an important role in controlling the process of "downloading" the fruits of reflection on practical life. An understanding that seems to be theoretically correct must be considered for the consequences of its application in practice. Will it achieve the desired purposes or will it lead to greater evils? This "jurisprudence with reality" is necessary for the maturity of reflection to be completed and become fruitful, while reaffirming that reality does not govern the text, but rather the subject of its implementation and the observance of wisdom in its application.

#### **Conclusion:**

The balance of contemplation with its multiple competencies – conscious mind, pure heart, and complete harmony with the system of the Qur'an, its faculties, Sunnahs and purposes – is the guarantee, God willing, for a safe, fruitful and straight journey of reflection. It is the balance that protects us from the dryness of materialistic rationality, the uncontrolled spirituality and the wandering of personal passions. With this balance, we can weigh our thoughts and reflections, get closer and closer to the correct understanding of God's will, and make the Qur'an a light that guides us at every step. In the last article,

we will talk about reflection as an ongoing personal journey, and about Challenges that may face us and how to overcome them.

## **52.5 PERSONAL JOURNEY AND ROAD CHALLENGES - TOWARDS A LIVING AND CONTINUOUS REFLECTION**

**A personal journey and the challenges of the road - towards a living and continuous reflection**

**Introduction:**

After navigating the call of reflection, reviewing the tools for diving in the sea of the Qur'an, distinguishing between miracle and myth, and setting the balance of disciplined understanding, we now reach a station where we shed light on the personal dimension of this journey, reflect on the challenges that may stand in the way of those who walk in it, and renew our determination to move forward towards a living and continuous contemplation worthy of the greatness and majesty of God's words. Reflection is, after all, not just a theory taught or a methodology written, but a living experience, a personal interaction, and a "walk". Individual towards God through His words.

**1. Contemplation as a Personal Journey: "Say everything works like it"**

Despite the importance of the methodological principles and common controls we talked about, reflection remains personal and unique to each individual. Each of us has our own background, experiences, interests and level of understanding, and this diversity is part of the richness of the Qur'anic experience. The call of Allah in His saying: "Say everyone works in his own likeness, and may God know who is the best way" (Al-Isra'a: 84), although in a more general context, but it inspires us that each of us has his own "likeness" and the way in which he interacts with the Qur'an, provided that it is within the limits of guidance and the right path shown in the previous articles.

Here, the contemplative can develop their own "imprint" on their journey, as you kindly shared features of your personal experience, which may include (but not limited to):

- **Deep certainty** of the sufficiency of the Qur'an and its statement.
- **Diligent effort** in the search and not being satisfied with the ready-made.
- **Direct interaction** with the text in the spirit of the first discovery.

- **Conscious meditation** on every word, letter and drawing.
- **The constant quest** to link the verses with the names, attributes and Sunnah of Allah.
- **Practical inspiration** from stories and proverbs and their application to reality.
- **Perseverance** in solving what may seem contradictory, believing in the integrity of the Qur'an.
- **Using heritage** as a guide, not as a constraint, with objective criticism.
- **Combining heartfelt reverence** (chanting and repetition) **and mental analysis** (division and comparison).

Sharing these personal experiences, not to impose them, but to inspire and encourage others to discover their own ways that touch their hearts and minds and help them get closer to the Qur'an.

## **2. Challenges on the road: how to overcome them?**

The journey of contemplation, despite its beauty and fruits, is not always easy and smooth. The traveller may face some obstacles and challenges, and it is wise to recognize them and prepare to face them, including:

- **Difficulty understanding the Arabic tongue:** especially with the time dimension and the change in language uses. **Treatment:** continuous learning of Arabic sciences, the use of specialists and reliable dictionaries, patience and perseverance.
- **Frequent and sometimes conflicting interpretations:** this may cause confusion for the beginner. **Treatment:** Start with easy and reliable interpretations, learn the principles of interpretation of the ability to distinguish and weight, understand that some difference is a difference of diversity and enrichment and not opposites, and always focus on returning to the text itself and the methodology we have established.
- **Falling into the trap of self-interpretation and whims:** the tendency to interpret verses in accordance with preconceived desires or ideas. **Treatment:** strict adherence to the balance of contemplation (mind, heart, harmony with colleges), presentation of understanding to the system of the Qur'an and purposes, scientific humility, and the advice of scholars and remembrance.

- **Apathy and boredom:** The contemplative person may become apathetic or find it difficult to continue. **Treatment:** renewal of intention, diversification in ways of reflection, reading with good company, supplication, remembering the greatness of the goal and the reward of contemplation.
- **Not completely separating from the Sunnah:** Some may make the mistake of trying to understand all the details of the Qur'an in complete isolation from the authentic Sunnah of the Prophet, which is explained to the Qur'an, especially in practical and detailed aspects (such as the provisions of prayer, zakat and Hajj). **Treatment:** Understanding the complementary relationship between the Qur'an and the Sunnah, and referring to the Sunnah as a second source of legislation and an explanation of the Qur'an in what needs a statement.

These challenges should not dissuade us from the journey of reflection, as with each challenge overcome, the contemplator grows stronger, more experienced, and more deeply understood.

### **3. An Inexhaustible Sea: Towards a Living and Continuous Contemplation of Every Age**

The acknowledgment of differences in the readings considered, the multiplicity of interpretive possibilities, and the existence of layers of meaning is not evidence of weakness or deficiency, but rather evidence of the greatness and richness of the Qur'an and its being a book for every time and place. The words of God do not run out (Say, if the sea were an extension of the words of my Lord, the sea would run out before the words of my Lord ran out, and if we brought the same for a long time) (Cave: 109).

This means that reflection is a continuous and renewable process:

- **Every age has its challenges:** each new challenge invites us to return to the Qur'an with a new perspective, to draw inspiration from gifts and solutions that may not have been equally obvious to previous generations who did not face the same challenges.
- **Each age has its own cognitive tools:** the development of science and knowledge can be used (while guarding against arbitrary projection) to illuminate aspects of the understanding of the Qur'anic text, especially with regard to God's laws in the universe and society.

- **Renewal within the constants:** "Reading in harmony with the times" never means distorting the text or compromising its constants, but rather the ability to reveal new dimensions of its gifts, and derive practical and wise applications commensurate with the needs of the times, all within the framework of the sober methodology and the disciplined balance that we talked about.

### **Conclusion and invitation:**

Our journey with the Qur'an through reflection is the most precious journey we can take in this life. It is a journey towards light, towards wisdom, towards closeness to God. It is an open invitation to shake off this great book from the dust of superficial abandonment, and to accept it with conscious hearts and open minds, with the help of God, armed with knowledge and sincerity, committed to a righteous approach.

Let us make these articles a starting point for renewing our relationship with the Qur'an, not to stand at its limits, but to move from it to wider horizons in personal and collective reflection. Let us always remember that people's visions are different, and that the most important thing is sincerity in seeking and diligence in striving.

Whoever accepts the Qur'an sincerely, Allah will open to him from his understanding and knowledge what was not calculated. ﴿A book that we sent down to you, blessed to reflect on its verses and to remember the first of the minds﴾ (p. 29). Let us be among the first minds who contemplate and remember, so that they live by the Qur'an and be guided by its light in the paths of life, for "in its recitation is healing, in its contemplation is guidance, and in working with it is the happiness of the two worlds".

## **53 "INDEX OF QUR'ANIC WORDS WITH MULTIPLE ILLUSTRATIONS: A KEY TO A DEEPER UNDERSTANDING"**

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### **53.1 INTRODUCTION TO THE QUR'ANIC WORD INDEX:**

This chapter is the **beating heart of** this book, as it is not just a traditional index, but a **comparative analytical study** of the most prominent Qur'anic words that have many drawings in ancient Qur'anic manuscripts. In its preparation, we relied on a **unique methodology** that combines scientific rigor with modern techniques:

1. **Alphabetical order:** Words are arranged according to the exact alphabetical approach, for easy access taking into account the root of the word.

2. **Digital Manuscripts:** High-quality digital copies of ancient Qur'anic manuscripts (such as the Sana'a Qur'an and the Tubjabi Qur'an) were used, allowing us to carefully examine the different drawings of the words.
3. **Specialized software:** The potential of specialized programs "such as Microsoft Word and Excel" has been harnessed in the process of statistics, ranking, comparison, and analysis.
4. **Word root:** The root of the word has been taken into account to trace the evolution of its drawing across various formulas and conjugations.

The preparation of this chapter was not easy, as we faced great challenges, including:

- **The scarcity of ancient manuscripts:** and the difficulty of obtaining high-quality digital copies of them.
- **Difficulty reading some manuscripts:** due to damage, fading, or different fonts.
- **Multiple Qur'anic readings:** This requires accuracy in distinguishing between the original Ottoman painting and frequent readings.
- **Different letter forms:** due to different Naskh fonts "such as kufic, naskh, etc.".

But, thanks to Allah, we were able to overcome these challenges and present this comparative analytical index, which we hope will be **an indispensable reference** for researchers in the sciences of the Qur'an and readers interested in contemplating the Book of Allah."

By indexing these words, and linking them to their linguistic roots, this chapter opens up **new horizons** for the contemplation of the Holy Qur'an, revealing secrets that may be hidden to the average reader."

After any of these introductions, you can mention an "example":

"Examples of words analyzed in this index include the word 'fasting', which appears in different drawings, such as: 'fasting', 'fasting'."

### **53.2 WORDS WITH SEVERAL DRAWINGS IN THE MANUSCRIPT:**

- Abraham is present in Surat Al-Baqarah in some Qur'ans - Ibrahim 69 places
- Son of a mother 150 customs
- Our sons and accessories 22 places - your sons 24 repentance 11 women - their sons 31 light - and our sons 246 the cow - - your sons 23 for women - your sons 5 positions 6 Ibrahim

- Atham 148 Al Imran - Athom 45 places 20 Al-Baqarah ... - Latte 69 places 7 Divorce ....
- Follow 7 Places - Follow Me 108 Joseph 43 Mary
- Atloa 292 Ants 84 Cave
- Atmadon 36 ants
- They came 188 Al-Imran 60 Al-Muminun 40 Al-Furqan 18 Al-Naml were mentioned in the Qur'an 4 places, all of which were in a thousand at the end of them, i.e.: Habitually
- Atek 9 positions Fateh 47 Taha - Fateem 25 Zumar 2 Alhashr
- Latin and accessories 27 positions - Latin 67 women 17 customs
- Live and its accessories 15 places 5 Al-Jatia.65 Al-Nahl 63 Al-Ankabut 5 Al-Jathiya..... Al-Haya 5 Places 155 Al-Baqarah 169 Al-Imran 32 Al-Ma'idah 21 Al-Nahl Al-Haya 22 Fatir. 26 Messengers. -Ahya and its accessories 258 Al-Baqarah 49 Al-Imran 44 Al-Najm - Ahyahom 243 Al-Baqarah - District 68 places
- Differ and their accessories 25 places - different night and day 6 Yunus 80 Believers 5 Al-Jathiya 190th Imran 164 Al-Baqarah - Difference 80 Believers
- The last 62 Israa
- Rough me 150 cow - Akhshon 3 table and 44 table
- I betray its accessories 22 places 27 Isra... 47 Stone .
- If 480 places 145 the cow ... - if "then" 47 incident
- So 74 places 195 customs . - ears 119 women and 179 195 customs and 46 Hajj
- I see them 43 Al-Anfal - I show you 105 women and 74 cattle
- Arbab 64 and 80 Al Imran - Arbab 31 Al-Tawbah and 39 Yusuf
- Doubt 48 Spider - Arranged 45 Repentance – You Arranged 106 The Table and 14 Iron and 4 Divorce - Arranged 50 Light - Arranged 282 Cow
- Arjoa 36 Spider
- Arna 192 Al-Baqarah 29 Separated 153 Women - Show Me 260 Al-Baqarah 143 Al-A'raf - Arani 36 Joseph
- Pairs 25 Cow - Pair 51 positions
- Husbands and husbands
- Excuse me 86 Repentance - Excuse me 44 and 45 Repentance - ask permission 59 Light - Excuse me 83 Repentance 63 and 63 Light
- Responded and its accessories 7 positions 195 Al Omran .... Proof of the thousand - respond and its accessories 6 places 76 The prophets by deleting the thousand
- Respond and its accessories 6 places 76 The prophets by deleting the thousand

- I ask you 6 repentance by deleting the thousand after the gym - Jayer Hamza broken if preceded by a thousand - Gayer "unjust" 9 bees broken hamza if preceded by a thousand it depicts J
- Israel 40, 47 and 122 Cow - Asriel 30 positions
- The name of its accessories 19 places - its accessories a name 11 places - its name 180 customs - the name 5 position 24 insect... 180 Al-A'raf - Basma 31 Al-Baqarah
- I call it 180 customs - their names 33 the cow -
- Bracelet 53 decoration by deleting the thousand
- Ashko 86 Joseph
- Hit 30 places - Hit 56 places
- Obey 80 Women - Obey Us 168 Al Imran - Obey Him 54 Decoration
- Turn it off 64 The Table
- Rest assured 103 women - reassure 7 Younis - Atman 11 Hajj
- They retired from me so they retired from the smoke 21
- I prepared an explicit thousand, and that is the opposite of the word betray prepared 4 places 103 Al Imran 28 separated 6 followed 2 the examiner
- Aanba9 Positions - Anaba 32 Annaba
- Anaba 32 the news of deleting the thousand
- Pens 27 Luqman
- Their pen 44 Al Imran - pens 27
- Only 48 places Examples of the rule of separation and connection - that not 10 positions 105 Customs 14 Hood 24 Pen...
- Adbar 5 Al-Anfal 3 Al-Ahzab Adbar 18 Positions 21 Al-Ma'idah - Al-Adbar 15 Al-Anfal
- Al-Aslam Accessories 4 Positions 19 and 85 Al Imran 3 Al-Ma'idah 7 Row Delete the letter Alif
- Market 2 positions 7 and 20 Al-Furqan by deleting the thousand
- The voice is 108 Taha 19 Luqman votes
- Rivers 25 Cow - Rivers 42 positions - Rivers and accessories 6 positions
- Aika 78 Stone 14 BC - Leka 13 p. 176 Poets incomplete letter alif
- Optimal 10 positions - proverbs
- Secretary 6 position 2 Friday....
- Right 19 positions delete the letter A

- Al-Batin 3 Al-Hadid - Belly and Accessories 12 Positions - Batnah 144 Al-Saffat and 45 Al-Noor 120 Al-An'am 14 Al-Hadid
- Communication 10 places - communication 52 Ibrahim - Balaga 106 prophets and 23 jinn - reached 35 Al-Ahqaf - Al-Balkan 20 Al-Imran
- Balooa 106 As-Saffat
- Beisa 177 Cow - Basa 3 Position 224 Cow and 42 Cattle 94 Customs
- Evidence 87 Al-Baqarah - Labnet 9 positions
- which 65 positions
- Fruits 126 and 22 cow - fruits 10 positions
- Al-Jamaan 155 Al-Imran 61 poets and 41 Al-Anfal - Al-Jamaan 166 Al-Imran
- Neighborhood 3 Position 32 Shura 24 Rahman 16 Pelleting without J - Mtjort 4 Thunder by deleting the two thousand adjacent
- Stones 24 cow - for room 3 positions of which two in 47 cow and one 6 prohibition
- Hourin 111 Table 14 Row by deleting the thousand - Hourrion 14 Row
- Da'i 4 positions - Da'i 108 Taha
- which is 300 positions - which is 0 positions
- Kneeling 43 Al-Baqarah - Rak'een 43 Al-Imran
- Al-Rabwa 7 places 275, 276 and 278 the cow. - Riba 39 Romans - Yerba 39 Romans
- fast
- Sabila 67 parties increase the thousand after the lam
- Ladder 13 Positions 33 Maryam 74 Taha 32 Al-Hashr 16 Al-Ma'idah 127 Al-An'am. - Peace without a thousand centrists...
- Samri 87 Taha - Samaritan 85 Taha - Samari 95 Taha
- Seat 14 positions 119 Hood 9 Spider... - Seat 153 bad customs - Siya 12 positions 40 Ghafir... - Their Secrets 6 Poets - Set 27 King - C 77 Hood 33 Spider Delete Hamza image - Siy 43 Fatir - Siya 102 Repentance
- Al-Shukrin 8 places 144 Al-Imran... - Shakroon 80 Al-Anbiya
- Al-Sabrat 35 Al-Ahzab - Al-Sabreen 14 places
- The weak the weak 91 repentance
- The weak and the weak 21 Ibrahim 47 Ghafir
- Injustice 75 Women - Oppressor 5 Position 27 ...
- Al-Dhununa 10 parties
- The suspects 6 Al-Fath Al-Dhanain by deleting the alpha

- Al-Afine 134 Al-Imran
- Bones 259 Cow & 78 Yes - Bones 4 Mary & 14 Believers
- Bones 259 Cow & 78 Yes - Bones 4 Mary & 14 Believers
- Teach 1 Teach 04 Teach Some Qur'ans - Knowledge 28 Fatir - Knowledge of Bani Israil 197 Poets - Teach Scholars 102 Al-Baqarah
- Acts 58 and 74 Spider and 136 Al Omran - Workers 60 Repentance
- Gawain 185 Customs and 42 Stone - Gaon 94 and 224 Poets
- Gawain 185 Customs and 42 Stone - Gaon 94 and 224 Poets
- Blinders 4 positions 57 cow ... Delete a thousand moderation
- Blinders 4 positions 57 cow ... Delete a thousand moderation
- Abolished 3 places 256 cow and 202 customs and 146 customs
- Abolished 3 places 256 cow and 202 customs and 146 customs
- Al-Furqen 53 Al-Baqarah - 185 Al-Baqarah - 4 Al-Imran - 48 Al-Anbiya - Al-Furqan 41 Al-Anfal and 1 Al-Furqan
- Understanding 2 Quraish without J and without a thousand middle
- Understanding 2 Quraish without J and without a thousand middle
- Oppression 18 and 61 cattle delete the thousand
- Al-Qa'd 27 Al-Baqarah 26 Al-Nahl 60 Al-Nur without Alif Al-Wasatiya
- Al-Qa'ad 127 Al-Baqarah 26 Al-Nahl 60 Al-Noor Delete the letter Alif Al-Awsat - Rules Accessories
- Al-Qa'ad 127 Al-Baqarah 26 Al-Nahl 60 Al-Nur Delete the letter Alif Al-Awsat - Rules
- Which 0 positions
- The Table 3 Hood 9 Thunder 80 An-Nahl 53 Al-Ahzab 44 Yes 73 The Incident 34 Al-Nazi'at 31 Abs - Fa'tah 36 Shura
- The Purified 222 The Cow - The Purified 108 Repentance - The Purified 79 The Incident
- Mihrab 11 Mary and 21 AM
- Al-Muharb 37 and 39 Al-Imran
- Al-Muharb 37 and 39 Al-Imran - Al-Mihrab 11 Maryam and 21 p.
- The "abusive" touch 58 Ghafir
- Orient 10 Places - Mashrequeen 17 Rahman
- Certified 52 Saffat 18 Iron - Charity 88 Youssef 35 Parties
- Al-Musaitiroun 37 Al-Tur - Bamisiter 22 Al-Ghashiya - Dominant
- Morocco 8 positions

- Mullah 20 positions 246 Al-Baqarah - Al-Malwa 4 positions 24 Al-Mumnon 29, 32 and 38 Ants
- Filling Fill 4 Places 24 Faithful
- Immigrants 100 - Displaced 117, 22 Al-Nour, 6 Al-Ahzab and 8 Al-Hashr
- Al-Muhtad 97 Al-An'am 97 Al-Isra'a 17 Al-Kahf Examples of deleting the original name J - Al-Muhtadi 178 Al-A'raf
- Al-Mizan 152 Al-An'am 84 and 85 Hood and 17 Shura 25 - Al-Mizan 85 Al-A'raf 7 - 8 and 9 Al-Rahman
- Allen 4 positions 71 Al-Baqarah - now 18 women 91 Younis 51 Youssef
- The Prophets 61 Al-Baqarah and 7 Al-Ahzab Al-Nabin 11 places delete the Yaa
- Najwa 41 Ghafir
- Daytime 53 positions
- Al-Wad 4 positions 12 Taha 30 Al-Qasas 16 Al-Nazi'at 9 Al-Fajr
- Allele 73 places Examples of deleting the letter « Iam »
- Or from 4 positions 11 Saffat ... - Security" security" 22 King 31 and 35 Yunus 60 and 51 ants
- 12 women women, 128 women, 23 ants, 50 parties
- 12 women women, 128 women, 23 ants, 50 parties
- Amrat 9 Stories 6 Positions 30 Yusuf 35 Al Imran 10 & 11 Prohibition - Woman 12 Women 128 Women 23 Ants
- Amratni 117 The Table - Lamra 53 Joseph
- Amro 31 At-Tawbah 5 Evidence 60 and 176 An-Nisa' 41 Hajj and Lamarunhm 119 An-Nisa' - Tamer and its Accessories 10 Positions 87 Hood... Amron 112 Repentance - Tamroni 64 Zumar
- Secure its accessories 279 places increase a thousand
- Secure its accessories 279 places increase a thousand
- The women are 23 your mother is 6 places you deleted the thousand
- Amota 28 Al-Baqarah - Amota 169 Al-Imran and 26 Al-Mursalat
- I die its accessories 6 places 26 transmitters 169 al Imran - Favorable 28 The Cow...
- Positions 6 positions
- If not 35 places - Pain 14 hood delete the noun and insert it in the Iam
- That will not 11 places 87 The Prophets - Alan by separating the noun on the Iam 84 The cave and 3 the resurrection
- To want the merciful 23 yes

- N Yutin 40 The Cave - Yot 247 The Cow 269 The Cow 146 The Women 20 The Table - Yuti 5 Positions 247 The Table 52 The Muddathir...
- I am the night "the night vessel" 130 Taha - I am the night "the night vessel" 113 Al Imran 9 Al-Zumar
- Ansari 52 Al Imran - Ansari 14 Row - Ansar Accessories 14 Positions 52 Al Imran and 14 Row .... - Ansar 4 Positions 270 Al-Baqarah Christians 14 Table and 14 Row - Nasri 14 Positions - Nasreen 7 Positions - Nasser 13 Mohammed and 10 Tariq - Nasr 7 Positions
- Anktha 92 bees by deleting the thousand
- But 169 places - that what - and that what 6 places 134 cattle 40 thunder ...
- First 8 positions
- They started 8 places, 75 Anfal... - I said 6 divorce- Oh first 179 and 197 the cow 100 the table 10 divorce. - Olek 134 positions
- First 19 positions - First 14 positions 52 Abraham...
- Their parents 121 cattle
- Ole 175 Al Imran - Priority 34 Anfal - First of them 257 Al-Baqarah - 128 Al-An'am - 38 Al-A'raf - 39 Al-A'raf and 5 Al-Isra
- Oh 72 and 74 Anfal deleted the thousand at the end after the F
- Ayat and its accessories 3 positions 1 Hood 2 Joseph 11 Divorce - Eight 237 positions - Aytna 39 positions
- Eyak 8 positions - Ya 8 positions - Waiyi 40 and 41 Cow - Fay 51 bees and 56 spider
- A 47 positions - Byte 92 positions
- Eight 52 positions - Eight 94 positions
- Hand and accessories 78 places 91 women ... - Hand ... 195 Al-A'raf - Ayed 47 Al-Dhariyat
- Whichever 4 places 124 Repentance... You will come to you 6 the pen with you 1 Mph1
- Wherever there are 8 places 31 Mariam ... - wherever 5 places 76 bees ...
- Where are you 4 positions 29 spider ...
- Ya 8 Positions - A31 An-Nur 31 Rahman - Yahya 142 Positions Ya 49 Decoration
- If he called 186 the cow
- My people are liars 117 poets
- Abba 77 Youssef 31 Al-Noor 40 Al-Ahzab - Abi 38 Joseph - Abi 7 Positions
- Atokwa Atuka 18 Taha
- Avin 144 Al Imran 34 The Prophets

- Didn't they see 5 places, didn't they see 11 places, 71 places?
- Days and accessories 23 places - days 80 and 184 Al-Baqarah - Al-Aym 140 Al-Imran 24 Al-Haqq - Payim 5 Ibrahim
- The Last 62 Al-Israa 10 The Hypocrites 77 The Women - The Last Me 11 The Hypocrites
- Basset 18 Cave - Simplify 21 Positions
- Void 42 the cow and 81 Israa and 30
- Tomorrow 52 Alan'am 28 Cave
- Misdemeanor 38 cattle - suite 29 positions - misdemeanors 5 positions - wings 32 stories - wings 1 Fatir - wings 61 Anfal
- Proof 7 positions - proof 117 Believers
- In their yard 177 Saffat
- Peacefully 46 Stone - ladder 134 places
- Basma 117 positions - Bassem 7 positions 74 incident 1 leeches ...
- Basimeem 3 positions 42 Rahman and 273 Al-Baqarah and 46 Al-A'raf - Bsimaihom 30 Muhammad and 48 Al-A'raf
- Basimeem 3 positions 42 Rahman and 273 Al-Baqarah and 46 Al-A'raf - Bsimaihom 30 Muhammad and 48 Al-A'raf
- Bushra 3 positions - Bushra 13 positions
- Companion 184 customs - accessories accompanied by 6 places your companion to his companions accompanied by their companions accompanied by them - to accompany 38 incident 11 King - companions and accessories 78 times - accompanied by 29 moon - accompanied by 59 Dhariyat - accompanied by 15 Luqman -
- 33 Place Champion
- Without "affliction" 5 places 49 Al-Baqarah 17 Al-Anfal 141 Al-A'raf ... - Blois shown in some Qur'ans - Al-Balwa 106 As-Saffat
- Reached 35 Al-Ahqaf - Al-Balaq 20 Al-Imran - Al-Balagh 10 places - Balagh 52 Ibrahim - Balaga 106 The Prophets and 23 Jinn
- Language 39 Pen 149 Cattle 5 Moon - Adult 3 Divorce - reached 12 positions - reached 135 customs - reached 14 Thunder - Balghih 56 Ghafir - Balgeh 7 Bees
- Bahtan 12 Examiner - Bahtna 4 Positions 20, 112 and 156 Women 58 Parties - Bahtan 16 An-Nur
- Bessma 93 & 90 Cow 150 Norms - Dress Ma - Phbase Ma - 6 Positions 102 Cow 63 Table
- Bless 9 places - Bless

- Tobacco. 77 Stories - Tobacco 9 Closets
- Repent 29 The Table 87 Yunus
- Trading 7 positions - Trading 282 Al-Baqarah
- Braiding its accessories 1 arguing and 107 women 71 customs - braiding 11 positions - arguing 111 bees and 46 spider arguing 4 positions 13 and 3 pilgrimage and 8 and 20
- You argue 65 and 66 Al Imran - you argue 80 cattle and 139 the cow
- See 31 places 19 Abraham ....- See 19 places 80 table....
- Dirt Accessories 19 Positions 47 Located 40 Al-Naba ... 246 Al-Baqarah....- Soil 37 The incident
- Tarjemoun 20 Dukhan - Tarjumouni
- You want 28 and 29 parties - you want 56 Saffat
- Trine 26 Mary - Trini 93 Faithful
- Shine 82 Cave Delete the letter « T » - CAN 78 Cave - CAN 4 Position 67 Cave - Shine 97 Cave - 4 Position 217 Al-Baqarah 97 Cave 67 Yes 45 Dhariyat
- Tselwa 108 Cows - Teslwa 2 Positions 101 Table
- Chawn 30Human 29 Pelleting - Starch 42 places - Nashwa 87 Hood - Cha 9 positions 26 Al Imran - Yenshawa 18 Zukhruf - Inchna 6 Cattle and 11 Prophets and 45 Stories - Inshana 19, 31 and 42 Believers
- Thirst 119 Taha - thirst thirst 120 Repentance - Thirst 39 Light -
- Learn 3 places you know - two flags of its accessories 77 places deleted the thousand from the middle
- Learn 66 Cave
- Taftwa Taftawa 85 Joseph - Tfwa Tfoua 48 Bees
- Taftaa 85 Youssef compared to Tafta
- Miss 3 King delete the middle thousand
- Receive "automatic" 15 Yunus - Receive "spontaneous" 47 Norms 22 Stories
- Third 73 The Table
- Third 73 The Table
- Second 40 dress
- Second 40 dress
- Third 6 positions
- Third 6 positions
- Trimester 11 positions
- Trimester 11 positions

- Octagon 4 positions
- Octagon 4 positions
- Eighty 4 light
- Eighty 4 light
- They came 6 places in the Holy Qur'an all without a thousand violations of the usual word "they came". : 4 Al-Furqan 84 An-Naml 13 Al-Noor 10 Al-Hashr 184 Al-Imran 11 Al-Noor
- Ja "came" 57 places - Gat and its accessories 44 places by proving the thousand after the gym and deleting the image of the hamza - Jack and its accessories 39 places by proving the thousand after the gym and deleting the image of the hamza - Jana 6 places
- They spied 5 Israa to prove the thousand after the gym
- They spied 5 Al-Israa by proving the thousand after the gym
- Jayer Hamza broken if preceded by a thousand
- Jayer "unjust" 9 The broken hamza bees, if preceded by a thousand, depict J.
- Perched 78 Norms - Perched 91 Norms and 67, 94 and 37 Spider
- Reward 27 places 191 cow ...- Jazzawah reward them 5 places - Jazaw 29 and 33 table and 76 Taha and 17 Hashr 40 Shura.
- Make 344 positions Make you 124 The Cow - Make it 7 Stories
- Collect 3 positions 9 Al Imran and 140 women and 2 Hamza - Mosque 62 Al Noor
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- Gent & Accessories 14 Positions - Jannat & Accessories 68 Positions 15 Al-Baqarah - Jannah & Accessories 78 Positions
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- Jozna 138 Al-A'raf 90 Yunus by deleting the thousand that is after the gym - Jouzah 249 Al-Baqarah by deleting the thousand that is after the gym - we are allowed 16 Alaqaf by deleting the thousand that is after the gym
- Present 49 Cave
- Hijab Accessories Hijab 6 Positions 32 p.... - Hijab 45 Israa
- Calculate 7 positions - Hasba 36 Al-Naba

- Hasan Accessories 191 Positions Best Accessories 65 Positions - Best 60 Rahman 90 An-Nahl - Ihsan 100 Repentance - Ihsana 83 Al-Baqarah 36 An-Nisa' 151 Al-An'am 23 Al-Israa - Improved Accessories 7 Positions 76 Al-Furqan...- Good Deeds 70 Al-Furqan - Bahsan 100 Al-Tawbah - Al-Ahsan 90 Al-Nahl 60 Al-Rahman
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- Halal 116 Ants - Suits 4 Positions
- Haya and its accessories 25 positions - Life 67 positions - Life 0 positions - Life 71 positions
- Afraid and its accessories 5 places 182 the cow 103 hood - Reduce 10 places 77 Taha 22 p....
- Khabala 118 Al-Imran - Khabala 47
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- Created its accessories 248 places 16 thunder - Creation 19 places - Creationists 59 Incident Delete the letter Alif - Creations 14 Believers - Accessories Creator 24 Hashr 28 Stone and 3 Fatir and 71 p 24 Hashr
- Khalif Accessories "Khalif Khalifa" 6 positions 14 and 73 Younis 39 Fatir 26 p.30 Al-Baqarah.165 Al-An'am. Without a thousand moderation
- Dakhreen 60 Ghafir Dakhreen 87 Al-Nahl
- David 16 places David
- Called its accessories: 11 places- -Da'ah 11 Al-Israa 62 An-Naml - Da'akum 3 Positions - Daana 49 Al-Zumar - Da'akom 77 Al-Furqan - Da'a'a 5 Al-Ahqaf - Da'an 186 Al-Baqarah - Da'ai 6 Noah - Calling You 10 Abraham 52 Al-Isra - Calling its Accessories 45 Places: A Pray Let Pray and Pray Pray - Call 10 Places - Pray 17 Al-Ma'rij 18 Jinn - Call 71 Al-An'am - Accessories Call 152 Places: They call him their call I call you I call you So call them So call him So call them I called you We call So call them Let them call Let a call Invite us You call him You call them - he calls 221 Al-Baqarah - he calls 116 The Believers 6 And the moon 2 Ma'un - they call 28 places - they call me 33 Joseph - you call them 193 customs - they call us 90 prophets
- Dua 10 places

- Diyarkom 9 the examiner - your monastery 84 the cow 66 the women - Diyar 8 places - their monastery 5 places 47 Anfal 27 parties - Their homes 5 positions 67 hood 2 and 8 cramming ....
- Slaughtering its accessories 9 places slaughter you 102 Saffat - do not slaughter him 21 ants increase thousand
- 8 Position - 19 Positions
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- Rawa 54 Yunus - Rao 21 positions
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- Lift you 55 Al Imran - Crane 3 located
- Wind and its Salts 33 positions - Wind 19 positions
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- Siraj 61 Al-Furqan 46 Al-Ahzab 16 Noah 13 Al-Naba - Sarja
- Sa'wa 51 Hajj 5 Saba 9 Friday - Sao 8 places 51 Hajj - Seek 9 Friday increase thousand

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## 54 BOOK SUMMARY

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"Ottoman Painting and the Contemplation of the Qur'an: A New Reading in the Light of Manuscripts" is a unique book that delves deep into the Qur'anic text, exploring the close relationship between Ottoman painting "the way the Qur'an was written during the reign of Uthman bin Affan, may God be pleased with him" and a deep reflection on the meanings of the Holy Qur'an.

The book not only provides a historical presentation of the development of Arabic writing or a narrative of the rules of Ottoman painting, but goes beyond that to provide **an integrated methodology** for understanding the Holy Qur'an, based on:

- **Back to the roots:** Drawing inspiration from the way the Qur'an is recorded in ancient Qur'anic manuscripts (such as the Sana'a Mushaf and the Tub Qabi Mushaf), for a deeper and more accurate understanding of the text.
- **Beyond superficial interpretation:** Dive into the meanings of Qur'anic words through a careful analysis of Ottoman painting, Qur'anic context, and the origins of the Arabic language.
- **Correction of common mistakes:** Addressing some common errors in modern spelling of the Qur'an, which may affect the correct understanding of meaning.
- **Reflection as a way of life:** Provide practical steps to apply the methodology of reflection in daily life, and transform the Holy Quran into a source of inspiration and guidance.

This book is characterized by:

- **A special and innovative chapter:** It provides **a new way to arrange the most prominent words of the Holy Qur'an that have several drawings** in the original manuscripts, relying on the alphabetical method, digital manuscripts and specialized programs, making it easier for researchers and readers to access accurate information about the drawing of each word.
- **In-depth analysis of controversial issues:** such as the difference between "book" and "books", the meaning of the word "summut", the evolution of hamza writing, and the impact of diacritics and punctuation on understanding.
- **Applied models:** Illustrate how to apply the proposed methodology to specific Quranic verses, helping the reader to absorb the ideas and apply them himself.
- **Smooth scientific style:** It combines scientific accuracy with clear language, making it suitable for specialists and interested readers alike.

**"Ottoman painting and the contemplation of the Qur'an"** is not just a book about Ottoman painting, but rather an **invitation to deeply reflect** on the Book of God, understand its meanings by returning to its origins, and armed with a balanced scientific methodology. It is a book **that addresses the mind and heart**, and aims to revive the Muslim's relationship with the Holy Qur'an, and make it **a source of guidance and light in his life.**

**This book is a valuable addition to the Qur'anic library**, opens new horizons for understanding the Book of God, and provides practical tools for applying its teachings in daily life. It is **an indispensable guide** for every specialized researcher, student and interested reader seeking to deepen their relationship with the Holy Quran.

## **55 A WORD OF THANKS AND APPRECIATION TO THE COMPANIONS OF THE PATH OF CONTEMPLATION**

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### **A word of thanks and appreciation to the companions of the path of contemplation**

Praise be to Allah first and foremost, praise be to Allah very much good and blessed in Him, as should the majesty of His face and the greatness of His authority. Praise be to God who guided us to this and we would not have been guided if God had not guided us.

And to every heart whose soul longed to understand the words of God from its original source,

to every mind that sought to contemplate the Holy Qur'an from its first manuscripts, to every hand that extended to publish this work and share it with others,

I dedicate these words, words of thanks and gratitude, mixed with sincere prayer that God accepts our endeavor and makes it in the balance of our good deeds.

This book was not just an individual effort, but the fruit of a common journey, which you passionate contemplators and readers eager to reach a deeper understanding of the Book of God have gone through together.

**First of all, I would like to extend my sincere thanks and great appreciation to His Excellency, Mr. Ihab Hariri, who played the greatest role in launching this blessed project, guiding its course, and inspiring us all. May Allah reward him with the best reward, bless his knowledge and work, and make him one of the people of the Qur'an, who are the people of Allah and His own.**

You have been the best help to us in publishing this work, sharing its content, discussing its ideas, and contributing to its delivery to every seeker of truth, and every person wishing to contemplate the Qur'an from its pure origins, and from its ancient manuscripts that carry with them the fragrance of revelation and the light of divine words.

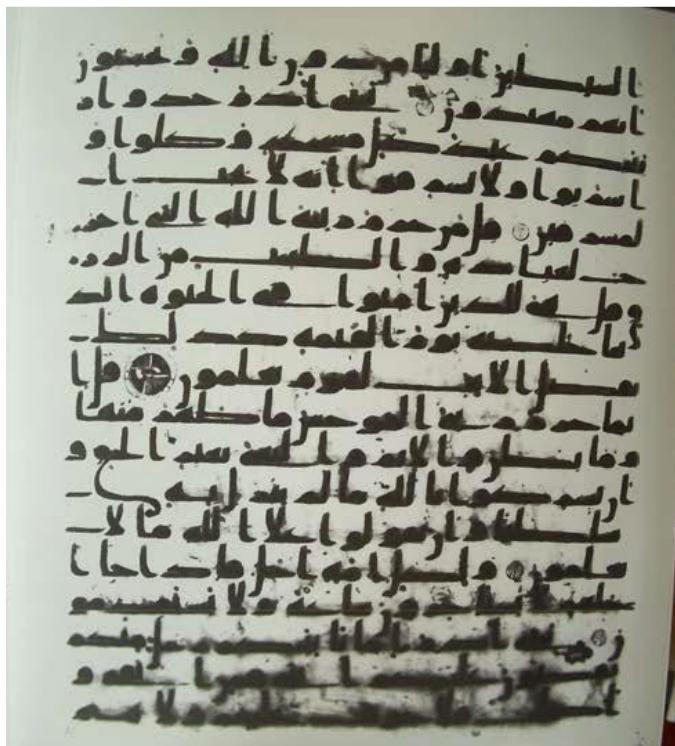
It is your sincere desire to understand the Qur'an from its source, and to contemplate it from its manuscripts, that has inspired us, motivated us, and motivated us to do more, to continue researching, and to share our findings with you.

May Allah reward you with the best reward, reward you with reward, bless your quest, and make us and you among the people of the Qur'an, who are the people of Allah and His own.

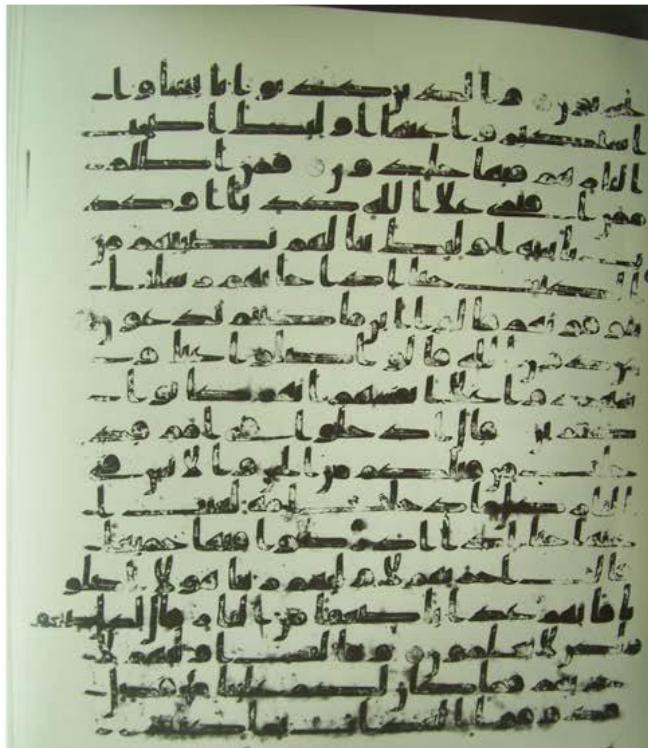
And the last of our prayers is that praise be to Allah, Lord of the Worlds.

**56 PASSAGES FROM THE NOBLE QUR'AN ATTRIBUTED TO  
OTHMAN BIN AFFAN - A DIGITAL COPY OF THE BRICK QABI  
MUSEUM WITH THE END OF THE LINE MARK SELECTED**

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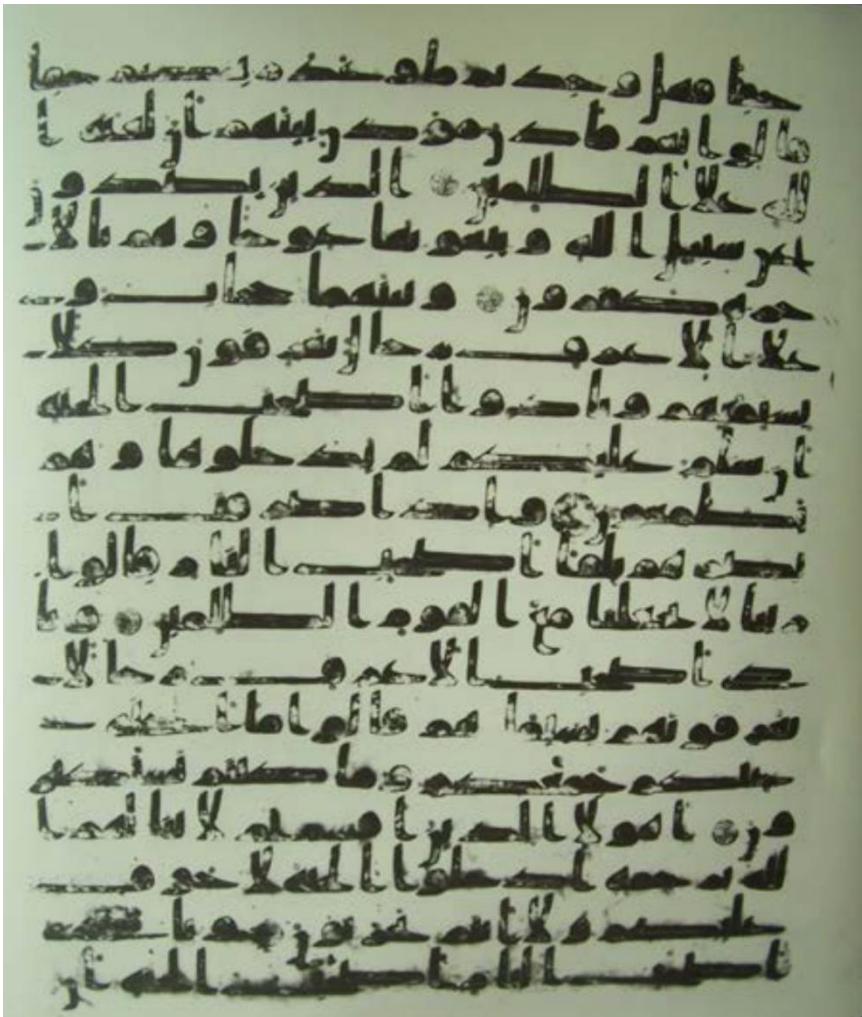
^The devils are primary without God and they are reckoned ^they are converted 30  
 Adam is built Take Z^ your daughter at every mosque and eat and ^ drink and do not  
 waste He does not like wasteful people 31 Say from the sanctuary of God's  
 adornments, which last^c for His servants and good from rice^s Say it is for those  
 who believe in the life of the father^Nia saved the day of value as well ^ We separate  
 the light for people who know 32 Say, My Lord forbade the desolation that appeared  
 from it ^ And what is wrong and sin and prostitution without the truth and ^ to share  
 with God What was not revealed by ^ our authority and to say about God what does  
 not ^ you know 33 And every nation has a yes, so if it comes for them, they do not  
 delay an hour and do not bring ^n 34 Adam will be built, but messengers will come to  
 you from among you^ they will tell you what I have come, so whoever fears and ^  
 reforms, there is no fear for them or them



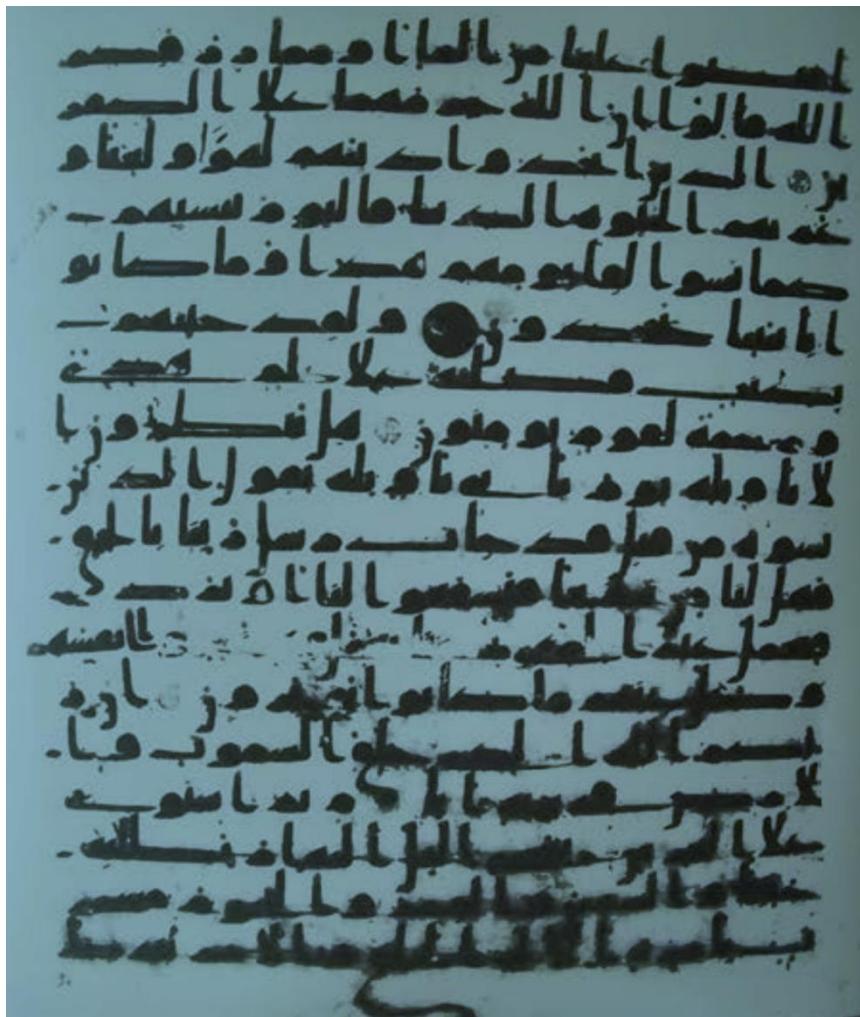
^ They grieve 35 And those who lied about our house and were arrogant about it  
 Olek Ashhab ^ the fire they are immortal in it 36 Whoever is more unjust ^ than  
 those who slander God is a lie or a lie ^b Baitah Olik will receive their share of ^ the  
 books even if our messengers came to them ^ they died they said where you were  
 not called ^ without God they said they strayed from us and ^ they testified to  
 themselves that they were ^ disbelievers 37 He said, Enter into nations that have ^  
 been free from jinn and humans before you in ^ fire whenever a nation enters, it  
 curses its sister even if they realize In all of them ^ the last of them said to their first  
 Lord, these are not misled^ we missed a weak torment from the fire he said to every  
 weakness ^ but you do not know 38 And the first of them said to the last of them, so  
 you had no favor on us ^ So taste the torment with what you were



^ You gain 39 Those who lied about us ^ and were arrogant about it do not open the gates of heaven for them, nor will they enter Paradise until ^ the camel enters the poison of the thread, as well as ^ we reward the criminals 40 for them from hell with mulch ^ and above them gouache as well as we reward ^ the oppressors 41 and those who believed and ^ did the reconciliation We do not cost ^ a soul but its capacity Olek accompany ^Paradise They are immortal 42 And we removed what ^ in their chests from the mules running from under them ^ the rivers and they said Praise be to God who ^guided us to this and we could not be guided if ^ not that May Allah guide us, the messengers of R^ us have come with the truth, and they would like Paradise to come to you ^ you inherited it with what you were doing 43 and ^ Club accompany Paradise accompany ^ Hell that we have found what our Lord promised us



^ Really, did you find what your Lord promised - really ^ They said yes, so then there  
 is a muezzin among them that the curse of God is on the oppressors 44 Those who  
 repel ^ from the path of God and seek it Awj and they are in the hereafter as  
 disbelievers 45 And between them is a veil and ^ Ola Al-Araf Men who know both by  
 their name and called the companions of Paradise ^ If peace be upon you, they did  
 not enter it, and they ^ covet 46 And if you turn away their sight, you will receive the  
 companions of the fire They said ^ Our Lord, do not make us with the unjust people  
 47 And he called out to the companions of the knowers, men ^ who know them by  
 their own name They said, What is richer ^ about you and what is your gathering and  
 what You were arrogant^ 48 Ahla whom you swore God will not receive them with  
 mercy, enter Paradise, there is no fear ^ upon you, nor do you grieve 49 And he  
 called ^ Accompany the fire, accompany Paradise, that



^ Flood us from the pain or from what he provided you ^ God said that God forbade them to disbelieve^ 50 who took their religion for fun and play and ^ they were tempted by the life of the world today we forget them ^ as they forgot to meet their day this and they were ^a Baytna ungrateful 51 and we have made them ^ with the books of his chapter on the knowledge of guidance ^ and mercy to the people of Yomnon 52 Do they look but Tawilah the day comes Tawilah says those ^ forgot him before the messengers of our Lord have come with the truth ^ So do we have intercession and they intercede for us or we respond ^So we do other than what we were doing, they have lost themselves ^ and lost from them what they were slandering 53 If R^ with you God who created the heavens and the earth in six days and then leveled ^ on the throne clouds the night and the day seeks it ^ diligently and the sun and the moon and the stars are harnessed ^t by his command, except for him the creation and the command is blessed

<sup>^</sup> They grieve 35 And those who lied about our house and were arrogant about it  
Olek Ashhab <sup>^</sup> the fire they are immortal in it 36 Whoever is more unjust <sup>^</sup> than  
those who slander God is a lie or a lie <sup>^</sup>b Baitah Olik will receive their share of <sup>^</sup> the  
books even if our messengers came to them <sup>^</sup> they died they said where you were  
not called <sup>^</sup> without God they said they strayed from us and <sup>^</sup> they testified to  
themselves that they were <sup>^</sup> disbelievers 37 He said, Enter into nations that have <sup>^</sup>  
been free from jinn and humans before you in <sup>^</sup> fire whenever a nation enters, it  
curses its sister even if they realize In all of them <sup>^</sup> the last of them said to their first  
Lord, these are not misled<sup>^</sup> we missed a weak torment from the fire he said to every  
weakness <sup>^</sup> but you do not know 38 And the first of them said to the last of them, so  
you had no favor on us <sup>^</sup> So taste the torment with what you were

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  - Topkapi Manuscript.
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  - The Parisino-petropolitanus Qur'an "Codex Parisino-petropolitanus".
  - Samarkand Qur'an.
  - "The Qur'an of the Imam in Egypt."
  - Mention the copies of the Qur'ans that you relied on in the edition and interpretation "such as: the Qur'an of the Prophet's City, the Qur'an of the King Fahd Complex".

### 2. Books of interpretation and sciences of the Qur'an:

- **Tafsir al-Tabari** "Jami' al-Bayan on the interpretation of the verse of the Qur'an".
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- **The great interpretation** of "Al-Fakhr Al-Razi".
- **Fath al-Qadeer** "for Shawkani".
- **The spirit of meanings** "by Al-Alusi".
- "List any other commentaries or Qur'anic science books that you have used."

### 3. Ottoman painting books and Qur'an control:

- The masked in drawing the Qur'an of Al-Amsar "by Abu Amr Al-Dani".
- **The abbreviation of the explanation of the spelling of the download** "by Abu Dawood Suleiman bin Najah".
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- "Name any other books specializing in Ottoman painting that you have used."

#### **.4 Arabic Language Books and Dictionaries:**

- **Lisan al-'Arab** by Ibn Manzur
- **Al-Qamus al-Muhit** by al-Fayruzabadi.
- **Taj al-Arus min Jawahir al-Qamus** by al-Zabidi
- **Maqayis al-Lughah** by Ibn Faris
- **Asas al-Balaghah** by al-Zamakhshari.
- *Please list any other dictionaries or Arabic language books you have consulted.*

#### **.5 Books and Studies on Manuscripts:**

- **Mushafs of Sana'a)** A Study by Dr. Ghanem Qaddouri Al-Hama
- **The History of the Qur'an** by Theodor Nöldeke
- **Islamic Codicology)** A Study by [Author/Group of Authors]
- *Please list any other books or studies on Arabic and Islamic manuscripts that you have consulted.*
- **Arabic Writing and its Development** by Dr. Ibrahim Al-Samarra'i

#### **.6 Recent Studies on Uthmanic Orthography and Qur'anic Contemplation:**

- **Qur'anic Orthography** by Dr. Ghanem Qaddouri Al-Hamad.
- **Studies in the Science of Uthmanic Orthography** by a group of researchers .
- **Refereed articles in specialized scientific journals.**
- *Please list any other relevant recent studies you have consulted.*
- **Critical Thinking and Contemplation in Understanding the Qur'an: A Balance between Authenticity and Methodology.**

#### **A Comprehensive Methodology for the Management of the Holy Mushaf .7.**

Software and websites "if you use digital copies or online tools":

- Name the websites or programs you used "such as: Quran.com, King Fahd Complex Qur'an, Quran Explorer, etc.".
  - If you use your own programs "such as Word and Excel", you can refer to them generally as "word processing programs and databases".
7. Academic Studies : The Development of Hamza in Arabic Writing

## **58 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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13 March 2025

