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كتاب-مشروع-رقمنة.
المخطوطات-الأصلية.
للقرآن-الكرييم

1. The Project of Digitizing the Original Manuscripts of the Holy Qur'an

The Light of Reason and Authentic Contemplation: Towards a Digital Qur'anic Renaissance

"Read in the name of your Lord who created" [Al-Alaq: 1]

With this great word, the journey of revelation began, and the light of the Holy Qur'an started to illuminate the paths of guidance for humanity. From that moment on, Muslims have recited the Book of their Lord, pondered its verses, and were inspired by its meanings to build their lives and glorify their civilization.

But have you ever asked yourself: Did the glow of contemplation remain as radiant as it was in the first generations? Have we kept the flame of understanding burning through the centuries? Or has the dust of tradition, the clouds of superficial reading, and the obscuration of stereotypical understanding, obscured some of the light of the Qur'an?

In our age, the age of digitization and technology, where everything changes and evolves, we must ask: how can we renew our relationship with the Book of God? How can we restore to contemplation its rightful place in our lives? How can we make the Holy Qur'an the spring of our hearts, the light of our minds, and the guide of our lives, as it was for our ancestors?

Herein lies hope.

From the heart of this question, and from the core of this challenge, the "**Digitization of Original Qur'anic Manuscripts**" project is launched, offering us a new vision, an innovative methodology, and effective tools to revive authentic contemplation in the digital age.

What is this project?

It's not just a project to digitize old texts; it is:

- **An Invitation:** To rediscover the Holy Qur'an, and to interact with it personally and deeply.
- **A Journey:** To return to the roots, to the Qur'anic text in its form closest to the moment of revelation.

- **A Bridge:** Linking the past and the present, and between tradition and modernity.
- **A Tool:** To enable every Muslim to understand the Book of their Lord, contemplate its verses, and apply them in their life.
- **A Community:** To build a global network of contemplators and researchers, working together to serve the Book of God.

Why the original manuscripts?

Because they are:

- **The Living Witness:** To the Qur'anic text as it was revealed to the Prophet (peace and blessings of Allah be upon him).
- **Living Memory:** For God's Book through the centuries.
- **A Hidden Treasure:** Which carries with it secrets and meanings that we may not find in printed Qur'ans.
- **A Key:** For a deeper and more accurate understanding of the Holy Qur'an.

And what is the series of five books?

It is "**The Light of Reason and Authentic Contemplation**," and it is not just a theoretical study, but a practical guide that accompanies you step by step in the journey of contemplation, and offers you the following books:

1. "**Anwar al-Bayan fi drawing the Ottoman Qur'an**": To know the secrets of Qur'anic script.
2. "**New Rules for the Arabic Qur'anic Tongue**": To discover how the language of the Qur'an is built from within.
3. "**Contemplation in the Mirror of Drawings**": Learn how to use digital manuscripts for contemplation.
4. "**New Concepts and Interactive Contemplation**": Connect the Qur'an to your reality, and make it a source of inspiration for your life.

5. **Digitization of the original manuscripts of the Holy Qur'an:** This book presents an ambitious project for the digitization of the original Qur'anic manuscripts.

This book... It's you!

This book is not just an introduction to a project, but an invitation to you, my brother reader, my sister reader, to be part of this digital Qur'anic renaissance. It is an invitation to you to:

- **Contemplate:** The Book of God with an open mind and a humbled heart.
- **Discover:** The treasures of the Qur'an for yourself.
- **Share:** Your insights with others.
- **Build:** Your future and the future of your nation on the guidance of the Qur'an.

Let us begin together this blessed journey, and let us make this digital age a golden age of Qur'anic contemplation!

2. 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

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Your livelihood

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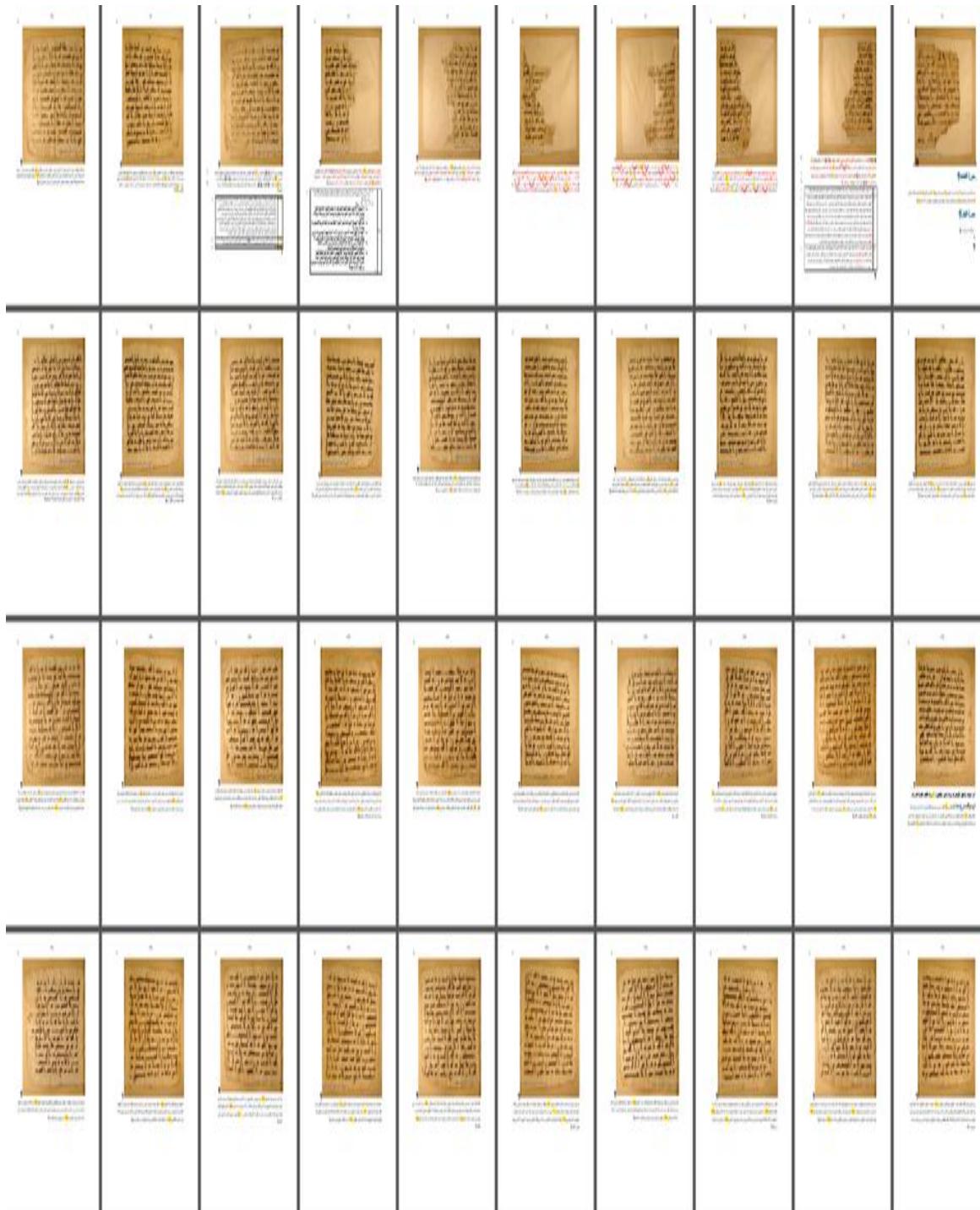
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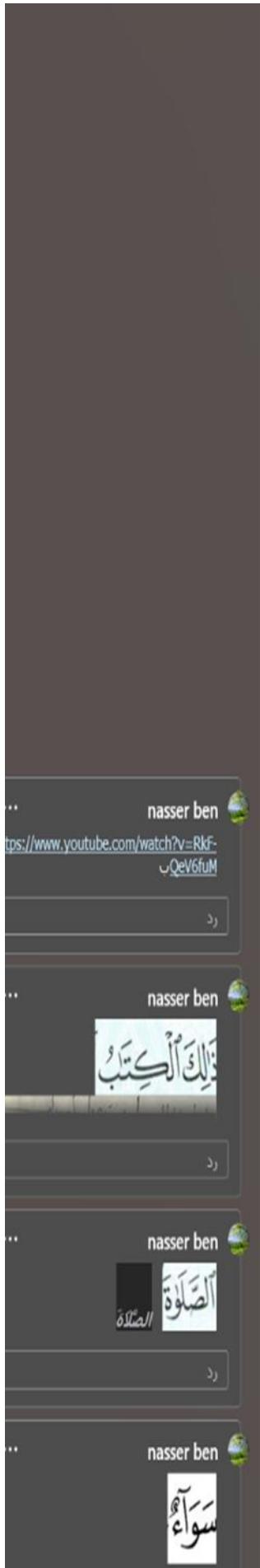
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3. Passages from the digital manuscript of the Noble Qur'an attributed to Othman bin Affan - Cairo version in the process of completion





ألم 1- ذلك الكتاب لا رب له فيه هدى للمنتقين 2- الذين يومنون بالغيب ويقيمون الصلوة ومارزقهم ينفقون 3- الذين يومنون بما انزل الله وما انزل من قلبك وبالآخرة هم يوفون 4- اوليك علا هدى من ربهم واوليك هم المفلحون 5- ان الذين يكروهوا هم عليهم اندرتهم الم لم تنفرهم لا يومنون 6- ختم الله على قلوبهم وعلى سمعهم وعلا بصرهم غشوا عليهم عذاب عظيم 7- ومن الناس ﴿

- | | |
|--|---|
| <p>(1) أرى أن "الم" ليست مجرد حرفة منفصلة، بل هي كلمة واحدة تحمل معنى عميقاً إنها تعني الألم، التعب، المشقة، والضيق النفسي. وهذا الألم ليس ألمًا عاديًا، بل هو ألم الذي يصاحب عملية التدبر العميق للقرآن الكريم. إنه التعب الذي تبذله طكى نففهم معاني الآيات، ووصل إلى حقيقة</p> | <p>(2) "ذلك الكتاب": إشارة إلى أن الآيات المكتوبة (الكتاب) مضغوطة، مشفرة، وتحتاج إلى جهد. وتدبر ("لك": خلط وضعف) لفك شفترها وفهم معانيها العميقة. "الرب فيه": تأكيد على أن القرآن متكامل ومترابط، ولا يوجد فيه خلل أو تناقض (الريب: خلل ذاتي). "هدي للمنتقين": القرآن هداية لمن يبنلون الجهد ويتذربون ليصلوا إلى المعاني الباطنية. للآيات (المنتقين: من ينتقدون بباطن الآيات)</p> |
|--|---|

"Believe in the unseen": believing in the esoteric meanings of verses that appear only through deep reflection, not just belief in traditional metaphysical things.

"They pray": contacting God by contemplating His signs, and contacting people by communicating these meanings that have been reached.

(3)

"From what we have provided them to spend": spreading and promoting the esoteric meanings that were understood through contemplation (from "tunnel": Raj al-Sha'im), and sharing them with others, as the verses need to be explained and clarified.

The main idea: Understanding the Qur'an requires deep reflection and great effort ("pain") to reveal the esoteric and coded meanings of the verses ("those books"), and this understanding is guidance for the pious ("guidance for the pious"), those who believe in the unseen ("believe in the unseen"), communicate with God and people ("pray"), and spread these meanings ("from what we have provided them spend").



Purified, and they are immortalized in it 25 God is not ashamed to set an example with a stick and above it: but those who believe know that it is the truth from their Lord, but those who disbelieve will say, What God has willed by this example, that he will lead him astray a lot, and guide him a lot, and what leads him astray except the wicked. 26 Those who break God's covenant after his covenant, and cut off what God commanded him to deliver.

1. Traditional/famous interpretation: God does not refrain from proverbing any creature, no matter how small (like a mosquito), to signify his power. "Above" means what is larger or smaller than a mosquito. The goal is to show God's power and respond to the deniers of the Qur'an.

(26)

2. New (proposed) interpretation:

- o It is not ashamed": it is not interpreted in the sense of known modesty, but in the sense of revival, that is, the

revival of truth and the revival of falsehood. God revives the truth by revealing and revealing it, and revives falsehood by declaring its invalidity and revealing its falsity.

- The root of the word "Bawsa" goes back to the verb "Baas", which in Arabic means turmoil and instability.
- "Baoussa": It is interpreted in the sense of confusion in the understanding of Qur'anic verses and the lack of access to a logical and straight interpretation, especially in verses that are believed to contain insults or insults to humans.
- "Above": refers to the exacerbation and increase of this disorder due to erroneous interpretations and misleading interpretations that are based on a disturbed understanding of the verse.
- This interpretation links the verse to another verse: "The most important of them divide the mercy of your Lord, we divided among them their living in this worldly life, and we exalted them above each other degrees to take one another as a mockery" (Ornament: 32), to indicate that the disparity between people in understanding and perception is part of God's wisdom in His creation.



ويفسدون في الأرض أولئك هم الخاسرون 27. كيف تكفرون بالله وكتنم الموتا فاجحوك ثم يحييكم ثم ترجعون 28. هو الذي خلق لكم ما في الأرض جميماً ثم استوى على السماوات السبع سبع سموات وهو بكل شيء عليم 29. وادع ربك للملائكة أني بجعل في الأرض خليفة قاتلوا ادعهم فيها من يفسد فيها ويسفك الدماء ونحن نسبح ۝

(27) 1. نقد التفاسير التقليدية ۝

- ينتهم هذا التفسير بعض التفاسير والأحاديث التقليدية بتشويه معاني القرآن، وتحريفها عن مقاصدها الصحيحة، مما يؤدي إلى اتهامات باطلة للنبي محمد (ص) والحاقد الضرر بحياة الناس ۝
- يعتبر هذه التفاسيرات الخطأ جزءاً من "فتنة الله" التي يضل بها الفاسقين، أي الذين انحرقوا عن طريق الحق والتبر الصالحة ۝

2. أهمية التدبر ۝

- يؤكد هذا التفسير على أن المؤمنين الحقيقيين يفهمون أن "بعوصة" تشير إلى الحق وإلى ضرورة التدبر العميق في آيات القرآن، وأن حل الأضطراب في الفهم لا يأتي إلا من خلال هذا التدبر ۝
- في المقابل، يرفض الكفار أو الفاسقون هذا الفهم، ويعتبرون استخدام الكلمة قلة أدب أو استهزاء، دون إدراك الغاية الحقيقة منها ۝

1. Criticism of traditional interpretations:

- This interpretation accuses some traditional interpretations and hadiths of distorting the meanings of the Qur'an, distorting them from their correct intentions, leading to false accusations of the Prophet Muhammad (PBUH) and harming people's lives.
- He considers these false interpretations to be part of the "temptation of God" that leads the wicked, that is, those who deviate from the path of truth and correct contemplation.

(27)

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| <p>2. The importance of reflection:</p> <ul style="list-style-type: none"> ○ This interpretation emphasizes that true believers understand that Baousa refers to the truth and the need for deep reflection on the verses of the Qur'an, and that the solution to the disorder of understanding can only come through this reflection. ○ On the other hand, infidels or immoral people reject this understanding, and consider the use of the word a lack of politeness or mockery, without realizing its true purpose. <p>3. God's Covenant and Corruption on Earth:</p> <ul style="list-style-type: none"> ○ "Those who break God's covenant" are interpreted as those who break the link between the true and inner meanings of the Qur'an and people, leading to corruption in the "land" (meaning land and contemplation), not the material "land." ○ It links lack of foresight to the spread of suspicion and a misunderstanding of the Qur'an, which makes these "losers" in this world and the hereafter. | |
|--|--|

<p>How do you cover the truth when you were dead souls and hearts, not bodies? So I greet you with the Qur'an because it is a light from God that revives the hearts that were dead of feelings and belief, then kills you, meaning the death of the body, then revives you on the Day of Resurrection for reckoning, then to Him you will return</p>	(28)
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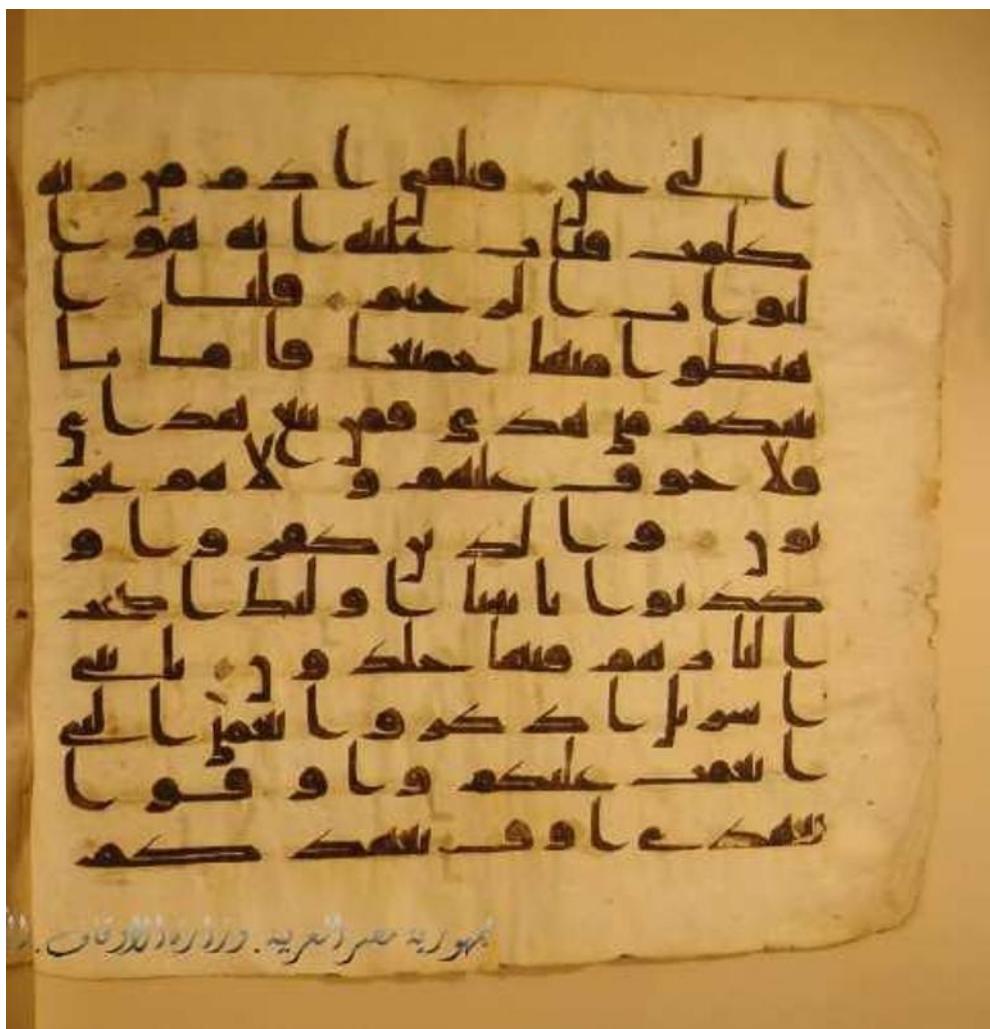
By praise thee and sanctify thee, he said, I know what ye do not know, 30 And Adam taught all the names, and then he offered them to the king, and he said, Prophyuni in the name of these people, if ye are truthful, 31 They said, Praise thee, we know not except that which thou hast taught us, that thou art the All-Knowing, the Wise. 32 Adam, said, I will tell them by the name of their name, and when I warn them by their names, he said, Did I not tell you, I know the absence of heaven and earth, and I know what you seem, and ye were not secret? 33



By praise thee and sanctify thee, he said, I know what ye do not know, 30 And Adam taught all the names, and then he offered them to the king, and he said, Prophyuni in the name of these people, if ye are truthful, 31 They said, Praise thee, we know not except that which thou hast taught us, that thou art the All-Knowing, the Wise. 32 Adam, said, I will tell them by the name of their name, and when I warn them by their names, he said, Did I not tell you, I know the absence of heaven and earth, and I know what you seem, and ye were not secret? 33



And when we said unto the king, Bow down unto Adam, and bow down except Iblis, my father, and be arrogant, and he was of the disbelievers, 34 And we said, Adam, thou and thy husband will dwell in Paradise, and each of them is prosperous, where they are cursed and do not draw near this tree, and they shall be of the two darknesses. 35 And the demon removed them from it, and he drove them away from what they were in, and we said, Bring down one another as an enemy, and for you in the earth is stable and possessive.



Until 36 And Adam received from his Lord, I spoke, and he repented unto him, that he is the most merciful repentant. 37 We said, Descend from them all: but when he comes to you from me as a guide, he who follows my guidance, there is no fear for them, nor do they grieve. 38 And those who disbelieved and lied about our house, Olek, accompany the fire, in which they are immortal. 39 Build Asriel, remember my graces, which have been blessed upon you, and fulfill my covenant, fulfill your covenant.



And ye fear 40 And believe in what I have revealed, believing in what is with you, and do not be the first to disbelieve in it, nor buy my house for a small price. And ye fear 41 And do not put the truth in the hero, and keep the truth secret: and you know, 42 And perform the prayer, and give alms, and kneel with the two kneelings, 43 You command men to be righteous, and forget yourselves, and you recite the Scriptures, will ye not be wise? 44 And seek the help of patience.



And the prayer and it is great except for the humble 45 who think that they have thrown their Lord and that they have returned to him 46 build Asriel remember my grace which I have blessed you and I have favored you for the flag 47 And fear a day that no soul shall be rewarded for a soul of something And no intercession shall be accepted from it nor shall justice be taken from it nor shall they be victorious 48 And when we deliver you from the Pharaoh, they poison you except for torment, they slaughter your sons



And they shall be ashamed of your forgetfulness, and in that there is no great Lord of yours. 49 And when we parted with thee the sea, and we spared thee, and we drowned the Pharaoh, and ye look, 50 And when Moses promised us forty nights, and ye took the calf after him, and ye wronged, 51 And pardoned us from after that, that ye might be thankful, 52 And when Moses brought us the books, and the furnishings, that ye might be guided, 53 And when Moses said unto his people, He arises, That ye have been wronged.



yourselves, by taking you the calf, and repent unto thy righteousness, and kill yourselves, it is good for thee when thy righteousness comes, and he repented unto thee, for he is the most merciful repentant. 54 And when ye said, Moses, We shall not believe thee, until we see God aloud, and thou shalt take thee thunderbolt, and ye see, 55 And we resurrected you from after thy death, that ye might be thankful, 56 And we kept the blinders upon thee, and we sent down manna upon thee, and solace, eat of the goodness of what

4. Scientific Series: "The Light of Reason and Authentic Contemplation" – Integration of Knowledge

Overall vision of the series:

This series is not just a collection of separate books, but rather an integrated knowledge structure, which aims to provide a comprehensive and gradual vision on how to revive the authentic contemplation of the Holy Qur'an in the digital age, relying on the original Qur'anic manuscripts. The series moves the reader from the theoretical basis "understanding Ottoman painting and linguistic rules derived from the Qur'an" to practical application "using digital tools in reflection", and then to civilizational construction "linking Qur'anic concepts to contemporary challenges".

The complementary relationship between books:

- **The first book, Anwar al-Bayan,** lays the linguistic and rhetorical basis for understanding the Qur'an, by focusing on Ottoman painting. It serves as the "entrance" to the world of contemplation.
- **The second book, "New Rules":** builds on the first book, and derives new linguistic rules from the Qur'anic text itself, deepening understanding and freeing it from traditional constraints. It serves as a "bridge" between text and reflection.
- **The third book, "Contemplation in the Mirror of Drawings":** moves on to the practical side, and provides practical models of how to use digital manuscripts in reflection. It serves as a "practical guide" for the contemplator.
- **The fourth book, "New Concepts":** links reflection with contemporary reality, and provides a civilized vision of how to apply Quranic concepts in our lives. It serves as the "future vision" of the project.

Breakdown of the four books with development proposals:

Book	Axis	Proposed development
1. Anwar al-Bayan in the drawing of the Ottoman Qur'an:	Ottoman painting: an in-depth study of the Ottoman drawing of the Qur'an, the	1. Linking drawing to readings: Add an entire chapter that explains the

revealing the secrets of the tongue	differences between it and modern spelling painting, and the implications of these differences.	<p>close relationship between Uthmani painting and frequent Quranic readings, and how the difference in drawing is often related to a difference in reading.</p> <p>2. Detailed examples: Include detailed examples of Quranic manuscripts "high-resolution images" illustrating the differences in the drawing, with an explanation of their possible implications.</p> <p>3. Digital comparison tool: Attach a CD "or link to a website" containing a digital tool that allows the reader to compare the drawing of words in different manuscripts.</p>
2. New Rules for the Quranic Arabic Tongue: Deriving from the Quranic Text and Evidence of the Original Manuscripts	<p>Quranic linguistics: Deriving new grammar from the Quranic text itself (not just from traditional grammatical rules), based on Ottoman drawing in manuscripts, and on the analysis of Quranic contexts.</p>	<p>1. Focus on context: Add a chapter that explains the importance of the Quranic context in understanding linguistic semantics, and how the context can outweigh one meaning over another.</p> <p>2. Statistical analysis: The use of statistical analysis of Quranic words and phrases "such as the number of times they</p>

		appear, and the contexts in which they appear" to derive linguistic rules. 3. Practical applications: Provide practical applications of new grammar in understanding certain Quranic verses.
3. Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in Contemplating the Qur'an	Digital reflection: Provide practical models of how to use digital manuscripts (including available digital tools) in the management of the Holy Qur'an, with a focus on the methodology of "From Fasting to Hajj".	1. Case Studies: Include detailed case studies to analyze specific Qur'anic surahs using digital manuscripts, step by step. 2. Interactive exercises: Add interactive exercises for the reader, to apply what he learned from the book. 3. Models of Measures: Provide models of distinct reflections of Qur'anic verses, explaining how to access these measures using digital manuscripts. 4. Developing a digital "management assistant": Consider developing a digital "management assistant" "application or program" that accompanies the reader on the journey of reflection.
4. New Concepts and Interactive Reflection: The Qur'an in the Age of	Civilizational construction: Linking major Quranic concepts "such as monotheism, justice,	1. Linking concepts to challenges: Dedicate an entire chapter to each Qur'anic concept, explaining

Digitization and Digital Manuscripts	freedom, consultation" to contemporary challenges "such as injustice, tyranny, extremism, and climate change", and providing a Qur'anic vision to solve these problems. Focus on the importance of interaction and cooperation in reflection.	how it relates to contemporary challenges, and how this concept can help solve these challenges. 2. Examples from reality: Provide real-life examples from the lives of Muslims "individuals and communities" that illustrate how Quranic concepts can be applied in the modern era. 3. Call to Action: Include a clear invitation to the reader to participate in the project and in building a better future for the Islamic Ummah. 4. Foreseeing the future: adding a chapter on the future of reflection in light of technological developments.
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General proposals for the development of the series:

- **Attractive design:** Design books in an attractive and modern way, and use illustrations, pictures and mind maps to facilitate understanding.
- **Clear language:** Use clear and easy classical Arabic, avoiding complex terminology as much as possible.
- **Translation:** Translate the series into other languages "such as English and French" to circulate interest.
- **Digital Publishing:** Publishing the series in digital format "such as PDF or EPUB" in addition to the printed version.
- **Marketing:** Develop an integrated marketing plan for the series, to reach the largest possible segment of readers.

- **Engage with readers:** Create an online forum or discussion group for readers, to discuss book ideas and share experiences.

Conclusion:

The "Light of Reason and Authentic Contemplation" series is an ambitious project, which aims to provide an integrated vision on how to revive Quranic reflection in the digital age. Through the integration of the four books, by focusing on authenticity and modernity, and by employing technology to serve the Book of God, this series can contribute to building a new Qur'anic renaissance.

5. The project of digitizing Quranic manuscripts: a revolution in the study of the Qur'anic text

Thanks to tremendous technological advances, the digitization of Qur'anic manuscripts has become not just an option, but an imperative for Qur'anic scholars, researchers, and thinkers alike. This step enables them to study the Qur'anic text with the highest degree of accuracy, compare different manuscripts easily and easily, and open new horizons for scientific research.

1. Manuscripts that have been digitized "so far":

- Topkapi's Qur'an "Istanbul" attributed to Othman bin Affan:
 - It is digitized and made available in three versions:
 - With images of the original manuscript "without specifying the end of lines": This allows the manuscript to be seen as it is.
 - No manuscript images:** digital text copy only, for research and analysis.
 - With original manuscript images + end-of-line marking: This helps in tracking the text and determining the stops positions.
- The project of digitizing the Cairo version "in progress":
 - The completion rate has reached 20% "to date".

The digitization of the following manuscripts from other sources has also been accomplished, which also contain differences in the writing of the same word and are therefore more instructive and more accurate:

- The original digital manuscript of the Holy Qur'an for the contemplators: Tubkabi Qur'an attributed to Osman in Istanbul [Payhip](#)
 - Manuscript of Qab Saray "also attributed to Uthman ibn Affan":
 - It has been digitized as an interactive digital version "i.e. can be searched, comments added, ... etc".
-

2. Benefits of digitizing manuscripts "for contemplators and researchers":

- Careful study of textual differences:
 - An accurate comparison between the way words are written in ancient Qur'anic manuscripts (such as the Tub Qabi Qur'an) and the printed and electronic Qur'ans currently in circulation.
 - Uncover the "often unintentional" human judgments that have been introduced into word drawing through the ages.
 - A deeper understanding of the reasons for the different readings of the Qur'an.
- Fast and accurate statistics and analysis:
 - Count the number of times words and letters are repeated accurately and quickly.
 - Analyze where differences are drawn in a single word (such as "prayer," sometimes spelled "prayer"), and understand the possible connotations behind these differences.
 - Study the contexts in which different words are mentioned.
- Advantages of advanced technology "facilitates research and reflection":
 - Search for words **without having to enter diacritics** "Fatha, Damma, Kasra, ... etc".
 - **Search for several adjacent words at once** "such as "the Most Merciful"".

- **Easily correct errors** caused by manual transcription in digital copies.
 - **Add diacritics or personal notes** according to the contemplative understanding of the verses.
 - **Compare different manuscripts** side by side.
-

3. Available digital file formats:

Digital manuscripts are available in six different "formats" formats, to ensure compatibility with all devices:

- PDF "Most Common"
 - DOCX, DOC "for word processing"
 - TXT "Simple Text"
 - EPUB "For e-books"
 - PAGES "For Apple Device Users"
-

4. Strategic importance of the project:

- Protection of Quranic manuscripts from distortion or loss:
 - Digital documentation of original texts ensures that they are preserved for future generations, even if physical copies are damaged or lost.
 - Enrichment of scientific research:
 - Provide an integrated and powerful tool for researchers in Quranic studies, to study linguistic, graphic and historical miracles in the Holy Quran.
 - Encouraging community participation:
 - Provide an opportunity for all Muslims (not just specialized scholars) to contribute to the project, through reflection, research, publication, and even by reviving the project if it stops.
-

Invitation to contemplators and researchers:

We call on all those interested in the Holy Qur'an, both intellectuals and researchers, to immediately start using these digital manuscripts. They are not just tools for study, they are:

- **Knowledge treasures:** waiting to be discovered.
- **A bridge that connects us to the past:** It introduces us to the efforts of our ancestors in memorizing the Book of God.
- **A torch that illuminates the path of the future:** it helps us understand the Qur'an more deeply and authentically.
- **A collective responsibility:** it falls on all of us, to preserve this heritage and pass it on to future generations.

6. "Create Your Digital Quranic Manuscript: Your Practical Guide to Reflection in the Digital Age"

Introduction:

Have you ever imagined that you have your own "Quran", where you can write your thoughts, record your reflections, add your interpretations, link verses together, and bring together everything related to your understanding of the Book of God in one place?

This is what the "personal digital manuscript" offers you! It is not just an electronic version of the Qur'an, it is your personal guide to more general contemplation of discovering the treasures of the Qur'an.

How to make your own digital manuscript?

The personal digital manuscript is an innovative tool that aims to enable the contemplator to interact with the Qur'anic text personally and effectively, while maintaining a scientific and legal methodology. This manuscript is not just a digital copy of the Qur'an, but an interactive space that allows the contemplative to record his reflections, link them to educational resources, and organize his understanding of the verses, all without rushing to publish them before they mature and consult scholars.

1. Benefits of a Personal Digital Manuscript

- Enhance interaction with the Qur'an:

- The manuscript makes reflection an interactive and personal process, deepening the contemplation's attachment to the Qur'an, making it "alive" in his heart and mind.
 - This interaction helps to transform the Qur'an from a readable text into a lived and understandable text.
- A- Building a cumulative understanding:
- Recording the reflections periodically helps the contemplative to build a cumulative understanding of the Qur'an, as he can refer to and develop his previous reflections, as if he were building an "edifice" of understanding.
 - "The Qur'an is the spring of hearts, the clarity of sorrows, and the disappearance of worries and ambiguities."
- B- Encouraging scientific research:
- The manuscript encourages the contemplative to research and study, as it becomes a tool for collecting scientific information and references, as if he is creating his own "library" about the Qur'an.
 - This promotes a culture of scientific research among Muslims, linking heritage and contemporary.
- C- Protection from anomalous interpretations:
- By consulting scientists before publication, the contemplative is protected from falling into abnormal interpretations or contrary to the consensus of scientists, as science is taken from the mouths of scientists.
 - This ensures that the measures are within the correct Shariah framework.
- D- Facilitate constructive engagement:
- Once the measures are matured and revised, the contemplator can share them with others via digital platforms, enriching the scholarly dialogue about the Qur'an and opening the door for constructive discussion.
 - This participation can inspire others and encourage them to engage in the process of reflection.

- E- Tool for Purification: The digital manuscript is a means of purification of the soul through the continuous contemplation of the Book of Allah, "I have succeeded from its zakat."

2. The importance of a personal digital manuscript

A- Recording personal measures:

- o The digital manuscript allows the meditator to record his thoughts and reflections on the verses, helping him to trace the evolution of his understanding of the Qur'anic text over time, as if to create a "record" of his faith journey.
- o These dispensations can include personal explanations, questions, deductions, or even spiritual thoughts.

B- Linking video tutorials:

- o The meditator can add links to videos or lectures by sheikhs and scholars to help him understand the verses more deeply and comprehensively.
- o This feature makes the manuscript an integrated center of learning, combining personal reflection with learning from scholars.

C- Organizing verses according to understanding:

- o The manuscript allows verses to be classified and organized according to the themes or concepts that the contemplative deduces, as if creating a "mind map" of the Holy Qur'an.
- o This organization helps to build a comprehensive vision of the Qur'an, where verses that are similar or complementary in meaning can be linked.

D- Do not rush to publish:

- o The personal manuscript encourages the contemplative to "scientific silence" "the stage of fasting" until he reaches the stage of maturity in his understanding, so that he does not rush to publish unless he is sure of his correctness.
- o This corresponds to the methodology of scientific research, where ideas are published only after their validity and usefulness are confirmed.

E- Scientific Consultation:

- Before publishing any measure, the contemplative must consult scientists and specialists to ensure the validity of his findings, as science is a womb among his people
- This ensures that the published measures are of scientific and legitimate value, and serve society rather than cause confusion or misguidance.

3. How to use a personal digital manuscript

A- Fasting phase "individual meditation":

- At this stage, the contemplative person delves into the study of the verses, and records his reflections in the manuscript without sharing them with others.
- He can use approved interpretations, watch educational videos, and link them to his personal understanding.

You can use apps like Evernote, OneNote, or even a simple Word document.

B- Maturity stage "scientific consultation":

- After the measures are completed, the contemplative presents them to the scientists for evaluation and review, as science is taken only from the mouths of scientists.
- This stage ensures that the measures are correct and beneficial to everyone.

C- Hajj phase "mass deployment":

- Once validated, the measures can be disseminated via digital platforms to spread the benefit, emphasizing the importance of respecting the opinions of others.
- This stage is similar to Hajj, where benefits are shared with the community after maturity is complete.

Dealing with differences in understanding:

- It is natural for contemplators to differ in understanding some verses, and this difference "within the legal controls" is evidence of the richness of the Qur'anic text. The opinions of others must be

respected, personal opinion should not be fanatic, and the search for the truth should always be sought.

4. By

recording the reflections, linking them to educational resources, and consulting scholars, the contemplator is able to understand the Qur'an more deeply and accurately. This manuscript is not only a personal tool, but also a means of serving the community by disseminating mature and useful measures.

Start your journey of contemplating the Holy Quran today and create your own digital manuscript!

In this way, the digital manuscript becomes a bridge between personal understanding of the Qur'an and collective interaction with it, promoting a culture of reflection and scientific research in the Islamic Ummah.

7. Digital Manuscripts: Now Available!

Thanks to God Almighty, the digitization of the original manuscripts of the Holy Qur'an attributed to Othman bin Affan (Topkapi Museum copy) was completed in three formats ... (as in the original text) ...

The project of digitizing the original manuscript of the Holy Qur'an attributed to Othman bin Affan (Cairo version) is also currently being completed, and the completion has reached 20%.

Important:

- "Original Manuscripts": We mean here the ancient Qur'anic manuscripts written in the early centuries of Islam, from the Ottoman Qur'an.
- "Signs added by scholars to facilitate reading" : such as dots, diacritics, hamza, and symbols such as the small xiphoid alif that indicate the tide and the increase or deletion of some letters such as the alif waw and the signs of cessation and beginning. These signs were not present in the first Qur'ans, and were later added with the diligence of the scholars.

In addition:

Other Qur'anic manuscripts (from various sources) have been digitized, and also contain variations in the drawing of words. This diversity of manuscripts enriches scientific research and helps to understand the development of Ottoman painting.

Download links: Word format

.

1. The digital Holy Qur'an attributed to Othman bin Affan, a copy of the Topkapi Museum with manuscript images without specifying the end of the line:
 - The Holy Qur'an attributed to Othman bin Affan, a copy of the Topkapi Museum Rafmi 1.pdf
or
 - <https://1drv.ms/b/s!Aphn9pQJiUBYjdldwqCVXifLpP3mHw?e=oIaG2O>
2. The digital Holy Quran attributed to Othman bin Affan Copy of the Topkapi Museum without images Manuscript:
 - The Holy Qur'an attributed to Othman bin Affan Copy of the Topkapi Museum Digital without pictures 1.pdf
or
 - <https://1drv.ms/b/s!Aphn9pQJiUBYjdlcKSRI-VmO1wZydw?e=li3KJE>
3. The digital Holy Quran attributed to Othman bin Affan Copy of the Topkapi Museum with the end of the line marker selected:
 - The Holy Qur'an attributed to Othman bin Affan Copy of the Topkapi Museum Digital with the end of line mark 1.pdf
or
 - <https://1drv.ms/b/s!Aphn9pQJiUBYjdk7iat3ni1B29m6ag?e=Pe32IQ>
4. The original digital manuscript of the Holy Qur'an attributed to Othman bin Affan, Cairo copy in the process of completion:
 - The Holy Qur'an attributed to Othman bin Affan, Cairo copy in the process of completion.pdf
 - <https://1drv.ms/b/s!Aphn9pQJiUBYjdlbTskR-PYFosuIxg?e=dxWPZ0>

5. :The original digital manuscript of the Holy Qur'an for the meditators
Topkapi's Qur'an attributed to Uthman in Istanbul:
 - The original manuscript of the Mudardarin - Topkapi's Qur'an attributed to Uthman
 - digital.pdf
or
 - <https://1drv.ms/b/s!Aphn9pQJiUBYi6cQqGEWNI87eElxgw?e=waUczG>
6. **The narration of the digital Qur'an of Qab Saray attributed to Caliph Othman bin Affan:**
 - **The narration of the Qur'an of Qab Saray attributed to Caliph Othman bin Affan is digital**
 - .pdf or
 - <https://1drv.ms/b/s!Aphn9pQJiUBYi6Z-1ZtetHCGyyx-Pw?e=CDUkaA>

The Five Books (in Preparation):

The five books mentioned earlier (Lights of the Statement, New Rules, Contemplation in the Mirror of Drawings, New Concepts, ...) are now in the drafting stage.

- Our goal: to provide rich scientific material, derived from the contemplation of the Holy Qur'an, that helps to understand a deeper and more authentic understanding of the Book of God.
- Call for Participation: We invite all those interested to study these books, and send their comments and suggestions.
- Format: The books will be available in Word format (for easier interaction and editing), and will later be published in PDF and other formats.

Contemplation: Collective Process:

We emphasize that contemplation is a cumulative collective process, that every Muslim can contribute to this process, and that each contemplative person has his own "insight" and "imprint" in understanding the Qur'an.

Call to action:

We invite you all to start using these digital manuscripts, to embark on a journey of reflection, and to share your thoughts and reflections with others.

Let us make this digital age a golden age of understanding the Book of God!

8. "Digital Quranic Manuscripts: A Weapon in the Battle to Preserve the Qur'anic Text"

Introduction:

The Holy Qur'an is the miraculous word of God, preserved by memorizing it, as Glory be to Him said: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9". This divine promise of memorization was not just words, but was embodied in the reality of the Islamic Ummah over the centuries, through oral and written frequency, and through the efforts of scholars in memorizing, controlling and interpreting the Qur'anic text.

Same to you... Does this mean that the Holy Qur'an has not been subjected to attempts to question or distort? Is our role limited to absolute delivery without examination or consideration?

The truth is that the Qur'an, like any sacred text, has faced and will face attempts to question its authenticity, to challenge its credibility, or to distort its meanings. These attempts come from different sides, and for a variety of reasons, including:

- **Human demons:** as described by the Holy Qur'an, they are individuals or groups who seek to extinguish the light of God, and to divert people from the truth, by spreading suspicions and falsehoods, embellishing falsehood, and distorting the word from its places.
- **Biased orientalists:** those who try to question the authenticity of the Qur'anic text, the history of its compilation and codification, and its divine source.
- **People with passions and heresies:** those who try to twist the necks of texts to match their whims, or to justify their heresies and delusions.
- **Ignorant and transcendent:** those who dare to interpret the Qur'an without knowledge, and speak in the Book of Allah without guidance or insight.

How can digital Qur'anic manuscripts help us counter these attempts?

The project of digitizing Quranic manuscripts is not just an archival or technological project, but a project with deep strategic dimensions, as it represents:

1. **A weapon in the battle of awareness:** by making the original Qur'anic manuscripts available to everyone, and enabling them to access the Qur'anic text as it was revealed to the Prophet (peace and blessings of Allaah be upon him), and as written by the honorable companions.
2. **A powerful tool to respond to suspicions:** by providing compelling physical evidence of the authenticity and frequency of the Qur'anic text, and that it has not been distorted or altered over the centuries.
3. **An effective way to enhance certainty:** by enabling Muslims to see ancient Qur'anic manuscripts with their own eyes, compare them with printed Qur'ans, and ensure their identical.
4. **A platform for scientific research:** by providing advanced digital tools for researchers, enabling them to study Quranic manuscripts more deeply and accurately, and to discover their semantic treasures.
5. **A bridge between the past and the present:** by connecting Muslims to their scientific heritage, and introducing them to the efforts of their ancestors in preserving the Book of God.

Detailing the role of digital manuscripts:

- Response to skeptics of Ottoman painting:
 - Digital manuscripts display the Qur'anic text in authentic Ottoman script, invalidating the claims of skeptics who claim that the Ottoman painting is not tawqif, or that it has been altered.
 - Different manuscripts can be compared, and to ensure their conformity in the Ottoman painting, which confirms the frequency of this drawing.
- Response to skeptics in Quranic readings:
 - Digital manuscripts help to understand the relationship between Uthmani painting and Qur'anic readings, and to realize that the difference in readings does it mean the difference in the text, is it a difference in performances. The answer is what is the correct reading and formation of the word in the Qur'an and whether all readings are correct, all of this is done by deep reflection to study the few differences of the Qur'an, it is possible to refer to ancient manuscripts to verify the validity of frequent readings.

- Response to skeptics in the collection of the Qur'an:
 - Ancient Qur'anic manuscripts (such as the Sana'a manuscript) date back to the first century AH, which confirms that the Holy Qur'an was compiled in an early era, and that it was not subjected to change or distortion.
 - Different manuscripts can be compared, and to ensure that they are identical in the text, confirming the frequency of the Qur'an.
- Response to Sunni deniers:
 - Digital manuscripts reinforce the value of the Prophet's Sunnah as a major source of understanding of the Qur'an.
- Confronting anomalous interpretations:
 - Digital manuscripts enable the contemplative to return to the original text, and to understand it directly, without the mediation of abnormal or perverted interpretations.
 - Different commentaries can be compared to manuscripts, ascertaining their compatibility with the original text.
- Promote authentic reflection:
 - Digital manuscripts encourage reflection on the verses of the Qur'an, and to try to understand their meanings and connotations.
 - The provision of digital tools to aid reflection (such as research, comparison and interpretation tools) makes reflection easier and more effective practice.

Practical examples:

- Sana'a Codex:
 - The discovery of the Sana'a manuscript in Yemen "in the seventies of the twentieth century" was a historical event, as this manuscript "dating back to the first century AH" proved that the Qur'anic text was not subject to change over the centuries.
 - The digitization of this manuscript and its availability to all will enable researchers and thinkers to study it more deeply, and to use it in responding to skeptics.
- Comparison of manuscripts:

- By comparing different Qur'anic manuscripts, researchers can discover subtle differences in Uthmani painting, understand the reasons for these differences, and relate them to Qur'anic readings.
- This comparison also helps to understand the evolution of Ottoman painting over time.

Conclusion:

The project of digitizing Qur'anic manuscripts is vital and necessary, not only for the preservation of Islamic heritage, but also for the defense of the Holy Qur'an, and to respond to suspicions raised about it. It is a project that represents a powerful weapon in the battle of consciousness, and in the battle to preserve the identity of the nation and its sanctities.

Call to action:

We call on all Muslims, especially scholars, researchers and contemplatives, to:

- **Supporting this project:** financially and morally.
- **Participation in it:** through reflection, research, and publication.
- Use available digital tools: in reflection and study.
- **Spreading awareness:** the importance of the project and the importance of Quranic manuscripts.

Let us make this project a success story, and let us make this digital age a golden age of Quranic reflection!

9. "Contemplation of Manuscripts: Towards an Authentic Reading of the Holy Qur'an"

Introduction:

"Do they not contemplate the Qur'an or on the hearts of its locks?"

"Muhammad: 24". This verse is not just a deprecating question, but an urgent invitation for every Muslim to interact with the book of his Lord, to go beyond superficial reading to deep understanding, and to make the Holy Qur'an a source of guidance and light in his life.

Same to you... How do we manage? What tools help us reflect? Is it enough to refer to the approved interpretations, or is there something beyond that?

This passage calls for a return to the roots, to the original Qur'anic manuscripts, and for direct reflection of the Qur'anic text, as a way to a deeper and more authentic understanding of the Book of God.

1. Qur'anic Manuscripts: A Window on the Original Text:

- **Ottoman painting:** Ancient Qur'anic manuscripts "such as the Qur'an of Uthman" were written in the Ottoman script, which differs in some details from modern spelling.
- **They are not just differences:** these differences are not just spelling errors, they often carry deeper connotations, and are associated with frequent Qur'anic readings.
- Examples:
 - **"Muqalid" instead of "reins":** in the verse of al-Zumar "63". This drawing may indicate that the word is not just "keys" in the literal sense, but rather "causes", "means" and "reins" in the hands of God.
 - **"Heavens" instead of "heavens":** This drawing may indicate that the word means not only physical "heavens," but also "height," "elevation," and "transcendence."
- **Digitization Project:** The project of digitizing Qur'anic manuscripts provides us with a golden opportunity to study these differences, and to better understand Ottoman painting.

2. Contemplation: the key to understanding:

- **Contemplation is not an explanation:** Contemplation is not just knowing the meanings of words and sentences, but contemplating and meditating on verses, and trying to understand their intentions and connotations.
- **Contemplation is a personal process:** Contemplation is a personal process, which varies from person to person, according to his knowledge, knowledge and experience.
- **Contemplation needs tools:** Contemplation needs auxiliary tools, such as:
 - **Knowledge of the Arabic language:** and understanding its methods and characteristics.
 - Refer to interpretations that are based on the old and new Qur'an.

- **Using manuscripts:** to study Ottoman painting and understand its implications.
- **Contemplation and remembrance:** "Dhikr" in the words of the Almighty: "We have revealed the dhikr and we are his keepers" "Al-Hajar: 9" is not limited to the Qur'anic text itself, but also includes what is deduced from this text by correct reflection. Every correct understanding of the Qur'an is a "dhikr" from God, and it is preserved by God's protection.

3. Contemplation and "touching" the Qur'an:

- **"Incident: 79":** This verse speaks not only of physical purity, but also of spiritual and intellectual purity.
- **Purification from impurities:** In order to "touch" the Qur'an (i.e., understand it and be aware of its meanings), we must cleanse our hearts and minds of impurities and prejudices, and of fanaticism of traditional opinions.
- **Contemplation is purification:** Contemplation is the means by which we purify our hearts and minds, and it is the one that enables us to "touch" the Qur'an "that is, to understand" it correctly.

4. Contemplation and worldly reward:

- **The "paradise" of science and knowledge:** Contemplation is not limited to the hereafter, but the contemplative enjoys a worldly "paradise", which is the paradise of science, knowledge, light, insight and tranquility.
- **"Rivers" of science:** This paradise is "underneath it" of science and knowledge, flowing continuously, and increasing as the contemplative delved into his contemplation.

5. Example: "Mosque" and "Mosques":

- **Difference in drawing:** In some verses, the word "mosque" is written "singular", and in other verses "mosques" are written "plural".
- **Contemplation:** This difference in drawing is not just a spelling difference, it is a difference in meaning.
 - **"Mosque" "singular":** may refer to the Grand Mosque, the mosque of the Prophet (peace be upon him), or any particular mosque.
 - **"Mosques" "plural":** refers to all mosques everywhere.

- **The importance of attention to detail:** This example illustrates the importance of paying attention to the subtleties in Ottoman painting, and how these details can affect meaning.

6. Proposed reflection methodology:

1. **Back to Manuscripts:** Start studying the original Qur'anic manuscripts.
2. **Using readings:** Benefiting from frequent Quranic readings in understanding verses.
3. **Refer to interpretations:** Use approved interpretations, but not absolutely.
4. **Activating the mind:** Using the mind and critical thinking in understanding verses.
5. **Linking to reality:** trying to link verses to contemporary reality.
6. **Register and share:** Record personal measures, and share them with others "after review".

Conclusion:

Contemplation is the key to a correct understanding of the Holy Qur'an, and it is the path to firm certainty and fruitful work. The project of digitizing Qur'anic manuscripts provides us with a golden opportunity to revive reflection in the digital age, to return to the originals, and to understand the Book of God more deeply and authentically.

Let us make contemplation the project of our lives, and let us make this digital age a golden age of understanding the Book of God!

10.Digital Manuscripts: A Shield and a Sword in the Battle to Preserve the Qur'anic Text

Introduction to "Appeal to Awareness":

"We have revealed the dhikr and we are his keepers" (al-Hijr: 9).

This categorical divine promise, engraved in the hearts of believers, resonates through the centuries, confirming that the Holy Qur'an will remain preserved

from distortion and alteration, no matter how intense the storms of skepticism and no matter how dark the forces of darkness overwhelm it.

Same to you... Does God's preservation of His Book mean that we rest in silence, content with absolute submission, without seeking to understand His Book, without defending Him, without using all our might to protect Him?

Of course not! God Almighty has given us many reasons to memorize His Book, including:

- **Frequency :** The Qur'an was transmitted generation to generation, orally and in writing, in numbers that are impossible to collude in lying.
- **Scholars:** Those who have made strenuous efforts in memorizing the Qur'an, controlling it, interpreting and teaching it.
- **Manuscripts:** which represent the "living memory" of the Qur'anic text, and the physical witness to its history.

In our time, the age of the digital revolution, a new weapon is emerging in this battle, a double-edged sword, which can be a tool for good or for evil:
technology.

Technology: double-edged sword "detail":

- The devastating limit of "how technology can be used against the Qur'an":
 - **Spreading suspicions:** The Internet and social media can be used to spread suspicions and falsehoods about the Qur'an, about its history, about its source, and about its meanings.
 - **Examples:** Atheistic websites and forums, anti-Islamic YouTube channels, Twitter and Facebook accounts promoting deviant ideas.
 - **Falsification of facts:** Photo and video editing software can be used to falsify Quranic manuscripts, create false "manuscripts", or distort the meanings of verses.
 - **Misinformation:** Technology can be used to mislead people and convince them of wrong interpretations of the Qur'an, incorrect readings, or ideas that contradict the fundamentals of religion.

- **Influence on youth:** Young people "who are more tech-savvy" can be targeted with distorted messages about the Qur'an and attempts to shake their faith.
- Muammar limit "How technology can be used to defend the Qur'an":
 - **Spreading the truth:** The internet and social media can be used to spread facts about the Qur'an, to respond to suspicions and falsehoods, and to provide correct interpretation of verses.
 - **Providing tools:** Technology can be used to provide tools and resources that help people understand and contemplate the Qur'an, and study its various sciences.
 - **Examples:** Qur'an reading applications, tafsir websites, Qur'an research programs, digital manuscripts.
 - **Building a Community:** Technology can be used to build a community of contemplators, researchers and scientists, working together to serve, defend, and spread awareness of the Book of God.
 - **Heritage preservation:** Technology can be used to digitize ancient Quranic manuscripts, protect them from damage and loss, and make them available to all.

Quranic Manuscript Digitization Project: Why is it important?

The Qur'anic Manuscripts Digitization Project is a very important strategic project, which aims to harness technology to serve the Holy Qur'an, defend it, and revive reflection in the Ummah. It represents:

1. Daraa protects the Qur'anic text:

- **Irrefutable physical evidence:** Ancient Qur'anic manuscripts (such as the Sana'a manuscript, the Topkapi Qur'an, and the Cairo Qur'an) are the earliest physical evidence of the Qur'anic text. The digitization of these manuscripts and their availability to all "in high-resolution images, with tools for research and comparison" provides compelling physical evidence of the authenticity and frequency of the Qur'anic text, and of its non-distortion over the centuries.
 - **Examples:**

- **Sana'a Codex:** The discovery of this manuscript "dating back to the first century AH" proved that the Qur'anic text we have today is the same text that existed at that time.
 - **Comparison of manuscripts:** Comparing different manuscripts (such as the Sana'a manuscript and the Tubjabi Qur'an) proves that the differences between them are very minor, and do not touch the essence of the Qur'anic text.
 - **Comparison and validation:** Digital manuscripts enable researchers and even the general public to easily compare different manuscripts, to ensure that they are identical in the main text, and to identify minor differences (if any) and interpret them in the light of reading and drawing.
 - **Exposing distortions "if any":** If anyone tries "past or present" to make changes to the Qur'anic text, digital manuscripts will act as a "witness" to expose it, as it will reveal any difference between the original text and the distorted text.
 - **Digital preservation:** The digitization of manuscripts protects them from damage and loss "due to fires, floods, wars or neglect", and ensures their survival for future generations.
2. A sword that cuts off suspicion:
- **Responding to skeptics:** Digital manuscripts provide researchers and scholars with the physical evidence they need to respond to skeptics' suspicions about the authenticity of the Qur'anic text, the date of its compilation and codification, and its divine source.
 - Examples:
 - Response to those who claim that the Qur'an was compiled only long after the death of the Prophet (peace be upon him): It can be answered by showing ancient Qur'anic manuscripts dating back to the first century AH.
 - **Responding to those who claim that there are different "copies" of the Qur'an:** It can be answered

by comparing different manuscripts, and showing their conformity in the main text.

- **Response to those who question the Ottoman painting:** It can be answered by explaining the wisdom of the Ottoman painting, and how it corresponds to frequent readings.
- **Facilitating scientific research:** Digital manuscripts provide advanced tools for research and analysis, enabling researchers to study Ottoman painting, Quranic readings, the history of the compilation of the Qur'an, and other Quranic sciences, deeper, more accurately and faster.
- **Spreading awareness:** Making digital manuscripts available to everyone (not just to specialized scholars) contributes to raising awareness of the importance of Islamic heritage, the importance of preserving the Quranic text, and the importance of reflection.
- **Confronting anomalous interpretations:** Digital manuscripts enable the contemplative to return to the original text, and to understand it directly, without the mediation of abnormal or perverted interpretations that may divert the text from its intentions.

Practical examples "clarifying":

- Difference in drawing the word "prayer":
 - Some manuscripts are written "salwa" "in waw", and some are written "salat" "in thousand".
 - Digital manuscripts enable us to compare these different drawings, to refer to Ottoman painting books to find out why this difference is made, and to understand the possible implications of each drawing.
- Difference in the reading of the word "king":
 - Some readers read it "Malik" by "proving the thousand", and some read it "Malik" by "deleting the thousand".
 - Digital manuscripts enable us to see how this word was written in ancient Qur'ans, and whether it contained alif or not.

- We can also refer to the books of readings to find out the origin of each reading, and to see the scholars who read them.

Call to action:

The project of digitizing Qur'anic manuscripts is a vital and necessary project, not only for the preservation of Islamic heritage, but also for the defense of the Holy Qur'an, and to respond to suspicions raised about it. It is a project that represents a powerful weapon in the battle of consciousness, and in the battle to preserve the identity of the nation and its sanctities.

Therefore, we invite:

- **Scientists and researchers:** to study digital manuscripts, and to benefit from them in their research and studies.
- **Contemplators:** to use digital manuscripts in the contemplation of the Qur'an, and to try to understand it more deeply and authentically.
- **General Muslims:** To support this project financially and morally, and to spread awareness of its importance.
- **Governments and institutions:** to provide the necessary support for the project, and to facilitate the procedures related to it.

Let us make this project a success story, and make this digital age a golden age of understanding the Book of God!

11. Contemplation: the key to correct reading and correct formation "refuting suspicions about readings and drawing"

Introduction:

﴿Do they not contemplate the Qur'an or on the hearts of its locks﴾
"Muhammad: 24".

This verse is not just a rebuke to those who are oblivious to the Book of Allah, but an explicit and direct invitation to every Muslim to interact with the Holy Qur'an, to go beyond superficial reading to deep understanding, and to make the Qur'an a source of guidance and light in his life.

Same to you... Is it enough to read the Qur'an in passing, or to memorize it by heart without understanding its meanings? Is it enough to go back to traditional interpretations, without thinking for ourselves, and without trying to understand the Qur'an directly?

Contemplation is the answer. Contemplation is the key to a correct understanding of the Holy Qur'an, it is the most powerful weapon in the face of suspicions raised around it, and it is the path to firm certainty and sincere faith.

Contemplation: what is it? Why is it important?

- **Contemplation is not just reading:** contemplation is a conscious and careful reading that goes beyond simply pronouncing letters and words, and reaches contemplating meanings and connotations.
- **Contemplation is not memorization:** contemplation is understanding and applying, not just memorizing and memorization.
- **Contemplation is not merely an interpretation:** contemplation is an attempt to directly understand the Qur'anic text, with the help of interpretations "but not absolutely".
- Contemplation is:
 - **Think** about the signs of God, their meanings, and their connotations.
 - **Meditate:** in the greatness of God, in His power, in His wisdom.
 - **Interaction:** With the Qur'an with a humbled heart and an open mind.
 - **Linkage:** between verses and context, and between the Qur'an and reality.
 - **Deduction:** Deriving lessons from verses.
 - **Application:** Apply what we learn from the Qur'an in our lives.

Contemplation and Digital Manuscripts: A Close Relationship:

The project of digitizing Qur'anic manuscripts provides an ideal environment for reflection, through:

- **Availability of the original text:** Enabling the contemplative to return to the Qur'anic text as written in the first Qur'an "before adding dots and

diacritics", freeing the mind from the constraints that may be imposed by subsequent readings or interpretations.

- **Provide tools for comparison:** enable the examiner to compare different manuscripts, to observe minor differences in the drawing, and to understand the reasons for these differences.
- **Facilitating searching:** Enabling the contemplative to search for words and phrases in the Qur'anic text, to track their occurrence in different places, and to understand the general context of the verse.
- **Access to Tafsir:** Provide links to approved interpretations (but not in a way that eliminates the role of reason), to help the contemplative understand verses that may be difficult for him to understand on his own.
- **Recording of measures:** Enable the contemplative to record his personal measures, and share them with others "after reviewing them".

Contemplation and Qur'anic readings "refuting suspicions":

- **Suspicion:** Some say that frequent Qur'anic readings (such as those of Hafs, Warsh and Qalon) are a distortion of the Qur'an, and that there is one "correct reading" that we should adopt.
- Response:
 - **Frequent readings are not a distortion:** frequent readings are different aspects of the reading approved by the Prophet (peace and blessings of Allaah be upon him), and they are all from God.
 - **Evidence:** The hadith of the Prophet (peace and blessings of Allaah be upon him): "The Qur'an was revealed in seven letters" (Sahih al-Bukhari).
 - **The difference in readings does not mean the difference in the text:** the difference in readings is a difference in pronunciation, and in some linguistic connotations, but it does not affect the essence of the Qur'anic text.
 - **Readings enrich meaning:** Differences in readings enrich meaning, open new horizons for understanding, and reveal aspects of linguistic and graphic miracles in the Qur'an.
 - **Manuscripts support readings:** Ancient Qur'anic manuscripts "written in Ottoman script" tolerate different frequent readings.

- **Contemplation is the solution:** contemplation is what helps us understand the wisdom of having different readings, and to realize how each reading adds a new dimension to meaning.

Ottoman contemplation and painting "refuting suspicions":

- **Suspicion:** Some say that the Ottoman drawing "the way words are written in ancient Qur'ans" is just an old way of writing, and that we should write the Qur'an in modern spelling.
- Response:
 - **Ottoman painting is not just a way of writing:** Ottoman painting is an essential part of memorizing the Holy Qur'an, and it is frequent from the Companions.
 - **Ottoman painting carries with it** linguistic and rhetorical connotations that may not be evident in modern spelling painting.
 - **Digital Manuscripts:** The project of digitizing Qur'anic manuscripts helps us better understand Ottoman painting and discover its hidden connotations.
 - Examples:
 - "Prayer": Writing the word in Waw in some places may indicate the origin of the word, the meaning of supplication, or the importance of prayer.
 - Small alif: It may indicate that this alif is pronounced and not written, or it may indicate a special meaning of the word.

Contemplation and wording "refutation of suspicions":

- **Suspicion:** Some say that the diacritics are an essential part of the Qur'anic text, and that it is not permissible to read the Qur'an without tashkil.
- Response:
 - **The diacritics are not home:** the diacritics were not present in the first Qur'ans, and were added later to facilitate reading and prevent melody.
 - **Contemplation precedes diacritics:** It is reflection that helps us understand the original meaning of the word "before adding

diacritics" and to determine which diacritics are best suited to the context.

- **Flexibility in formation:** A single word can tolerate more than one formation, and each formation gives a different meaning. Contemplation helps to choose the most appropriate formation.
- Examples:
 - "King": It can read "owner" or "king".
 - "They know": You can read "You know" or "They teach".

Proposed reflection methodology "practical steps":

1. **Return to the originals:** Start studying the original Qur'anic manuscripts "through the digital platform".
2. **Use frequent readings:** Understand the different aspects of readings, and how they affect meaning.
3. Word analysis:
 - **Root:** Find the root of the word in the Arabic language, and understand its different meanings.
 - **Pairs:** Search for words or roots that may be related to the word "antonymically, complementarily, or otherwise".
 - **Syllabic letters:** Trying to understand the semantics of broken letters "if a verse includes broken letters".
4. **Context study:** Understanding the verse in its context "the verses before and after it, and the surah in which it appears".
5. **Use of interpretations:** Refer to approved interpretations (such as those of al-Tabari, Ibn Kathir and al-Qurtubi), but not absolutely, but with a critical eye.
6. **Critical thinking:** the use of reason and critical thinking in understanding the verse, and not absolute submission to everything that is said.
7. **Linking to reality:** Trying to link the verse to contemporary reality and personal life.
8. **Registration and sharing:** Recording personal arrangements in a special digital manuscript, and sharing them with others "after review".

Controls of management "to prevent abuse":

- Commitment to the Arabic tongue deduced from the Qur'an .

- **Contextualization:** Do not interpret the verse in isolation from its context.
- **Seek the help of scientists:** Refer to scientists and specialists in case of any doubt or hesitation.
- **Not violating the laws of God:** Not interpreting the verse in a sense that contradicts natural laws.
- **Non-contradiction of logic:** Not interpreting the verse in a sense that contradicts sound reason.
- **Non-violation of common sense:** Not interpreting the verse in a sense that contradicts common sense.
- **Discouragement of evil:** Not interpreting the verse in a sense that justifies violence, injustice, or corruption.

Conclusion:

Contemplation is the key to a correct understanding of the Holy Qur'an, and it is the most powerful weapon in the face of suspicions raised around it. The project of digitizing Qur'anic manuscripts provides us with a golden opportunity to revive reflection in the digital age, to return to the originals, and to understand the Book of God more deeply and authentically.

Let us make contemplation the project of our lives, and let us make this digital age a golden age of understanding the Book of God!

12. Manuscript Digitization Project: Appeal to the Nation "Call for Participation"

Introduction:

The project of digitizing Qur'anic manuscripts is not just an individual or institutional project, but a project of a nation. It is a project that needs the concerted efforts of all, and the participation of all who can contribute, whether by reflection, research, publication, or material and moral support.

Why should we participate?

1. **Collective responsibility:** Memorization, understanding and contemplation of the Holy Quran is the collective responsibility of every Muslim.

2. Great opportunity: The manuscript digitization project provides us with a great opportunity to contribute to the service of the Book of God, and to participate in the revival of contemplation in the nation.
3. Reward and reward: Contributing to this project is one of the greatest offerings to God Almighty, and it is an ongoing charity whose reward remains until the Day of Resurrection.
4. Real change: This project can bring about a real change in Muslims' relationship with the book of their Lord, in their understanding of it, and in their application of its teachings.
5. Building a Future: This project contributes to building a bright future for the Islamic Ummah, based on science, knowledge and awareness.

How can we participate?

- Forerunners:
 - The use of digital manuscripts in reflection.
 - Recording personal measures.
 - Share mature measures "after review".
 - Join the digital community of managers.
- Researchers:
 - Study and analysis of Qur'anic manuscripts.
 - Writing research and articles on Ottoman painting and readings.
 - Provide scientific advice to the project.
- Scientists:
 - Supervise the project and provide Sharia guidance.
 - Review published measures.
 - Spreading awareness of the importance of the project.
- General Muslims:
 - Supporting the project financially and morally.
 - Spreading awareness of the project among family and friends.
 - Pray for those in charge of the project.
- Skills:
 - Volunteer to help with the project "Programming, designing, translation, marketing, ... etc".

Conclusion:

The project of digitizing Qur'anic manuscripts is the project of the Ummah, and it awaits the participation of all. Let us make this project a success story, and let us make this digital age a golden age of Quranic reflection!

13. The importance of a personal digital manuscript for every contemplator

The personal digital manuscript is an innovative tool that aims to enable the contemplator to interact with the Qur'anic text personally and effectively, while maintaining a scientific and legal methodology. This manuscript is not just a digital copy of the Qur'an, but an interactive space that allows the contemplative to record his reflections, link them to educational resources, and organize his understanding of the verses without rushing to publish them before they mature.

The importance of a personal digital manuscript

1. Registration of personal measures:

- The digital manuscript allows the contemplative to record his thoughts and reflections on the verses, which helps him to trace the evolution of his understanding of the Qur'anic text over time.

These measures can include personal explanations, questions, deductions, or even spiritual thoughts.

2. Linking video tutorials:

- The contemplative can add links to videos or lectures by sheikhs and scholars to help him understand the verses more deeply.

- This feature makes the manuscript an integrated center of learning, combining personal reflection with learning from scholars.

3. Organizing verses according to understanding:

- The manuscript allows the classification of verses and their organization according to the topics or concepts that the contemplator deduces.
- This organization helps to build a comprehensive vision of the Qur'an, where verses that are similar or complementary in meaning can be linked.

4. Do not rush to publish:

- The personal manuscript encourages the contemplative to remain silent "the stage of fasting" until he reaches the stage of maturity in his understanding.
- This is consistent with the methodology of scientific research, where ideas are not published until their validity and usefulness are verified.

5. Scientific Consultation:

- Before publishing any measure, the thinker can consult scientists and specialists to ensure the validity of his findings.
- This ensures that the published measures are of scientific and legitimate value, and serve the community rather than cause confusion or misguidance.

Benefits of a Personal Digital Manuscript

1. Enhance interaction with the Qur'an:

- The manuscript makes reflection an interactive and personal process, deepening the contemplation's attachment to the Qur'an.
- This interaction helps to transform the Qur'an from a readable text into a lived and understandable text.

2. Build a cumulative understanding:

- Recording the measures periodically helps the contemplative to build a cumulative understanding of the Qur'an, as he can refer to his previous reflections and develop them.

3. Encouraging scientific research:

- The manuscript encourages the contemplative to research and study, as it becomes a tool for collecting scientific information and references.
- This promotes a culture of scientific research among Muslims, and links heritage and contemporary.

4. Protection from anomalous interpretations:

- By consulting scholars before publication, the thinker is protected from falling into abnormal interpretations or contrary to the consensus of scholars.
- This ensures that the measures are within the correct legal framework.

5. Facilitate constructive engagement:

- After the measures are matured and reviewed, the contemplator can share them with others via digital platforms, enriching the scientific dialogue about the Qur'an.

This participation can inspire others and encourage them to engage in the reflection process.

How to use a personal digital manuscript

1. Fasting phase "individual meditation":

- At this stage, the contemplative delves into the study of the verses, and records his reflections in the manuscript without sharing them with others.
- He can use approved interpretations, watch educational videos, and link them to his personal understanding.

2. Maturity stage "scientific consultation":

- After the measures are completed, the contemplative presents them to the scientists for evaluation and review.
- This stage ensures that the measures are correct and beneficial to everyone.

3. Hajj stage "mass deployment":

- After confirming the correctness of the measures, they can be disseminated via digital platforms to spread the benefit.
- This stage is similar to Hajj, where the benefits are shared with the community after maturity is complete.

The bottom line

The personal digital manuscript is a powerful tool to enhance personal reflection on the Qur'an, by recording the reflections, linking them to educational resources, and consulting scholars, the contemplator becomes able to understand the Qur'an more deeply and accurately. This manuscript is not only a personal tool, but also a means of serving the community by disseminating mature and useful measures.

In this way, the digital manuscript becomes a bridge between personal understanding of the Qur'an and collective interaction with it, promoting a culture of reflection and scientific research in the Islamic Ummah.

14. Introduction to the project of digitizing the original manuscripts of the Holy Qur'an and the Four 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?

1. Transcending "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 stereotypical understanding. It is an invitation to examine legacies with a close eye and not with a surrender eye.
2. Freeing the mind from restrictions: 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.
3. Rediscovering hidden meanings: Going back to the original manuscripts can reveal subtle differences in painting, but these differences may carry with them deeper and more precise meanings, beyond superficial and direct meanings.
4. Encourage 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 Four Book Series: From Symbol to Reality

This four-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.

1. Book 1: "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue"

- It focuses on the linguistic and rhetorical aspects inherent in the drawing of the Ottoman Qur'an, and opens horizons for a deeper and more accurate understanding of the Holy Qur'an.

- **2. 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 the 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. Book Three: "Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in Contemplating the Qur'an"

- Provides practical and concrete applications of how to use digital manuscripts to understand the Holy Quran more deeply and comprehensively.

4. Book IV: "New Concepts and Interactive Reflection: The Qur'an in the Age of Digitization and Digital Manuscripts"

- It aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that extend to various areas of life: religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction and digital knowledge collaboration.

Call to action

These four books are a call to action, a call to optimism, and a call to participate in building a better future for Qur'anic contemplation 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.

15. Detailing and development of the project

1. Vision and Goals: Redefining Reflection in the Digital Age

- Preserving authenticity: highlighting the Qur'anic text in its form closest to the moment of revelation, while respecting historical efforts to understand it.
- Responsible innovation: employing technology to open new horizons for management without deviating from Sharia controls.

Proposed development:

- Adding an interactive educational dimension through a digital platform that integrates original manuscripts with reliable scientific explanations "such as approved interpretations".
- Strengthening partnerships with international manuscript centers (such as the Manuscript House in Sana'a or the El Escorial Library in Spain) to ensure the accuracy of digital models.

2. Methodology: From "Scientific Fasting" to "Cognitive Hajj"

- Fasting phase "individual meditation":

- Designing digital tools that allow the administrator:

- Comparing manuscripts with copies of the Qur'an in circulation.

- Access to the explanations of previous scholars about the differences in Ottoman painting.

- Record personal notes in an encrypted "user-specific" space until the idea is mature.

- Hajj phase "mass deployment":

- Create a refereed platform for the publication of mature measures after review by specialists in the sciences of the Qur'an.

- Organizing virtual panel discussions between practitioners and scientists to promote constructive dialogue.

Proposed development:

- Inclusion of a "cognitive staging system" that measures user progress through the stages of "beginner, intermediate, advanced" based on his interaction with the platform.

- Linking the platform with Islamic research centers to enrich scientific content "such as the King Fahd Glorious Quran Complex".

3. Sharia and technical controls: the balance between creativity and commitment

- Doctrinal integrity guarantees:

- Enhancing the platform with algorithms that alert the user when approaching abnormal interpretations or contrary to the consensus of the interpreters.

- Providing a compact "reference library" containing the most important commentaries "such as al-Tabari, Ibn Kathir, al-Qurtubi" for guidance.
- Technical Quality:
 - Using advanced OCR technology to convert manuscripts into searchable texts while maintaining the accuracy of the Ottoman drawing.
 - Apply IIIF international standards for heritage digitization to ensure the platform's compatibility with global archives.

4. Roadmap and recommendations

1. Pilot phase:

- Launching a limited beta version in cooperation with Islamic universities "such as Al-Azhar University, the Islamic University of Madinah".
- Collect user feedback to develop interface and tools.

2. Community Outreach:

- Producing a series of short videos explaining the philosophy of the project in simplified language "in Arabic, English, French".
- Organizing research competitions for young people on discovering new aspects of manuscripts.

3. Sustainability:

- Adopt a funding model 混合 that combines institutional support with symbolic subscriptions for researchers.
- Developing a version for the blind using Text-to-Speech technology , taking into account the provisions of recitation.

Conclusion: Towards a Digital Managerial Renaissance

"This project is not just a digital archive, it is a bridge between the legacy of the past and the consciousness of the present. As Sheikh Muhammad al-Ghazali said: "The Qur'an can only be understood with a contemplative heart, a mind that searches, and a renewed vigour." Let us work together to build a platform that will mirror the beauty of the Qur'an, preserve the nobility of our heritage, and drive an intellectual renaissance that restores the nation's leadership."

In cooperation between technology and legitimacy, and between the individual and society, this project can make a shift in the understanding of the Holy Qur'an, and be the nucleus of a contemporary Islamic scientific movement.

16. Deeper detail of project development

1. Reviving authentic reflection:

- Emphasis on diversity:
 - Digital manuscripts show that Qur'anic painting was not fully uniform at first, and this diversity opens the door to multiple readings and diversity of understandings.
 - This diversity does not mean chaos, and this problem is addressed by contemplation because God has preserved the remembrance and it is deduced after contemplation from the Qur'an
 - Rather, it is evidence of the richness of the Qur'anic text and its ability to protect itself from all distortion and destruction of all the additions to the manuscript, and the contemplative has one solution, which is diligence in contemplation to be able to touch the Qur'an and repair the verses that have been tampered with intentionally or unintentionally .
- Surface reading override:

- Digital manuscripts invite the contemplative to stop at every word, every letter, every difference in the drawing, to ask: Why was it written like this? And what is the possible meaning behind this difference?
- This distances the contemplative person from rapid machine reading, and urges him to meditate deeply.
- Back to roots:
 - Digital manuscripts bring the contemplator back to the "first moment" of revelation, before layers of interpretation and human diligence accumulate on them.
 - This does not mean canceling the interpretation, but rather that the contemplative person starts from the original text, and then uses the interpretations for a deeper understanding, not to start with the interpretations and end with them.

2. Tool for scientific research "deeper detail":

- Comparative analysis:
 - The interactive digital manuscript allows the researcher to compare:
 - Ottoman painting in various manuscripts.
 - Ottoman painting with frequent readings.
 - Ottoman painting with the opinions of drawing and control scholars.
 - These comparisons can reveal linguistic, rhetorical and semantic secrets that were not previously clear.
- Statistics and Analysis:
 - Digital tools can be used to count the number of times a word appears in a particular graphic and analyze the contexts in which it appears.
 - This can help in a deeper understanding of word semantics and their evolution over time.
- Personal manuscript:

- Each scholar can create his own digital "manuscript", adding his comments, interpretations, links to other sources, and audio recordings of different interpretations of the Qur'an.
- This personal manuscript becomes a "laboratory" for research and reflection.

3. Platform for interaction and collaboration "deeper detail":

- Peer Review:
 - The measures published on the platform are subject to a peer review, which other researchers evaluate and provide feedback.
 - This ensures the quality of the published content and protects against anomalous interpretations.
- Specialized Panel Discussions:
 - Virtual panel discussions can be organized on specific topics, such as:
 - Differences in the drawing of the word "prayer" in manuscripts.
 - The significance of drawing the small thousand in the Ottoman Qur'an.
 - The impact of Ottoman painting on the understanding of the verses of rulings.
 - These workshops bring together contemplators and scientists to share experiences and deepen understanding.
- Building a Knowledge Society:
 - The platform becomes a "virtual community" for contemplators, where they share ideas, exchange questions, and collaborate on research.
 - This community can include researchers from different disciplines (Quranic sciences, Arabic language, history, ...).

4. A bridge between the past and the present "deeper detail":

- Heritage Revival:
 - The digitization of Quranic manuscripts is part of a larger project to revive and digitize Islamic heritage.

- This project includes the digitization of books of interpretation, hadith, jurisprudence, history, ...
- Technology at the Service of Revelation:
 - The project shows that modern technology is not just tools for entertainment and communication, but can be a means of serving religion and science.
 - This encourages Muslim youth to use technology for good.
- Rehabilitation of manuscripts:
 - Quranic manuscripts are often confined to libraries and museums, and are only seen by specialists.
 - Their digitization and public availability restores these precious treasures and makes them accessible to all.

5. Empowering the Mindful:

- Experience Control:
 - The thoughtful can choose the manuscript he wants to study, determine the font size, change the colors, add tags, ...
 - These tools make the reflection experience more comfortable and effective.
- Restricted autonomy:
 - The project encourages the contemplative to think independently, but does not leave him alone in the face of the text.
 - Digital tools provide him with access to interpretations and annotations, access to scholars' opinions, and communicate with other researchers.
- Safe environment for expression:
 - The coded space for personal notes provides the mindful with a safe environment to express their thoughts and questions without fear of criticism or hasty judgments.
 - This environment encourages creativity and thinking outside the box.

17. The title of our research today is the importance of the original digital manuscript and ways to deal with it

The original manuscript of the Qur'an is a special interactive and is not published until after the contemplator reaches the stages of certainty in research, reflection and gaining skills. In the stage of fasting should not publish his measures only at the time of Hajj when his measures have reached maturity in the stage of fasting and retreat be himself and learn and study contemplation and follow the old and new contemplators in the subject of management and collect data and I call it the scientific material that will benefit him in research and reflection. The subject that he manages does not eat what he ate the seven because it is forbidden for him to research a topic alone and did not take the research that was studied by scientists and researchers before him in the subject of his research. It should not start from scratch, it must start from what scientists have reached in the subject of his research and complete the research to add his mark and benefit humanity in what he has reached because he added something new from science

The topic we are addressing is a profound methodology in the reflection of the Holy Quran and scientific research, with a focus on combining originality, innovation, and respect for the previous scientific heritage. Here is an analysis of the most prominent points you mentioned, with clarification of some legal and scientific aspects:

Stages of reflection and scientific research:

- The stage of fasting and i'tikaf: similar to the stage of foundation and serious research, where the researcher is committed to scientific silence "not to rush to spread immature ideas", and studies the scientific material, and benefits from the efforts of previous scientists, as the Almighty said: ﴿Ask the people of remembrance if you do not know﴾ "bees: ". This is consistent with the

methodology of scientific research, which rejects "starting from scratch" and emphasizes the need to build on the above.

- Hajj stage "maturity": symbolizes the completion of research and the addition of new after scrutiny, where publication becomes useful to humanity, which recalls the saying of Imam Shafi'i: "Whoever rushes something prematurely will be punished by depriving it."

. Commitment to scientific heritage:

- The prohibition on "eating what the seven eat" is understood as a warning against singling out opinion without reference to reliable sources, which is what the scholars warn against, as Ibn Taymiyyah said: "Whoever abandons the plagiarism of what the predecessors have to do has left the right approach."

- It is not permissible to neglect previous research in any subject, because science is cumulative, and God Almighty has vilified those who follow conjecture without knowledge: "If they follow only conjecture" "cattle: ".

. Scientific addition and innovation:

- The emphasis on "adding a new imprint" corresponds to the Islamic research on sincerity and mastery, as in the hadith: "Allah loves if one of you does a deed to master it" (Narrated by al-Bayhaqi). However, it is required that the addition be within the legal frameworks, without distorting the texts and deviating from harmony with the entire Qur'an. You must respect the context and multiply and read verses with verses because the Quran explains itself

- Interactive Digital Quran Manuscript:

IT IS USEFUL IN SEARCHING BECAUSE IT IS A DIGITAL MANUSCRIPT IN WORD OR PDF FORMAT THAT HAS THE PROPERTY OF SEARCHING USING THE LETTER, WORD, OR WORD WALLS

A reading after the verses can be formed according to the understanding of the contemplative to memorize them, refer to them, remember them and study them

Add image symbols to the manuscript

If it is a metaphorical idea to contemplate the Qur'an with an interactive methodology, by consulting contemplators, their dialogue and discussion, and not departing from the fixed Qur'anic text. And write comments, notes, clarifications, thoughts, draft measures in the manuscript, and interpret words

Goal helps to remember

- Forbidden topics: Topics in which there is no legal evidence, or which are interpreted by personal opinion without evidence from the Qur'an.

Balance between mind and transport:

- Contemplation is required in the Qur'an, but it must be in accordance with the controls of the Arabic tongue and to contemplate the Qur'an with open minds and conscious hearts, in order to draw from its help and be enlightened by its light, and walk on its guidance in our life in this world and the hereafter.

Conclusion:

The methodology she describes is akin to "disciplined ijtihad" that combines a deep understanding of heritage with responsible innovation, which is what the Islamic world needs today to keep pace with contemporary challenges without compromising on constants. And Allah knows best.

18."Reviving Contemplation in the Digital Age: A Vision for the Digitization of Qur'anic Manuscripts" "Updated and Expanded Version"

Introduction to "Appeal to Hearts and Minds":

Have you ever felt like reading the Holy Quran as if you were reading a book in a foreign language? Have you ever wondered about the deep meanings that hide behind words and letters? Did you long for the Qur'an to touch your heart, to light up your mind, and to change your life?

The Holy Qur'an, the eternal word of God, is a book of guidance and light, revealed by God Almighty to bring people out of darkness into light, and to guide them to the straight path. It is a book that carries with it the secrets of the universe and life, provides us with solutions to all our problems, and answers all our questions.

Same to you... Are we really interacting with the Qur'an as we should? Do we reflect on its verses, reflect on its meanings, and act on its rulings? Or did we settle for superficial reading, abstract recitation, and traditional understanding?

In our digital age, where the pace of life is accelerating, distractions are crowded, and minds are distracted, contemplation has become difficult, and the relationship with the Qur'an has become frosty and weak. Same to you... Does this mean to give up? Does this mean that we leave God's book abandoned?

Not!

The project of digitizing Qur'anic manuscripts is born out of this challenge, offering us a new vision, a new hope, and a new way to revive reflection in the digital age. It is a project that holds good omens and invites us to a journey of faith and science to discover the treasures of the Holy Qur'an.

Problem: The decline of contemplation and the challenges of the age "detail and analysis":

- Surface reading:
 - Reciting the Qur'an without understanding its meanings, and without trying to link its verses to reality.
 - Reading becomes just a "habit" or "ritual," not a "worship" and "interaction."
- Stereotypical understanding:
 - Relying on ready-made explanations, without activating the critical mind, and without trying to devise new meanings.
 - Sufficiency with a single understanding of the verse, without realizing that the Qur'anic text bears multiple aspects of understanding.
- Separation from the original text:

- Stay away from the original Qur'anic manuscripts, which represent the closest image of the text as revealed to the Prophet (peace and blessings of Allaah be upon him).
- Lack of awareness of the importance of Ottoman painting, and the importance of differences in manuscripts.
- Challenges of the digital age:
 - **Distraction:** The abundance of digital distractions (such as social media and electronic games) makes it difficult to focus on reflection.
 - **The spread of misinformation:** The ease with which information is disseminated on the Internet makes it difficult to distinguish between correct and wrong interpretations.
 - **Lack of specialized digital tools:** Lack of digital tools specifically designed to help Muslims reflect.
 - **Poor good religious content:** Lack of good and reliable religious content on the Internet, compared to entertainment or superficial content.

Solution: The project of digitizing Quranic manuscripts "a comprehensive vision":

The project of digitizing Quranic manuscripts is not just a technical project to convert ancient texts into digital texts, but rather an integrated civilized project, which aims to:

1. Availability of original text:
 - Digitizing the original Qur'anic manuscripts (especially the Ottoman Qur'ans) and making them available to researchers, intellectuals and the general Muslim population around the world.
 - Provide high-resolution images of the manuscripts, so that the user can see all the fine details in the Ottoman drawing.
 - The possibility of comparing different manuscripts, to identify differences in painting, and to study the evolution of Ottoman painting over time.
2. Providing advanced digital tools:

- Designing tools that help in the research and comparative analysis of Qur'anic texts, in counting words and phrases, and in linking verses to historical and linguistic contexts.
 - Develop tools to help record personal notes and reflections, and to create a "personal digital manuscript" for each devotee.
 - Using artificial intelligence techniques to analyze Quranic texts, suggest meanings, identify topics, and detect miracles.
3. Building an integrated interactive platform:
- Create a digital platform that combines digital manuscripts, certified interpretations, annotations, articles, videos, and digital tools.
 - Provide a space for interaction and collaboration between practitioners, researchers and scientists, through forums, study groups, and virtual panel discussions.
 - Create a digital community of contemplators, working together to serve the Book of God.
4. Developing a methodology for reflection:
- Propose a gradual methodology for reflection, inspired by the Hajj journey, divided into the stages of "fasting", "maturity", and "pilgrimage".
 - Provide educational and training materials on how to reflect, and how to use available digital tools.

Vision: Towards renewed reflection "ambitious goals":

The project aims to make reflection a living and renewed practice in the lives of Muslims, so that:

- **Muslims go beyond** superficial reading and stereotyped understanding, and move to broader horizons of understanding and reflection.
- Thinkers start from the original text of the Holy Qur'an "as it is in manuscripts", and interact with it directly.
- **Muslims benefit** from modern technology in the service of the Book of Allah, its understanding and management.

- **The project builds a global community of contemplators and researchers, working together to spread awareness of the importance of reflection and to revive the sciences of the Qur'an.**
- **The Holy Quran becomes a source of inspiration and guidance in the lives of Muslims, and a driving force for positive change in the world.**

Conclusion "Call for Participation and Hope":

The project of digitizing Qur'anic manuscripts is a promising project, which carries with it the seeds of a new Qur'anic renaissance. It is a project that invites us to return to the Book of our Lord, to discover its treasures and to act on it. It is a project that needs the support and participation of everyone, each in his field, and each according to his ability.

Let us make this project a success story to tell our future generations, a success story entitled: "A nation that returned to the book of its Lord and contemplated it and acted on it".

Let us make this digital age a golden age of Quranic reflection!

19."Between Authenticity and Modernity: How do we balance heritage preservation with technology in understanding the Qur'an?" "Updated and extended version"

Introduction to "Problem and Question":

We live in an era of radical and rapid transformations, which poses new challenges in all aspects of our lives. Among these challenges is the challenge of balancing tradition and modernity, between preserving our identity, heritage and values, and between openness to the world and benefiting from scientific and technological developments.

This challenge is clearly manifested in our relationship with the Holy Qur'an, the eternal book of God, which He revealed as guidance to people, and a clear light. How can we maintain the authenticity of our understanding of the Qur'an, adhere to the rules of correct interpretation, and at the same time benefit from

modern technology in the service of the Book of God, and in its understanding and management?

Are authenticity and modernity two opposites that do not meet? Or can they cooperate and complement? Can technology be a tool to revive heritage, rather than a means of obliterating it?

Originality: Solid roots "Detail and Clarify":

Authenticity in understanding the Holy Quran means:

1. Back to roots:

- Refer to the original sources for understanding the Qur'an "ancient Qur'anic manuscripts, frequent Qur'anic readings, sayings of the Companions and Taabi'een, and approved books of interpretation".
- Not only contemporary interpretations, but also refer to the first sources that witnessed the revelation and understood the Qur'anic text directly.

2. Respect for constants:

- Commitment to the legal controls in interpretation and interpretation, not to deviate from the consensus of the nation, and not to distort the Qur'anic text or interpret it mystically or symbolically.
- Believing that the Holy Qur'an is the infallible word of God, and that it is valid for all times and places.

3. Heritage Conservation:

- Preserving ancient Quranic manuscripts and protecting them from damage and loss.
- Transmitting the sciences of the Qur'an "such as the science of interpretation, the science of readings, and the science of drawing" to future generations, and maintaining the continuity of these sciences.
- Appreciating the efforts of previous scholars in serving the Book of Allah, and benefiting from their knowledge and experience.

4. Holistic understanding:

- Understanding the Holy Qur'an as an integrated unit, and not only understanding certain verses in isolation from their context.

- Linking the Qur'anic verses to the Sunnah of the Prophet, the Prophet's biography, and contemporary reality.

Contemporary: Conscious openness "elaboration and clarification":

Contemporary understanding of the Holy Qur'an means:

1. Employing technology:

- The use of modern digital tools "such as computers, the Internet, and smart phones" in the service of the Book of God, and in its understanding and management.
- Digitizing Quranic manuscripts, making them available to everyone online.
- Developing programs and applications that help to research the Qur'an, analyze its texts, and compare different interpretations.

2. Interaction with reality:

- Linking the verses of the Holy Qur'an to the issues and problems of the age, and providing Qur'anic solutions to these problems.
- Understanding the Holy Quran in the light of modern scientific and cognitive developments.
- Non-closure to oneself, openness to other cultures, and dialogue with people of different religions and philosophies.

3. Renewal and diligence:

- Renewal in understanding the Holy Qur'an, and deriving new meanings from the Qur'anic text, commensurate with the times and its requirements.
- Diligence in applying the provisions of the Holy Qur'an in contemporary reality, taking into account the change of time, place and conditions.
- Not to stagnate on traditional understanding, and to encourage critical thinking and creativity in understanding the Qur'an.

4. Communication with the other:

- Use modern media (such as the Internet, television, and radio) to disseminate a correct understanding of the Holy Qur'an and to familiarize non-Muslims with Islam.

- Participate in dialogues and discussions about the Holy Quran, and defend Islam with wisdom and good advice.

Complementarity, not contradiction: how do we combine tradition and modernity? "Methodology":

Authenticity and modernity are not contradictory, but can complement and cooperate in the service of understanding the Holy Qur'an. Modern technology can be a means of reviving heritage, rather than a means of obliterating it.

The proposed methodology for combining tradition and modernity:

1. Starting from originality:

- Our understanding of the Holy Qur'an must be based on authenticity, i.e. from original sources, and from Sharia regulations.
- We must reject any interpretation of the Qur'an that contradicts the consensus of the Ummah, violates linguistic rules, or contradicts common sense.

2. Employ technology wisely:

- We must use modern technology wisely and responsibly, and make it a tool to serve the Book of God, not the other way around.
- We must choose the right digital tools, use them correctly, and avoid over-reliance on them.

3. Disciplined renewal:

- We should encourage renewal in the understanding of the Holy Qur'an, but this renewal must be disciplined by Sharia controls, and based on sound evidence.
- We must differentiate between praiseworthy renewal and blameworthy renewal, as the first is the one that serves the Qur'anic text and clarifies its meanings, and the second is the one that distorts the Qur'anic text and takes it away from its purposes.

4. Constructive dialogue:

- We must encourage constructive dialogue between scholars and specialists in the sciences of the Qur'an, between contemplators and researchers, and between Muslims and non-Muslims.
- Dialogue must be based on mutual respect, on the pursuit of truth, and on adherence to the ethics of dialogue.

5. Education and awareness:

- We must educate future generations to love, contemplate and work with the Holy Qur'an.
- We must use all available means to raise awareness of the importance of the Qur'an, and of the importance of understanding and contemplating it.

Manuscript Digitization Project: A Model for Integration:

The project of digitizing Quranic manuscripts is a wonderful model of integration between tradition and modernity, it is:

- **Maintains authenticity:** by digitizing ancient Quranic manuscripts, and making them available to all.
- **Employs technology:** through the use of the latest digital technologies in the service of the Book of God.
- **Encourages renewal:** by providing advanced digital tools that help reflect and understand.
- **Builds a knowledge society:** by creating a digital platform that brings together thinkers, researchers and scientists.

Conclusion "Call to Action":

The real challenge is not to choose between tradition and modernity, but to combine them in a balanced and creative way. The contemporary Muslim is required to be rooted in his heritage, open to his time, and to use all available means to serve his religion and understand his book. The project of digitizing Quranic manuscripts is an important step in this direction, and it is an invitation to every Muslim to participate in this journey of faith and science, the journey of discovering the treasures of the Holy Qur'an.

20. "Why the original manuscripts? The Importance of Returning to the Roots in Understanding the Qur'anic Text" "Updated and Expanded Version"

Introduction to "A Deprecating Question and a Motivating Question":

Have you ever thought, while reading the Holy Qur'an in the Qur'an printed in your hands, that this text that you recite has gone through a long journey through the centuries to reach you? Have you wondered what hands first wrote this text, what material they used, and what circumstances surrounded its writing?

The original Qur'anic manuscripts are the answer to these questions, and they are a living witness to the history of the Qur'anic text, and to the efforts of previous generations in preserving and transmitting it. They are not just old papers, but precious treasures, carrying with them secrets and meanings that we may not find in printed Qur'ans.

So why should we go back to these manuscripts? And what benefit will we gain from this? Is this return just an intellectual luxury, or is it a scientific and legitimate necessity?

The historical and scientific significance of the manuscripts "elaboration and clarification":

- The living memory of the Qur'anic text:
 - The original Qur'anic manuscripts are as close as possible to the text revealed to the Prophet (peace be upon him), and they represent the "living memory" of this text, that is, they are the tangible physical witness that connects us to revelation.
 - The printed Qur'ans we have today are copies of these manuscripts, so returning to the original means returning to the source.
- Witness the frequency:
 - Qur'anic manuscripts scattered throughout the world, which vary in their history and illustration, confirm the frequency of the Qur'anic text, and that it has not been altered or altered over the centuries.
 - This diversity of manuscripts "with their agreement in the main text" is evidence that the Holy Qur'an has been transmitted to us in multiple ways, which increases our confidence in its authenticity.
- Source of valuable information:
 - Qur'anic manuscripts provide us with valuable information about:

- **The history of collecting and codifying the Qur'an:** How the Qur'an was compiled during the reign of Abu Bakr al-Siddiq - may God be pleased with him, and how it was written and its copies were unified during the reign of Othman bin Affan - may God be pleased with him.
- **History and development of Ottoman painting:** How Ottoman painting developed over the centuries, and what are the differences in painting between different manuscripts.
- **Differences in Quranic readings:** How did Quranic readings differ, and what is the relationship between these differences and Ottoman painting.
- **Opinions of drawing and control scholars:** What are the opinions of drawing and control scholars in directing differences in Ottoman painting?
- **History and types of Qur'ans:** What types of Qur'ans existed in different eras, and what are the characteristics of each type.
- **History of Arabic Calligraphy:** How Arabic calligraphy developed over the centuries, and what types of calligraphy were used in writing the Qur'an.
- **History of paper, ink and writing instruments:** What types of paper, ink and writing tools were used in writing the Qur'an.
- **History of decoration and gilding:** how decoration and gilding in the Qur'an developed through the centuries.

Practical benefits of returning to manuscripts as "concrete examples":

- A deeper understanding of Ottoman painting:
 - Quranic manuscripts help us understand the secrets of Ottoman painting, and the wisdom of writing some words in a certain way.
 - **Example:** Why is the word "prayer" written in Waw instead of Alif in some places? We may find in ancient manuscripts that this drawing has to do with the etymology, different readings, or certain rhetorical connotations.

- More accurate interpretation of the differences in readings:
 - Qur'anic manuscripts help us understand the reasons for differences in Qur'anic readings, and how these differences affect meaning.
 - **Example:** Why did some readers read the word "King of the Day of Judgment" by breaking the meem and soothng the lam "king", and others read it by opening the meme and then wrote "Malik"? We may find in ancient manuscripts that both readings are correct, and that each reading adds a new dimension to the understanding of the verse.
- Discovering new meanings:
 - Qur'anic manuscripts may reveal new meanings that were not clear before, by contemplating the Ottoman painting, comparing it with different readings, and referring to linguistic sources and interpretations.
 - **For example,** we may find in an ancient manuscript that the word "path" is written in sin instead of sad, and this may indicate the meaning of ease and ease in following the path of guidance.
- Enhancing the certainty of the authenticity of the text:
 - A return to Qur'anic manuscripts reinforces our certainty that the Qur'anic text is authentic and that it has not undergone any change or distortion over the centuries.
 - Seeing ancient manuscripts with our eyes, and touching them with our hands "if possible", increases our connection to the Qur'an, and makes us feel closer to the age of prophecy.
- **Discovery of rhetorical subtleties:**
 Manuscripts may reveal rhetorical subtleties in the Qur'anic text that were not clear in printed Qur'ans, such as the way words are distributed on the page, or the way some letters are colored.
- Understanding the historical context:
 - The study of manuscripts helps to understand the historical and social context in which the verses were revealed, which helps to have a deeper understanding of their meanings.

Call for interest in manuscripts "practical steps":

Returning to Qur'anic manuscripts is not just an intellectual luxury, but a scientific and legitimate necessity, and a duty for every Muslim interested in the Book of God. We must:

1. We care about Quranic manuscripts found in libraries, museums and research centers around the world.
2. We are working to digitize these manuscripts, and make them available to researchers, intellectuals and the general Muslim public.
3. We encourage studies and research based on Qur'anic manuscripts.
4. We educate future generations to love and care for manuscripts, and to introduce them to their value and importance.
5. We support projects aimed at preserving and restoring manuscripts.
6. We establish museums and exhibitions of Qur'anic manuscripts to introduce the public to this great heritage.

Manuscript Digitization Project: A Step in the Right Direction:

The project of digitizing Quranic manuscripts is an important step in the right direction, as it is:

- **Easy access to manuscripts:** Makes Quranic manuscripts available to everyone, anytime, anywhere.
- **Provides tools for research and analysis:** Provides advanced digital tools that help study and analyze manuscripts.
- **Encourages reflection:** Encourages reflection in the Qur'an, by returning to the original text.
- **Builds a community of knowledge:** Builds a community of contemplators and researchers, working together to serve the Book of God.

Conclusion "Call to Action":

The original Qur'anic manuscripts are a precious treasure, which we must preserve and use to understand the Book of our Lord. A return to these manuscripts is a return to the roots, a necessary step to revive reflection in the digital age. It is an invitation to every Muslim to meditate on the Book of Allah, reflect on its verses, discover its secrets, and make the Qur'an the spring of his heart, the light of his chest, the clarity of his sadness, and the departure of his concern.

21."From Fasting to Hajj: Stages of Reflection in the Interactive Digital Manuscript"

Introduction to "spiritual metaphor":

True reflection on the Holy Qur'an is not just a passing reading of words, or a quick recitation of letters, but a deep journey of faith, requiring deliberation, reflection, interaction, effort, patience and perseverance. It is like a blessed pilgrimage, which begins with ihram and talbiyah, and ends with tawaaf, sa'a'i and decomposition.

The Qur'anic Manuscript Digitization Project not only offers advanced digital tools, but also proposes a step-by-step methodology for reflection, inspired by this spiritual journey, and divided into stages resembling the rituals of Hajj, to make the most of the authentic Qur'anic text, and to reach a deeper and more solid understanding.

Analogy with rituals: Why fast and pilgrimage? "Detail and clarification":

- Fasting:
 - It represents the stage of purification, purification and renunciation, where the contemplative is cut off from worldly distractions, and accepts the Holy Qur'an with a pure heart and an open mind.
 - Fasting is "constipation" from everything that distracts from contemplation, whether it is food, drink, words or negative thoughts.
 - Fasting is a "focus" on the Qur'anic text alone, its meanings and connotations.
- Hajj:
 - It represents the stage of maturity, meeting and sharing, where the contemplative meets others "scientists and contemplators", shares his ideas, benefits from their experiences, and spreads what he has learned.
 - Hajj is a "journey" to the Sacred House of God, and contemplation is a "journey" to the meanings of the Holy Qur'an.

- Hajj is a "gathering" of Muslims from everywhere, and contemplation is a "gathering" of ideas and opinions about the Qur'an.

Stages of reflection: a gradual journey towards deep understanding "elaboration and clarification":

1. Fasting phase "preparation and deep individual meditation":

- Concentration and isolation:
 - The contemplative begins his journey by focusing on the Qur'anic text in the digital manuscript, moving away from worldly distractions (such as social media, news, and phone calls), ready-made interpretations "except in cases of necessity", and from prejudices.
 - He chooses a quiet and comfortable place, a suitable time when his mind is clear, and allocates enough time to reflect "it may be an hour or more, depending on his ability."
- Digital utilities:
 - **Enlarge text and change colors:** to make it easier to read, make text clearer, and to relieve eye strain.
 - **Search feature:** to focus on specific words or phrases, search for their repetition in other places in the Qur'an, and to understand the general context of the verse.
 - **Record personal notes:** In a private encrypted space (such as Evernote, OneNote, or a Word document), to record ideas, questions, thoughts, initial inferences, linking verses, and practical benefits.
 - **Listen to different recitations:** to compare the readings "if the contemplative has knowledge of the readings", reflect on the melody and rhythm, and to improve the recitation.
 - **Access to interpretations "in a limited way":** to use them to understand strange words or difficult structures, or to find out the reasons for the descent, but not to rely on them completely to understand the meaning.

- **The use of linguistic dictionaries:** to understand the meanings of words more accurately, and to know their origins and derivations.
- Objective:
 - Dive into the depths of the Qur'anic text, and understand it personally and directly, as if the contemplative reads the Qur'an for the first time.
 - The formation of the "seed" of contemplation, that is, the initial idea or deduction, which will grow and develop in the next stages.
 - Purifying the heart and mind from impurities and negative thoughts, and preparing them to receive the light and guidance of the Qur'an.
 - Build a strong personal relationship with the Holy Quran.
- Methodology:
 - **Careful reading:** reading verses slowly and thoughtfully, stopping at each word and every letter, and not moving on to the next verse until after understanding the previous verse.
 - **Questioning:** Ask questions about verses, such as:
 - Why did Allah say this?
 - What does this mean?
 - What is the wisdom of this command or prohibition?
 - How does this relate to the before and after?
 - What is the lesson learned from this verse?
 - How can I apply this verse in my life?
 - **Reflection:** Reflection on the meanings of verses, their connotations, and their various dimensions "linguistic, rhetorical, doctrinal, jurisprudential, and moral".
 - **Linking to reality:** Trying to link verses to contemporary reality, personal life, and current events.
 - **Being influenced by the Qur'an:** Interacting with verses with a humbled heart, a teary eye, and working limbs.
 - **Supplication:** Praying that Allah will open to the contemplative of his conquests, and bless him with

understanding of his book, and make him one of the people of the Qur'an.

- Warning:

- Avoid spreading ideas at this stage before they mature, and settle for personal reflection and private recording.
- Not to assert the validity of any understanding before verifying it, and not to be fanatic about personal opinion.
- Do not give in to obsessions or negative thoughts that may discourage reflection.
- Not comparing oneself with others in reflection, as everyone has their own abilities and understanding.

2. Maturity stage "consultation and review":

- **Gradual transition:** After a sufficient period of individual meditation "may take days, weeks, or months, depending on the nature of the verses and the level of the contemplator, and according to God's reconciliation," the contemplative feels that the "seed" of contemplation has begun to grow and bloom, that his thoughts have become clearer and more mature, and that he has something useful to offer others.
- Consultation:
 - The contemplative person presents his ideas and reflections to scholars and specialists in the sciences of the Qur'an, to benefit from their expertise, obtain their guidance, and ensure the correctness of his understanding.
 - Scientists can be contacted through a digital platform "such as a Q&A section, live broadcast, or specialized forums."
 - Scientists can also communicate in reality "such as attending their lessons, or visiting them in their councils."
 - Scholars who are known for their knowledge, piety and piety, and who adhere to the approach of Ahl al-Sunnah wal-Jama'ah in interpretation should be selected.
- Review:
 - The contemplative person reviews his measures in the light of the scholars' directives, modifies what needs to be

modified, deletes what needs to be deleted, and adds to them what needs to be added.

- Ensure that his measures do not contradict the consensus of the Ummah, do not violate linguistic or legal rules, and do not include any distortions or esoteric interpretations.
- He ensures that his contemplations are based on authentic evidence from the Qur'an, Sunnah and the sayings of the righteous predecessors.
- He reviews the sources he used, and verifies their validity and reliability.

3. Hajj phase "Hermetic Publishing and Collective Participation":

- **Full maturity:** After consultation and review, the contemplative feels that his management has reached full maturity, that it is ready to share with others, and that it can benefit other Muslims.
- Tools:
 - **Peer Review:** The deliberative presents his or her reflections to other researchers "through the digital platform" to evaluate them and provide feedback on them "Peer Review". This process ensures the quality of the measures and helps to develop and improve them.
 - **Refereed deployment:** After successfully passing the peer review stage, the measures are published on the digital platform, to be available to everyone, and to benefit as many people as possible.
 - **Participation in panel discussions:** The thinker joins virtual panel discussions on reflection topics, shares his opinions and ideas, listens to the opinions of others, and interacts with them.
 - **Communicating with the community:** The contemplator interacts with the digital community of thinkers, exchanges experiences and knowledge with them, shares their interests, benefits from them and benefits them.

- **Virtual workshops:** Participation in virtual workshops aimed at developing the skills of managers and exchanging experiences.
- Objective:
 - Exchanging ideas and experiences with others, and expanding the circle of knowledge.
 - Deepen understanding through dialogue and discussion, and through exposure to different perspectives.
 - Building a community of collaborative contemplators, who work together to serve the Book of God.
 - Spreading interest among people, and delivering goodness to the largest possible number of Muslims.
 - Contribute to the revival of reflection in the nation.
- Etiquette:
 - Commitment to the etiquette of dialogue and discussion, non-fanaticism of opinion, and respect for the opinions of others.
 - Humility and lack of arrogance, not claiming infallibility or perfection.
 - Seeking the truth, not triumphing for oneself.
 - Devotion to God Almighty in word and deed, and in order to please Him.
 - Pray that God will accept this work, and make it pure for His honorable face.

Transition between stages "Dynamic of reflection":

- **Flexibility:** There is no strict "dividing line" between the stages, but the contemplator can move between them freely according to his need, according to the nature of the verses he contemplates, and according to God's success for him. He may return to the stage of "fasting" after starting the "Hajj" phase, if he needs more reflection and reflection, or if he discovers a mistake in his understanding.
- **Gradual:** It is recommended to start with the "fasting" phase, then gradually move to the "maturity" stage, and then to the "Hajj" stage. But

this is not a prerequisite, as some may start with the "Hajj" phase if they have a strong scientific background, or if they reflect on verses that they have already contemplated before.

- **Integration:** The three stages are complementary, and none of them are indispensable. Fasting feeds Hajj, Hajj enriches fasting, and maturity is the bridge between them. The aim of these stages is to reach real reflection that affects the heart, mind and behavior.

Practical examples:

- Consider the verse of the Kursi:
 - **Fasting:** reading the verse carefully, repeating it, reflecting on every word in it, and recording thoughts and thoughts.
 - **Maturity:** Refer to the approved interpretations, know the sayings of the scholars in the interpretation of the verse, and review personal measures in light of this.
 - **Hajj:** Sharing measures with others, discussing them, and benefiting from their opinions.
- Consider a short surah "like Surat Al-Asr":
 - **Fasting:** Reading the surah several times, trying to understand its overall meaning, and determining the main theme of the surah.
 - **Maturity:** Dividing the surah into sections, contemplating each passage separately, and referring to the interpretations to understand the strange words.
 - **Hajj:** Writing an article on the management of the surah, publishing it on the platform, and participating in panel discussions on the surah.

Conclusion to "An Invitation to Reflect":

The methodology of "From Fasting to Hajj" is a call for a deep, responsible and systematic reflection of the Holy Qur'an. It combines individual reflection and collective participation, tradition and modernity, science and faith. It is a journey of faith and science, starting with isolation and reflection, ending with participation and publication, passing through the stage of maturity and consultation. It is a journey that aims to make the most of the Book of God, and to build a generation of conscious contemplators, who are able to understand

the Qur'an and apply it in their lives, who are able to face the challenges of the times, and contribute to building a better future. for the Islamic Ummah.

22."Digital Tools for Deeper Contemplation: How Technology Helps Us Understand the Qur'an?"

Introduction:

Technology is no longer just a means of entertainment and social communication, it has become an essential partner in our daily lives, and a powerful tool for learning, research and discovery. In the field of understanding the Holy Qur'an and contemplating its verses, technology can provide us with great services and open up new horizons that were not available to our ancestors. The Qur'anic Manuscripts Digitization Project seeks to harness this enormous technological potential to serve the Book of Allah and enable Muslims to deeply reflect on its verses.

Technology: A bridge between the past and the present:

Technology is not just modern tools, it is a bridge between the past and the present, and between heritage and contemporary. By digitizing ancient Qur'anic manuscripts and making them available to everyone online, we are able to access priceless treasures of knowledge and connect with the efforts of previous generations in memorizing and understanding the Qur'an.

Available digital tools: Keys to reflection:

The Qur'anic Manuscripts Digitization Project provides a variety of advanced digital tools that help in deep reflection, including:

1. High-resolution digital manuscripts:

- **Zoom in and out:** The ability to zoom in and out of text, to make it easier to read, and to focus on the fine details in the Ottoman drawing.
- **Change colors and contrast:** Change text and background colors, adjust contrast, to provide a comfortable reading experience for the eye.
- **View drawing details:** The ability to display precise details of the Ottoman drawing, such as letter shapes, dot positions, and stops.

- **Manuscript comparison:** The possibility of comparing different manuscripts side by side, to identify differences in painting, and to study the evolution of Ottoman painting over time.

- **Practical examples:**

Comparing the Sana'a manuscript with the Qur'an of the Prophet's city. Comparison of different manuscripts of Surat Al-Fatiyah. Comparing a manuscript written in Kufic script with a manuscript written in Naskh script.

2. Research and textual analysis tools:

- **Search for a word or phrase:** The possibility of searching for a specific word or phrase in the entire Qur'anic text, in a specific surah, or in a specific manuscript.
- **Root search:** The ability to search for all words derived from a specific root, for a broader understanding of the semantics of the word.
- **Word counting:** The possibility of counting the number of times a particular word appears in the Qur'anic text, and analyzing the contexts in which it appears.
- **Analysis of the relationships between words:** The possibility of analyzing the relationships between words and phrases (such as synonymy, antonym, and derivation), for a deeper understanding of the linguistic structure of the Qur'anic text.
- **Topic analysis:** The possibility of identifying the main and sub-topics in the Qur'anic text, and classifying verses according to these topics.

- **Practical examples:**

- Search for the word "Rahman" in all manuscripts, and analyze the contexts in which it appears.
- Search for all the words derived from the root "knowledge", and understand the connotations of this root in the Qur'an.
- Count the number of times the word "prayer" appears in the Qur'an, and analyze the importance of this worship.

3. Access to explanations and explanations:

- **Linking the text to interpretations:** The possibility of linking the Qur'anic text to different interpretations "such as the interpretation of al-Tabari, Ibn Kathir, al-Qurtubi, liberation and enlightenment", and to see the opinions of commentators on the verses.
- **Access to the explanations of drawing and control:** Access to the explanations of the scholars of drawing and control "such as the book "The Masked" by Dani", to understand the secrets of Ottoman painting.
- **Access to Quranic Science Books:** Access to Qur'anic Science books (such as the reasons for revelation, abrogated and abrogated, and readings), for a deeper understanding of the historical and legislative context of the Qur'anic text.
- **Comparison of interpretations:** The possibility of comparing the opinions of different commentators on a particular verse, and understanding the differences and differences between them.
 - Practical examples:
 - See al-Tabari's interpretation of Ayat al-Kursi.
 - Comparison of Ibn Kathir's interpretation and Al-Qurtubi's interpretation of the verse "Guide us to the straight path".
 - Refer to Dani's "The Masked" to understand why the word "prayer" is written in Waw.

4. Blogging and personal registration tools:

- **Record notes:** The ability to record personal notes and reflections on verses, and save them in a private space.
- **Add bookmarks:** The ability to add bookmarks to important verses, for easy reference.
- **Create lists:** Create lists of verses related to a particular topic, or verses that need further research.
- **Audio recording:** The ability to record the user's recitations of verses, or record his thoughts with his voice.
- **Create a personal manuscript:** Group all of these items into a user's Personal Digital Manuscript.

- **Practical examples:**

taking notes about the meaning of a particular verse. Adding a bookmark to a verse that particularly affected the user.

Create a list of verses that talk about patience.

5. Engagement and collaboration tools "available through the digital community of thinkers":

- **Share measures:** The ability to share measures with others "after reviewing".
- **Participation in panel discussions:** Join virtual panel discussions on reflection topics.
- **Communication with scientists:** asking questions to scientists and specialists.
- **Building a community:** Joining a community of thinkers and researchers.
 - Practical examples:
 - Share a reflection on a particular verse with the community of contemplators.
 - Participation in a panel discussion on Ottoman painting.
 - A scholar was asked about the meaning of an ambiguous verse.

6. Artificial Intelligence (AI):

- **Advanced Text Analysis:** Using artificial intelligence techniques to analyze Quranic texts more deeply and accurately, and to detect hidden patterns and relationships.
- **Suggestion of meanings:** Using artificial intelligence to suggest possible meanings for obscure words and phrases.
- **Translation Assistance:** Using artificial intelligence to help translate the Holy Quran into other languages.
 - **"Futurist" examples:**
Using artificial intelligence to detect numerical miracles in the Qur'an. Use artificial intelligence to identify the main themes in each surah.

Expected benefits "detailed":

- **Facilitate research and analysis:** Save time and effort in searching for information, and in analyzing Quranic texts.
- **Providing accuracy and reliability:** obtaining accurate and reliable information from accredited scientific sources.
- **Encourage critical thinking:** compare different opinions, analyze evidence, and reach independent conclusions.
- **Enhancing interaction and cooperation:** Building a community of thinkers and researchers, and exchanging experiences and knowledge.
- **Opening new horizons:** discovering new meanings in the Holy Quran, which were not clear before.
- **Personalize the experience:** Make the reflection experience more personal and effective, by providing tools and content that suit each user's needs.
- **Increasing attachment to the Qur'an:** Making reflection an enjoyable and interesting practice, which increases the Muslim's attachment to the Book of God.

How to use digital tools effectively:

- **Set your goal:** Before you start using digital tools, determine your goal of reflection. Do you want to understand the meaning of a particular verse? Do you want to search for a specific topic? Do you want to compare different manuscripts?
- **Choose the right tool:** Choose the digital tool that best suits your goal. If you want to search for a specific word, use the search tool. If you want to compare different manuscripts, use the comparison tool.
- **Use tools intelligently:** Don't rely entirely on digital tools, use them as reflective aids. Remember that true reflection is a work of the heart, mind, and soul.
- **Don't rush the results:** reflection takes time, effort and patience. Don't rush the results, and don't stop looking and meditating.
- **Consult scientists:** If you have difficulty understanding a particular verse, or if you have a question on a particular topic, do not hesitate to consult scientists and specialists.

Conclusion:

The digital tools provided by the Qur'anic Manuscript Digitization Project are keys to a deeper and more effective reflection on the Book of God. They are tools that enable us to communicate with the authentic Qur'anic text, to better understand it, and to apply it in our lives. But we must always remember that technology is just a means, and that the end is a true reflection that touches hearts and minds, and changes behavior and morality.

23."Peer Review and Refereed Publishing: Quality Assurance in Digital Measures" "Updated and Expanded Version"

Introduction:

In the digital age, where publishing has become accessible to all, and where true and false information competes to attract readers' attention, it is important to ensure the quality of published content, especially when it comes to interpreting the Holy Quran and contemplating its verses. The project of digitization of Quranic manuscripts pays great attention to this issue, and adopts strict mechanisms to ensure the quality of digital measures published on its platform, on top of these mechanisms: peer review and refereed publishing.

Why quality and reliability? "Importance"

- **Protection of the Qur'anic text:** The Holy Qur'an is the infallible word of God, and it must be protected from wrong or abnormal interpretations, which may mislead people and divert them from correct understanding.
- **Enhance trust:** Ensuring the quality of published measures enhances users' confidence in the platform, and encourages them to interact with and benefit from it.
- **Building a scientific reference:** Refereed and reviewed measures become a reliable scientific reference for researchers and contemplators.
- **Development of scientific research:** Peer review contributes to the development of scientific research in the field of reflection, by providing observations and recommendations to improve the quality of measures.
- **Preventing chaos and extremism:** Quality assurance prevents the spread of chaos in interpretation, and protects against extreme or deviant interpretations.

- **Legitimate responsibility:** Publishing the right measures is a legitimate responsibility that falls on the shoulders of those in charge of the project, as science is a trust.

Peer Review: what is it? and how is it done?

Peer review is a process of scientific evaluation of the measures submitted for publication, carried out by researchers specialized in Quranic sciences (called "reviewers" or "arbitrators"), to ensure their quality, validity and suitability for publication.

Peer Review Mechanism in the Manuscript Digitization Project:

1. **Reflection Submission:** The Administrator submits his reflection to the digital platform, through a dedicated form.
2. **Pre-selection:** The editorial team at the platform conducts a preliminary examination of the reflection, to ensure that it falls within the scope of the project, and that it is written in proper language.
3. **Selection of reviewers :** If the reflection passes the initial examination, two or more researchers specialized in Quranic sciences (preferably experienced in the field of manuscripts) are selected to review the reflection.
 - o Criteria for selecting reviewers:
 - Scientific experience in the field of Quranic sciences.
 - Good academic reputation.
 - Commitment to Sharia controls in interpretation.
 - Impartiality and objectivity.
4. **Review and evaluation:** Each reviewer independently evaluates the reflection, based on specific criteria, and submits a detailed report that includes:
 - o **Strengths:** Positive aspects of reflection (such as originality, innovation, and linguistic accuracy).
 - o **Weaknesses:** Areas that need improvement "such as scientific errors, lack of clarity of ideas, or poor evidence."
 - o **Recommendations:** Specific suggestions for better reflection "such as adding references, clarifying points, or paraphrasing phrases."

- **Overall Rating:** Overall reflection assessment (e.g. "Accepted for publication", "Accepted for publication after modification", "Rejected"").
5. **Decision Making:** Based on the reviewers reports, the editorial team makes a decision on the publication of the measure:
- **Accepted for publication:** If the reflection meets quality standards, it is published on the platform.
 - **Accepted for publication after modification:** If the reflection needs some minor modifications, it is sent to the owner to make the required modifications, and then published after confirming that the modifications have been made.
 - **Rejected:** If the contemplation does not meet quality standards, if it involves serious scientific errors, or if it contradicts Sharia controls, its publication is rejected.

Criteria for evaluating measures:

- Compliance with Sharia Regulations:
 - Not to violate the consensus of the nation.
 - Do not deviate from linguistic rules.
 - Non-esoteric or symbolic interpretation of the Qur'anic text.
 - Not to interpret by abstract opinion without relying on legitimate evidence.
- Scientific Accuracy:
 - The correctness of the information contained in the reflection.
 - Based on reliable sources.
 - No linguistic or spelling errors.
- Originality and innovation:
 - That contemplation provides a new addition to the understanding of the verse.
 - Reflection should be the result of personal effort, not just transmission from other sources.
- Clarity and order:
 - The reflection should be written in a clear and understandable language.

- Ideas should be organized and organized.
- Contemplation should be easy to read and understand.
- Evidence:
 - The reflection should be based on evidence and proofs from the Qur'an, Sunnah and the sayings of scholars.
 - The evidence must be strong and convincing.

Hermetic publishing: what is it? And what is its use?

Refereed publication is the publication of measures that have successfully passed the peer review stage on the digital platform, so that they are available to all.

Benefits of Hermetic Deployment:

- **Quality Assurance:** Ensure that the published measures are of high quality, based on sound scientific and methodological foundations.
- **Building trust:** Building users' confidence in published content, and encouraging them to interact with it.
- **Enrich content:** Add new and innovative measures to the platform, enriching the content available to administrators.
- **Encourage research:** Encourage more and improve the quality of the measures.
- **Formation of reference:** Formation of a reliable scientific reference for Quranic reflections.

Hermetic Publication Mechanism:

1. **Final Review:** After making the required adjustments (if any), the editorial team conducts a final review of the reflection to ensure that it meets all the requirements.
2. **Publication:** The reflection is published on the digital platform, in the section dedicated to it "such as the section "Contemplation of verses"".
3. **Classification:** Contemplation is categorized by topic "e.g. doctrine, jurisprudence, ethics" for easy access.
4. **Comments:** Other users can comment on the thought posted, ask questions, and provide feedback "while adhering to the etiquette of dialogue."

5. **Update:** The person who has the introspection can update his management based on the feedback and feedback he receives, or based on his discovery of new information.

The importance of transparency:

- **Reviewer names:** Reviewers' names are disclosed "after their approval" to enhance transparency and confidence in the audit process.
- **Audit reports:** Audit reports can be made available "after deleting personal information" to administrators, to see the reasons for accepting or rejecting the measure.

Conclusion:

Peer review and refereed publication are essential processes to ensure the quality of digital measures and to protect the Qur'anic text from misinterpretations. They are an essential part of the Qur'anic manuscript digitization project, and aim to build a responsible and collaborative scientific community, and to provide reliable and high-quality content to practitioners and researchers around the world.

24."Differences in Ottoman Painting: Semantic Treasures Awaiting Discovery" "Updated and Expanded Version"

Introduction:

The Ottoman drawing of the Holy Quran is not just a way of writing words, but a unique writing system that carries with it semantic, linguistic and rhetorical dimensions that go beyond the usual spelling drawing. Some may think that the differences in drawing between ancient Qur'anic manuscripts are just copyist errors or worthless formal differences, but the truth goes far beyond that. These differences, often, are intentional signs, hidden symbols, and gates for a deeper and more accurate understanding of the meanings of the Qur'an. They are "semantic treasures" waiting Who has the keys to contemplation to reveal them.

What is Ottoman painting? And why is it important?

- **Definition:** Ottoman painting is the way in which the Qur'an was written during the reign of Caliph Othman bin Affan, may God be pleased with him, when the Holy Qur'an was compiled and its copies were standardized.
- Important:
 - **Preserving the text:** Ottoman painting is an essential part of preserving the Qur'anic text from distortion or alteration.
 - **Frequency:** Ottoman painting has been transmitted to us repeatedly from generation to generation, just like the Qur'anic text itself.
 - **Quranic readings:** Ottoman painting is closely related to frequent Quranic readings, as many differences in painting are explained by differences in readings.
 - **Hidden connotations:** Ottoman painting carries with it rhetorical and linguistic connotations and signs that may not be evident in modern spelling painting.

Sections of differences in Ottoman painting:

Variations of Ottoman painting can be divided into several main sections:

1. **Deletion:** Deleting some letters from the word "such as deleting the thousand from the word "prayer"".
2. **Increase:** Increase some letters in the word "such as increasing the thousand after the waw in the word "they said"".
3. **Wildcard:** Substituting one letter with another "such as writing yaa alpha in the word "yahya"".
4. **Connecting and separation:** Connecting some words to each other or separating them from each other, such as connecting "that" with "not" in the word "no".
5. **Change the shape of the letter:** Change the shape of some letters "such as the shape of the distraction or the thousand compartment".
6. **Different positions of dots:** Different positions of dots in some letters "such as "you know" and "they know"".

Examples of variations in drawing and their possible connotations "with expansion":

- The word "prayer":
 - "Prayer" is sometimes written in waw instead of alif.
 - Possible connotations "in addition to the above":
 - **Reference to the origin of the word:** The origin of the word is said to be from "saloo", which is a sweat in the back that moves when praying.
 - **Alerting to the importance of prayer:** Waw indicates plurality and multitude, as if prayer brings together all the best.
 - **Linking to supplication:** Waw may also refer to supplication, as prayer is a supplication and a request from God.
- Small thousand in some words:
 - The small alif is written above some letters "such as "Rahman"".
 - Possible connotations "in addition to the above":
 - **Pronunciation alert:** The small alif is pronounced and not written in the standard Ottoman drawing, and this reminds the reader of the need for correct pronunciation.
 - **Reference to a special meaning:** A small thousand may indicate that this word has a special meaning that deserves contemplation, such as the vast mercy in the word "Merciful."
 - **Differentiate between words:** In some cases, the small thousand may be used to differentiate between two similar words in the drawing (such as "owner" and "king").
- Yaa that writes alpha:
 - Yaa alpha is written in some words "such as "Yahya"".
 - Possible connotations "in addition to the above":
 - **Reference to the etymology:** A thousand may indicate that the etymology of the word is from "life".
 - **Alert to a special meaning:** A thousand may indicate that this word has a special meaning related to life, such as eternal life in the afterlife.
 - **Proportionality to readings:** In some cases, the alpha yaa drawing may be proportional to another reading of the word.

- Increase the thousand after the Waw:
 - The thousand is increased after the waw in some words "such as "they said"".
 - Possible connotations:
 - **Emphasis on the act:** A thousand may indicate the affirmation of the occurrence of the act from the group.
 - **Word separation:** You may use alif to separate two words that are connected in pronunciation.
 - **Proportionality to the endowment:** In some cases, the increase of a thousand may be proportional to the endowment on the word.
- Delete the thousand from the word "hurry":
 - You may write "hurry" without a thousand after the waw.
 - **Possible connotations:**
Super speed: Omission of a thousand may indicate the super speed required in response to God' s command.**No hesitation:** Deletion may indicate not hesitating or delaying in rushing to good.
- Variation in the shape of the letter "distraction": The shape of the letter "distraction" may differ in some words. Possible connotations:
- **The word "God":** The form of distraction in the word majesty may carry special connotations related to invisibility and divine greatness. **Other words:** The variation of the form of distraction in other words may have to do with readings or context.

How to take advantage of the differences in drawing? "Methodology of reflection":

1. **Reflection and questioning:** stopping at each difference in the drawing, and wondering about its possible cause and significance. Why was the word written this way? What is the difference between this drawing and the usual spell drawing?
2. **Comparison:** Comparing drawing in different manuscripts, comparing it with drawing in circulating Qur'ans, and comparing it with frequent Qur'anic readings.
3. **Refer to sources:** Refer to reliable sources, such as:

- **Drawing and control books:** such as Abu Amr al-Dani's al-Muqni' and al-Tabari's al-Tibyan.
 - **Tafsir books:** such as Tafsir al-Tabari, Ibn Kathir, and al-Qurtubi.
 - **Language books:** such as "Lisan al-Arab" by Ibn Manzur, and "The Ocean Dictionary" by Firouzabadi.
4. **Contextual linkage:** Linking the difference in drawing to the general context of the verse and surah, and understanding the meaning in light of this context.
 5. **Seeking the help of scholars:** consulting scholars and specialists in the sciences of the Qur'an, and benefiting from their expertise and guidance.
 6. **Lack of certainty:** Not to assert a certain meaning of the difference in the drawing except with conclusive evidence, as the matter is subject to diligence and interpretation.

The importance of the manuscript digitization project in this field:

The project of digitizing Quranic manuscripts opens a wide door for us to take advantage of the differences in Ottoman painting, through:

- **Manuscript Accessibility:** Making ancient Qur'anic manuscripts available to scholars and practitioners around the world.
- **Facilitate comparison:** Provide advanced digital tools to compare different manuscripts.
- **Providing sources:** Linking digital manuscripts with reliable sources in the sciences of the Qur'an and language.
- **Encouraging research:** Encouraging scientific research in the field of Ottoman painting and its connotations.

Conclusion:

The differences in Ottoman painting are not merely formal differences, but semantic treasures waiting to be contemplated and revealed. The project of digitizing Qur'anic manuscripts provides us with a unique opportunity to return to these treasures, and to benefit from them in a deeper and more accurate understanding of the Book of God. It is an invitation to every Muslim to meditate on the Book of Allah, reflect on its verses, and discover its secrets.

25."Case Study: How Can Digital Manuscript Change Our Understanding of Surat Al-Fatiyah?" "Updated and extended version"

Introduction:

Surat Al-Fatiyah, the Mother of the Book and the Seven Mathani, is the greatest surah in the Holy Qur'an. We read it in every rak'ah of our prayers, and we repeat it on many occasions. But have we ever delved into understanding every word and every letter in it? Have we wondered about the wisdom of drawing some of its words in a certain shape in the ancient Ottoman Qur'an? The project of digitizing Qur'anic manuscripts opens the door to a unique opportunity to re-read Al-Fatiyah and discover its hidden semantic treasures by studying high-resolution digital manuscripts.

Scientific methodology for studying Al-Fatiyah using the digital manuscript:

1. Manuscript Selection:

- Choose a high-resolution digital manuscript for Surat Al-Fatiyah, preferably from ancient Ottoman manuscripts "such as the Sana'a manuscript, the Topkapi manuscript, the manuscript of Al-Mashhad Al-Husseini".
- Choose multiple scripts for comparison.

2. Accurate visual comparison:

- Comparing the drawing of words in the digital manuscript with the drawing in the Qur'an currently in circulation "such as the Qur'an of the Prophet's City".
- Identify differences in the drawing "if any", such as:
 - Delete or increment a character.
 - Replace one letter with another.
 - Change the shape of the character.
 - Different positions of dots.
 - Connecting and separating words.

3. Linguistic and semantic analysis:

- Analysis of differences in drawing in linguistic and semantic terms.
- Refer to drawing and tuning books (such as Dani's The Masked) to see how drawing scholars guide these differences.

- Refer to language books "such as "Lisan Al Arab"" to know the origins of words and their different meanings.
4. Linking to Quranic readings:
- Linking the differences in drawing to the frequent Qur'anic readings of Surat Al-Fatiha.
 - Find out whether the difference in drawing leads to a difference in reading, and whether this difference affects the meaning.
5. Use of approved interpretations:
- Refer to the approved commentaries (such as that of al-Tabari, Ibn Kathir, and al-Qurtubi) to understand the verses in light of the differences in the drawing.
 - Find out whether the commentators pointed out these differences in the drawing, and what was their direction towards them.
6. Meditation and reflection:
- After gathering information from different sources, it comes into play and reflect on the possible meanings of differences in painting.
 - Try to derive new meanings or additional dimensions to understand the surah.
7. Recording results:
- Record the findings in the personal digital manuscript, linking them to the sources used.

Hypothetical examples of changing understanding through the digital manuscript:

- "King of the Day of Judgment":
 - **Difference in drawing:** We may find that the word "king" is written without a thousand after the meme in some Ottoman manuscripts "king".
 - Review:
 - This drawing corresponds to Malak's reading of "breaking the meme and soothing the lam", which is a frequent reading.
 - Reading "Malak" indicates that God Almighty is the disposer on the Day of Judgment, and the one who forbids it.

- Reading "Malik" indicates that Allah Almighty is the owner of the Day of Judgment.
- **Influence on comprehension:** Both readings are correct, and each adds a new dimension to the understanding of the verse. Reading "Malak" may make us feel more the greatness and authority of God Almighty on the Day of Judgment.
- "The Straight Path":
 - **Difference in drawing:** We may find that the word "Sirat" is written in Sin instead of Sad in some manuscripts "Sirat".
 - Review:
 - This drawing corresponds to the frequent reading of the Sarat in Seine.
 - Reading "Sirat" in Sin may indicate the meaning of ease and ease in following the path of guidance.
 - Reading the "path" with the sad may indicate the meaning of righteousness, strength and steadfastness in the truth.
 - **Influence on comprehension:** Both readings are correct, and each adds a new dimension to the understanding of the verse. Reading "Sirat" may encourage us to follow the path of guidance, and remind us that it is an easy and easy path for those who want to follow it.
- Commas between words:
 - **Difference:** We may notice a difference in the positions of separators between words and sentences in the manuscript compared to printed Qur'ans.
 - Review:
 - This difference may have to do with the endowment and the beginning of recitation.
 - It may refer to different divisions of meanings within a single verse.
 - Impact on comprehension:
- This difference may help us better understand the rhythm of the surah.
 - It may draw our attention to new relationships between words and sentences that we did not pay attention to before.

The importance of this study:

- **Rediscovering Al-Fatiyah:** This study helps us rediscover Surat Al-Fatiyah, as if we were reading it for the first time.
- **Deepening understanding:** It helps us to understand the meanings of the surah more deeply and accurately.
- **Appreciation of Ottoman painting:** It makes us appreciate the value of Ottoman painting and its importance in understanding the Holy Quran.
- **Encouraging reflection:** It encourages us to reflect on the Holy Qur'an in general, and not to be satisfied with superficial reading.
- **Emphasizing the importance of the digitization project:** Emphasizes the importance of the manuscript digitization project in reviving the sciences of the Qur'an.

Conclusion:

The case study of Surat Al-Fatiyah using the digital manuscript is just one example of how this project can change our understanding of the Holy Quran. It is a call for every Muslim to benefit from this valuable tool and to reflect on the Book of God more deeply and authentically. It is an endless journey of discovery, the deeper we contemplate the Qur'an, the more we discover new treasures, and the more certain we are of the greatness of this immortal book.

26.Quranic Concepts and Contemporary Challenges: A New Reading in the Light of Manuscripts" "Updated and Expanded Version"

Introduction:

The Holy Qur'an is not a historical book that was revealed at a certain time and ended its role, but rather the eternal book of God, directed to humanity at all times and places. It is a book of guidance and legislation, which provides us with the principles, values and concepts that we need to build a good life in this world, and to achieve victory in the hereafter. But how can we benefit from these Qur'anic concepts in our contemporary reality, which is full of challenges and difficulties? How can the project of digitizing Qur'anic manuscripts play a role in this context?

Quranic Concepts: The Solid Foundation:

The Holy Quran is full of basic concepts that shape our vision of the universe, life and man, and guide our behavior and relationships. These concepts are not just theoretical ideas, but practical principles that are applicable in all aspects of our lives. Among the most important of these concepts:

- **Monotheism:** Belief in the one and only God, that He is the Creator and Creator of the universe, and that He alone is worthy of worship and submission.
- **Justice and charity:** establishing justice among people, giving everyone his right, and charity to all creation.
- **Freedom and responsibility:** The freedom of man to choose, believe and express, while taking responsibility for his choices and actions.
- **Equality and human dignity:** equality between people in rights and duties, non-discrimination among them on the basis of race, color, sex or religion, and honoring the human being whoever he may be.
- **Shura and participation:** consultation in matters, decision-making based on collective opinion, and participation of all in building society.
- **Virtuous morals:** honesty, integrity, loyalty, humility, generosity, forgiveness, tolerance, and other good morals.
- **Science and Knowledge:** Urging the pursuit of knowledge and knowledge, and seeking to understand the universe and life.
- **Good deeds:** urging good deeds that benefit man and society, and seeking to build the earth.
- **Balance and moderation:** balance between the demands of the soul and the body, between this world and the hereafter, and moderation in everything.
- **Succession in the earth:** the responsibility of man in the construction and repair of the earth, and the preservation of the environment.

Contemporary Challenges: A Test of Our Faith and Values:

Our contemporary world faces great challenges in various fields, and these challenges represent a real test of our faith and values, and of our ability to apply Quranic concepts in reality. Among the most prominent of these challenges are:

- Ethical challenges:
 - The spread of lying, deception, cheating and hypocrisy.
 - Poor honesty and responsibility.
 - The prevalence of corruption and bribery.
 - Decline of family values.
 - Cyberbullying and verbal violence.
- Social Challenges:
 - Disintegration of the family and society.
 - Social isolation and alienation.
 - Domestic and community violence.
 - Racial and class discrimination.
 - The spread of crime and drugs.
- Economic challenges:
 - Poverty, unemployment and economic inequality.
 - Exploitation, monopoly and economic injustice.
 - Economic and financial crises.
 - Extravagance and extravagance.
- Political challenges:
 - Injustice, tyranny and lack of freedoms.
 - Conflicts, wars and disputes.
 - Political corruption and nepotism.
 - Weak political participation.
- Environmental challenges:
 - Environmental pollution and climate change.
 - Depletion of natural resources.
 - Desertification and extinction of living organisms.
 - Natural disasters.
- Intellectual and cultural challenges:
 - Extremism, terrorism and extremism in religion.
 - Atheism and questioning of constants.
 - Western cultural invasion.
 - Weakness of Islamic identity.
 - The spread of myths and legends.

How can Quranic concepts help us meet these challenges?

Quranic concepts are not just slogans, they are practical solutions to the problems facing us. Here are some examples:

- **Monotheism:** It frees us from the worship of passions and desires, makes us turn to God alone with supplication and help, and gives us strength and fortitude in the face of difficulties.
- **Justice and charity:** It calls us to establish justice in all areas of life, to fight injustice and corruption, and to strive for equality among people.
- **Freedom and responsibility:** It reminds us that we are free in our choices, but we are responsible for their outcomes, which calls us to make informed and responsible decisions.
- **Virtuous Ethics:** Guides our behavior and relationships, and helps us build a healthy and cooperative society.
- **Science and knowledge:** invites us to seek knowledge and knowledge, and to seek to understand the causes of problems, and find solutions to them.
- **Good deeds:** It urges us to do good deeds that benefit us and others, and to contribute to building our society.
- **Succession in the land:** reminds us of our responsibility to preserve the environment, and not to spoil the earth.

The role of Qur'anic manuscripts in understanding and applying Qur'anic concepts:

The project of digitizing Qur'anic manuscripts plays an important role in understanding and applying Qur'anic concepts, through:

- **Rooting concepts:** Quranic manuscripts take us back to the original text of the Holy Qur'an, which helps us to understand Qur'anic concepts more accurately and deeply, away from misinterpretations or distortions.
- **Renewing understanding:** Qur'anic manuscripts may reveal new meanings in Qur'anic concepts that we did not pay attention to before, by contemplating the Ottoman drawing, or by comparing different readings.
- **Linking concepts to reality:** Qur'anic manuscripts help us connect Qur'anic concepts to contemporary reality, by understanding the historical and social context in which the verses were revealed.

- **Providing tools for research and analysis:** The digitization project provides advanced tools for research and analysis, which help us extract, analyze, and apply Quranic concepts from the text.

Practical examples:

- The concept of "Shura":
 - **Challenge:** The absence of consultation in some societies, and tyranny of opinion.
 - **The role of manuscripts:** By studying the verses that talk about shura in manuscripts, we may discover new dimensions of this concept, such as the importance of shura in all areas of life "not only in politics", and the importance of the participation of all members of society in shura.
- The concept of "justice":
 - **Challenge:** The spread of injustice and corruption in many societies.
 - **The role of manuscripts:** By studying verses that talk about justice in manuscripts, we may discover deeper meanings of justice, such as justice in word and deed, justice with oneself and with others, and justice in judgment and judgment.
- The concept of "succession in the land":
 - **Challenge:** Environmental pollution and climate change.
 - **The Role of Manuscripts:** By studying the verses that talk about succession in the land in manuscripts, we may better understand our responsibility to preserve the environment, and not to spoil the earth.

Conclusion:

Quranic concepts are the keys to a better life, and they can offer us solutions to the challenges facing us in the modern era. The project of digitizing Qur'anic manuscripts is an important step towards understanding and applying these concepts in our lives, and it is an invitation for every Muslim to interact with the Book of God, seek to understand it, contemplate it, and act on it. It is a great responsibility, but it is also a great opportunity to build a better future for ourselves and our future generations.

27."Be Part of the Project: How to Contribute to the Revival of Qur'anic Contemplation?" "Updated and extended version"

Introduction:

The project of digitizing Qur'anic manuscripts is not just a technical or research project, but a project of a nation, aimed at reviving reflection in the hearts of Muslims, reconnecting them to the Book of their Lord, and renewing their understanding of it. It is a project that needs the concerted efforts of everyone, each in his field, and each according to his ability. You, my brother reader, my sister reader, can be an active part in this project and contribute to the achievement of its noble goals.

Appeal to every lover of the Qur'an:

If you love the Holy Quran, believe in its importance in your life and the life of the nation, and if you want to have a role in serving the Book of Allah, this is your chance. The project of digitizing Qur'anic manuscripts opens the door for you to participate, and invites you to be part of this faith and scientific journey.

How can you contribute? "Participations":

There are many ways you can contribute to the project, whether you specialize in Quranic sciences or not, and whether you have technical skills or not. Here are some ideas:

1. Participation in personal reflection:

- **Start your own journey:** Start your own journey in contemplating the Holy Quran, using the digital manuscripts available on the platform. Don't hesitate, every step you take on this path is a valuable contribution.
- **Use the tools available:** Take advantage of the digital tools available on the platform "such as search, comparison, and note-taking tools" to deepen your understanding of the verses.
- **Create your own personal digital manuscript:** Create your own personal digital manuscript, and record your thoughts, thoughts, and questions.

- **Don't rush to publish:** Remember that the "fasting" phase is an essential stage, so don't rush to publish your ideas before they mature.
2. Participation in interactive activities:
- **Join the community of conspirators:** Join the digital community of thinkers on the platform, interact with others, and share your ideas.
 - **Participate in panel discussions:** Participate in virtual panel discussions organized on various topics related to the Holy Quran.
 - **Participate in competitions and challenges:** Participate in competitions and challenges announced on the platform, this is an opportunity to test your knowledge, and motivate yourself to think more.
 - **Attend training workshops:** Take advantage of online or in-person training workshops to learn reflection skills and use digital tools.
3. Participation in scientific research "for specialists":
- **Study of manuscripts:** If you are a researcher specializing in Quranic sciences or Islamic studies, you can contribute to the project by studying and analyzing Qur'anic manuscripts.
 - **Writing research and articles:** Write research papers and articles on Ottoman painting, Quranic readings, the significance of differences in manuscripts, and other related topics.
 - **Provide scientific advice:** Provide scientific advice to project participants, and help them develop tools and content.
 - **Participation in conferences and seminars:** Participated in conferences and seminars held on Quranic manuscripts and Quranic sciences.
4. Participation in material and moral support:
- **Financial support:** You can support the project financially by donating to the digital platform, as each contribution, no matter how small, is an important step to support and continue the project.
 - **Moral support:** You can support the project morally through:

- **Spreading awareness:** Spread awareness of the project among your friends, family and acquaintances, and share the link to the digital platform with them.
- **Share on social media:** Share articles and materials posted on the platform on social media.
- **Supplication:** Pray for those in charge of the project to reconcile and pay, as supplication is the believer's weapon.

5. Volunteer Participation:

- **Volunteer your skills:** If you have skills in a specific field (such as programming, design, translation, marketing, content management, ...), you can volunteer to help develop the project.
- **Contact the project team:** Connect with the project team, and show them your skills and experience.

Benefits you will reap from sharing:

- **Reward and reward from God:** Contributing to the service of the Book of God is one of the greatest deeds by which a slave draws closer to his Lord, and it is an ongoing charity.
- **Increasing knowledge and knowledge:** You will learn a lot about the Holy Quran, its history, its various sciences, and how to manage it.
- **Skills Development:** You will develop your skills in research, analysis, critical thinking and communication.
- **Building relationships:** You will meet new people who share your love and interest in the Qur'an, and you will build fraternity and friendship with them.
- **Sense of accomplishment:** You will feel accomplished and complacent, because you are contributing to a project that has a significant positive impact on the Islamic Ummah.
- **Self-purification:** Contemplation in the Holy Qur'an is a means of purification and purification of the soul, (I have succeeded from its zakat).

Call to action "personal call":

My brother reader, my sister reader...

The project of digitizing Qur'anic manuscripts is your project, and it awaits your contribution. Do not hesitate to join this blessed journey, each of you can have a role, no matter how small. Remember that a small drop of water can make a river, and a good word can change a life.

Start today, and be part of this great good!

Conclusion:

The project of digitizing Qur'anic manuscripts is a promising project, which needs the support and participation of all. It is a project aimed at reviving reflection on the hearts of Muslims, and at reconnecting them to the Book of their Lord. It is a project that deserves to be contributed by all of us, each in his field, and each according to his ability. Let us make this project a success story to tell our future generations, a success story entitled: "A nation that returned to the book of its Lord and contemplated and acted on it".

28."Digital Mindset Community: A Platform for Dialogue, Cooperation and Exchange of Experiences" "Updated and Expanded Version"

Introduction:

In our digital age, where online communication and collaboration have become an essential part of our lives, there is a need to create digital platforms that bring together those interested in the Holy Qur'an, allowing them to interact, dialogue and exchange experiences on contemplating its verses and understanding its meanings. The project of digitizing Qur'anic manuscripts launches the "Digital Society of Thinkers", to serve as a virtual forum that brings together every lover of the Qur'an, every seeker of its treasures, and every seeker to understand and contemplate it.

What is a digital community of thinkers? "Detailed definition":

It is an integrated interactive virtual platform, specifically designed to be:

- **A meeting place for contemplators:** It brings together everyone who has a passion for contemplating the Holy Qur'an, understanding its meanings,

and applying them in their lives, regardless of their scientific level or cultural background.

- **Arena for dialogue:** provides a safe and stimulating environment for dialogue and constructive discussion about the verses of the Holy Quran, exchange of views and reflections.
- **Center for Cooperation:** Encourages cooperation between contemplators and researchers in the study and understanding of the Qur'an, through joint projects, study groups, and others.
- **Source of knowledge:** Provides rich and diverse content on the Holy Quran and its sciences, including digital manuscripts, commentaries, commentaries, articles, and videos.
- **Learning Tool:** Provides educational tools and aids that help develop reflection skills and understand the Qur'anic text more deeply.

Community Goals "Detail and Clarify":

- **Reviving reflection:** The ultimate goal of society is to revive contemplation in the hearts of Muslims, and to make it a living and renewed practice in their lives, not just a superficial reading.
- **Facilitating understanding:** Helping contemplators understand the Holy Qur'an more deeply and accurately, by providing the necessary tools and resources, and facilitating communication with scholars and specialists.
- **Promote interaction:** Encourage positive and constructive interaction among practitioners, through dialogue, discussion and exchange of experiences.
- **Building a knowledge society:** Building an integrated knowledge society around the Holy Qur'an, which includes contemplators, researchers and scholars, and works together to serve the Book of God.
- **Spreading awareness:** Spreading awareness of the importance of reflection, the importance of Qur'anic manuscripts, and the importance of the manuscript digitization project.
- **Development of scientific research:** Supporting and encouraging scientific research in the field of Quranic manuscripts and Quranic sciences.

Community Features "Detail and Explanation":

- Ease of access and use:
 - The platform can be accessed from anywhere in the world, at any time, through a computer or smartphone.
 - The design of the platform is simple and easy to use, so anyone can handle it easily, regardless of their technical level.
- Diversity and inclusion:
 - The community includes members from different cultural and scientific backgrounds, and from different ages and nationalities.
 - The community provides diverse and rich content, catering to the needs of all members, from beginners to advanced.
- Interactivity and Engagement:
 - The community allows users to interact with each other through comments, discussions, private messages, and study groups.
 - The community encourages users to share their reflections and ideas, and to contribute to the enrichment of content.
- Security and privacy:
 - The platform is committed to protecting the privacy of users, and providing a safe environment for the expression of ideas without fear of censorship or harassment.
 - The platform has strict policies in place to prevent abuses, such as insults, insults, and incitement to hatred.
- Continuous updating:
 - The platform is constantly updated, adding new features to improve the user experience and meet their evolving needs.
 - Content is constantly being developed, adding new digital manuscripts, articles, videos, and more.
- Integration with the project:
 - The community is an essential part of the project of digitizing Qur'anic manuscripts, and is fully integrated with it.
 - Users can access digital manuscripts and interactive tools through the community.

Community Sections "Detail":

- General Forum:

- A space for public debate on any topic related to the Holy Quran.
- Users can ask questions, share ideas, and share experiences.
- Specialized Forums:
 - Forums dedicated to specific topics, such as:
 - Consider certain verses.
 - Ottoman painting.
 - Sciences of the Qur'an.
 - Quranic readings.
 - Scientific miracles in the Qur'an.
- Study groups:
 - Small groups of contemplators to collectively study certain suras or topics.
 - Users can create their own groups, or join existing groups.
- Personal Pages:
 - Each user has a personal page, where they can:
 - Record his measures.
 - Memorize favorite verses and passages.
 - Follow other users.
 - Receive notifications.
- Q&A Section:
 - Users can ask questions to scholars and specialists in Quran sciences.
 - Questions are answered by a specialized team.
- Digital Library:
 - It includes books, articles and educational materials about the Holy Quran and its sciences.
 - Users can search for and upload information.
- Live Streaming Section:
 - Live streaming sessions are organized with scientists and specialists.
 - Users can participate in sessions and ask questions.

How to join the community? "Simple steps":

1. **Visit the website:** Visit the website of the Qur'anic Manuscripts Digitization Project.
2. **Registration:** Click on the "Register" or "Create Account" button, and fill in your personal details "Name, Email, Password".
3. **Registration confirmation:** You will receive an email confirming registration. Click on the link in the message to activate your account.
4. **Exploration:** After activating your account, you can start exploring the platform, and learn about its sections and features.
5. **Engagement:** Start participating in discussions, asking questions, presenting ideas, and participating in various activities.

Call to join "Enthusiastic Call":

Dear ones in God...

If you are looking for a good companion to help you contemplate the Book of Allah, if you want to join a community of contemplators and researchers, and if you seek a deeper and more accurate understanding of the Holy Qur'an, do not hesitate to join the "digital community of contemplators".

This is your chance to be part of a great project aimed at serving the Book of God and spreading awareness of the importance of reflection.

Join us today, and together let's embark on a journey of faith and science to discover the treasures of the Holy Quran!

Conclusion:

The "digital community of contemplators" is more than just a virtual platform, it is a real community, bringing together hearts and minds, uniting efforts to serve the Book of God. It is a community that aims to revive reflection on the Ummah and to reconnect Muslims to the Book of their Lord. It is a community that awaits you, so be part of it!

29. "Questions and Answers on the Project of Digitization of Quranic Manuscripts" "Updated and Expanded Version"

Introduction:

The project of digitizing Quranic manuscripts is an ambitious and innovative project, which aims to make a qualitative leap in the relationship of Muslims with the Book of their Lord. Like any new project, this project may raise many questions and inquiries for those interested. In this paragraph, we try to answer some common questions about the project, and provide clarifications about its objectives, methodology and mechanisms of work.

1. What is the project of digitizing Qur'anic manuscripts? "Comprehensive definition"

A: It is a scientific and technological project that aims to:

- **Digitization:** Transforming the original Qur'anic manuscripts (especially the Ottoman Qur'ans) from their traditional paper form to a high-resolution digital image.
- **Availability:** Make these digital manuscripts available to researchers, intellectuals and the Muslim public around the world, through an integrated interactive digital platform.
- **Tools:** Provide advanced digital tools (such as search, comparison, analysis, and note-taking) tools to help users study manuscripts and contemplate the Holy Quran.
- **Building a Community:** Building a digital community of thinkers, researchers and scientists, who interact and collaborate in the service of the Book of God.
- **Heritage Conservation:** Contribute to the preservation of Islamic manuscript heritage, and protect it from damage and loss.

2. What are the objectives of the project? "Breakdown of goals"

A: The project aims to achieve the following objectives:

- **Reviving reflection:** Reviving the deep and renewed reflection of the Holy Qur'an in the lives of Muslims, by providing innovative tools and methodologies.
- **Accessibility:** Make the authentic Qur'anic text "as it is in manuscripts" available to everyone, anytime, anywhere.
- **Promoting scientific research:** Supporting and encouraging scientific research in the field of Quranic manuscripts and Quranic sciences.

- **Building a Knowledge Society:** Building a global community of contemplators, researchers and scientists, interacting and collaborating in the service of the Book of God.
- **Preserving Islamic Heritage:** Contributing to the preservation of Islamic manuscript heritage and transmitting it to future generations.
- **Bridging the gap:** Bridging the gap between the authentic Qur'anic text and our contemporary understanding of it, through the use of modern technology.
 - **Public awareness:** Spreading awareness of the importance of Quranic manuscripts and their scientific and historical value.

3. What is the importance of Quranic manuscripts? "Why is it important?"

A: Qur'anic manuscripts are of great importance in several respects:

- **Historical:** It represents the earliest physical evidence on the Qur'anic text, dating back to the early centuries of Islam.
- **Scientific:** Provides valuable information about the history of the compilation and codification of the Qur'an, the history of Ottoman painting, and the history of Qur'anic readings.
- **Semantic:** It may reveal new meanings in the Qur'anic text, by contemplating the Ottoman painting and comparing different readings.
- **Spiritual:** It reminds us of the efforts of previous generations in memorizing and transmitting the Qur'an, and encourages us to follow their example in caring for the Book of God.

4. What are the Ottoman Qur'ans? And why is it important?

A: The Ottoman Qur'ans are the first copies of the Holy Qur'an that Caliph Othman bin Affan, may God be pleased with him, ordered to write and distribute to Islamic cities, to unify the reading of the Qur'an and gather Muslims on one Qur'an.

Importance:

- **Oldest Versions:** They are considered the oldest almost complete copies of the Holy Quran.
- **Reference:** It represents the basic reference for the Ottoman painting.

- **Tawhid:** contributed to the unification of the reading of the Qur'an in the Islamic world.

5. What are the most prominent Qur'anic manuscripts included in the project?

A: The project aims to digitize the largest possible number of Quranic manuscripts, most notably:

- **Sana'a Qur'an:** It is considered one of the oldest Qur'anic manuscripts, dating back to the first century AH.
- **Topkapi Qur'an:** It is considered one of the oldest and most complete Ottoman Qur'ans.
- **Al-Mashhad Al-Husseini Qur'an:** It is considered one of the important Ottoman Qur'ans.
- **Samarkand Mushaf:** attributed to Uthman ibn Affan, may Allah be pleased with him.
- **The Paris Qur'an:** one of the oldest manuscripts and preserved in the Bibliothèque nationale de France
- **London Qur'an:** One of the oldest manuscripts and preserved in the British Library
- **Other manuscripts:** from various libraries, museums and research centers around the world.

6. How can I benefit from the project? "Detailing the benefits"

A: You can benefit from the project in multiple ways, including:

- **Manuscript Reading:** Read high-resolution digital manuscripts, and learn about Ottoman painting.
- **Contemplation:** Using the digital tools available to reflect on the Holy Qur'an more deeply and accurately.
- **Research:** Conducting research and studies on Quranic manuscripts and Quranic sciences.
- **Learning:** Take advantage of the educational content available on the platform "such as articles and videos".
- **Interaction:** Join the digital community of mindsets, interact with others.
- **Contribution:** Contribute to the project through reflection, research, material and moral support, or volunteering.

7. How can I participate in the project? "Breakdown of participations"

A: You can participate in the project in one of the following ways:

- **Personal reflection:** Use the platform to reflect on the Holy Quran and record your reflections.
- **Interactive Engagement:** Join the community of managers and participate in activities.
- **Scientific research:** Conducting research and studies on manuscripts "for specialists".
- **Financial support:** Donation to the project to support its development and continuation.
- **Moral support:** spreading awareness of the project, and praying for those in charge of it.
- **Volunteering:** Providing your services and expertise for the project "such as programming, design, translation".

8. Is the project free? "Breakdown of costs"

A: Yes, access to digital manuscripts and basic tools for reflection and research is **free** for everyone. The project aims to make the Book of God available to as many people as possible. But:

- **Advanced features:** There may be some advanced features (such as advanced analysis tools, or specialized courses) that require a token subscription, to support project continuity and development.

9. What are the Shariah controls of the project? "Affirmation of commitment"

A: The project adheres to Sharia controls in all its aspects, especially:

- **Interpretation and interpretation:** The project adheres to the interpretations adopted by Ahl al-Sunnah wal-Jama'ah, and avoids interpretations that are abnormal or contrary to the consensus of the nation.
- **Ottoman Drawing:** The project preserves the Ottoman drawing of manuscripts as it is, and does not change or modify it.
- **Quranic readings:** The project presents frequent Quranic readings, and respects differences in them.

- **Scientific supervision:** The project is supervised by a committee of scholars specialized in Quranic sciences, to ensure compliance with Sharia controls.

10. Can I post my measures on the platform? "Terms of Publication"

A: Yes, you can post your measures on the platform, but **provided** that:

- **Peer Review:** Your measures should be reviewed by a committee of specialized researchers, to ensure their validity and suitability for publication.
- **Commitment to controls:** Your measures should adhere to Sharia controls and scientific methodology.
- **Quality of content:** Your measures are of scientific value or practical benefit to the managers.

11. Can I contact specialized scientists with questions?

A: Yes, the project allows you to communicate with scholars specialized in Quranic sciences, through:

- **Q&A section:** You can ask your question in this section, and one of the specialist scientists will answer it.
- **Live streaming:** You can participate in live streaming sessions with scientists, and ask questions live.
- **Forum:** You can ask your question in the public forum or in one of the specialized forums, and it may be answered by a scientist or researcher.

12. Is the project available in languages other than Arabic?

A: We are working to make the project available in other languages in the future, for the widest benefit. Target languages include:

- English
- French
- Spanish
- Urdu
- Indonesian
- Turkish
- Other languages "as needed and possible"

13. Can I download digital manuscripts?

A: Yes, you can upload high-resolution digital manuscript images for personal, **non-commercial** use (e.g. reflection, research, study). But:

- **Rights:** The intellectual property rights of the institutions that own the original manuscripts must be respected.
- **Do not change:** It is forbidden to change or modify images of digital manuscripts.
- **Non-commercial use:** It is forbidden to use digital manuscript images for commercial purposes "such as selling or publishing in a book" without prior permission from the owners.

14. Can I use digital manuscripts in my academic research?

A: Yes, you can use digital manuscripts in your academic research "such as master's and doctoral theses", **with reference to the source** "project name, manuscript name, and institution owned".

15. How can I get more information about the project?

A: You can get more information about the project through:

- **Visit the website:** On the website you will find detailed information about the project, its objectives, methodology, team, and the latest news and updates.
- **Follow the project's pages on social media:** On the project's pages "such as Facebook and Twitter", you will find the latest news and updates, articles and educational materials, and interaction with the public.
- **Contact the project team:** You can contact the project team directly via email or through the contact form on the website.

16. What are the main challenges facing the project, and how do you overcome them?

- Technical challenges:
 - **Shooting quality:** Obtaining high-resolution images of manuscripts can be difficult, especially if the manuscripts are old or damaged.
 - **Solution:** Use the latest digital imaging techniques, and collaborate with experts in manuscript restoration.

- **Image processing:** Processing digital images of manuscripts (such as removing distortions, improving colors, and clarifying texts) can be a complex and time-consuming process.
 - **Solution:** Use advanced image processing software, and hire experts in the field.
- **Data storage:** Storing large amounts of data "digital manuscript images" can be expensive.
 - **Solution:** Use cloud storage services, and seek funding sources to support the project.
- Financial challenges:
 - **Digitization cost:** Digitizing manuscripts is an expensive process, requiring the purchase of expensive equipment and the hiring of specialized technicians.
 - **Maintenance cost:** Maintaining and updating the digital platform requires an ongoing budget.
 - **Solution:** Find diverse sources of funding "such as grants, donations, sponsorships, and symbolic subscriptions."
- Legal challenges:
 - **Intellectual property rights:** Obtaining permissions from institutions that own the original manuscripts to digitize and publish them can be difficult.
 - **Solution:** Negotiate with these institutions, sign cooperation agreements with them, and respect intellectual property rights.

17. What are your future plans for the development of the project?

A: We have ambitious plans to develop the project in the future, including:

- **Increase the number of manuscripts:** digitize more Qur'anic manuscripts from around the world.
- **Development of digital tools:** Adding new and more advanced digital tools (such as text analysis tools using artificial intelligence).
- **Add more languages:** Translate the platform and content into more languages.
- **Smartphone Application Development:** Facilitate access to the project through smartphones.

- **Creating an encyclopedia of Quranic manuscripts:** Collecting comprehensive information about Quranic manuscripts found in the world.
- **Organizing events and activities:** Organizing more training workshops, seminars and conferences on Quranic manuscripts and Quranic sciences.
- **Collaborate with more institutions:** Building partnerships with more universities, research centers, libraries and museums around the world.

Conclusion:

We hope that these questions and answers have provided you with a clear and comprehensive picture about the project of digitizing Quranic manuscripts. We invite you to visit our website, join the digital community of contemplators, and contribute to this blessed project. Remember that every contribution, no matter how small, is an important step towards serving the Book of God and reviving reflection in the nation.

30."The Future of Quranic Contemplation: The Role of Artificial Intelligence and Emerging Technologies" "Updated and Expanded Edition"

Introduction:

Today, our world is witnessing a tremendous technological revolution, changing the face of life in all fields. Among these developments, artificial intelligence (AI) and other emerging technologies are emerging as driving forces for innovation, opening up new horizons that were previously unimaginable. But what impact do these developments have on our relationship with the Qur'an? Can technology help us understand the Book of God more deeply and effectively? The Qur'anic Manuscript Digitization Project seeks to foresee the future of Qur'anic reflection, and to explore how artificial intelligence and emerging technologies can serve this noble goal.

Artificial Intelligence: A Revolution in the Understanding of Religious Texts:

Artificial intelligence is a branch of computer science, which aims to develop systems and programs capable of simulating human mental abilities, such as learning, deduction, problem solving, natural language understanding, and

pattern recognition. In the field of understanding religious texts, artificial intelligence can revolutionize real by:

- Analysis of Qur'anic texts in an unprecedented way:
 - **Speed and accuracy:** AI can analyze Quranic texts (including digital manuscripts) with speed and precision, far beyond the capacity of humans.
 - **Comprehensiveness:** AI can analyze the entire Qur'anic text, not just parts of it, helping to understand the relationships between different verses and surahs.
 - **Pattern detection:** AI can detect linguistic, rhetorical, and semantic patterns in the Qur'anic text, which may not be obvious to traditional researchers.
 - **Identify relationships:** AI can identify relationships between words, phrases and verses, and between historical and social verses and contexts.
- Generate new insights into the Qur'anic text:
 - **Suggest meanings:** AI can suggest possible meanings for ambiguous or controversial words and phrases, based on context analysis, similar texts, linguistic sources and interpretations.
 - **Identify topics:** AI can identify the main and sub-topics in the Qur'anic text, and classify verses by these topics.
 - **Deriving rulings:** Artificial intelligence (AI) "with the help of Sharia experts" can help deduce Sharia rulings from the Qur'anic text, by analyzing relevant verses and determining their implications.
 - **Detecting miracles:** Artificial intelligence can help uncover aspects of scientific, linguistic and rhetorical miracles in the Holy Quran.
- Personalizing the reflection experience:
 - **Understanding user needs:** AI can understand each user's needs, level of knowledge, and interests by analyzing their interaction with the platform.
 - **Suggest the right content:** AI can suggest content that is appropriate for each user (such as verses, articles, videos, and courses), based on their needs and interests.

- **Provide personalized support:** AI can provide personal support to users, by answering their questions, and providing them with guidance and guidance.

Examples of AI applications in management:

- **Sentiment analysis:** AI can analyze the emotions expressed in Quranic verses "such as joy, sadness, anger, and fear," and understand the impact of these feelings on the reader.
- **Identify characters and events:** AI can recognize the characters and events mentioned in the Holy Quran, and relate them to historical and geographical contexts.
- **Create mind maps:** AI can create mind maps of Quranic verses and surahs, illustrating the relationships between concepts and ideas.
- **Develop a personal "management assistant":** You can develop a smart application that acts as a personal assistant to the administrator, answering his questions, providing him with suggestions, and helping him organize his management.

Other emerging technologies and their potential role:

In addition to artificial intelligence, there are other emerging technologies that could contribute to the development of Quranic reflection, including:

- Virtual Reality (VR) and Augmented Reality (AR):
 - **VR:** Virtual reality can be used to create interactive environments that simulate the era in which the Qur'an was revealed, helping the contemplator to understand the historical and social context of the text, and to "experience" Qur'anic events.
 - **AR:** Augmented reality can be used to display additional information about Quranic verses when the phone camera is pointed at them "such as translation, interpretation, various readings, reasons for revelation, and related hadiths."
- Blockchain :
 - **Ensuring authenticity:** Blockchain can be used to ensure the authenticity and authenticity of digital manuscripts, and to prevent their manipulation or forgery.

- **Ownership Tracking:** Blockchain can be used to track the ownership of Quranic manuscripts, and to protect intellectual property rights.
- Quantum Computing:
 - **Big Data Analysis:** Quantum computing can be used to perform complex analyses on vast amounts of data related to the Holy Qur'an (such as texts, exegeses, commentaries, and manuscripts), which may reveal previously unknown secrets.
 - **Speed up research:** Quantum computing can significantly speed up the process of searching Quranic texts, saving time and effort for researchers.

Potential challenges and risks:

Despite the significant benefits that technology can offer for Quranic reflection, there are challenges and risks that we must be aware of:

- Accuracy and Reliability:
 - Ensure that the AI systems used in contemplation are accurate and reliable, and do not provide false or misleading interpretations, or contradict the consensus of the nation.
 - These systems must undergo rigorous testing and be evaluated by specialized scientists.
- Sharia Ethics and Controls:
 - Ethical and legal controls must be put in place for the use of artificial intelligence in reflection, which prevents its use for purposes that contradict the teachings of Islam, or lead to questioning the constants.
 - There must be constant human oversight of these systems, to ensure that they do not spiral out of control.
- Bias and discrimination:
 - Ensure that AI systems are unbiased to any category or group, and that they provide objective and fair explanations.
 - These systems must be trained on diverse and comprehensive data, representing all perspectives.
- Excessive reliance on technology:

- The use of technology should not lead to over-reliance on it, neglect of the human mind and personal reflection.
- We must remember that technology is just a tool, and that true reflection is a work of the heart, mind and soul.
- Digital Divide:
 - We must strive to bridge the digital divide, and provide technology to all Muslims, so that everyone can benefit from these tools.

The role of the manuscript digitization project in this future:

The project of digitizing Qur'anic manuscripts represents an essential step towards this future, through:

- **Providing infrastructure:** Providing high-resolution digital manuscripts, which are the raw material on which artificial intelligence and other technologies can operate.
- **Building the digital platform:** Building an integrated digital platform, combining digital manuscripts, interactive tools and educational content.
- **Encouraging research and development:** Encouraging research and development in the use of artificial intelligence and emerging technologies in Quranic reflection.
- **Collaborate with experts:** Collaborate with AI experts and Sharia scholars to ensure the development of useful and secure applications.
- **Spreading awareness:** spreading awareness of the importance of reflection and the potential of technology in the service of the Book of God.

Conclusion:

The future of Qur'anic reflection looks promising and exciting, in light of the rapid technological developments. Artificial intelligence and emerging technologies can open up new horizons for us in understanding the Book of God, interacting with it, and applying it in our lives. But we must approach this technology wisely and responsibly, put in place the necessary ethical and legal controls, and always remember that technology is just a tool, and that true reflection is a work of the heart, mind and soul. The project of digitizing Quranic

manuscripts seeks to be at the forefront of this Development, and to contribute to building a bright future for Quranic reflection in the digital age.

31. Gradualism is an important thing in the project with a line and a methodology with a gradient

It requires an orderly strategic plan based on gradualism and confidence-building, taking into account political, cultural, and social challenges.

Stage I: Focusing on the individual "building awareness and confidence"

1. Awareness of personal digital manuscripts:

- Introduce individuals to the benefits of digitization on a personal level, such as:
 - Facilitate communication through social media platforms.
 - Improve the management of digital identity and personal data "such as digital wallet, electronic CV".
 - Save time and effort in daily transactions "electronic payment, telehealth".
- Use inspiring success stories and interactive awareness campaigns across media and digital platforms.

2. Empowering individuals technically:

- Organize free workshops to teach basic digital skills.
 - Design simple and free tools "applications, programs" to facilitate individual digital transformation.
 - Collaborate with digital influencers and youth to spread digital culture in a local and simple language.
-

Phase Two: Moving to Special Platforms "Building Successful Models"

1. Encouraging the establishment of private digital platforms:

- Support local startups and initiatives that offer digital solutions in areas such as:
 - E-learning.
 - E-commerce.
 - Telehealth.
 - Providing tax or financing incentives for the private sector to adopt digital solutions.
2. Boost confidence through tangible results:
- Publish statistics that show improved productivity or cost savings thanks to digitization.
 - Highlight the success stories of local organizations that have benefited from digital transformation.
-

Phase III: Expansion to national platforms "Engaging Decision Makers"

1. Mobilizing popular support first:
 - Use societal pressure through media campaigns and mass petitions to direct the attention of politicians.
 - Documenting the experiences of successful individuals and private platforms to present to governments as "evidence of impact".
 2. Collaborate with governments in small steps:
 - Introducing digitization projects in limited sectors and their importance is complex "such as health services or education".
 - Design pilot projects in small cities or areas to measure effectiveness before scaling.
 3. Addressing bureaucratic challenges:
 - Forming joint committees between the public and private sectors to develop unified standards for digitization.
 - Training government employees on digitization tools to reduce resistance to change.
-

Fourth Stage: Regional and International Integration "Maximizing Impact"

1. Building Arab and International Networks:

- Create alliances between countries to share experiences and standardize digital systems (such as consensus on cybersecurity standards).
 - Participation of successful national models in regional conferences such as the "Arab Digitization Summit".
2. Joint international platforms:
- Develop digital platforms to support cooperation in areas such as international trade or crisis management "natural disasters, epidemics".
 - Utilize international organizations (such as the United Nations or the International Telecommunication Union) to finance cross-border projects.
-

Mechanisms to face challenges

- Cultural resistance:
 - Respect customs and traditions by integrating digitization with realistic solutions "such as digital centers integrated with traditional services".
 - Involve community and religious leaders in awareness campaigns.
 - Technical challenges:
 - Invest in digital infrastructure (high-speed internet, local data centers).
 - Develop data protection legislation to enhance user confidence.
 - Political obstacles:
 - Linking digitization projects to priority national agendas "such as combating unemployment, improving education."
 - Use digital diplomacy to build international coalitions that support the project.
-

The bottom line

Success depends on transforming digitization into a "daily need" that the individual touches before it is a government policy. By building a convinced fan

base, digitization will become a current that politicians or institutions cannot ignore, ensuring the sustainability of the project and its gradual expansion from the local to the global.

Additional suggestions to enhance the plan:

1. Define KPIs:

- For each stage of the plan, measurable KPIs should be identified, to assess progress, and to identify strengths and weaknesses.
- Examples of performance indicators:
 - Number of individuals trained in digital skills.
 - Number of manuscripts digitized.
 - Number of users of the digital platform.
 - Number of measures published.
 - Number of partnerships concluded.
 - The level of user satisfaction with the services provided.

2. Establishment of an Advisory Board:

- The council includes religious scholars, technology experts, representatives from the public and private sectors, and representatives of civil society.
- The Board provides advice and guidance to project organizers and helps overcome challenges.

3. Developing an integrated marketing campaign:

- Use all available means (traditional media, social media, conferences, seminars, workshops) to promote the project and attract the largest possible number of participants.
- Targeting different audiences (youth, women, the elderly, specialists, and the general public).

4. Developing a system of incentives and rewards:

- Provide incentives and rewards to individuals and institutions that contribute to the project "such as certificates of appreciation, financial awards, and scholarships".
- Encourage positive competition among participants.

5. Developing a monitoring and evaluation system:

- Follow up on the implementation of the plan periodically, and evaluate the progress made.
- Identify strengths and weaknesses, and make the necessary adjustments.
- Document lessons learned and disseminate them widely.

6. Focus on financial sustainability:

- In addition to government support and grants, sustainable sources of funding for the project should be sought, such as:
 - Token subscriptions to advanced features.
 - Sponsorships from companies and institutions.
 - Unobtrusive ads on the platform.
 - Sell products and services related to the project "such as books and educational materials".

7. Expanding the scope of the project to include other Quranic sciences:

- In addition to digitizing manuscripts, the project could include:
 - Digitization of books of interpretation, hadith, jurisprudence and Islamic history.
 - Develop digital tools to study the sciences of the Qur'an "such as the reasons for revelation, abrogated and abrogated, and readings".
 - Create a comprehensive digital encyclopedia of Quranic sciences.
- 1. Make the user interface multilingual and easy to use
 - The design should be easy to use.
- 2. marketing
 - You must create a marketing campaign for the project

Modified conclusion:

Implementing the project of digitizing Qur'an manuscripts in accordance with this strategic plan is not just a dream, but an achievable goal, but it requires a strong will, hard work, and close cooperation between all parties involved. By focusing on the individual, building trust, gradually executing, and facing challenges with courage, we can make this project a global success story and contribute to building a bright future for the Islamic Ummah.

32."Challenges in the Face of Heritage Digitization: Obstacles to the Digitization of Qur'anic Manuscripts Project"

Introduction:

The Islamic manuscript heritage constitutes an invaluable wealth, as it carries with it sciences, knowledge and wisdom, reflecting the greatness of Islamic civilization and its contributions in various fields. Among this rich heritage, Qur'anic manuscripts occupy a special place, as they represent the oldest physical evidence of the Qur'anic text, and are considered an essential source for understanding the Book of God and contemplating its verses.

In the digital age, where technology has become an integral part of our lives, it is important to digitize this precious heritage, making it available to researchers, intellectuals and the Muslim public around the world. The project of digitizing Qur'anic manuscripts is an ambitious initiative aimed at achieving this noble goal.

But, is the road to this goal paved with flowers? Or are there challenges and obstacles standing in the way of the project? What are these challenges? And how can it be overcome?

Constraints and Challenges: An Overall View:

The project of digitizing Qur'anic manuscripts faces a variety of challenges, which can be classified into several main categories:

- 1. Political obstacles:
 - **Government censorship:** Some governments may seek to censor the digital content of manuscripts, or block access to them, for fear of spreading ideas or interpretations that do not conform to their policies.
 - **Ideological conflicts:** The project may face opposition from hardline religious groups, which consider the open contemplation of the Qur'an to be heresy or delusion, or see the digitization of manuscripts as a threat to their traditional authority.

- **Lack of political will:** Some governments may not have sufficient interest in supporting such a project, especially if they have other priorities (such as economic development or security), or if they fear that the project will provoke religious or political controversy.
- **Political instability:** Political instability in some countries may disrupt or delay the project.
- 2. Social Barriers:
 - **Digital illiteracy:** Many people (especially the elderly or rural residents) may not be able to use the project's digital platform due to lack of knowledge of basic digital skills, or because they do not have computers or smartphones.
 - **Digital divide:** Many people (especially in developing countries) may not have access to high-speed internet, limiting their ability to benefit from the project.
 - **Traditions and customs:** Some people may reject the idea of open contemplation of the Qur'an, prefer to adhere to traditional interpretations that they inherited from their parents and grandparents, and may consider the project a departure from the norm or a threat to their values.
 - **Fear of change:** Some may fear that open contemplation of the Qur'an will lead to changes in their understanding of religion, lifestyle, or social relationships.
- 3. Psychological obstacles:
 - **Blind delivery:** Some may have blind submission to traditional interpretations, without a desire to think critically or seek a deeper understanding, and may consider that everything they need to know is already present in these interpretations.
 - **Fear of error:** Some may fear falling into error in understanding the Qur'an, prefer to adhere to traditional "safe" interpretations, and may consider that contemplation is the task of scholars only.
 - **Inability to reflect:** Some may feel unable to contemplate the Qur'an, believing that this is a matter for scholars or specialists, and that they are unable to understand the Book of God themselves.

- **Lack of motivation:** Some may not have enough motivation to contemplate the Qur'an, because they are preoccupied with life, their faith is weak, or they do not realize the importance of contemplation.
- **Al-Aknah on the hearts:** Some may suffer from difficulty in understanding the Qur'an because there is a "Akna" on their hearts, which prevents them from seeing the truth, as the Almighty said: "And we made it on their hearts that they can understand it" "Al-An'am: 25".
- 4. Technical constraints:
 - **Imaging quality:** Obtaining high-resolution images of manuscripts can be difficult and expensive, especially if the manuscripts are old, damaged, or located in remote areas.
 - **Image processing:** Processing digital images of manuscripts (such as removing distortions, improving colors, and clarifying texts) can be a complex and time-consuming process, requiring high technical expertise.
 - **Data storage:** Storing large amounts of data "digital manuscript images" can be expensive and requires a strong infrastructure.
 - **Cybersecurity:** Protecting the project's digital platform from hacking, manipulation and hacking can be a major challenge, especially in light of the increasing cyber threats.
 - **Interoperability:** Ensuring the compatibility of the digital platform with various devices, operating systems and browsers can be difficult.
- 5. Financial constraints:
 - **Digitization cost:** Digitizing manuscripts is an expensive process, requiring the purchase of advanced photographic equipment, the hiring of specialized technicians, and the provision of secure storage places for manuscripts.
 - **Maintenance cost:** The maintenance, modernization and development of the digital platform requires an ongoing budget.

- **Difficulty in obtaining financing:** It can be difficult to obtain the necessary funding for the project, especially in light of the global economic crises.
- **Financial sustainability:** Ensuring the long-term sustainability of the project can be a major challenge.
- 6. Legal and ethical obstacles:
 - **Intellectual property rights:** Obtaining permissions from rights holders (such as libraries, museums, and universities that own manuscripts) to digitize and publish manuscripts can be difficult and costly, and may require long and complex negotiations.
 - **Authenticity of digital content:** Ensuring that the digital content of manuscripts is identical to the original, and that it has not been tampered with or forged, can be a technical and legal challenge.
 - **Responsible use:** Establish ethical and legal controls for the use of digital content, and prevent its use for illegal purposes "such as distortion, distortion or commercial exploitation".

Proposed solutions "in general":

Despite these great challenges, there are many proposed solutions that can help overcome them and achieve the objectives of the project, including:

- Building trust and partnerships:
 - Building strong relationships with governments, religious institutions, universities, research centers, libraries and museums, and cooperating with them in the implementation of the project.
 - Gain support and endorsement from leading scholars, thinkers and public figures.
 - Involve the local community in the project, and listen to their opinions and suggestions.
- Awareness and Education:
 - Spreading awareness of the importance of reflection, the importance of Qur'anic manuscripts, and the importance of the manuscript digitization project.
 - Clarify the project's objectives, methodology and mechanisms of action for all.

- Organize large-scale media campaigns to publicize the project.
- Producing educational materials on contemplation and Quranic sciences.
- Use of technology:
 - Using the latest technology in photographing, processing and storing manuscripts.
 - Develop advanced digital tools to help users reflect and research.
 - Using artificial intelligence to analyze Quranic texts.
 - Providing the digital platform in multiple languages.
- Development of legislation:
 - Developing legislation and laws that protect the intellectual property rights of manuscripts, and facilitate the process of digitizing and publishing them.
 - Develop laws regulating the use of digital content of manuscripts.
- Diversification of funding sources:
 - Seek diverse sources of funding "such as government grants, private donations, commercial sponsorships, and token subscriptions."
 - Establish a charitable endowment to support the project.
- Training and Rehabilitation:
 - Training the human cadres necessary to implement the project "such as photographers, technicians, programmers, and researchers".
 - Provide training programs for users to teach them how to use the digital platform.
- Continuous Evaluation:
 - Continuously evaluate project performance, identify strengths and weaknesses, and make the necessary adjustments.

Conclusion:

The project of digitizing Qur'anic manuscripts is ambitious and promising, but it faces significant challenges. Overcoming these challenges requires the concerted efforts of all – governments, religious institutions, civil society, and

individuals) and requires good planning, constructive cooperation, strong will, patience and perseverance.

The success of this project will not be just a technical achievement, but a civilized achievement, which will contribute to the revival of reflection in the Ummah, to reconnecting Muslims to the Book of their Lord, and to building a bright future for future generations.

33."Can obstacles be overcome? Comprehensive Analysis of the Risks Facing the Manuscript Digitization Project"

Introduction:

The project of digitizing Qur'anic manuscripts, despite its great importance and noble goals, faces a set of risks and challenges that may hinder its progress or limit its impact. These risks are not just theoretical possibilities, but a concrete reality that must be dealt with seriously and realistically.

In this paper, we will thoroughly analyze these risks, assess their potential impact, and present different scenarios for the future of the project in light of these challenges.

Risk analysis "assessment and classification":

The risks facing the project of digitizing Qur'anic manuscripts can be classified into several categories, and each risk can be assessed in terms of its severity and probability:

hazard	Category	Intensity	Probability
Government Oversight	Political	high	Medium
Ideological conflicts	Political	high	high
Lack of political will	Political	Medium	high
Political instability	Political	high	Medium
Digital illiteracy	Social	Medium	high

Digital Divide	Social	high	high
Traditions and customs	Social	Medium	Medium
Fear of change	Social	Medium	Medium
Blind delivery	Psychological	high	high
Fear of error	Psychological	Medium	high
Inability to contemplate	Psychological	Medium	Medium
Lack of motivation	Psychological	Medium	Medium
Imaging quality	Technology	Medium	Medium
Image processing	Technology	Medium	Medium
Data storage	Technology	high	Medium
Cyber Security	Technology	high	high
Interoperability	Technology	Medium	Medium
Digitization and maintenance cost	Finance	high	high
Difficulty in obtaining financing	Finance	high	high
Financial sustainability	Finance	high	Medium
Intellectual Property Rights	Legal & Ethical	high	Medium
Authenticity of digital content	Legal & Ethical	high	Medium

The most threatening risks:

Based on this assessment, it is possible to identify the most threatening risks to the project, which require special attention:

- **Ideological conflicts:** Opposition from hardline religious groups may be the biggest challenge, especially if they see the project as a threat to their authority or traditional interpretation of religion.

- **Digital divide:** The inability of a large segment of Muslims to access the Internet or digital devices may significantly limit the impact of the project.
- **Cybersecurity:** The exposure of the digital platform to hacking or manipulation may lead to a loss of confidence in the project, and to tarnish its image.
- **Cost of digitization and maintenance:** The high cost of the project and the difficulty of obtaining sustainable financing may lead to its interruption or scaling.
- **Blind surrender and fear of error:** These psychological factors may prevent many people from interacting with the project, even if they have the technical ability to do so.

Possible scenarios for the future of the project:

Based on the risk analysis, three main scenarios for the future of the project can be envisaged:

1. Positive scenario "complete success":

- Conditions:
 - Governments, religious institutions and civil society join forces to support the project.
 - Provide adequate funding for the project.
 - Develop advanced technology that facilitates digitization and management.
 - Raising awareness of the importance of reflection and changing misconceptions about it.
 - Project success in building trust and partnerships.
- Results:
 - The project achieves its full objectives and revives reflection in the nation.
 - Making Qur'anic manuscripts accessible to all and making them more accessible.
 - Building a global community of thinkers and researchers.
 - Developing scientific research in the field of Quranic manuscripts and Quranic sciences.
 - Strengthening Islamic identity and combating extremism.

2. Negative scenario "complete failure":

- Conditions:
 - Strong opposition to the project from governments or radical religious groups.
 - Lack of sufficient funding for the project.
 - The project failed to build trust and partnerships.
 - The digital platform is vulnerable to hacking or manipulation.
 - The spread of misconceptions about reflection and digitization.
- Results:
 - The project has stopped or significantly reduced its scope.
 - Loss of confidence in the project and those in charge of it.
 - The continued decline of contemplation in the nation.
 - Missing a great opportunity to revive the sciences of the Qur'an.

3. Average scenario "partial success":

- Conditions:
 - Limited support for the project from some governments and institutions.
 - Provide partial funding for the project.
 - The success of the project in building some partnerships.
 - The project faces some technical and financial challenges.
 - Some opposition to the project continues.
- Results:
 - The project achieved some, but not all, of its objectives.
 - Make some Qur'anic manuscripts available to the public, but not all.
 - Forming a limited community of thinkers and researchers.
 - Develop some digital tools to help with reflection.
 - Continued need for further efforts to achieve the full objectives of the project.

Conclusion "Recommendations":

The future of the Qur'anic Manuscripts Digitization Project is not predetermined, but depends on our efforts to overcome challenges, on our ability to build trust and partnerships, and on our strong will to achieve the project's objectives.

To increase the chances of success of the project, we must:

- **Focus on the positive scenario:** and strive to achieve the conditions that lead to it.
- **Prepare for the negative scenario:** and develop alternative plans to deal with the challenges.
- **Flexibility and adaptation:** to changing circumstances, adjusting plans and strategies as needed.
- **Cooperation and integration:** between all parties involved in the project.
- **Patience and perseverance:** The project is long-term and requires a long breath.

The success of this project is everyone's responsibility, and it is a trust in our necks, so let us work together to achieve this noble goal, and let us make this digital age a golden age of Quranic reflection.

34. Obstacles in detail to the digitization project:

[**A- "Political Constraints: How Censorship and Ideological Conflicts Affect the Digitization of Manuscripts?"**](#)

Introduction:

The project of digitizing Qur'anic manuscripts, despite its noble goals of serving and facilitating access to the Book of God, faces complex political challenges in our contemporary world. These challenges go beyond mere access to finance or technology, to the heart of the relationship between religion and power, between heritage and modernity, and between freedom and censorship.

Government Oversight: A Double-edged Sword:

- Blocking and banning: Some governments may censor the digital content of Quranic manuscripts, or block access to the project's digital platform, for various reasons, including:
 - Fear of "undesirable" interpretations: Some governments may fear that open contemplation of the Qur'an, independent of traditional state interpretations, will lead to the emergence of new interpretations that may conflict with their interests or threaten their legitimacy.
 - Maintaining "religious stability": Some governments may consider open contemplation of the Qur'an to be a source of religious "chaos" and that it threatens the religious "unity" of society.
 - Fighting "extremism": Some governments may see that the digital platform may be used by extremist groups to spread their ideas and recruit followers.
 - Other political reasons: Censorship may be part of a public policy to control information and control the digital space.
- Distortion and misinformation: Some governments may not be satisfied with negative censorship "blocking and prevention", but may resort to positive censorship, that is, trying to influence the content of the digital platform, through:
 - Pressure project organizers: to force certain interpretations, or to delete "spam" content.
 - Create alternative digital platforms: Deliver "targeted" content that complies with government policies.
 - Launching media campaigns: to distort the image of the project or question its credibility.

Ideological Conflicts: War of Interpretations:

- Religious opposition: The project may face opposition from conservative or militant religious groups, who consider that open contemplation of the Qur'an is a "heresy" or "delusion," and that traditional interpretations are the only source of correct understanding.
 - Reasons for opposition:

- Fear of losing power: These groups may fear that open reflection will undermine their religious authority and lose influence over their followers.
- Adherence to traditions: These groups may be adhering to inherited traditions and rejecting any attempt at renewal or change.
- Belief in infallibility: These groups may believe that traditional interpretations are infallible, and that any attempt to transcend them is a departure from religion.
- The conflict between "official Islam" and "popular Islam": The project may be seen as part of a broader struggle between the state's "formal Islam" and the "popular Islam" practiced by the general public.
- Politicization: The project may be politicized and used as a tool in political conflicts between different parties and groups.

Lack of political will: the biggest challenge:

- Priorities: Some governments may not have sufficient interest in supporting such a project, especially if they have other priorities (such as economic development or security), or if they consider that the project does not directly serve their interests.
- Fear of risk: Some governments may be afraid to risk supporting a project that may provoke religious or political controversy, or lead to unexpected results.
- Bureaucracy: The project may suffer from government bureaucracy, and difficulty in obtaining the necessary approvals and licenses.
- Corruption: Administrative and financial corruption may hinder the project or exploit it for personal gain.

Suggested solutions "detailed":

- Building trust and partnerships:
 - Dialogue with governments: continuous communication with governments, explaining the objectives of the project, and clarifying that it does not conflict with their interests, but rather serves the public interest.

- Partnership with religious institutions: Building partnerships with moderate and reliable religious institutions, and obtaining their support and endorsement for the project.
- Involving civil society: Involving civil society organizations in the project, and benefiting from their experiences in the field of awareness and education.
- Transparency and Accountability:
 - Clarification of objectives and methodology: Publish detailed information about the project's objectives, methodology and work mechanisms on the digital platform.
 - Disclosure of funding sources: Clarify the sources of funding for the project, and confirm that it does not receive any suspicious or conditional funding.
 - Publish periodic reports: Publish periodic reports on the project's progress, achievements and challenges.
- Use of technology:
 - Bypassing censorship: Using technologies to bypass blocking and censorship (such as VPNs), and providing offline versions of the platform.
 - Cybersecurity: Protect the digital platform from hacking and manipulation, and use the latest encryption technologies.
 - Artificial intelligence: The use of artificial intelligence to analyze Quranic texts, suggest meanings, identify topics, and detect miracles, but with caution and under the supervision of scholars.
- Awareness and Education:
 - Changing misconceptions: Clarifying that open reflection on the Qur'an does not mean abolishing traditional interpretations, but rather benefiting from them while activating the critical mind.
 - Spreading awareness of the importance of reflection: Explain the benefits of reflection to the individual and society, and clarify that it is an essential part of the Islamic heritage.
 - Providing educational materials: Producing educational materials (such as books, articles, videos) on contemplation and Quranic sciences.

- Digital Diplomacy:
 - Building international coalitions: Collaborating with states and international organizations that support freedom of expression and access to information.
 - Use of the media: Use international media to spread awareness of the project, and to respond to any criticism or accusations.
- Focus on the scientific aspect:
 - Highlighting the scientific aspect of the project: Emphasizing that the project aims to digitize Qur'anic manuscripts, provide tools for research and analysis, and that it is not an exegetical or ideological project.
 - Collaborations with researchers: Collaborate with researchers from various disciplines (such as computer science, linguistics, and history) to enrich the project.

Conclusion:

The political obstacles facing the project of digitizing Qur'anic manuscripts are real and complex, but not insurmountable. Overcoming these challenges requires wisdom, patience and perseverance, building trust and partnerships, using technology intelligently, and continuous communication with all parties involved. The success of this project will not be just a technical achievement, but a civilized achievement, which will contribute to the revival of reflection in the Ummah and to the reconnection of Muslims to the Book of their Lord.

B- "Social Barriers: Digital Illiteracy and Tradition as Obstacles to Qur'anic Contemplation in the Digital Age"

Introduction:

The project of digitization of Quranic manuscripts, which aims to revive reflection in the digital age, faces significant social challenges. These challenges relate not only to technological infrastructure or finance, but also to the culture, customs and traditions of society, and to the level of digital awareness of its members.

Digital illiteracy: an obstacle to access to knowledge:

- What is digital illiteracy?
 - Inability to use digital devices (such as computers and smartphones) effectively.
 - Inability to use the Internet to search for information, communicate with others, or benefit from digital services.
 - Inability to evaluate information available on the Internet, distinguishing between reliable and unreliable sources.
- Why is it a problem?
 - Digital illiteracy deprives a large segment of society from benefiting from the project of digitizing Quranic manuscripts, and from contemplating the digital age.
 - Digital illiteracy increases the generational gap, between urban and rural, and between rich and poor.
 - Digital illiteracy limits individuals' ability to participate in the digital society, and to access education and employment opportunities.
- Who is affected?
 - Elderly: who are not used to using technology.
 - Rural residents: who may not have the necessary digital infrastructure.
 - Poor: Those who may not have the ability to buy digital devices or subscribe to Internet services.
 - Women: In some societies, women may be less likely to have access to technology education and training.
 - Persons with disabilities: who may need special tools and techniques to access digital content.

Digital Divide: Deepening Inequality:

- What is the digital divide?
 - Unequal access to and use of digital technology (such as the Internet and digital devices).
 - Inequality in the digital skills needed to leverage technology.
 - Unequal quality of internet connection "such as speed and reliability".

- Why is it a problem?
 - The digital divide deepens inequality in society, depriving marginalized groups of opportunities for education, employment and development.
 - The digital divide increases the gap between developed and developing countries.
 - The digital divide limits the ability of societies to benefit from technology to achieve sustainable development.
- Who is affected?
 - Developing countries: which may not have the necessary digital infrastructure.
 - Rural areas: which may be isolated from communication networks.
 - Poor: Those who may not have the ability to buy digital devices or subscribe to Internet services.
 - Minorities: who may face discrimination in access to technology.

Traditions and customs: Resistance to change:

- Stick to traditional interpretations:
 - Some people may reject the idea of open contemplation of the Qur'an, preferring to adhere to the traditional interpretations they inherited from their parents and grandparents.
 - They may consider traditional interpretations to be the only source for a correct understanding of the Qur'an, and that any attempt to transcend them is a departure from religion.
 - They may fear that open reflection will lead to "chaos" in interpretation, and to the emergence of "anomalous" or "deviant" interpretations.
- Fear of technology:
 - Some may associate technology with the West, viewing it as a tool for "cultural invasion" or "Westernization" of society.
 - They may fear that technology will weaken religious and moral values.

- They may prefer traditional methods of learning and teaching (such as memorization and indoctrination), and refuse to use technology in this area.
- Belief that contemplation is specific to scientists:
 - Some may think that contemplating the Qur'an is the sole task of scholars and specialists, and that the general public is unable to understand the Book of God on their own.
 - They may fear making a mistake in understanding the Qur'an, and prefer to leave this matter to the scholars.
- Ritual reading of the Qur'an:
 - Some may limit themselves to reading the Qur'an on religious occasions "such as Ramadan or funerals," without paying attention to contemplating its verses.
 - They may focus on recitation and intonation, without paying attention to understanding and meaning.

Fear of change: psychological barrier:

- Fear of the unknown: Some may fear that open contemplation of the Qur'an will lead to changes in their understanding of religion, lifestyle, or social relationships.
- Fear of loss of identity: Some may fear that openness to technology and to new ideas will lead to the loss of Islamic identity and to the assimilation into other cultures.
- Fear of criticism: Some may fear being criticized or ridiculed if they express their personal thoughts or reflections.
- Difficulty in change: Some may find it difficult to change their customs and traditions, and to adapt to new technology.

Suggested solutions "detailed":

- Fighting digital illiteracy:
 - Organizing training courses: Organizing free or subsidized training courses to teach people basic digital skills, and how to use the project's digital platform.

- Providing educational materials: Produce educational materials (such as brochures and videos) explaining how technology can be used in reflection.
- Establishing support centers: Establishing technical support centers in different regions to help people solve the technical problems they face.
- Collaborations with schools and universities: Integrate digital skills education into the curriculum.
- Bridging the digital divide:
 - Providing affordable internet: Collaborate with governments and telecommunications companies to provide affordable internet in all regions, especially in rural areas.
 - Providing digital devices: Providing computers and smartphones at subsidized prices to needy groups.
 - Establishment of public Internet hubs: Establishment of public Internet hubs in areas where Internet services are not available.
 - Use of mobile technology: Providing mobile management services, as mobile phones are more prevalent than computers in many areas.
- Changing misconceptions:
 - Awareness and Education: Organizing large-scale awareness campaigns to explain the importance of reflection, and to clarify that reflection does not contradict tradition, but rather enriches it

Let's start by drafting solutions articles, which offer practical and realistic strategies for overcoming obstacles:

35."Overcoming Barriers: Practical Strategies to Overcome Obstacles to the Manuscript Digitization Project"

Introduction:

The project of digitizing Quranic manuscripts is like a ship sailing in a crashing ocean, facing challenges and obstacles from all sides. However, just as every ship has a skilled captain to lead it to safety, this project needs solid strategies and practical plans to overcome these challenges and achieve its noble goals.

In this paper, we will review a set of practical strategies that can help overcome the barriers that stand in the way of the project, and pave the way for it to reach the shore of success.

First: Strategies to Face Political Obstacles:

1. Building bridges of trust with governments:

- Open dialogue: continuous communication with governments and decision-makers, explaining the objectives of the project in a clear and transparent manner, and clarifying that it does not conflict with their interests, but rather serves the public interest.
- Highlight the benefits: Focus on the benefits that can accrue to governments from supporting the project, such as strengthening Islamic identity, combating extremism, and improving the country's image internationally.
- Provide assurances: Provide assurances to governments that the project will not be used for political or partisan purposes and that it will be subject to independent scientific supervision.
- Flexibility and adaptation: willingness to adapt to different political circumstances, and to offer compromises that meet the needs of all parties.

2. Cooperation with moderate religious institutions:

- Building partnerships: Establishing strategic partnerships with moderate and reliable religious institutions (such as Al-Azhar Al-Sharif, the Islamic University, etc.), and obtaining their support and endorsement for the project.

- Formation of an Advisory Committee: Formation of an advisory committee of senior scholars and specialists in Quranic sciences, to supervise the project and provide scientific advice.
 - Organizing joint events: Organizing joint conferences, seminars and workshops with religious institutions, to promote awareness of the importance of the project.
3. Using Digital Diplomacy:
- Building international coalitions: Collaborating with states and international organizations that support freedom of expression and access to information, and mobilizing international support for the project.
 - Use of media: Use international media (such as satellite channels, newspapers, and news websites) to spread awareness of the project and to respond to any criticism or accusations.
 - Connect with influencers: Connect with influencers on social media, and invite them to support the project.
4. Focus on the scientific aspect:
- Highlighting scientific value: Emphasizing that the project aims to digitize Qur'anic manuscripts and provide tools for research and analysis, and that it is not an interpretive or ideological project.
 - Collaborations with researchers: Collaborate with researchers from various disciplines (such as computer science, linguistics, and history) to enrich the project.
 - Publishing research: Publishing research and studies conducted on Quranic manuscripts in refereed scientific journals.

Second: Strategies to Face Social Obstacles:

1. Fighting digital illiteracy:
- Free training courses: Organize free or subsidized training courses to teach people basic digital skills, and how to use the project's digital platform.
 - Simplified learning materials: Produce educational materials (such as manuals, videos and infographics) explaining how to use technology to reflect, in simple and easy-to-understand language.

- Technical support centers: Establishing technical support centers in different regions to help people solve the technical problems they face.
 - Collaborate with schools and universities: Integrate digital skills education into the curriculum, and encourage students to use the digital platform in their research and studies.
2. Bridging the digital divide:
- Providing affordable Internet: Collaborate with governments and telecommunications companies to provide affordable internet in all regions, especially in rural and disadvantaged areas.
 - Providing digital devices: Providing computers and smartphones at subsidized prices to needy groups, or providing used devices for free.
 - Public Internet Centers: Establishing public Internet centers in areas where Internet services are not available, and providing them with computers, printers and scanners.
 - Mobile technology: Providing management services via mobile phones, as mobile phones are more prevalent than computers in many areas.
 - Offline versions: Provide offline versions of the digital platform, so that they can be used in areas where Internet services are not available.
3. Changing misconceptions:
- Awareness and education campaigns: Organizing large-scale awareness campaigns to explain the importance of reflection, and to clarify that reflection does not contradict tradition, but rather enriches and renews it.
 - Highlighting positive role models: Provide successful models of people who have benefited from forethought in their lives, and their lives have changed for the better.
 - Use of media: Use various media (such as television, radio, newspapers, and the Internet) to spread awareness of the importance of reflection.

- Collaborate with religious and community leaders: Involve religious and community leaders in awareness campaigns, and benefit from their influence and influence on people.
 - Focus on the spiritual aspect: Explain that contemplation is a way to strengthen the relationship with God Almighty, and to achieve happiness and psychological comfort.
4. Encourage critical thinking:
- Ask questions: Encourage people to ask questions about the Holy Quran, and not just ready-made answers.
 - Discussion and dialogue: Organizing panel discussions and dialogue sessions on reflection topics, encouraging active participation by all.
 - Provide a safe environment: Provide a safe and supportive environment for contemplators, where they can express their ideas without fear of criticism or exclusion.
 - Teaching critical thinking skills: Organizing training courses to teach people critical thinking skills, and how to analyze and evaluate information.

Third: Strategies to confront psychological obstacles:

1. Anti-blind delivery:
 - Encourage research: Encourage people to seek the truth for themselves, and not be satisfied with what they hear from others.
 - Provision of resources: Provide various sources of information about the Holy Qur'an "such as various interpretations, Qur'anic science books, and scientific articles".
 - Comparing opinions: Encouraging people to compare different opinions about a particular verse, and analyzing the evidence on which each opinion is based.
 - Emphasizing the importance of reason: Clarify that Islam respects reason and encourages its use in understanding religion.
2. Overcoming the fear of error:

- Affirmation that contemplation is a human process: Clarify that contemplation is a human process, that error is possible, and that what is important is the pursuit of truth.
 - Provide a safe environment: Provide a safe and supportive environment for contemplators, where they can express their ideas without fear of criticism or ridicule.
 - Focus on benefits: Emphasize that the benefits of reflection are much greater than the risk of making mistakes.
 - Provide models: Provide models for scholars and thinkers who misunderstood some verses, then retracted and corrected their mistake.
 - Consultation: Encourage contemplators to consult scientists and specialists in case of any doubt or hesitation.
3. Overcoming the inability to reflect:
- Simplify the reflection process: Provide simple and clear practical steps for reflection, avoiding complexities and difficult terminology.
 - Provision of utilities: Provide digital tools that help with reflection "such as search, comparison, and note-taking tools".
 - Modeling: Provide models for successful management, for other managers to benefit from.
 - Encouragement and motivation: Encouraging people to start reflecting, motivating them to continue it, and providing them with moral support.
 - Gradualism: Start by contemplating short, easy verses, then gradually move to longer and harder verses.
4. Increased motivation to reflect:
- Linking reflection to everyday life: Explain how reflection can help people solve their problems, make better decisions, and improve their relationships with others.
 - Highlighting the spiritual aspect: emphasizing that contemplation is a means of strengthening faith, and achieving happiness and psychological comfort.

- Organizing competitions and prizes: Organizing competitions and prizes to encourage reflection, and providing material and moral incentives to distinguished managers.
- Use of the media: Using different media to spread awareness of the importance of reflection, and to provide models for successful management.
- Focus on youth: pay special attention to young people, encourage them to reflect, and provide them with engaging content.

Fourth: Strategies to face technical and financial obstacles:

1. Technical challenges:

- Use of the latest technology: Use the latest technology in photographing, processing, storing and displaying manuscripts.
- Collaborate with experts: Collaborate with ICT experts and benefit from their expertise.
- Continuous training: Training technical personnel on the use of the latest technologies, and on the maintenance of devices and equipment.
- Cybersecurity: Take strict measures to protect the digital platform from hacking and manipulation, and use the latest protection software.
- Compatibility: Ensure the compatibility of the digital platform with various devices, operating systems and browsers.
- Application Development: Developing smartphone applications that facilitate access and use of the platform.

2. Financial challenges:

- Diversification of funding sources: not relying on a single source of funding, and searching for diverse sources "such as government grants, private donations, commercial sponsorships, symbolic subscriptions, and charitable endowments."
- Rationalization of spending: rationalization of spending, avoiding extravagance and waste, and focusing on priorities.
- Partnership with the private sector: Cooperation with private companies in financing and implementing the project.

- Good marketing: promote the project well, to attract more supporters and funders.
- Financial sustainability: Develop a plan to ensure the long-term sustainability of the project, by generating self-revenue (such as selling subscriptions, or providing paid services).

Fifth: Strategies to Face Legal and Ethical Obstacles:

1. Intellectual Property Rights:

- Obtain the necessary permissions: Negotiate with rights holders (such as libraries, museums, and universities that own manuscripts) to obtain permissions to digitize and publish them.
- Signing agreements: Signing clear agreements with rights holders, specifying the rights and obligations of each party.
- Respect for laws: Compliance with local and international laws related to intellectual property rights.
- Fair use: In some cases, the "fair use" principle, which allows the use of IPR-protected material for non-commercial educational or research purposes, may be used.

2. Originality of digital content:

- Use of advanced technologies: The use of advanced techniques in imaging and digitization to ensure the accuracy of digital content and its conformity with the original.
- Audit and Review: Checking and reviewing digital content on an ongoing basis, to ensure that there are no errors or distortions.
- Digital Certificates: Using Digital Certificates to document digital content and ensure that it is not tampered with.
- Blockchain: Using blockchain technology to ensure the authenticity of digital manuscripts and prevent their forgery.

3. Responsible Use:

- Develop a code of ethics: Develop a code of ethics for the project, which defines the rules and standards that users must adhere to.
- Content Monitoring: Monitor content posted on the digital platform, and delete any content that violates the rules.

- Whistleblowing: Provide a mechanism for users to report any irregularities or abuses.
- Awareness: Educating users about the importance of responsible use of digital content and the ethics of publishing on the Internet.

Conclusion:

The project of digitizing Quranic manuscripts faces great challenges, but these challenges are not impossible. Through good planning, cooperation between all parties involved, and the use of appropriate strategies, these challenges can be overcome and the objectives of the project can be achieved. The success of this project will not be just a technical achievement, but a civilized achievement, which contributes to the revival of reflection in the Ummah, to reconnecting Muslims to the Book of their Lord, and to building a bright future for future generations.

Sixth: Strategies to enhance transparency and build trust:

1. Transparency in objectives and methodology:
 - Publish detailed information: Publish detailed and clear information about the project's objectives, methodology, work mechanisms, team, and funding sources, on the project's website and in various media.
 - Answer questions: Customize a FAQ section on the website, and answer questions and inquiries of the public openly and transparently.
 - Holding open meetings: Organizing open meetings with the public (whether physical or virtual), to discuss the project and answer questions.
2. Community Engagement:
 - Engage audiences: Engage the public at different stages of the project (such as planning, implementation and evaluation), and listen to their opinions and suggestions.
 - Establishment of an Advisory Council: Establish an advisory board that includes representatives of various segments of society (such

as scientists, researchers, practitioners, youth, and women) to advise and guide the project.

- Organizing competitions: Organizing competitions for users (such as the best management competition, or a logo design competition for the project), to encourage them to participate and interact.

3. Accountability and Evaluation:

- Setting success criteria: Setting clear and measurable criteria for the success of the project, and evaluating project performance based on these criteria.
- Publish periodic reports: Publish periodic reports on the project's progress, achievements and challenges, and make them available to the public.
- Independent Evaluation: An independent evaluation of a project by a neutral third party, to assess its performance and identify strengths and weaknesses.
- Respond to feedback: Listen to the public's comments and criticisms, and respond constructively to them.

4. Building trust with scientists:

- Gaining the endorsement of scholars: Seek the endorsement and support of leading scholars and trusted religious institutions.
- Involve scientists in the project: Involve scientists in different stages of the project (such as planning, implementation and evaluation), and benefit from their expertise and guidance.
- Responding to suspicions: Responding to any suspicions or criticisms that may be raised about the project by some scholars or religious groups, with argument and proof.
- Organizing scientific seminars: Organizing joint scientific seminars with scientists to discuss issues related to the project.

Seventh: Strategies to enhance the educational aspect:

1. Develop integrated educational content:

- Production of various educational materials: Production of various educational materials "such as books, articles, videos, infographics,

and podcasts" on reflection and Quranic sciences, Quranic manuscripts, and how to use the digital platform.

- Providing content in different languages: Translating educational content into different languages, so that the largest possible number of people can benefit from it.
 - Content Customization: Providing educational content suitable for different levels (from beginner to advanced), and different age groups (children, youth, adults).
 - Use modern educational methods: Using modern educational methods (such as interactive learning, blended learning, and microlearning) to make the learning process more enjoyable and effective.
2. Organizing training courses and workshops:
 - Training courses on reflection: Organizing training courses on contemplation and Quranic sciences, and how to use digital manuscripts in reflection.
 - Digitization workshops: Organizing workshops on the digitization of manuscripts, and how to use the digital tools available on the platform.
 - Workshops on Scientific Research: Organizing workshops on scientific research in the field of Quranic manuscripts and Quranic sciences.
 - Providing online courses and workshops: Providing online courses and workshops, so that the largest possible number of people around the world can benefit from them.
 3. Create a specialized digital library:
 - Collecting sources: Collecting reliable scientific sources about the Holy Quran and its sciences "such as tafsir books, Qur'anic science books, Arabic language books, scientific articles, master's and doctoral theses".
 - Library organization: Organizing the digital library in a way that facilitates access to information, and classifying books and articles by topics.

- Providing search tools: Providing advanced search tools in the digital library, to facilitate the search for information.
 - Free library availability: Make the digital library available free of charge to all, or provide symbolic subscriptions to needy groups.
4. Cooperation with educational institutions:
- Partnership with universities: Building partnerships with universities and research centers specialized in Islamic studies, to exchange experiences and knowledge, and to organize joint events.
 - Integrating the project into the curriculum: Seeking to integrate the project of digitizing Qur'anic manuscripts into the curricula of schools and universities.
 - Providing scholarships: Providing scholarships for students and researchers interested in studying Quranic manuscripts and Quranic sciences.

Eighth: Strategies to take advantage of advanced technology:

1. Artificial Intelligence (AI):
- Text Analysis: Using Natural Language Processing (NLP) techniques to analyze Qur'anic texts more deeply and accurately, and to discover hidden patterns and relationships between words, phrases and verses.
 - Suggestion of meanings: Develop artificial intelligence models capable of suggesting possible meanings for ambiguous or controversial words and phrases, based on context analysis, linguistic sources, and interpretations.
 - Identify topics: Using machine learning techniques to identify the main and sub-topics in the Qur'anic text, and classify verses according to these topics.
 - Miracle Detection: Using artificial intelligence to help uncover aspects of scientific, linguistic and rhetorical miracles in the Holy Quran.
 - Translation assistance: Using artificial intelligence to help translate the Holy Quran into other languages, taking into account linguistic and moral accuracy.

- Personalize the reflection experience: Use artificial intelligence to personalize the reflection experience for each user, based on their interests, knowledge level, and cultural background.
 - Developing a personal "management assistant": Developing a smart application that acts as a personal assistant to the administrator, answering his questions, providing him with suggestions, helping him organize his management, and reminding him of the dates of the reflection.
2. Virtual Reality (VR) and Augmented Reality (AR):
- VR: Using virtual reality to create interactive environments that simulate the era in which the Qur'an was revealed, helping the contemplator to understand the historical and social context of the text, and to "experience" Qur'anic events.
 - AR: Using augmented reality to display additional information about Quranic verses when the phone camera is pointed at them "such as translation, interpretation, various readings, reasons for revelation, related hadiths, images, maps."
3. Blockchain :
- Ensuring authenticity: Using blockchain to ensure the authenticity and authenticity of digital manuscripts, and to prevent their manipulation or forgery, by recording each digital copy on the blockchain, and making them immutable.
 - Ownership Tracking: Using blockchain to track the ownership of Quranic manuscripts, and protect the intellectual property rights of their owners.
 - Digital Rights Management: Using blockchain to manage the digital rights of manuscripts, and determining who can access and use them.
4. Quantum Computing:
- Big Data Analysis: The use of quantum computing to perform complex analyses on vast amounts of data related to the Holy Qur'an (such as texts, exegeses, commentaries, and manuscripts), which may reveal previously unknown secrets.

- Speed up research: Using quantum computing to significantly speed up the search process in Quranic texts, saving time and effort for researchers.
- Developing new algorithms: Using quantum computing to develop new AI algorithms that are better able to understand natural language and analyze religious texts.

Ninth: Strategies to enhance sustainability:

1. Financial sustainability

- Diversification of revenue sources:
 - Subscriptions: Providing different subscription levels "free, basic, premium" with varying features.
 - Advertising: Displaying ads that are not misleading and not contrary to Islamic values on the platform "in a limited and unobtrusive manner."
 - Paid services: Providing paid services "such as advanced training courses, or personal consultations with scholars".
 - Selling products: selling products related to the project "such as books, Qur'ans, paintings".
 - Affiliate marketing: Cooperation with other sites to market their products in exchange for a percentage of sales.
- Establishing a charitable endowment:
 - Inviting individuals and institutions to donate to the project.
 - Investing the endowment funds in profitable projects that generate continuous income for the project.

2. Technical sustainability

- Specialized technical team: Forming a specialized technical team to maintain and develop the platform continuously.
- Use of modern scalable technologies: selection of scalable technologies and adaptation to future developments.
- Backup: Make regular backups of data to protect it from loss or damage.
- Cybersecurity: Cybersecurity procedures are constantly updated to protect the platform from attacks.

3. Human Sustainability

- Volunteer training: Training volunteers on various aspects of the project "such as digitization, research, management, and marketing".
- Building Young Leaders: Preparing a new generation of leaders who are able to take charge of the project in the future.
- Motivating employees and volunteers: Providing material and moral incentives to employees and volunteers to increase their productivity and loyalty to the project.
- Forming a network: Building strong relationships with experts and specialists in various fields to benefit from their expertise.

Conclusion:

The project of digitizing Quranic manuscripts faces great challenges, but these challenges are not impossible. Through good planning, cooperation between all parties involved, and the use of appropriate strategies, these challenges can be overcome and the objectives of the project can be achieved. The success of this project will not be just a technical achievement, but a civilized achievement, which contributes to the revival of reflection in the Ummah, to reconnecting Muslims to the Book of their Lord, and to building a bright future for future generations. Most of all, it is devotion to God Almighty in this work, For the sake of his pleasure, only he can bless this project and make it pure to his gracious face.

Tenth: Strategies to enhance communication and marketing:

1. Building a strong visual identity:

- Attractive logo design: Designing a distinctive and expressive logo for the project, reflecting its goals and values.
- Choose consistent colors: Choose consistent and attractive colors for your website, app, and promotional materials.
- Use clear fonts: Use clear, easy-to-read fonts in all printed and digital materials.
- Produce high-quality images and videos: Use high-quality images and videos in all advertising and marketing materials.

2. Create an engaging website and app:

- User-friendly design: User-friendly website and app design, so anyone can access information and content easily.
- Provide rich and varied content: Provide rich and varied content on the site and application, including digital manuscripts, commentaries, commentaries, articles, videos, and interactive tools.
- Constantly updating content: Constantly updating content on the website and app, adding new digital manuscripts, articles, videos, and more.
- Providing the site and application in multiple languages: Translating the site and application into different languages, in order to benefit the largest possible number of people.
- Search Engine Optimization (SEO): Improve the appearance of a website in search engine results, to increase the number of visitors.

3. Use social media effectively:

- Create pages for the project: Create pages for the project on various social media platforms "such as Facebook, Twitter, Instagram, and YouTube".
- Publishing attractive content: Publishing attractive and diverse content on the project's pages "such as Quranic verses, hadiths, quotations from scholars' sayings, photos, and videos."
- Interaction with followers: Respond to followers' comments and questions, and interact with them continuously.
- Organizing competitions and campaigns: Organizing competitions and campaigns on social media, to encourage interaction with the project and raise awareness of it.
- Use paid advertising: Use paid advertising on social media to reach a wider audience.
- Collaborate with influencers: Collaborate with social media influencers to promote the project.

4. Organizing events and activities:

- Workshops: Organizing workshops on contemplation and Quranic sciences, and how to use digital manuscripts in reflection.

- Seminars and conferences: Organizing seminars and conferences on Quranic manuscripts and Quranic sciences, and inviting scholars and researchers to participate in them.
- Exhibitions: Organizing exhibitions to display digital manuscripts and introduce them to the public.
- Competitions: Organizing competitions to encourage reflection and research in manuscripts.
- Lectures: Organizing public lectures on topics related to the Holy Quran and its sciences.
- Excursions: Organizing trips to libraries and museums that possess Quranic manuscripts.

5. Public Relations and Media:

- Communication with the media: Communicate with various media "such as satellite channels, newspapers, and news websites" to introduce the project and its objectives.
- Issuing press releases: Issuing press releases about the project's achievements and developments.
- Interviews: Interviews with project organizers in various media.
- Publishing articles: Publishing articles about the project in newspapers, magazines and websites.
- Documentary Film Production: Production of documentaries about the project and Qur'anic manuscripts.

6. Building strategic partnerships

- Government agencies: Cooperation in facilitating procedures and providing logistical support.
- NGOs: Collaborate in awareness-raising, education and outreach to local communities.
- Private Sector: Benefit from their expertise in marketing, finance and technology.

Eleventh: Strategies to deal with psychological challenges more deeply:

1. Confronting "blind delivery":

- Encouraging Questioning:

- Asking open-ended questions about the Holy Quran encourages reflection "such as: "What if...?" "How can I...?", "Why...?"".
 - Organizing brainstorming sessions on the meanings of verses.
 - Provide multiple perspectives:
 - Presenting different opinions of scholars and commentators about a particular verse, with an indication of the evidence on which each opinion is based.
 - Encourage constructive discussion on these views.
 - Focus on "why":
 - Focus on understanding the wisdom of Sharia rulings, not just on knowing the ruling itself.
 - Linking Sharia rulings with contemporary reality.
 - Use of Stories:
 - Use stories "from the Qur'an, Sunnah and history" to illustrate the importance of critical thinking and non-blind submission.
2. Overcoming the "fear of error":
- Change the perception to error:
 - Emphasize that error is a normal part of the learning process, and that what is important is to learn from mistakes.
 - Provide examples of scholars and thinkers who misunderstood some verses, then retracted and corrected their mistake.
 - Provide a safe environment:
 - Create an atmosphere of trust and mutual respect among the contemplators, so that each person feels safe to express his thoughts without fear of criticism or ridicule.
 - Emphasizing that the goal is cooperation in reaching the truth, not the triumph of personal opinion.
 - Training in critical thinking skills:

- Teach contemplators how to evaluate evidence, how to distinguish between facts and opinions, and how to avoid logical fallacies.
- Emphasizing the importance of intention:
 - Affirming that Allah Almighty rewards the servant for his intention, even if he misunderstands it, as long as he has made an effort in searching for the truth.
- 3. Overcoming the "inability to reflect":
 - Simplification and facilitation:
 - Provide simple and clear practical steps to reflect, avoiding complexities and difficult terminology.
 - Start by contemplating short, easy verses, then gradually move on to longer and harder verses.
 - Use easy and clear language in explanation and interpretation.
 - Providing utilities:
 - Provide digital tools that help to reflect "such as tools for research, comparison, observation taking, and access to interpretations."
 - Provide various educational materials "such as books, articles and videos".
 - Encouragement and motivation:
 - Provide moral support to the contemplators, and encourage them to continue to reflect, and not to despair.
 - Highlight the positive aspects of reflection, such as increasing faith, achieving happiness, and improving relationships.
 - Organize support groups for practitioners, where they can share expertise and experience.
 - Provide models and role models:
 - Provide realistic stories of ordinary people who succeeded in contemplating the Qur'an and changing their lives. Highlighting examples of scholars and righteous people who were contemplating the Qur'an and were influenced by it.
- 4. Increased "motivation to reflect":

- Linking reflection to reality: Explain how reflection can help people solve their personal and social problems. Link Quranic verses to current events and issues that concern people.
- Highlighting the aesthetic aspect of the Qur'an: ○ Focusing on the beauty of the Qur'anic language, the splendor of its style, and the eloquence of its meanings.○ Using artistic means "such as poetry, story and drawing" to express the meanings of the Qur'an.
- Reminder of the Hereafter: ○ Remind people that the Qur'an is the word of God, and that God will ask them about its contemplation and action on the Day of Resurrection.
- Diversity in styles:
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- Using various methods of calling for reflection, to suit different personalities and interests.

Conclusion:

The project of digitizing Quranic manuscripts faces great challenges, but these challenges are not impossible. Through good planning, cooperation between all parties involved, and the use of appropriate strategies, these challenges can be overcome and the objectives of the project can be achieved. The success of this project will not be just a technical achievement, but a civilized achievement, which contributes to the revival of reflection in the Ummah, to reconnecting Muslims to the Book of their Lord, and to building a bright future for future generations. Most of all, it is devotion to God Almighty in this work, For the sake of his pleasure, only he can bless this project and make it pure to his gracious face.

36. Attractive and stimulating overview: for the digitization project

A- "Towards a Digital Quranic Renaissance: The Digitization of Manuscripts as a Bridge between the Past and the Future" "Introduction to the Series"

Introduction to "Appeal to Hearts and Minds":

At a time when technology is accelerating, our ways of life are changing, and the means of knowledge are renewed, the Holy Qur'an, the eternal book of God, remains the light that illuminates the path for us and the guide that guides us to the right path.

Same to you... Is our relationship with the Holy Quran in this digital age the relationship that God wanted for us? Do we reflect on its verses, reflect on its meanings, and act on its rulings, as our righteous ancestors did? Or have we been content with superficial reading, fleeting recitation, and inherited understanding?

The time has come to renew our relationship with the Book of God, to make it the spring of our hearts, the light of our chests, the clarity of our sorrows, and the disappearance of our worries. The time has come for us to return to the Qur'an, not as a historical book that we read on occasions, but as a living book with which we interact, learn from and guide us in all aspects of our lives.

This is where the project of digitizing Qur'anic manuscripts comes into play, offering us a new vision, a new hope, and a new way to revive reflection in the digital age. It is a project that aims to connect us to our roots, to enable us to understand the Book of our Lord more deeply and authentically, and to build a bright future for the Islamic Ummah.

What is the project of digitizing Quranic manuscripts? "Overview":

The project of digitizing Quranic manuscripts is an ambitious initiative, which aims to transform ancient Quranic manuscripts (especially the Ottoman Qur'ans) from their traditional paper form into a high-resolution digital image, and make them available to everyone online, through an integrated interactive digital platform.

Same to you... Why manuscripts?

Qur'anic manuscripts are the earliest physical evidence of the Qur'anic text and represent the "living memory" of God's book. They are not just old papers, but precious treasures, carrying with them secrets and meanings that we may not find in printed Qur'ans.

By digitizing these manuscripts, and making them publicly available, we are able to:

- **Return to the roots:** and approaching the Qur'anic text as it was revealed to the Prophet (peace and blessings of Allaah be upon him).
- **Understanding Ottoman painting:** and discovering its secrets and connotations.
- **Comparison of readings:** and identify differences in Quranic readings.
- **Discovering new meanings:** They may not be evident in printed Qur'ans.
- **Enhancing certainty:** the validity of the Qur'anic text and that it has not been distorted or altered.

More than just digitization:

The project of digitizing Quranic manuscripts is not just a technical project, but an integrated civilized project, which aims to:

- **Reviving reflection:** in the hearts of Muslims, and making it a living and renewed practice in their lives.
- **Empower individuals:** to understand the Qur'an personally and directly, by providing the necessary tools and resources.
- **Building a knowledge society:** around the Holy Qur'an, which includes contemplators, researchers and scholars, and works together to serve the Book of God.
- **Employing technology:** to serve the Holy Quran, and to facilitate its access, understanding and management.
- **Preserving the Islamic heritage:** the manuscript, and transmitting it to future generations.

Challenges and opportunities:

The road to achieving these goals is not easy, as the project faces great political, social, psychological, technical, financial and legal challenges. But, on the other hand, there are great opportunities ahead of us, opportunities to bring about real change in the relationship of Muslims with the Book of their Lord, and opportunities to build a bright future for the Islamic Ummah.

This series... Expedition:

In this series of articles, we will embark on a journey of exploration of the world of the project of digitization of Qur'anic manuscripts. We will learn about its vision and objectives, methodology and tools, challenges and solutions. We will explore how this project can change our lives and contribute to building a digital Quranic renaissance.

In this series, we will cover the following topics:

1. **Vision and Objectives:** What is the overall vision of the project? What are its detailed objectives?
2. **Methodology and tools:** What is the proposed methodology for reflection, and what digital tools will help us do this?
3. **Challenges and constraints:** What are the challenges facing the project and how can they be overcome?
4. **Solutions and strategies:** What practical solutions can help achieve the project objectives?
5. **Communication and marketing:** How can an interactive community be built around the project, and how can others be invited to participate?
6. **The future of the project:** What will the future of Quranic reflection look like in light of technological developments?

Call for Participation:

This series is an invitation to every Muslim interested in the Book of God, to every seeker of truth, and to every lover of knowledge. It is an invitation to participate in this journey of faith and science, and to discover the treasures of the Holy Qur'an.

Let us begin this journey together, and let us make this digital age a golden age of Quranic reflection!

B- "Reviving Contemplation in the Digital Age: The Overarching Vision of the Manuscript Digitization Project"

Introduction to "Wonder and Dream":

What if we could restore the Koran to its central place in the lives of Muslims? What if we could make reflection a daily practice, not limited to scientists and specialists, but involving every member of the nation? What if we could use modern technology to serve the Book of God, and to make it more accessible, understandable, and contemplative?

This is the dream that the Qur'anic manuscript digitization project seeks to achieve. It is a dream of reviving reflection in the digital age, and building a new Qur'anic renaissance that restores the nation's identity and leadership.

Overall Vision: "Detailed Description":

The project of digitizing Qur'anic manuscripts is not just a project to digitize ancient texts, but a project with a comprehensive vision, aiming to:

1. Revival of reflection:
 - o **Contemplation as a way of life:** Making reflection a daily practice for Muslims, not just a passing reading or abstract memorization.
 - o **Contemplation for all:** Enable all Muslims, regardless of their educational level or cultural background, to contemplate the Holy Quran.
 - o **Deep reflection:** going beyond the superficial understanding of verses, and diving into the depths of meanings and connotations.
 - o **Renewed reflection:** deriving new meanings from the Qur'anic text, commensurate with the times and its requirements.
 - o **Effective reflection:** Transforming reflection into a driving force for positive change in the life of the individual and society.
2. Empowering Individuals:
 - o **Open access:** Digital Quranic manuscripts are available to everyone, anytime, anywhere, free of charge or at a nominal cost.
 - o **Utilities:** Provide advanced digital tools (such as research, comparison, and interpretation tools) to help individuals reflect.

- **Personal manuscript:** Enabling each individual to create their own personal digital manuscript, to record their reflections and ideas.
 - **Guidance and guidance:** Providing support and guidance to practitioners, through scientists and specialists.
 - **Interaction and participation:** Encourage individuals to interact with each other and share their thoughts.
3. Building a Knowledge Society:
- **Digital Mindset Community:** Create an interactive digital platform that brings together managers from around the world to exchange ideas and experiences.
 - **Cooperation:** Encouraging cooperation between contemplators, researchers and scholars in the study and understanding of the Qur'an.
 - **Dialogue:** Provide a safe environment for dialogue and constructive discussion on issues related to the Qur'an.
 - **Mutual Enrichment:** Providing an opportunity for everyone to contribute to the enrichment of digital content related to the Qur'an.
4. Employing technology:
- **Digitization:** Using the latest technologies in digitizing Quranic manuscripts, ensuring the quality and accuracy of images.
 - **Artificial intelligence:** The use of artificial intelligence in analyzing Quranic texts, proposing meanings, identifying topics, and revealing miracles.
 - **Virtual and Augmented Reality:** Using these technologies to create interactive environments that help understand the historical context of the Qur'anic text.
 - **Blockchain:** Using this technology to ensure the authenticity of digital manuscripts and prevent their manipulation.
5. Heritage Conservation:
- **Preservation of manuscripts:** Contribute to the preservation of the original Qur'anic manuscripts and protect them from damage and loss.

- **Knowledge Transfer:** Transferring the sciences of the Qur'an "such as the science of interpretation, the science of readings and the science of drawing" to future generations.
- **Reviving interest in manuscripts:** Restoring the rehabilitation of Qur'anic manuscripts as a precious treasure of Islamic heritage.

Detailed objectives "stages and steps":

To achieve this comprehensive vision, the project sets a set of detailed objectives, which can be divided into phases:

- The first stage "Focusing on the individual":
 - Digitization of a large number of high-quality Quranic manuscripts.
 - Develop an easy-to-use digital platform.
 - Provide basic digital tools for reflection "search, compare, record".
 - Produce educational content on reflection and how to use the platform.
 - Building an initial community of contemplators.
- The second phase "expansion and cooperation":
 - Add more digital manuscripts.
 - Develop advanced digital tools (such as text analysis tools using artificial intelligence).
 - Translate the platform and content into different languages.
 - Building partnerships with religious institutions, universities and research centers.
 - Organizing events and activities "such as workshops, seminars and conferences".
- The third stage "sustainability and impact":
 - Ensure the financial, technical and human sustainability of the project.
 - Expand the project's impact to as many Muslims as possible.
 - Measuring the impact of the project on the lives of individuals and communities.
 - Constantly develop the project, and keep pace with technological developments.

Values and Principles:

- **Sincerity:** The work should be purely for the sake of God Almighty, and for the sake of His pleasure.
- **Honesty:** Preserving the integrity of the Qur'anic text, and not distorting or altering it.
- **Scientific:** Commitment to scientific methodology in research and analysis.
- **Quality:** Striving to achieve the highest quality in all aspects of the project.
- **Inclusiveness:** targeting all segments of society, and not discriminating between any group and another.
- **Cooperation:** Teamwork, cooperation with all concerned parties.
- **Transparency:** Clarify the project's objectives, methodology and mechanisms of work for all.
- **Respect:** Respect the opinions of others, even if we disagree with them.
- **Renewal:** Openness to innovation and innovation, while maintaining originality.

Conclusion "A Call to Hope":

The project of digitizing Qur'anic manuscripts is an ambitious project, carrying with it a comprehensive vision to revive reflection in the digital age. It is a project that aims to build a bridge between the past and the future, and to enable Muslims to understand the book of their Lord more deeply and authentically. It is a project that deserves support and support, because it is the project of the entire nation.

C- "The Personal Digital Codex: A Tool to Enable the Individual to Reflect Deeply"

Introduction to "Personal Contemplation":

True contemplation of the Holy Qur'an is not just a passing reading of words, or an abstract memorization of verses, but a personal and profound interaction with the Qur'anic text, touching the heart, mind and soul. It is a dialogue between the servant and his Lord, between the reader and his book.

Same to you... How can this personal reflection be achieved in our digital age, where distractions are crowded, sources are multiple, and opinions are diverse?

This is where the "personal digital manuscript" comes into play, as an innovative tool to enable the individual to reflect deeply, and to build his own relationship with the Holy Qur'an.

What is a personal digital manuscript? "Definition and clarification":

A personal digital manuscript is a digital space for each individual, enabling them to:

1. Recording his measures:

- Recording thoughts, thoughts, questions and deductions that arise in his mind while reading the Qur'an.
- Recording the connection between the different verses.
- Record the practical benefits he draws from the verses.
- Recording the supplications and supplications inspired by the Qur'an.

2. Linking the verses to other sources:

- Linking verses to different interpretations.
- Linking verses to Quranic science books.
- Linking verses to the hadiths of the Prophet.
- Linking verses to scientific articles and explanatory videos.
- Link verses to relevant images, maps and geographical locations.

3. Organization of understanding:

- Classification of verses by topics "such as doctrine, jurisprudence, ethics, stories".
- Create lists of favorite verses, or verses that need further research.
- Bookmark important verses.
- Create mind maps for verses and surahs.

4. Do not rush to publish:

- Provide the opportunity for the contemplative to reflect and reflect on his reflections, before sharing them with others.
- Encourage the contemplative to review, modify and develop his measures.
- Avoid spreading immature or uncertain ideas.

5. Scientific Consultation:

- Facilitate communication with scientists and specialists, for advice and guidance.
- Presenting the measures to scientists for evaluation and review.

Why is it "character"? "Focusing on the individual":

- **It's not just a copy:** a personal digital manuscript is not just a digital copy of the Qur'an, but a "workspace" for each individual.
- **Reflects the contemplative understanding:** The personal digital manuscript reflects the contemplation's own understanding of the Qur'an, and his personal experiences with it.
- **Evolves with the contemplator:** The personal digital manuscript evolves as the contemplative develops with the contemplative understanding of the Qur'an, and with the increase of his knowledge and knowledge.
- **Not for automatic publication:** A personal digital manuscript is not for automatic publication, but a tool for personal reflection, communication with scholars, and thoughtful engagement.

How to create a personal digital manuscript "Process steps":

There are several ways to create a personal digital manuscript, including:

1. Use note-taking apps:
 - Apps like Evernote , OneNote , or Google Keep provide space to record, organize, and link notes to other sources.
 - You can create a "notebook" for the Qur'an, and divide it into surahs or themes.
 - Tags can be added to verses to make them easier to search.
2. Using Quran reading apps:
 - Some Quran reading apps offer additional features, such as the ability to add comments and bookmarks, and record audio.
 - These features can be used to create a personalized digital manuscript.
3. Create a Word or Google Docs document:
 - You can create a Word or Google Docs document for the Qur'an, and divide it into surahs or themes.

- Comments, explanations, and links can be added to the document.
 - The "Track Changes" feature can be used to review and modify measures.
4. Use specialized programs:
- There are some specialized programs that are specifically designed to reflect on the Qur'an, and provide advanced features "such as text analysis tools, interpreting comparison."
 - These programs can be expensive, but they offer great potential for serious contemplators.
5. Use the project platform
- The project platform can be used to create the personal manuscript

Practical examples:

- Recording reflection on Ayat al-Kursi:
 - Write the verse at the top of the page.
 - Record thoughts and thoughts that come to mind when reading the verse.
 - Linking the verse to different interpretations "such as the interpretation of al-Tabari and Ibn Kathir".
 - Linking the verse to other verses that talk about the same subject "such as the verses of monotheism".
 - Record the practical benefits that can be drawn from the verse.
 - Writing a prayer inspired by the verse.
- Create a list of verses that speak of patience:
 - Search for the word "patience" in the Qur'an using the search tool.
 - Create a list of verses that talk about patience.
 - Classify the verses according to the types of patience "such as patience for affliction, patience for obedience, patience for sin."
 - Add comments and explanations for each verse.

Benefits "Detail":

- **Deepening Understanding:** A personal digital manuscript helps to understand the Qur'an more deeply and comprehensively.
- **Consolidating meanings:** It helps to consolidate meanings in the heart and mind, and to remember and apply them in life.

- **Skills development:** It helps to develop reflective skills, research skills, writing skills, and critical thinking skills.
- **Building confidence:** It helps to build self-confidence, and to express ideas with confidence.
- **Facilitate communication:** Helps facilitate communication with scientists and specialists, and to share measures with others.
- **Save time and effort:** Help save time and effort in searching for information, and in organizing ideas.
- **Make reflection a fun practice:** It helps make reflection a fun and interesting practice, not just a heavy duty.

Conclusion "Call to action":

The personal digital manuscript is a powerful tool to enable the individual to deeply reflect on the Holy Qur'an. It is not just a means of recording information, but a way to build a personal relationship with the Book of God, and to turn the Qur'an into a source of inspiration and guidance in life.

We invite every Muslim to start creating his personal digital manuscript today, embark on a journey of reflection, and discover the treasures of the Holy Qur'an for himself.

D- "Political, Social and Psychological Constraints: An In-depth Analysis of Challenges"

Introduction:

The project of digitizing Qur'anic manuscripts, although it carries with it noble goals and an ambitious vision, is not without complex and intertwined challenges. These challenges are not limited to technical or financial aspects, but extend to political, social and psychological dimensions, which require deep analysis and careful understanding to deal with them effectively.

First: Political Obstacles:

1. Control and Control:
 - Some governments may seek to censor the digital content of manuscripts, or block access to them, for fear of spreading "undesirable" or "oppositional" interpretations.

- Some regimes may try to monopolize the interpretation of the Qur'an and use it to serve their political interests.
2. Ideological conflicts:
 - The project may face opposition from hardline religious groups, which consider open reflection a "heresy" or a "delusion."
 - The project may be seen as part of a broader struggle between "formal Islam" and "popular Islam."
 3. Lack of political will:
 - Some governments may not be interested in supporting the project, due to other priorities or because of fear of risk.

Second: Social Obstacles:

1. Digital illiteracy and the digital divide:
 - Many people may not be able to use the digital platform due to lack of digital skills or lack of devices and internet.
2. Traditions and customs:
 - Some may reject the idea of open contemplation and prefer to adhere to traditional inherited interpretations.
 - Some may consider that technology is contrary to religious values.
3. Fear of change:
 - Some may fear that reflection will lead to changes in their understanding of religion or in their lifestyle.

Third: Psychological Obstacles:

1. Blind delivery:
 - Some may have a blind "submission" to traditional interpretations, without a desire to think critically.
 - They may consider that everything they need to know is already in these interpretations.
2. Fear of error:
 - Some may fear misunderstanding the Qur'an, preferring to adhere to "safe" interpretations.
3. Inability to reflect:
 - Some may feel unable to contemplate the Qur'an, and believe that this is only for scholars.

4. Lack of motivation:

- Some may not have sufficient motivation to contemplate the Qur'an, due to preoccupation with life or weak faith.

Deep Analysis:

These constraints are not separate from each other, but rather interrelated and interrelated. Political constraints can exacerbate social and psychological constraints, and vice versa. For example:

- Government censorship may limit people's access to information, increasing digital illiteracy and promoting blind delivery.
- Traditions and customs may make people more vulnerable to political and ideological influences.
- Fear of error may make people more reluctant to use technology or to express their opinions.

Proposed solutions "brief":

- **Political obstacles:** building trust with governments, cooperation with religious institutions, using digital diplomacy.
- **Social obstacles:** fighting digital illiteracy, bridging the digital divide, changing misconceptions, encouraging critical thinking.
- **Psychological obstacles:** providing a safe environment for reflection, simplifying the process of reflection, increasing motivation to reflect.

Conclusion:

Understanding these political, social and psychological constraints is the first step towards overcoming them. The project of digitizing Qur'anic manuscripts needs a comprehensive and integrated strategy that takes into account all these dimensions and seeks to build bridges of trust and understanding with all concerned parties.

E- "Technical, financial and legal challenges: are we ready?"

Introduction:

The project of digitizing Qur'anic manuscripts, in addition to political, social and psychological challenges, faces a range of technical, financial and legal challenges that require careful planning and effective management. These challenges are not just technical details, but rather fundamental issues that may affect the success and sustainability of the project.

First: Technical Challenges:

1. Shooting Quality:

- Obtaining high-resolution images of manuscripts requires specialized cameras, proper lighting, and experience in dealing with ancient manuscripts.
- Some manuscripts may be damaged or dull, requiring special image processing.

2. Image Processing:

- Improving the quality of digital images "distortion removal, color adjustment, text clarification" requires advanced software and experience in image processing.
- Some photos may need digital restoration to repair the damage.

3. Data Storage:

- Storing vast amounts of data "digital manuscript images" requires large storage capacity and a strong infrastructure.
- Data security must be ensured and protected from loss, damage or theft.

4. Cybersecurity:

- Protecting the digital platform of the enterprise from hacking, manipulation and hacking requires strict security measures.
- Protection software must be constantly updated to counter new threats.

5. Interoperability:

- Ensure compatibility of the digital platform with various devices (computers, smartphones, tablets), operating systems (Windows, macOS, Android, iOS) and browsers (Chrome, Firefox, Safari, Edge).

6. Development of digital tools:

- Designing and developing advanced digital tools (such as search, comparison, analysis, and note-taking tools) requires expertise in programming and designing user interfaces.
- These tools should be easy to use and available to everyone.

7. Artificial Intelligence:

- Developing artificial intelligence models capable of analyzing and understanding Quranic texts requires expertise in natural language processing and machine learning.
- It must be ensured that AI models do not provide false or misleading interpretations.

Second: Financial Challenges:

1. Digitization Cost:

- Purchase of specialized photography equipment.
- Employing technicians specialized in photography and digitization.
- Provide safe storage places for manuscripts.
- Travel and accommodation costs for employees who photocopy manuscripts in different places.

2. Development and maintenance cost:

- Design and development of the digital platform and application.
- Maintain and update the platform and application continuously.
- Development of new digital tools.
- Provide technical support to users.

3. Marketing and promotion cost:

- Organizing media campaigns to publicize the project.
- Participation in conferences and seminars.
- Production of advertising and marketing materials.

4. Training Cost:

- Training employees to use the latest technology.
- Training users on how to use the digital platform.

5. Financial Sustainability:

- Ensuring the long-term sustainability of the project requires the provision of sustainable sources of financing.

Third: Legal and Ethical Challenges:

1. Intellectual Property Rights:

- Obtain permissions from rights holders (such as libraries, museums, and universities that own manuscripts) to digitize and publish them.
- Negotiate with rights holders about the terms of commercial use of digital content.
- Protect the intellectual property rights of the project itself "such as digital platform and digital tools".

2. Originality of digital content:

- Ensure that the digital content of the manuscripts is identical to the original, and that it has not been tampered with or falsified.
- Use advanced technologies to validate digital content.
- Fully document the digitization process.

3. Privacy:

- Protect users' personal data (such as names and email addresses) and not use it for illegal purposes.
- Comply with local and international data protection laws.

4. Responsible Use:

- Establish ethical and legal controls for the use of digital content, and prevent its use for illegal purposes "such as distortion, distortion or commercial exploitation".
- Educating users about the ethics of publishing on the Internet.

5. Transparency and Accountability:

- Clarify the project's objectives, methodology and mechanisms of action for all.
- Publish periodic reports on the project's progress, achievements and challenges.
- Respond to public feedback and criticism.

Proposed solutions "brief":

- **Technical challenges:** use of the latest technologies, collaboration with experts, continuous training, cybersecurity, interoperability.

- **Financial challenges:** diversification of funding sources, rationalization of spending, partnership with the private sector, good marketing, financial sustainability.
- **Legal and ethical challenges:** obtaining the necessary permissions, ensuring the authenticity of content, protecting privacy, establishing controls for responsible use, transparency and accountability.

Conclusion:

The technical, financial and legal challenges facing the Qur'anic Manuscripts Digitization Project are significant, but not impossible. Through good planning, cooperation between all parties involved, the use of the latest technology, the provision of the necessary funding, and respect for laws and ethics, these challenges can be overcome and the objectives of the project can be achieved.

10. "Overcoming Barriers: Practical Strategies for Overcoming Project Constraints"

"Previously Formulated"

F- "Building Trust and Partnerships: The Key to the Success of the Qur'anic Manuscripts Digitization Project"

Introduction:

The project of digitizing Quranic manuscripts, as a huge and complex project that touches on sensitive issues and requires extensive cooperation, can only achieve the desired success by building solid bridges of trust and strategic partnerships. Trust is the foundation of any successful relationship, and partnerships are the driving force that ensures the sustainability and expansion of the project.

The importance of building trust:

- Trust with the public:
 - Gaining the trust of the public (thinkers, researchers, general Muslims) is vital to the success of the project.

- If people don't trust the project, they won't use the digital platform, they won't interact with the content, and they won't support the project financially or morally.
- Trust with scientists:
 - Gaining the trust of scholars and religious institutions is essential to ensure the credibility and legitimacy of the project.
 - If scientists do not trust the project, they may oppose it or question its goals or methodology.
- Trust with governments:
 - Gaining the trust of governments is important to obtain political and financial support for the project, and to facilitate legal and administrative procedures.
 - If governments do not trust the project, they may impose restrictions or censorship.
- Trust with partners:
 - Gaining the trust of partners (such as universities, research centers, libraries and museums) is essential to ensure fruitful cooperation and exchange of experiences and knowledge.

Trust Building Mechanisms:

1. Transparency:
 - **Transparency in objectives:** Explain the objectives of the project explicitly and in detail, and explain how these objectives will serve the Holy Quran and society.
 - **Methodological Transparency:** Explain the scientific methodology followed by the project in digitizing manuscripts and in exegetizing the Qur'an.
 - **Transparency in work mechanisms:** Clarify how the digital platform works, how to use the available digital tools, and how to participate in the project.
 - **Transparency in funding sources:** Disclosing the sources of funding for the project, and confirming that it does not receive any suspicious or conditional funding.

- **Transparency in progress:** Publish periodic reports on the project's progress, achievements and challenges, and make them available to the public.
2. Community Engagement:
- **Involve the public in planning:** Involve representatives of different community groups in the planning of the project, and listen to their opinions and suggestions.
 - **Public involvement in implementation:** Provide volunteers with the opportunity to participate in the implementation of the project "such as digitizing manuscripts, translating content, or developing digital tools".
 - **Engage the public in evaluation:** conduct user surveys to evaluate project performance, and identify strengths and weaknesses.
 - **Establishment of an Advisory Board:** Establishment of an Advisory Board that includes representatives of various segments of society, to provide advice and guidance to the project.
3. Accountability and Evaluation:
- **Setting success criteria:** Setting clear and measurable criteria for the success of the project, and evaluating project performance based on these criteria.
 - **Independent Evaluation:** An independent evaluation of a project by a neutral third party, to assess its performance and identify strengths and weaknesses.
 - **Respond to feedback:** Listen to the feedback and criticism of the public and partners, respond to them constructively, and make the necessary adjustments.
 - **Accountability:** Holding accountable those responsible for any negligence or excesses in the project.
4. Continuous communication:
- **Communication with the public:** Continuous communication with the public through various media "such as the website, social media, newsletters, and open meetings."

- **Communication with scientists:** Continuous communication with scholars and religious institutions, and informing them of the latest developments in the project.
- **Communication with governments:** continuous communication with governments, explaining the objectives of the project, and requesting support and assistance.
- **Communication with partners:** continuous communication with partners, exchange of information and experiences, and coordination of efforts.

5. Building personal relationships:

Building strong personal relationships with key stakeholders (decision-makers, scientists, community leaders, media professionals, social media influencers)

The importance of partnerships:

Partnerships are a key element in the success of the project to digitize Quranic manuscripts, as they are:

- **Ensure sustainability:** by providing financial, human and technical support for the project.
- **Scale:** by reaching a wider audience, greater resources and expertise.
- **Enhances credibility:** by obtaining support and endorsement from trusted parties.
- **Mitigates risk:** through responsibility distribution and burden sharing.

Types of partnerships:

- Partnerships with Governments:
 - Get political and financial support.
 - Facilitate legal and administrative procedures.
 - Provide the necessary infrastructure.
- Partnerships with religious institutions:
 - Obtaining legitimate and scientific support.
 - Reaching a wide audience of Muslims.
 - Benefit from the expertise of scientists and specialists.
- Partnerships with universities and research centers:

- Conducting research and studies on Quranic manuscripts.
- Development of digital tools to help with reflection.
- Training the human cadres necessary for the project.
- Partnerships with libraries and museums:
 - Obtaining Quranic manuscripts for digitization.
 - Exchange of experiences in the field of preservation and restoration of manuscripts.
 - Organizing joint exhibitions of manuscripts.
- Partnerships with the private sector:
 - Access to funding and technical support.
 - Develop and market products and services related to the project.
 - Providing job opportunities for young people.
- Partnerships with civil society:
 - Spreading awareness of the importance of the project.
 - Encourage community participation.
 - Provide volunteer support for the project.
- Partnerships with international organizations:
 - Access to financial and technical support.
 - Exchange of experiences with similar projects in other countries.
 - Expand the impact of the project.

Partnership Building Mechanisms:

- **Effective communication:** Communicate with potential partners and explain the project's objectives and benefits.
- **Identify common interests:** Identify areas where different parties can cooperate and achieve mutual gains.
- **Signing agreements:** Signing clear and detailed partnership agreements that define the rights and obligations of each party.
- **Building Trust:** Building strong trusting relationships with partners, through transparency and commitment to promises.
- **Continuous Evaluation:** Evaluate partnerships on an ongoing basis, identify strengths and weaknesses, and make the necessary adjustments.

Conclusion:

Building trust and partnerships is the key to the success of the Qur'anic Manuscripts Digitization Project. Through transparency, participation, accountability and continuous communication, the project can earn the trust of all parties involved, and achieve its noble goals. By building strategic partnerships with various entities, the project can ensure its sustainability and expansion, and achieve maximum impact. This project is the project of the entire nation, and requires the concerted efforts of all to succeed.

12. "The Role of Advanced Technology: Artificial Intelligence at the Service of Contemplation"

"This section has been previously drafted in detail, and can be consulted"

G- "Awareness and Education: How do we change misconceptions about reflection and digitization?"

Introduction:

The project of digitizing Qur'anic manuscripts, which aims to revive reflection in the digital age, faces a major challenge in the form of common misconceptions about contemplation itself, and about the role of technology in understanding the Qur'an. These misconceptions may hinder the progress of a project, limit its impact, and prevent the achievement of its objectives.

Common misconceptions:

- About reflection:
 1. **Contemplation is specific to scholars:** Some believe that contemplation of the Qur'an is the task of scholars and specialists only, and that the general public is unable to understand the Book of God on their own.
 2. **Contemplation means interpretation:** Some confuse contemplation with interpretation, and believe that contemplation is just knowing the meanings of words and sentences.

- 3. **Contemplation is merely personal thoughts:** Some believe that contemplation is merely expressing a personal opinion on the Qur'an, without any evidence or rule.
- 4. **Contemplation leads to disagreement and division:** Some fear that open reflection will lead to the emergence of different and opposing interpretations of the Qur'an, leading to disagreement and division among Muslims.
- 5. **Contemplation contradicts interpretation by tradition:** Some believe that contemplation contradicts interpretation by antiquities "i.e. the interpretation of the Qur'an with the Qur'an, the Sunnah and the sayings of the Companions and the followers."
- 6. **Contemplation is heresy:** Some consider contemplation to be a "heresy" that was not known during the era of the righteous predecessors.
- 7. Contemplation requires mastery of the Arabic language and its sciences
- About digitization:
 - 1. **Digitization is incompatible with authenticity:** Some fear that digitizing manuscripts will lead to the loss of their spiritual and historical value, and turn them into worthless digital images.
 - 2. **Digitization leads to distortion:** Some fear that digital manuscripts will be distorted or tampered with, and lose their credibility.
 - 3. **Technology is a tool of the West:** Some associate technology with the West, viewing it as a tool for "cultural invasion" or "Westernization" of society.
 - 4. **Technology is complex and difficult to use:** Some believe that the use of technology in reflection is difficult and complex, and that it requires special skills.

The reasons for the spread of these misconceptions:

- **Ignorance:** not knowing the correct meaning of contemplation, and not knowing its importance and benefits.
- **Imitation:** Following inherited customs and traditions without thinking or scrutiny.

- **Fear:** fear of change, fear of the unknown, fear of error.
- **Extremism:** extremism in religion, intolerance of opinion, and rejection of the other.
- **Media:** The spread of misinformation about management and digitization in the media.
- **Lack of role models:** lack of positive role models for contemplative people in reality.

How do we change these misconceptions? "Awareness and Education Strategies":

1. Clarify the correct meaning of reflection:
 - **Contemplation is:** contemplating and meditating on the verses of the Holy Qur'an, trying to understand their meanings and connotations, linking them to reality, and drawing lessons from them.
 - **Contemplation is not:** mere passing reading, abstract memorization, interpretation of opinion, or innovation in religion.
 - **Contemplation is a right and a duty:** Contemplation is the right and duty of every Muslim, not the monopoly of scholars.
 - **Contemplation is worship:** Contemplation is worship by which a slave draws near to his Lord and is rewarded for it.
 - **Contemplation is the key to guidance:** Contemplation is the key to guidance, and the path to happiness in this world and the hereafter.
2. Explain the importance of reflection and its benefits:
 - **Increasing faith:** Contemplation increases faith in God Almighty, and strengthens certainty in hearts.
 - **Understanding the Qur'an:** Contemplation helps to understand the Qur'an more deeply and accurately.
 - **Working with the Qur'an:** Contemplation calls for working with the Qur'an and applying its rulings in life.
 - **Self-purification:** Contemplation purifies the soul, purifies the heart, and improves morals.

- **Problem solving:** Reflection helps solve personal and social problems.
 - **Achieving happiness:** Contemplation brings happiness and psychological comfort.
 - **Building Civilization:** Contemplation contributes to building Islamic civilization.
3. Provide positive models for contemplators:
- **From the righteous predecessors:** providing examples of the companions, followers and righteous predecessors who were contemplating the Qur'an and influenced by it.
 - **From Contemporary Scientists:** Provide examples of contemporary scholars and thinkers who call for reflection and apply it in their lives.
 - **From the general public:** provide examples of the general public who have benefited from reflection on their lives, and their lives have changed for the better.
4. Clarifying the role of technology in the service of reflection:
- **Technology is a means:** emphasizing that technology is merely a means of contemplation, not an end in itself.
 - **Technology facilitates reflection:** Demonstrate how technology can facilitate reflection, by providing the necessary tools and resources.
 - **Technology does not replace reason:** Affirmation that technology does not replace the human mind, and that true reflection is a work of the heart, mind and soul.
 - **Technology is not a substitute for scholars:** Emphasizing that technology does not replace scientists, and that scholars are the main reference in understanding the Qur'an.
5. Refutation of suspicions about contemplation and digitization:
- **Responding to suspicions:** Responding to suspicions raised about reflection and digitization with argument and proof, and in a calm scientific style.
 - **Clarifying the facts:** Clarifying the facts about reflection and digitization, and correcting misconceptions.

- **Constructive dialogue:** opening the door for dialogue and discussion with violators, listening to their opinions, and trying to convince them of the truth.
6. Use a variety of means of awareness and education:
- **Mosques:** Giving lectures and lessons in mosques on the importance of reflection and how to do it.
 - **Schools and universities:** Integrate reflection education into the curriculum.
 - **Media:** Using various media (television, radio, newspapers, and the Internet) to spread awareness of the importance of reflection.
 - **Social media:** Using social media to communicate with audiences and to disseminate content related to reflection.
 - **Conferences and Seminars:** Organizing conferences and seminars on contemplation and Quranic sciences.
 - **Workshops:** Organizing workshops to teach people how to reflect.
 - **Competitions:** Organizing competitions to encourage reflection.
 - **Educational materials:** Production of various educational materials (such as books, articles, videos and infographics) on reflection.
 - **Applications:** Developing smartphone applications that help with reflection.

Conclusion:

Changing misconceptions about contemplation and digitization is a difficult task, but it is essential to the success of the project of digitizing Qur'anic manuscripts. Through awareness and education, using a variety of means, and in cooperation with all parties concerned, we can achieve this goal, and make reflection a living and renewed practice in the lives of Muslims.

H- "Tiered Strategic Plan: From the Individual to National and International Platforms"

Introduction:

Implementing the project of digitizing the manuscripts of the Holy Qur'an, and reviving reflection in the Ummah, is not a task that can be accomplished

overnight. It is a huge project that requires careful strategic planning, gradual implementation and wide-ranging cooperation. This paragraph presents an integrated strategic plan, taking into account the various challenges, and identifying the main stages of implementation, and the mechanisms necessary to achieve success.

Plan Philosophy: Gradualism and Trust Building:

The strategic plan is based on two basic principles:

1. **Gradualism:** Starting with small, small-scale projects, then gradually expanding to include wider sectors and larger geographical areas. This gradient allows performance evaluation, error correction and avoidance of significant risks.
2. **Building Trust:** Focus on building trust with all stakeholders (individuals, scholars, religious institutions, governments, civil society) through transparency, participation and accountability.

Stages of implementation "from the individual to the global":

1. The first stage: focusing on the individual "building awareness and confidence":
 - o Objective:
 - Introducing individuals to the project of digitizing Quranic manuscripts and its benefits.
 - Encourage individuals to use the personal digital manuscript to reflect on the Qur'an.
 - Build an initial base of enthusiastic users of the project.
 - o Mechanisms:
 - Awareness:
 - Launching intensive awareness campaigns through various media "television, radio, newspapers, the Internet, social media".
 - Organizing workshops, seminars and introductory lectures on the project.
 - Produce attractive promotional materials (such as short videos, infographics, posters).

- Collaborate with social media influencers to promote the project.
 - Targeting specific audiences (such as youth, women, and the elderly) with special awareness campaigns.
 - Empowering Individuals:
 - Provide easy-to-use digital tools "such as a smartphone app and a simple website."
 - Provide free or subsidized training courses to teach people how to use digital tools and how to reflect.
 - Provide technical support to users.
 - Encourage the establishment of small study groups to reflect on the Qur'an.
 - Building Trust:
 - Transparency in objectives, methodology and mechanisms.
 - Continuous communication with users.
 - Respond to their feedback and suggestions.
 - Highlight success stories of individuals who have benefited from the project.
 - Indicators:
 - Number of individuals who have downloaded the app or visited the website.
 - Number of individuals who created personal digital manuscripts.
 - Number of individuals who participated in training courses.
 - The level of user satisfaction with the services provided.
2. Second Stage: Transition to Special Platforms "Building Successful Models":
- Objective:
 - Encourage the establishment of special digital platforms "at the level of religious institutions, universities, or research centers" to reflect on the Qur'an.
 - Provide technical and technical support to these platforms.
 - Build successful models that can be replicated elsewhere.

- Mechanisms:
 - Partnerships:
 - Partnerships with religious institutions, universities and research centers interested in creating their own digital platforms.
 - Provide technical and technical support to these institutions "such as providing software, training staff".
 - Provide digital content (such as digital manuscripts, commentaries, and annotations) to these platforms.
 - Incentives:
 - Provide financial or in-kind incentives to organizations that create successful digital platforms.
 - Organize competitions between private platforms, and offer prizes to the winners.
 - Marketing:
 - Promote successful private platforms and highlight their success stories.
 - Encourage other organizations to create similar platforms.
 - Indicators:
 - The number of special platforms created.
 - The number of users of these platforms.
 - The level of users' satisfaction with these platforms.
 - Number of measures posted on these platforms.
3. Third Stage: Expansion to national platforms "Engaging Decision Makers":
- Objective:
 - Convincing governments to adopt the project of digitizing Quranic manuscripts as part of their national digital transformation strategy.
 - Establish national digital platforms for Quran contemplation, accessible to all citizens.
 - Integrate the manuscript digitization project into the curriculum.
 - Mechanisms:

- Mobilizing popular support:
 - Use the results of the previous two phases "Success of Individuals and Private Platforms" as evidence of the importance of the project and its benefits.
 - Organize large-scale media campaigns to educate the public about the importance of the project.
 - Collect signatures on petitions demanding that governments adopt the project.
 - Communication with decision-makers:
 - Hold meetings with government officials (such as ministers, deputies, and advisers) to explain the project's objectives and benefits.
 - Giving presentations on the project at government conferences and seminars.
 - Send letters and reports to decision makers explaining the importance of the project.
 - Cooperation with governments:
 - Provide technical and technical support to governments to establish national digital platforms.
 - Training government employees on how to use these platforms.
 - Providing digital content to national platforms.
 - Legislation:
 - Proposing legislation that supports the project of digitizing Quranic manuscripts and protects intellectual property rights for digital content.
 - Participate in the drafting of this legislation.
- Indicators:
 - Number of governments that have adopted the project.
 - Number of national digital platforms created.
 - The number of users of these platforms.
 - Number of schools and universities that have integrated the project into their curriculum.

4. Fourth Stage: Regional and International Integration "Maximizing Impact":

- **Objective:**
 - Expanding the scope of the project to include other countries, especially Arab and Islamic countries.
 - Establish joint regional and international digital platforms for Quran contemplation.
 - Exchange of experiences and knowledge with similar projects in other countries.
- **Mechanisms:**
 - Building networks:
 - Establishing networks of communication and cooperation with religious institutions, universities and research centers in other countries.
 - Organizing regional and international conferences, seminars and workshops on the digitization of Qur'anic manuscripts and reflection.
 - Shared platforms:
 - Establishing inter-country digital platforms that provide access to digital manuscripts from around the world.
 - Develop common digital tools for reflection.
 - International Cooperation:
 - Cooperation with international organizations (such as UNESCO, ISESCO and ALECSO) to support the project.
 - Participation in international projects related to the digitization of Islamic heritage.
 - Exchange of experiences and knowledge with similar projects in other countries.
- **Indicators:**
 - Number of countries that joined the project.
 - Number of common regional and international digital platforms.
 - The number of users of these platforms.

- Number of joint research projects.

Mechanisms to face challenges "at every stage":

- **Political challenges:** building trust with governments, cooperation with religious institutions, using digital diplomacy, focusing on science.
- **Social challenges:** fighting digital illiteracy, bridging the digital divide, changing misconceptions, encouraging critical thinking.
- **Psychological challenges:** providing a safe environment for reflection, simplifying the process of reflection, increasing motivation to reflect.
- **Technical challenges:** use of the latest technologies, cooperation with experts, continuous training, cybersecurity.
- **Financial challenges:** diversification of funding sources, rationalization of spending, partnership with the private sector, financial sustainability.
- **Legal and ethical challenges:** obtaining the necessary permissions, ensuring the authenticity of content, protecting privacy, establishing controls for responsible use.

Conclusion:

The implementation of the project of digitizing the manuscripts of the Holy Quran requires an integrated and gradual strategic plan, which takes into account various challenges, relies on building trust and partnerships, and employs technology to serve the Book of God. This plan is not just a set of actions, but a comprehensive vision to revive reflection in the Ummah, to reconnect Muslims to the Book of their Lord, and to build a bright future for future generations.

15. "Digital Mindset Community: A Platform for Dialogue, Cooperation and Exchange of Experiences"

"This section has been previously drafted in detail, and can be consulted"

16. "Be part of the project: How do you contribute to the revival of Qur'anic reflection?"

"This section has been previously drafted in detail, and can be consulted"

17. "The Future of Quranic Contemplation: The Role of Artificial Intelligence and Emerging Technologies"

"This section has been previously drafted in detail, and can be consulted"

18. "Questions and Answers on the Project of Digitization of Quranic Manuscripts"

"This section has been previously drafted in detail, and can be consulted"

I- " Towards Wide Reach: Marketing Strategies for the Digitization of Qur'anic Manuscripts"

Introduction:

The project of digitizing Quranic manuscripts, with such great importance and lofty goals, needs an effective marketing strategy that ensures that it reaches the widest possible segment of the target audience. Marketing, in this case, is not just the promotion of a product or service, but the dissemination of a message, a call to goodness, and the definition of a project aimed at reviving reflection in the nation.

The importance of marketing for the project:

- **Spreading awareness:** introducing the public to the project, its objectives and benefits.
- **Attract users:** Encourage people to use and interact with the digital platform.
- **Community building:** Forming a community of contemplators and researchers about the project.
- **Getting support:** Attracting material and moral support for the project.

- **Achieving the objectives:** Achieving the main objectives of the project "Reviving Reflection, Empowering Individuals, Building a Knowledge Society".

Target Audience:

The target audience must be accurately defined, segmented, and marketing messages specific to each segment:

- General Muslims:
 - Young people: who use technology heavily.
 - Women: who play an important role in raising generations.
 - Elderly: who may find it difficult to use technology.
 - Non-Arabic speakers: who need to translate content.
- Managers and researchers:
 - Students and researchers in Islamic studies.
 - Scholars, sheikhs and preachers.
 - Intellectuals interested in the Holy Quran.
- Institutions:
 - Religious institutions "such as mosques and Quranic schools."
 - Universities and research centers.
 - Libraries and museums.
 - Government agencies.
 - Non-governmental organizations.
 - Private companies.

Marketing messages:

Marketing messages should be clear, concise and impactful, and address each segment of the target audience in their language and interests:

- **General Message:** "The Project of Digitizing Qur'anic Manuscripts: For a Deeper Reflection and a Clearer Understanding of the Book of God."
- Sub-messages:
 - "Discover the treasures of the Holy Quran through digital manuscripts."
 - "Manage the Holy Quran wherever you are and whenever you want."

- "Take part in the revival of reflection in the nation."
- "Support the project of digitizing Qur'anic manuscripts."
- Focus on the benefits:
 - A deeper understanding of the Qur'an.
 - Facilitate access to the original text.
 - Provide advanced tools for reflection.
 - Building a community of contemplators.
 - Preserving the Islamic heritage.

Marketing Channels:

A variety of marketing channels should be used to reach the target audience:

- 1. Digital Marketing:
 - **Website and App:** The website and app should be the main interface of the project, provide comprehensive information about the project, and provide access to digital manuscripts and interactive tools.
 - **Social media:** Using social media platforms (such as Facebook, Twitter, Instagram, and YouTube) to spread awareness of the project, engage with the public, and publish content related to reflection.
 - **Search engines "SEO":** Improve the appearance of the website in the results of search engines, to increase the number of visitors.
 - **Content Marketing:** Create engaging and useful content about reflection and Quranic sciences (such as articles, videos, infographics, podcasts), and publish it on the website and social media.
 - **Email Marketing:** Create a mailing list for those interested in the project, and send them periodic newsletters about the latest developments.
 - **Paid advertising:** Use paid online advertising (such as Google Ads and Facebook Ads) to reach a wider audience.
 - **Affiliate marketing:** Collaborating with other sites to market the project in exchange for a percentage of sales or subscriptions.
- 2. Traditional marketing:

- **Media:** Using traditional media (such as television, radio, newspapers and magazines) to publicize the project and its objectives.
- **Conferences and Seminars:** Participation in conferences and seminars related to Islamic studies and technology, and presentation of the project to participants.
- **Workshops:** Organizing workshops to teach people how to use the digital platform and how to reflect.
- **Exhibitions:** Organizing exhibitions to display digital manuscripts and introduce them to the public.
- **Mosques and schools:** Collaborate with mosques and Quranic schools to spread awareness of the project.
- **Printed materials:** Production of printed materials (such as brochures and posters) to publicize the project and distribution in public places.
- 3. Word-of-mouth Marketing:
 - **Encourage users:** Encourage users to talk about the project with their friends and family.
 - **Building a community:** Building a strong community of enthusiastic users of the project, who will become ambassadors for it.
 - **Collaborate with influencers:** Collaborate with influential figures "such as scholars, advocates, and intellectuals" to promote the project.

Marketing strategies "detailed":

- 1. Brand Building:
 - **Catchy name:** Choose an attractive and easy-to-remember name for the project.
 - **Distinctive logo:** Design a distinctive and expressive logo for the project.
 - **Visual identity:** Create an integrated visual identity for the project "colors, fonts, images".
 - **Project Story:** Formulate a moving story for the project, explaining its vision, goals and values.

- 2. Content Marketing:
 - **High Quality Content:** Create high-quality, useful and engaging content about contemplation and Quranic sciences.
 - **Miscellaneous content:** Provide diverse content "articles, videos, infographics, podcasts".
 - **Renewable content:** Constantly updating content, and adding new content on a regular basis.
 - **Interactive content:** Encourage users to interact with content "such as commenting, sharing, and asking questions."
- 3. Social Media Marketing:
 - **Choose the right platforms:** Choose the platforms that the target audience uses the most.
 - **Personalized content for each platform:** Create personalized content for each platform, suitable for its nature and audience.
 - **Post scheduling:** Publish content regularly and at times when the target audience is most active.
 - **Interaction with followers:** Respond to followers' comments and questions, and interact with them continuously.
 - **Use hashtags:** Use the right hashtags to increase the spread of content.
 - **Organizing competitions:** Organizing competitions and campaigns on social media to encourage interaction.
- 4. Email Marketing:
 - **Create a mailing list:** Collect the email addresses of people interested in the project.
 - **Send newsletters:** Send periodic newsletters to subscribers to the mailing list, including the latest project news, new content, and upcoming events.
 - **Personalize messages:** Customize mails according to subscribers' interests.
 - **Measure results:** Track and analyze the results of email marketing campaigns to improve performance.
- 5. Search Engine Marketing:

- **Search Engine Optimization (SEO):** Improving the visibility of the website in search engine results, through the use of appropriate keywords, optimizing the structure of the site, and creating backlinks.
- **Paid advertising:** Use paid search engine ads "such as Google Ads" to reach a wider audience.
- 6. Public Relations:
 - **Communication with journalists:** Communicating with journalists and writers in various media outlets, and introducing them to the project.
 - **Issuing press releases:** Issuing press releases on the project's achievements and developments.
 - **Organizing press conferences:** Organizing press conferences to announce important news about the project.
 - **Participation in events:** Participation in events related to Islamic studies and technology, and presentation of the project to participants.

Conclusion:

Effective marketing is a key element in the success of the Qur'anic manuscripts digitization project. Through an integrated marketing strategy, using a variety of channels and methods, and targeting different segments of the audience, the project can achieve its goals of spreading awareness, attracting users, building society, obtaining support, and reviving reflection in the nation.

37. Book Summary: Quranic Manuscripts Digitization Project

General Introduction:

The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'ans) and make them available to the public interactively. The project aims to revive the authentic reflection of the Holy Qur'an, transcending superficial reading and stereotyped interpretations,

by returning to the text closer to the moment of revelation. The project is not limited to digitization, but also includes:

- **Gradual management methodology:** inspired by the rituals of Hajj "preparation "fasting", maturity "consultation", publishing "Hajj"".
- **Interactive digital tools:** for manuscript comparison, research, and recording personal measures.
- **Digital Society for Practitioners:** A platform for communication, collaboration and exchange of experiences.
- **A series of six books:** provides a theoretical and practical framework for the project.

The importance of interactive digital manuscripts:

The book emphasizes that interactive digital manuscripts are not just digital copies, but enablers:

- **Blind Submission Bypass:** Encourages critical thinking and legacies examination.
- **Liberation of the mind:** opens up horizons for questioning, reflection, and transcending stereotypical understanding.
- **Discovering hidden meanings:** It helps to discover deeper connotations in the Qur'anic text.
- **Personal reflection:** Each individual was able to build their own "personal digital manuscript".
- **Data Collection:** Collecting and changing the opinions of the thinkers on the subject of reflection
- **Add a fingerprint:** Each contemplator adds their mark

The Four Book Series:

The series provides an integrated vision of the project, moving from theory to practice:

1. "Anwar al-Bayan fi Drawing the Ottoman Qur'an: Revealing the Secrets of the Tongue": focuses on the linguistic and rhetorical aspects of Ottoman painting.

2. "New Rules for the Qur'anic Arabic Tongue: Deduction from the Qur'anic Text and Evidence of the Original Manuscripts": It is proposed to derive new linguistic rules from the Qur'anic text itself, using manuscripts.
3. "Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in the Contemplation of the Qur'an": It provides practical applications for the use of manuscripts in contemplation.
4. "**New Concepts and Interactive Reflection: The Qur'an in the Age of Digitization and Digital Manuscripts**": The project links contemporary challenges and emphasizes the importance of technology and collective interaction.

Stages of reflection "from fasting to Hajj":

- **Fasting "individual meditation"**: focusing on the text, using digital tools, recording personal measures "without publishing".
- **Maturity "Consultation"**: review of measures with scientists and specialists.
- **Hajj "Publication"**: Sharing mature "post-review" measures with the community.

Challenges and solutions:

The book discusses the challenges facing the project (political, social, psychological, technical, financial, legal) and proposes practical solutions.

Marketing & Communication:

The book emphasizes the importance of marketing the project and building an interactive community around it.

Future of the project:

The book foresees the future of Qur'anic reflection in light of technological developments "such as artificial intelligence".

Additional key points:

- **Emphasizing the importance of the previous scientific heritage**: not to start from scratch, but to build on what scientists have reached.

- **"Personal Digital Manuscript":** An essential tool in the project, enabling each individual to record their reflections and organize their understanding.
- **Balance between tradition and modernity:** combining respect for the original text with the employment of technology.
- **Gradual application:** starting with the individual, then private platforms, then national, then international.
- **Building trust and partnerships:** is the key to the success of the project.
- **Awareness and Education:** The need to change misconceptions about reflection and digitization.

In general:

The book provides a comprehensive and ambitious vision of a project that aims to revolutionize how Muslims approach the Holy Quran in the digital age. The project focuses on empowering the individual, encouraging critical thinking, and building a knowledge society, while preserving authenticity and respect for scientific heritage.

38. Suggested references for enrichment:

- The book "Al-Bayan fi Drawing the Qur'an" by Abu Amr Al-Dani.
- Study of "Quranic Drawing between Arrest and Terminology" by Dr. Ghanem Qaddouri Al-Hamad.
- Experience of the Kalima digitization project in Abu Dhabi.
- UNESCO standards in the preservation of digital heritage.



