

THE SEVEN MATHANI

IN LIGHT OF LINGUISTIC
AND NUMERICAL STRUCTURE
TOWARD A UNITY OF
GEOMETRY AND MEANING

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The Seven Mathani in Light of Linguistic and Numerical Structure: Towards a Unity of Geometry and Meaning

Preface

All praise is due to God, Who revealed a Book of perfectly-crafted signs—verses woven in pairs, unassailable by falsehood from before it or behind it. Blessings and peace be upon the one who was given the Seven Oft-Repeated Verses and the Glorious Qur'an: our Prophet Muhammad, his family, and his companions.

For generations, Muslims have recognized the Qur'an as the supreme, inimitable text—matchless in its eloquence, structure, and depth. Yet the study of the Qur'an has often followed two separate paths:
a path concerned primarily with linguistic interpretation and layers of meaning, and another, far less explored, that contemplates the architecture of the Qur'an—its order, structure, and numerical coherence.

This book proposes that these two paths are, in fact, inseparable.

At the heart of this work lies a central question:

Can the extraordinary design of the Qur'an—its letters, patterns, and ordering—be merely the product of history and compilation?

Or is this architecture itself a dimension of the Qur'anic miracle?

Geometry: A Language Shared by Creation and Revelation

The Qur'an describes itself as a book whose verses are “perfected” and then “detailed”—a structure that mirrors the precision found in the universe. This book approaches the Qur'an not only as a text of guidance and meaning, but also as a linguistic and numerical construct governed by a unified geometric law—the same law that governs creation.

In this light, *the Seven Oft-Repeated Verses* are not merely a label for al-Fātiḥah or for the long chapters, but rather a key to understanding the **structural logic** of the entire Qur'anic revelation.

Mathani: A Dual-Layered System

Through both its linguistic fabric and numerical symmetry, the Qur'an reveals a binary architecture—a system of “pairs” operating on two levels:

- **The micro-level (linguistic):**

Letters as units of meaning, words as structural cells, and verses as functional compositions.

- **The macro-level (numerical):**

Patterns of balance, symmetry, and pairing across chapters from al-Baqarah to al-Nās.

The interaction of these two levels forms what this book calls **the geometric law of the Qur'an**—an integrated system shaping the text, the human soul, and the unfolding of history.

From Interpretation to Architecture

This work does not attempt to replace traditional *tafsīr*, nor does it claim to present final conclusions. Rather, it proposes a *map*—a structured way of seeing the Qur'an that reveals its underlying order. It is a journey through the architecture of the Book: the backbone from al-Baqarah to al-Tawbah, the ascending circles from Yūnus to al-Nās, and the intricate patterns of pairing that shape meaning, guidance, and destiny.

The models presented are exploratory and open to refinement. They aim to invite contemplation, encourage research, and offer new tools for appreciating the coherence of the Qur'anic text.

In the end, success comes only from God.

All praise is due to Allah, Who revealed the Book, a Book of oft-repeated verses, which falsehood cannot approach from any direction. Peace and blessings be upon the one who was given seven oft-repeated verses and the Glorious Quran, our Prophet Muhammad, and upon his family and companions.

It has become firmly established in the nation's consciousness that the Holy Quran is the miraculous text and the definitive word, unmatched in its eloquence and clarity by any other text. However, the study of this text has often followed two paths: one preoccupied with the depth of meaning and interpretive details (linguistic jurisprudence), and a more tentative approach that attempted to explore its sequential structure and numerical framework (the jurisprudence of arrangement).

The profound question remains: can the intricate design, manifested in the arrangement of letters and chapters, be merely a coincidence or the result of human effort? Or is it an integral part of the miracle, and a key to a more comprehensive and profound understanding?

1. Geometry: The Language of Creation and Writing

This book takes a bold step towards answering this question, proposing a theory based on the concept of "**The Seven Oft-Repeated Verses**" What the revelation referred to is not merely a name for Surah Al-Fatihah or for the long surahs, but rather **The one universal geometric law** The one who governs the entire Qur'anic text.

Here we approach the Qur'an from a different angle, an angle that has remained absent from most interpretive approaches: **Geometry Angle** Not in its rigid mathematical sense, but in its profound Quranic sense: **The perfection of creation and the perfection of the Book, according to one law**. The Quran—as it describes itself—is the linguistic version of the law by which the universe is built. Therefore, the structure of its verses and chapters cannot be accidental, and we cannot understand guidance without understanding the system by which this book was designed.

2. The bladder: a two-layered system

The "Mathani" – in light of the linguistic and numerical structure – is the structural law that links every letter, every surah, and every stage of human history, and it functions as a two-layered system that integrates:

- **Linguistic level (micro):** Where the letter becomes a building block, the word a cell, and the sentence a functional unit. Here, it is revealed **Craft couples** About the hidden system of the word.
- **The numerical (macro) level:** Where it reveals **number** Regarding the internal relationships between the surahs, and regarding the pairs of verses with which the Qur'an is built, from Al-Fatihah to An-Nas.

Between these two levels, one law is formed: **The geometric law that governs creation, and with it the Book, and by which human consciousness and its course are governed.**

With this vision, the Quran transforms from a "book of rulings" or a "book of stories" to **Engineering book** It creates a comprehensive vision of humanity, existence, and

destiny. Therefore, this book does not offer an "interpretation" in the traditional sense, but rather a geometric map that rearranges the reader's consciousness.

3. Book roadmap

This book is divided into five main sections that take the reader from theory to application:

- 1- Part One: Keys to Deep Linguistic Structure: Letters and Dualities
- 2- **Theoretical section:**In it, we establish the concept of the double and reveal its linguistic and numerical structure, emphasizing that the double is **An engineering principle governs the construction of the entire Quran..**
- 3- **Typical section:**Where we analyze **Al-Fatiha**As a complete model of the exceptional system, and as "**Mother's Laboratory**"It reflects the overall structure of the Quran.
- 4- **The structural section (the seven oft-repeated verses):**We apply engineering law to it. **The backbone of the Quran**— From Al-Baqarah to At-Tawbah — Let us reveal how each surah is linked to its sister surah by a precise structural and functional symmetry, like two facing pages in one book.
- 5- **Applied Section (The Holy Quran):**We then turn to the rest of the surahs (from Yunus to An-Nas), where geometry appears in ascending, thematic circles that mimic its precision. **The architecture of history, humanity, civilization, and time.**

The purpose of this effort is to demonstrate that the arrangement of the Quran – surah by surah and letter by letter – is **Intended divine revelation**, and that **The unity of engineering and construction is the eloquent proof of the unity of meaning and significance.**It is an enjoyable and fruitful exploration journey. We invite you, dear readers, to embark with us on this journey into the world of the clear Qur'anic language, so that understanding its language may be the key to knowledge and guidance.

Methodological reminder for the esteemed reader

The applied models presented in this book concerning the pairing of verses, the symmetry of chapters, and the linguistic and numerical structure of the Qur'anic text are not definitive judgments or absolute axioms, but rather...**Human efforts**Based on a reflective approach that seeks to read the internal structure of the Qur'an through itself.

The examples and mathematical and objective analogies presented between the surahs are**Preliminary conclusions subject to review and scientific scrutiny**It does not claim infallibility or comprehensiveness, nor does it take the place of the inherited interpretation, but rather works alongside it and under its controls.

The door is open for criticism, development, and additions, and dealing with these models should be in the spirit of research and experimentation, not in the spirit of absolutes and assertions.

Success comes only from God.

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1 Keys to deep linguistic structure: letters and syllables

1.1 The secrets of letter names and their cosmic and Quranic significance

"Analysis of the names of individual letters from Alif to Ya: Keys to structure and meaning"

Introduction: From sound and drawing to name and secret

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

In this chapter, we present a methodological vision that takes us a step deeper into the realm of Qur'anic contemplation, moving from viewing Arabic letters as sounds that are spoken and symbols that are written, to delving into their meanings. **"Names of the letters"** The letters "A, B, C..." themselves serve as fundamental units and keys to understanding the profound structure of God's Holy Book and its timeless messages. It is an invitation to explore the "jurisprudence of the Qur'anic Arabic language" in its origin and foundation.

Why the names of the letters? And what is the secret behind this emphasis?

The Holy Quran is not merely words to be recited, but rather it is "the best of narratives, a Book consistent in its themes and oft-repeated" (Az-Zumar: 23), a divine linguistic and epistemological structure, "a Book whose verses are perfected and then explained in detail from One Who is All-Wise and All-Aware" (Hud: 1). This perfection and detail necessitate that every element in it, however subtle it may seem, has its function and purpose, including the letters that are the first building blocks of this miraculous structure.

- **The letter as a unit of meaning in the Quran:** Unlike human languages where the word is the primary unit of meaning, the "eloquent language of the Qur'an" seems to deal with **The letter** As a primary unit carrying meaning and significance. This fact is clearly manifested in **Disconnected letters** These

letters, which begin some of the noble chapters of the Quran, such as Alif Lam Mim, Ha Mim, Nun. By the pen and what they write (Al-Qalam 1), and Sad. By the Quran full of remembrance (Sad 1). These letters, spoken individually in revelation, stand as evidence that letters possess a semantic value that transcends mere sound, a value that may become more profoundly apparent when considering...**His name**What distinguishes it.

- **Origin of the name and the teachings of Adam:** We may find a subtle indication of this principle in the Almighty's saying:**"And He taught Adam all the names."** "Al-Baqarah: 31". If the names that God taught our father Adam are the essence of knowledge of the things named and their realities, then perhaps He also taught him the origins of the "names of letters" which are the basis of explanation and expression of these realities, which makes the vocabulary of the Qur'an innate, reflecting the essence of things, not merely human conventions.
- **The need for deeper reflection:** God's command to reflect**"Do they not then reflect upon the Qur'an, or are there locks upon their hearts?"** "Muhammad: 24" is a continuous call that is not limited to one era over another. In a time when knowledge has become intertwined and challenges have increased, delving into the deeper layers of meaning, including the connotations of the names of the letters, becomes a necessity to uncover new Qur'anic treasures and to respond to the questions of the age with the light of revelation.

Proposed methodology for contemplation: Quranic, linguistic, integrative

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

1. The Quran is the source and the arbiter: starting from the certainty that the Quran is the supreme reference and the decisive arbiter. It reveals its secrets itself to those who contemplate it sincerely, and it is preserved from any falsehood: "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a Wise, Praiseworthy One" (Fussilat 42). Any

interpretation of the meaning of a single letter must be presented to the entire Quranic system to verify its consistency.

2. **Deep reflection and text structure:** The belief that the Quran, with its divinely inspired and eloquent language, employs profound structures and symbolic meanings that transcend superficial understanding. The required contemplation delves into these structures, recognizing that reducing the Quran to a literal, materialistic interpretation would deprive the text of much of its richness and depth, while being wary of extremism.
3. **The Beautiful Names of God as a reference for essential meanings:** familiarity with "**The Most Beautiful Names**" "Al-A'raf: 180" as a reference for understanding the universal meanings and higher attributes that may be reflected in the connotations of the names of the letters, as they are manifestations of those names and attributes in the world of expression.
4. **Language as a tool for revealing structure:** Utilizing the sciences of the Arabic language (phonetics, morphology, syntax, and even the shape and name of the letter) as tools that help to uncover the possible structural and semantic links between the name of the letter, its sound, its shape, and its Qur'anic and contextual meaning.
5. **"The double hemispheres" as structural keys:** Starting from a special reflection on the words of God Almighty "**And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an.**" "Al-Hijr: 87". The "Mathani" here may represent "along with other meanings" the basic structural rules or the interacting letter pairs that form the structure of meaning in the Qur'an, the uncovering of which requires special contemplation in which the ambiguous is referred back to the clear.
6. **Scientific humility and faith in the unseen:** Starting from the premise of acknowledging the sanctity and greatness of the text, and dealing with it with the humility of a researcher and the faith of one who submits to the unseen. "**Those who believe in the unseen**" "Al-Baqarah: 3", without claiming to possess the absolute truth or imposing arbitrary interpretations.

What will we review?

In the following pages, we will begin, with God's help, to apply this methodology through:

- Semantic analysis **Letter names** Letter by letter, "from A to Z", deducing their possible meanings from their Qur'anic contexts, their connection to the beautiful names of God, and their linguistic, phonetic and formal structure.
- Highlighting the concept "**Al-Mathani**" As literal pairs and their potential role in constructing meaning.
- presentation **Practical examples** To understand how this approach contributes to a deeper understanding of key Qur'anic words and concepts.
- The continued emphasis on this approach is **An additional key to reflection** True understanding is a gift from God that requires sincere and continuous effort.

Our goal:

Our ultimate aim is to open a new window onto the vast ocean of the Quran, offering the reader additional tools to help them discover deeper layers of meaning, and to increase their reverence for God's word and their understanding of its structural and semantic miracle. This is not an alternative interpretation, but rather an invitation to richer contemplation and a more comprehensive understanding, inspiring further research into the "jurisprudence of the Arabic language in the Quran," and bringing us closer to understanding letters as symbols bearing cosmic and Quranic secrets befitting the word of the Creator of the universe. And God is the One who guides to the right path.

Based on the premise that the Holy Quran is the primary source and ultimate authority for understanding God's word, and that deep contemplation is the key to unlocking its treasures, this section explores the profound cosmic and Quranic significance of the Arabic "names of letters." We do not treat letters as mere sounds or abstract symbols, but rather as fundamental units within the "Quranic Arabic language," and as keys that carry essential energies and meanings derived from their manifestations in the Holy Quran, their connection to the Most Beautiful Names and

Sublime Attributes of God, and their phonetic and formal structure and unique names.

Methodology of deduction and reflection:

In deriving the meanings of the letter names, we adopted a methodology based on:

1. **Contemplating the Quran:**It tracks the occurrences of the letter and its manifestations in key words and different Qur'anic contexts.
2. **The Most Beautiful Names of God:**Linking the connotations of the letter to the names and attributes of God that begin with it, include it, or reflect its essential meaning.
3. **The name of the letter and its structure:**Consider the name of the letter itself "A, B, J..." and its shape and sound as additional sources of meaning.
4. **The Arabic language of the Quran:**Understanding these meanings within the framework of the integrated linguistic system of the Qur'an.

The most significant implications revealed by the "models":

By applying this methodology to the names of the letters from Alif to Ya, a coherent network of meanings was revealed to us, including, but not limited to:

- **Manifestations of the Divine Self:**Many letters are directly associated with the names and attributes of God, such as Alif "the One, the First", Ba "the Originator", Ta "the Oft-Returning", Ha "the Living, the Wise, the Truth", Kha "the Creator, the All-Knowing", Dal "the Judge", Ra "the Most Gracious, the Most Merciful, the Lord", Sin "the Peace, the All-Hearing", Shin "the Most Appreciative, the Witness", Sad "the Eternal", Qaf "the Strong, the All-Powerful, the Self-Sustaining", Kaf "the Great, the Generous", Lam "God, the Subtle", Mim "the King, the Guardian", Nun "the Light", Ha "the Guide", Waw "the Loving, the Protector", Ain "the All-Knowing, the Most High", and Ghain "the Rich, the Forgiving".
- **Universal and moral principles:**The letters reflected basic principles such as creation and beginning (Alif, Ba, Kha), unity (Alif), connection and purpose

(Lam, Waw), gathering and encompassing (Jim, Mim), strength and stability (Qaf, Sad, Tha), mercy and love (Ra, Ha, Waw), life (Ha, Nun, Ha), knowledge and awareness (Ain), light and guidance (Nun, Ha, Dal, Dhal), purity and uprightness (Ta), ease and certainty (Ya).

- **Structure and form as a symbol:**A remarkable correspondence emerged between the shape or sound of the letter and its meaning; such as the uprightness of the letter Alif “uprightness and unity”, the lower dot of the letter Ba “the starting point”, the dots of Tha and Shin “abundance and spread”, the cup of the letters Noon, Seen and Qaf “containment and depth”, the strong sound of Qaf “strength”, and the hidden sound of Haa “the unseen and gentleness”.
- **The name as a meaning:**The letter names themselves, “A, B, M, N, W...”, carried additional connotations that enhanced the understanding of its energy and meaning.

Summary and objective:

Reflecting on the names of the letters using this methodology opens new horizons for understanding the Holy Quran and reveals a deeper layer of structural and semantic miracle in God's word. This understanding does not stop at linguistic analysis but extends to connect the letter to the universe and the Creator, providing the reader and the one who reflects upon it with additional tools to enrich their understanding and deepen their connection with God's Book, moving from superficial reading to conscious contemplation that touches the essence of the divine message. This section is an invitation to sense the energy and meaning inherent in each letter and to consider it a fundamental step in the journey of "rediscovering the Quran."

1.2 The Seven Oft-Repeated Verses: From the Problem of Designation to the Jurisprudence of Structure in the Qur'anic Language

A methodological introduction to the concept of the bladder

The term represents **Seven of the oft-repeated verses and the Grand Qur'an.** (Al-Hijr: 87) is a foundational text that cannot be bypassed in establishing any "jurisprudence of the Qur'anic language." The problem of defining the "seven oft-repeated verses" was a source of profound disagreement among early commentators, ranging from the prevailing interpretation that it is **Surah Al-Fatiyah** (Because it consists of seven verses and is repeated in prayer), and between it being **The Seven Long Ones** Or other interpretations that mostly remained focused on the external designation (verses and chapters) rather than the internal structural designation.

The approach adopted by "Quranic Linguistic Jurisprudence" requires a re-examination of the term from the perspective of its structural function in the text; that is: what structural role does "Mathani" play in order to be a basis upon which the "Great Qur'an" is connected (or interpreted)? This question presents us with two modern approaches that find their origin in contemplating the linguistic and narrative structure of the Qur'an.

Enrichment approach: The dialectic of narrative structure and literal structure

Our previous discussion revolved around two opposing visions in interpreting this noble text, both of which represent an attempt to start from the text itself to decipher the term, rather than merely transmitting it:

First: The thematic narrative approach (the repetition in the sense of narrative repetition)

This approach sees duality as stemming from **Repetition of a specific narrative structure** And the number "**Seven**" It is a real and finite number. We have seen its

application in the hypothesis that the seven oft-repeated verses are **The seven consecutive stories of the prophets in Surah Ash-Shu'ara** Each of them concludes with a repeated verse (which is repeated twice): "Indeed, in that is a sign, but most of them were not believers."

The value of this approach: Its strength lies in **Objective contextual analysis** (Contextual Analysis) and attention to "**Similarities**" At the end of the stories. She sees in "the two" a reference to the systematic repetition that serves the lesson and the reminder (stories are repeated to become established).

Second: The structural linguistic approach (the dual, meaning the paired letter pairs)

This is the approach you adopt, and it aligns directly with the principles of "Quranic linguistic jurisprudence." This perspective shifts the concept of "repeated verses" from the grand narrative structure to **micro-linguistic structure** The term "al-Mathani" is interpreted as... **Binary literal pairs (literal "pygrams")** Which constitutes the essential structural unit of the word in the Qur'anic language.

In this approach, the number becomes "**Seven**" A symbol of perfection and completeness (as in the seven heavens), that is, it refers to **The Seven Complete Principles** These are the letter pairs, which represent the basic rules of the Qur'anic Arabic language system.

The value of this approach: It is the approach **Most harmonious** With the goal of your book in **Exceeding the triple root** And the attempt to deduce **New grammar rules** For the language of the Quran. Also, linking it to **And the Great Qur'an** It becomes more structurally logical; for nothing greater can be formed except through its precise primary origins, and the literal origins (the two-part verses) are the building material from which the entire Qur'anic word system is formed.

The Seven Oft-Repeated Verses: The Foundation of Construction in the Jurisprudence of the Qur'anic Language

The methodological challenge facing the structuralist approach is the need to establish **Governing grammatical rules** To determine the fixed meaning of each letter pair (dual). However, it is this approach that gives "Quranic linguistic jurisprudence" a new interpretive tool that breaks the pattern and raises contemplation to the level of deep structural analysis.

Establishing the concept of duality in the jurisprudence of structure

Based on the above, the concept can be integrated "**The Seven Oft-Repeated Verses**" As one of the fundamental pillars of your book, through the following points:

1. **The Structural Axiom:** The Almighty's statement: {And We have certainly given you seven of the oft-repeated verses} is a divine indication that **The basic building block** The language of the Quran does not have the known root, but **The dual form of the verb (the pair)** This pair is what carries the origin of the meaning and its underlying significance.
2. **A tool for analyzing long and foreign words:** This approach provides the most effective tool for analyzing words longer than three letters or those suspected of being foreign. Instead of definitively declaring them foreign, it can... "**The Jurisprudence of Language**" To dissect them into their constituent parts (as in your analysis of "Abraham" and "Hell"), and reveal the harmony of their internal meanings with the system of the Qur'an, thus confirming that the Qur'an has "**He married and Arabized**" These names are part of its own structural system.
3. **The function of the number "seven":** "Seven" can be interpreted in the context of "linguistic jurisprudence" as referring to **Perfection and completeness in the rules of linguistic principles** It is a reference to a whole set of basic literal patterns (which can be extrapolated and analyzed) upon which all the vocabulary in the Holy Qur'an is built.

Summary:

The "jurisprudence of the Qur'anic language" sees in the "seven oft-repeated verses" **Microscopic structural basis** Which explains how it is formed "**The Glorious Quran**" Therefore, the analysis of literal pairs becomes an advanced methodological tool for "**Reflecting on the Mirror of Drawings**" And manuscripts, where the interactions of letters and their structure can be observed to reveal the secrets of deep meanings.

1.3 The double "literal pairs": the hidden system of the word

Introduction: What lies beyond the triple root?

While traditional linguistics considered the triliteral root to be the basic morphological and semantic unit of the Arabic word, deep contemplation of the clear Qur'anic language, especially in light of the verse {And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an} (Al-Hijr: 87), reveals a deeper and more authentic system: a system "**Al-Mathani**" or "**Craft couples**" These two-part structures are not merely components of letters, but rather the essential building blocks and the hidden system that governs the formation of words and their meanings in the Holy Qur'an, and they are the key to understanding the deep structure of God's word.

A. Definition of the bladder and its importance:

1. What are bladders?

- **language:** The word "mathani" is the plural of "mathna," and it means something that is in pairs, or something that is repeated, folded, and carries a hidden or opposite meaning.
- **Terminologically speaking, in the jurisprudence of the Qur'anic language:** she **Craft couples** Or, if you prefer, "the binary roots" that form the basic nucleus of Qur'anic words, such as: Q/L, 'A/L, S/L, H/M,

S/R... Each pair carries **Original indication** Relatively constant, it can be deduced from the interaction of the meanings of its letters (as previously detailed) and through **comprehensive extrapolation** Because it appears in different words throughout the Holy Quran.

2. The Quranic basis for deriving meanings:

In confirmation of the "verbal approach", the meanings of the literal pairs "al-Mathani" are not imposed externally or intuitively only, but are derived primarily from within the Holy Qur'an itself.

- The mechanism of deduction:
 - **Letter interaction:** Understanding the inherent meanings in each of the two letters that make up the pair "based on single-letter analysis".
 - **Comprehensive Qur'anic induction:** Tracking and studying **All instances of this literal pair** The dual form, in its original and inverted order, appears in the roots of various words (trilateral, quadrilateral, and quinqueliteral) throughout the entire Quran. This study involves observing the contexts and shared, related, or contrasting meanings in which this pair appears. This may require significant research effort and possibly computational tools to help track and analyze this vast amount of linguistic data.
 - **Determining the original, fixed meaning:** Based on this systematic induction, it is concluded **The original, pivotal, and relatively stable meaning** Each letter pair has a meaning. This signification represents the "greatest common denominator" of the meanings that this pair contributes to in different words.
 - **Analysis of the inverse and the reverse:** Understanding the significance of the inverted pair (such as L/Q as the opposite of Q/L) through the same process of induction helps to illuminate and define the meaning of the original pair more accurately,

often by contrast, complementarity, or by pointing to the opposite direction of the same process.

- **The hidden system:** These "Mathani" and their meanings derived from the Qur'an form a hidden but systematic semantic system that governs the construction of words and their meanings, and it is the key to understanding the deep structure of the Qur'an and interpreting its words structurally, going beyond the superficial dictionary meaning.
- The importance of this clarification:
 - **Increased objectivity:** Emphasizing that the meanings are derived from the Qur'an through systematic induction gives a higher degree of objectivity to the methodology compared to relying solely on abstract or intuitive analysis of letters or limited examples.
 - **Verifiability "theoretically":** The process of induction, although arduous and requiring the establishment of clear criteria, is a process whose steps can be "theoretically" tracked, its results verified and reviewed.
 - **Affirming the centrality of the Quran:** It reinforces the idea that the Qur'an is an integrated system that explains itself even at the level of its deep dualistic literal structure.

3. Why "Mathani"? Because these pairs:

- **The verb "to repeat and overlap" is used in the following ways:** They repeat, interact, and overlap with other pairs or single letters to build trilateral, quadrilateral, and quinqueliteral words, forming a complex network of interconnected meanings.
- **It is doubled: "to turn over and rotate"** The inverted pair "like l/s opposite s/l" often carries a meaning that is opposite, complementary, or contrary in direction, enriching the semantics and revealing its different dimensions.

- **It is folded and concealed:** It represents the deep or folded structure of the word, which requires systematic consideration to uncover and reveal its underlying meaning.

4. The importance of the bladder:

- **The original structural basis:** These are the true essential units upon which the construction of words and meanings in the clear Qur'anic language is based, and they are earlier and deeper than the trilateral root.
- **Key to deep meaning:** Understanding the connotations of the masculine opens the door to understanding the original and kinetic meaning of words, going beyond the conventional or dictionary meaning.
- **Uncovering hidden relationships:** It helps to reveal the subtle and interconnected relationships between words that share the same letter pairs, even if their apparent trilateral roots differ or seem disparate in surface meaning.
- **Beyond synonymy:** It shows how each word has its own dual structure that gives it a unique and precise meaning that negates the possibility of complete synonymy with another word.
- **The basis of "The Seven Oft-Repeated Verses":** These letter pairs and their connotations represent the raw material that may be referred to as "seven of the oft-repeated verses" in the verse of Al-Hijr, which, "according to this approach," represent the basic origins or types of letter pairs upon which the Great Qur'an is built.

B. The mechanism of breaking down the trilateral root into its two parts "for the purpose of study":

The traditional understanding of the trilateral root may obscure its deeper binary structure. The "Quranic Linguistics" approach proposes a mechanism for deconstructing the trilateral root "h1 h2 h3" into its overlapping letter pairs as a tool for contemplation and revealing levels of meaning. This is not a morphological derivation process in the traditional sense, but rather...**Semantic analytical tool.**

1. Basic decomposition into complementary pairs:
 - **Proposed mechanism:** The basic rule, as in the third method previously, is to break down the triad "H1 H2 H3" into pairs. "**H1 H2**" and "**H2 H3**". This deconstruction represents the overlap of two pairs that share the middle letter.
 - **Example: "Creation:(ڦ ڄ ڏ)"** It is viewed as the product of a dual interaction. "**vinegar**" "With the dual"**L Q**".
 - **Example: "palace" "Q S R"**: It is viewed as the product of a dual interaction. "**He told**" "With the dual"**S R**".
2. **Exploring other deconstruction possibilities "for reflection":**
 To increase the depth of analysis and explore all structural and semantic possibilities, other decompositions of the triple root can be tried, with the awareness that the basic decomposition "1-2 and 2-3" may often be the most structurally strong:
 - **Disassembly "H1 + H2 H3"**: Separate the first letter and consider the last two letters as a single pair. "As in the fifth method previously."
 - **Example "Mashj"**: It is viewed as a reaction product "**M**" with "**Shaj**".
 - **Disassembly "H1 H2 + H3"**: Separate the last letter and consider the first two letters as a single pair. "As in the fourth method previously."
 - **Example "Mashj"**: It is viewed as a reaction product "**not**" with "**C**".
 - **Disassemble "H1 H3 + H2"**: "Structurally less common" is considering the first and last letters as a pair with the second letter in between. This may be useful in some roots where there is a strong connection between the first and third letters.
 - **Example: "Swim"** It may be viewed as a reaction product "**Sah B**" With mediation "**B**" To explore the relationship of "swimming" to the meaning of the wide movement "swimming" in a watery or spatial medium "the letter **B**".
3. Integrating meanings and deriving levels of significance:

- The overall meaning of the word is understood through the integration and interaction of the meanings of the extracted pairs and the meaning of the single letter in the second and third deconstruction cases.
- Each dismantling mechanism may shed light on **A different level of meaning or A specific aspect of kinetic semantics** for the word. The basic decomposition "1-2 and 2-3" may refer to the successive or complementary stages of the verb or adjective, while other decompositions may refer to other aspects such as the instrument, the middle, the result, or the dominant adjective.
- Example: "Creation:(خ ل ق)"
 - **Disassembling "vinegar + vinegar":** As mentioned, it refers to setup followed by display.
 - **Disassembling "X + LQ":** It may focus on the state of "hiddenness" or "absence" "kh" followed by "meeting" and "appearance" "lq".
 - **Disassembling "Vinegar + Q":** It may focus on "preparation" "khal" which ends with "power" or "decision" or "establishment" "q".
 - **Disassembling "khq + l":** It may focus on "creating strongly" "right" linked to "softness" or "communication" or "necessity" "for". "This is a less intuitive deconstruction".
- **the goal:** It is not necessary to find "one correct meaning" from every deconstruction, but rather to use these mechanisms as tools for exploration. **semantic richness** for the Quranic word and **The multiple dimensions of its kinetic meaning** And how these meanings are formed from the interaction of smaller building blocks, "the syllables and the single letters".

4. The need for research and verification:

These mechanisms remain **Interpretive tools** A broad and systematic application of the Quran's foundations is needed, along with verification of their consistency and effectiveness. Most importantly, clear rules must be

established for how to determine...**The literal meanings of the pairs "al-mathani" themselves** through **Comprehensive and systematic Qur'anic induction**This is the basis upon which the objectivity of the analysis is built.

C. The Mathani in the Qur'an "The Verse of Al-Hijr as an example":

Verse 87 of Al-Hijr: "And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an" is the foundational text of this vision: "Interpretation of Professor Abdul Ghani bin Awda":

- "**Seven**":It does not necessarily refer to the numerical number seven, but rather it is a symbol of perfection, completeness, and ordered multiplicity, "as in seven heavens, seven seas..." It refers to a fundamental and complete set of "**Types**" or "**origins**"The letter pairs that form the basic structural framework of the Qur'anic language.
- "**From the oft-repeated verses**": "The pairs" are the same literal pairs, and "of" here is explanatory or partitive; that is, these seven "complete" roots are**From the bladder genus**These represent its basic templates, and are not necessarily exclusive to all possible pairs in the Qur'an.
- "**And the Great Qur'an**":The conjunction "wa" here is explanatory or a conjunction of clarification; that is, these seven oft-repeated verses, "with their origins, branches, and interactions," are**The essential structural basis**The Holy Quran, with its words, system, and miraculous nature, is composed of it.

a summary:

The pairs of letters (or "al-mathani") are the hidden system and the authentic structural foundation of the word in the Arabic language of the Qur'an. Understanding them and analyzing how they interact and integrate—especially within the trilateral root through various deconstruction mechanisms as a tool for contemplation—is key to delving into the depths of Qur'anic meanings, revealing the subtle relationships between words, and grasping the structural and semantic miracle of God's word. It is an invitation to transcend the traditional view of roots

and words and explore the profound dualistic structure to which the Qur'an itself alludes in the phrase "seven of the oft-repeated verses."

Dr. Al-Mathani and the deconstruction of non-triliteral words and what is thought to be foreign:

1. Exceeding the limits of the root:

The system of syllables and word structure is not limited to triliteral roots only. Words with more than three letters (quadrilateral, quinqueliteral, etc.), and even names that are thought to be of foreign origin, such as many names of prophets or places like "Hell," can and should - according to this methodology - be analyzed and their internal structure studied to reveal their harmony with the Qur'anic system.

2. The first step: Searching for the structure ("Compound Analysis First"):

- **methodology:** Before breaking the word down directly into its literal pairs "bladders", the first step is to examine the possibility that the word**compound word**From two or more units, each with a recognizable meaning within the Qur'anic language or established Arabic roots. This possibility is being studied first because it may offer a more direct and clear structural explanation.
- Application:
 - **Example: "Abraham"** The possibility of its composition is first considered. "**Ibra**" Meaning disavowal and absolution +"**Hmm**" Meaning spiritual yearning, contemplation, and thirst. If this deconstruction gives a profound and harmonious meaning to the character of Abraham and his message in the Qur'an—which it seems to be—then this is considered the first and most direct level in the structural analysis of the name.
 - **Example: "Hell:(ج ن د ح)** "The possibility of its composition is first considered. "**Ja**" + "**Wet**".
 - "**Ja**": It may be linguistically related to "direction" or "place" or "sternness" or "grimness of face." It may

refer to **A specific and intended party or a situation characterized by harshness and severity.**

- "Damp": It may be related to "namma yanmu" meaning continuous increase and spread, "like the spread of fire or the growth of torment," or to "al-namima" meaning "gossip and constant mischief." It may refer to **A state of torment or continuous, growing, and spreading evil.**
- **Possible compound meaning:** "Hell" becomes "**A direction or state of continuous, growing, and spreading torment and evil**" or "**The side with the roughness and continuous growth of fire and torment.**" This complex meaning seems highly consistent with the Quranic description of Hell as a place of perpetual and ever-increasing torment. This analysis demonstrates how the name, even if it has origins in other languages, was employed and chosen in the Quran to carry its meaning from its structure, which is in harmony with the Quranic system.

3. Step two: Cystoscopy "if necessary or to increase depth":

- **the condition:** If the analysis of the initial structure does not yield a clear or convincing result, or if the thinker wants to delve into deeper layers of the structure, the word is broken down, "whether clearly compound or not," into its overlapping letter pairs, "the two," as previously explained, "such as breaking down "Ibrahim" into + بْر + إِبْرَاهِيمٌ ... يَهُنْ + هَنْ + إِهْ + رَا + جَهَنَّمْ or "Jahannam" into "جَهَنَّمْ + هَنْ + يَهُنْ ..."
- **the goal:** This level of analysis aims to uncover more subtle structural relationships and understand how interactions between smaller letter pairs contribute to shaping the overall meaning of a word, even if the word is originally compound. This level may reveal deeper semantic nuances.

4. Methodological summary:

Dealing with long or seemingly foreign words involves two main stages:

- **Firstly:** An attempt to break them down into larger components, "compound words" with recognizable meaning.
- **secondly:** "If the first fails, or to further explore, break it down into its smaller building blocks, the 'vessels/letter pairs,' and study their interactions."

This systematic arrangement prioritizes the larger and clearer structures before moving on to the smaller and more subtle ones, and allows for a multi-level understanding of the Qur'anic word, confirming that even names that seem foreign have been fully integrated and fused within the miraculous linguistic and semantic system of the Holy Qur'an, so that they carry their meaning from their internal structure.

1. Exceeding the limits of the root:

The system of pairs is not limited to triliteral roots only. Words with more than three letters (quadrilateral, quintilateral...), and even names that are thought to be of foreign origin, such as many of the names of the prophets mentioned in the Qur'an, can and should - according to this methodology - be analyzed and their structure studied by breaking them down into their constituent letter pairs, the "pairs".

2. The proposed dismantling mechanism is "expertised":

- **The four-letter words "H1 H2 H3 H4":** They can be broken down into overlapping pairs such as "H1H2" + "H2H3" + "H3H4", or separate pairs such as "H1H2" + "H3H4", or other structural possibilities. The aim is to search for the "dual" pairs whose meaning is known from Qur'anic induction and to observe how they interact to form the meaning of the four-letter word.

- *Example:* "Zalzala" "Z L Z L" = "Z L" + "L Z" + "Z L". The repetition of the dual "Z L" and its inverse "L Z" may indicate a strong, turbulent, and repetitive back-and-forth movement.
- **The five-letter words "H1 H2 H3 H4 H5":** They can be broken down into more complex nested pairs: "H1H2" + "H2H3" + "H3H4" + "H4H5", or other combinations such as "H1H2H3" + "H4H5" where the ternary part is analyzed first and then the binary part.
 - *Example:* "Ibrahim - ب را ه ي م" assuming it is analyzed as a word of Arabic origin or fully Arabized within the Qur'anic system:
 - It can be tried to break them down into pairs: "A B" + "B R" + "R A" + "A H" + "H Y" + "Y M".
 - Or break them down into larger meaningful segments if they can be linked to known roots: "Abra" + "Hem" as previously suggested, and then analyze each segment in its own way.
- **Foreign words:** The fundamental premise here is that the Quran, being "a clear Arabic tongue," has absorbed and "Arabized" these names, not only phonetically but also within its structural and semantic system based on the dual form. Consequently, their letters are treated as Arabic letters, subjecting them to the same mechanism of deconstruction and analysis to derive a meaning that resonates with the Quranic context of the figure. This opens the door to a new understanding of these names that transcends their historical origins in other languages and connects them directly to the Quranic message.

3. The purpose of dismantling:

The goal is not to necessarily trace every word back to a binary root, but to use the concept of "binary" as an analytical tool to understand how the complex meanings of longer words are formed through the interaction and integration of the semantics of the letter pairs that make them up, and to reveal semantic harmony even in names that are thought to be foreign.

Applied models "with a focus on the disassembly mechanism as an example":

1- Adam "A D M":

- **Possible dismantling:** / "أ د" + "د م" + "م ا" or / "أ د" + "د م" or ... "أ د" + "م ا"
- Bladder analysis "example":
 - "A": The beginning, the initial appearance, the connection "with the divine command?"
 - "A D": Performance, coming, existence "on Earth?"
 - "D M": permanence, continuity, matter "Dust/Blood?".
- **Compound meaning:** Its deconstruction may refer to the first divine beginning, "Aa," which led to the continuous and permanent physical existence, "Ad," on Earth. Its name connects its origin from the Earth's surface, "Dam," and the beginning of creation, "Aa/Ad," as well as its veneration and continuation.

2- Idris "D R Y S":

- **Possible dismantling:** ... "س ي" + "ي ر" + "ر د" + "د س"
- Bladder analysis "example":
 - "D R": Management, knowledge, deep understanding "from study and expertise".
 - "Y S": Ease, sovereignty, directed movement. "Who walks, walks?"
- **Compound meaning:** His name may refer to the person who began with deep study, understanding, and planning, which led to his elevation, dominance, and smooth movement on the path of knowledge and guidance. ﴿And We raised him to a high station.﴾

3- Ibrahim "A B R A H Y M": "This was previously detailed in a proposed analysis of "Ibra" + "Hem"

- Applying bladder disassembly as a "different example":

- "B R": Innocence, appearance, blessing.
- "R H": Awe, hidden guidance, walking "Rahwan".
- "H-Y": Guidance, Being, Infatuation. "May overlap with the analysis of "Hem".
- "Y M": The sea, knowledge, water, completion.
- **The compound meaning "probability":** Its deconstruction might point to a personality that began with "A B" disavowing and appearing with the truth "B R", and proceeded with guidance and awe "R H" towards guidance and devotion "H Y", reaching complete knowledge and certainty "Y M". This analysis, though speculative, attempts to link the structure of the name to its journey from disavowal of polytheism to certainty in God.

4- Ismail "A S M E Y L":

- **Possible dismantling:** ي" + ع" + م" + س" + ء" / ...لـOR / ؟ـإـيلـ إـسـمـاـ سـمعـ
- Bladder analysis "Example of Sam'a + II":
 - "S M A": Hearing, responding, and obeying.
 - "A-Y-L": The reference to "El" (God in ancient Semitic languages), or to elevation and ultimate goal.
- **Compound meaning:** "The one who responds/hears God/for the ultimate purpose." This is in harmony with his response to the command to sacrifice and God's response to his parents' prayer. {So when they had both submitted and he laid him down on his forehead}.

5- Moses (M.O.S.):

- **Possible dismantling:** "M and " + "W and S " + "S and Y ".
- Bladder analysis "example":
 - "M and": may be related to water or origin.
 - "W S": capacity, latent power, the whisperings "that he faces".

- “S Y”: The endeavor, the goal, the sovereignty “over Pharaoh”.
- **Compound meaning:** Its deconstruction may refer to the figure who emerged from the water/origin "M W", with latent power "W S", and sought a higher purpose and the realization of sovereignty through right "S Y". His name is linked to the story of his rescue from the water and his role as a savior and leader.

Conclusion: The names of the prophets... a complete linguistic and semantic system

Deconstructing the names of the prophets into their basic "pairs," even those that appear to be five-letter or foreign, reveals a precise linguistic system and profound meanings that resonate remarkably with the Quranic context of their stories and messages. This confirms that these names are not merely historical designations, but rather an integral part of the linguistic and intellectual fabric of the Holy Quran, "Arabized" and integrated within its structural system based on pairs to accurately reflect the essence of the personality and the message.

This approach calls upon us to reconsider the Qur'anic names, not only the names of the prophets, but all words, as miraculous linguistic structures that carry in their literal composition secrets and meanings waiting for someone to ponder them in order to discover them, confirming that every letter and every pair of letters in the Book of God has its status, meaning, and purpose.

1.4 Disjoined letters: symbols of the verses and the architecture of the surahs

Introduction: Code or keys?

The isolated letters at the beginnings of some chapters of the Quran—"Alif Lam Mim, Alif Lam Ra, Kaf Ha Ya 'Ayn Sad, Ha Mim, Qaf, Nun, ..."—remain among the most intriguing Quranic phenomena. Are they merely mysterious symbols whose secret is known only to God? Or do they carry connotations and meanings that can

be accessed by the thoughtful observer? Within the framework of Quranic linguistics, we move away from traditional interpretations that often remain at the level of bewilderment or far-fetched explanations, and offer a new perspective that considers these letters not as an obscure code, but rather...**Keys and symbols that indicate the deep dual structure of the surah.**

A. The isolated letters as clear verses:

- **Part of the Quran:** The Qur'an's description of these letters as "verses of the Book" (Alif Lam Ra, These are the verses of the Wise Book), (Alif Lam Mim, That is the Book...) confirms that they are an essential part of the text and not merely formal openings or neglected letters.
- **Not random:** The association of certain groups of isolated letters with specific groups of surahs, and the similarity of these surahs in their themes or general "architecture," indicates that the selection and distribution of these letters is not random but is subject to an intentional system.

B. Disjoined letters as symbols for the verses:

The central view here is that each syllabic letter (or group of syllabic letters) is a symbol that refers to a specific set of "syntaxes" (or "letter pairs"). This set of syntaxes is what:

1. **The surah is dominated by:** It is remarkably repeated in the roots of the key and pivotal words of the surah.
 2. **Its "architecture" is defined as:** It forms the structural basis for the main themes, the sequence of ideas, and the distinctive linguistic style of the surah.
- Examples:
 - **"pain":** It symbolizes the group of pairs that focus on issues of faith "M/N", revelation and the Book "K/T", and connection and command "A/L, L/M", which are themes that dominate the surahs that begin with them "Al-Baqarah, Al Imran...".

- "Aler": It symbolizes another set of pairs that are related to the message and prophecy "R/S/L", vision and Lordship "R/A/Y", and wisdom and judgment "H/K/M", which are key themes in Surah Yunus, Hud, Yusuf, Ibrahim and Al-Hijr.
- "father-in-law": It symbolizes a third group related to praise, mercy and life "H/M", kingship "M/L/K", revelation and the book, which are prominent themes in the surahs that begin with them.

C. How the isolated letters work as keys:

- **Title or key:** The disconnected letters act as a title or key for the contemplator, directing his attention to the letter pairs "al-Mathani" and the main themes that the surah will focus on.
- **A tool for binding:** It helps to understand the hidden links between the surahs that begin with the same disconnected letters, and to reveal the thematic and structural unity between them.
- **A guide to reflection:** It encourages the analysis of the words of the surah through the dual forms symbolized by the isolated letters at its beginning.

a summary:

The isolated letters at the beginnings of the chapters are not intractable riddles, but rather **Divine symbols and structural keys**. It refers to the hidden system based on **The bladders are "literal pairs"**. It serves as a guide for the thoughtful reader to understand the "architecture" of the surah and its core themes, revealing another facet of the structural miracle and astonishing harmony in the Book of God Almighty. Understanding this relationship between the isolated letters and the pairs of verses opens entirely new horizons for contemplating the Holy Quran.

1.5 The kinetic meaning: the essence of Qur'anic significance

Introduction: What lies beyond static meaning?

Are words merely rigid constructs bearing fixed and predetermined conventional meanings in dictionaries? Or are they living entities, possessing energy, movement, and influence that reflect the reality of the named entity and the dynamism of existence? The study of the Arabic language in the Qur'an, starting from the intentional principle and focusing on the dual structure, presents a concept "**Kinesthetic meaning**" As the essence of Qur'anic meaning, it is an understanding that goes beyond the static and superficial meaning to reveal the dynamic and influential dimension of the word.

A. Definition of kinetic meaning:

- **Not just the lexical meaning:** The kinetic meaning is not merely the linguistic or conventional definition of the word.
- **Dynamic semantics:** This is the profound, original meaning that connects a word to the reality of what it names, its movement, influence, and function within the system of the universe, life, and God's laws. It reflects the inherent energy of the word and how it manifests in reality.
- **Derived from the structure:** This meaning is not hypothetical, but is primarily derived from **Word structure analysis** And the meanings of its letters and their pairs, "its letter pairs," reflect this movement and influence.
- **Example of "Al-Rawasi":** The kinetic meaning is not "fixed mountains," a "static meaning," but rather "forces that establish, stabilize, and prevent the field" through an internal movement "derived from the root "rasa" and from the analysis of its possible pairs."

B. The importance of kinetic meaning:

- **Revealing the true meaning:** It helps to understand the deeper and more authentic meaning that God Almighty intended, which may differ from the superficial or common conventional understanding.
- **Understanding cosmic interconnectedness:** It connects the Qur'anic word to the cosmic and dynamic facts and laws, and shows how the language of the Qur'an reflects the system of creation.

- **Beyond metaphor:**It reduces the need to speak metaphorically, because the kinetic meaning is often comprehensive and includes both the sensory and the abstract meaning within a single movement.
- **A deeper understanding of the miraculous nature of things:**Another aspect of the miracle is revealed in the ability of the Qur'anic language to express the dynamic realities of existence with a precise linguistic structure.
- **Practical application:**Understanding the kinetic meaning helps to apply the teachings of the Qur'an more consciously and effectively, because it connects the word to life and movement.

C. How do we arrive at the kinetic meaning?

- **Focus on action:**The word should not be viewed as a static noun, but as an event, action, movement, or effect.
- **Bladder analysis "literal pairs":**It is the key, as the connotations of pairs are often dynamic and reflect basic interactions such as “combination and separation, appearance and concealment, movement and stillness...”.
- **Reflecting on the context:**Understanding how kinetic meaning manifests itself in different Qur'anic contexts.
- **Linking language to the universe:**Reflecting on how the kinetic meaning of the word is reflected in cosmic, psychological, or social phenomena.

a summary:

The search for "**Kinesthetic meaning**" This is the essence of contemplation in the jurisprudence of the Arabic language of the Quran. It is an invitation to transcend static and lexical meanings, and to delve into the structure of the word, its letters, and its consonants to explore its latent power and dynamic significance that connects it to life, the universe, and God's laws. This understanding of dynamic meaning is what reveals the true depth of God's word and makes the Quran a living book that interacts with our reality and our ongoing movement.

1.6 The Mathani as structural units: Towards a new reading of the unity of the Qur'anic text

Introduction: From Letter to Complete Text

Having explored the "names of letters" as key elements, the "pairs of letters" as a hidden system of the word, and the "disjoined letters" as symbols for these pairs, we now turn to how these structural keys contribute to understanding the Qur'anic text as an integrated and interconnected whole. Qur'anic linguistic analysis does not stop at the level of the word itself, but extends to encompass the relationships between verses and chapters, considering these pairs as fundamental building blocks that constitute the overall fabric of the text.

1- The dual form as a basis for textual unity:

- **Repetition of the same word = coherence of meaning:** The repetition of the same letter pairs, "al-mathani," in different words across multiple verses and chapters is not merely a linguistic coincidence, but rather indicates the existence of **A deep semantic and thematic link**. Among these places, this repetition is one of the most important manifestations of the unity and coherence of the Qur'anic text.
- **Understanding hidden relationships:** By tracing these recurring pairs, we can uncover the hidden network of relationships that connect different concepts and themes in the Qur'an, which may not be obvious in a superficial reading.
- **Example:** Tracing the letter pair "q/l" in words such as "qal, qal, qawl, qalb, qaleelna..." throughout the Qur'an reveals a close connection between the concepts of divine speech, the heart as a center of reception, creation, and the few who are grateful or thoughtful.

2- Disjoined letters as structural units:

- **Defining the "architecture" of the wall:** As we mentioned, the disconnected letters symbolize groups of verses that define the overall structure and main themes of the surah.

- **Linking similar surahs:** Surahs that begin with the same disjointed letters often share certain thematic or stylistic themes, which confirms the existence of a structural and structural system linking the different parts of the Qur'an.

3- Towards a new reading of the Qur'an:

Understanding the role of the two-part verses and the isolated letters as basic building blocks leads us to a new reading of the Qur'anic text:

- **Associative reading:** It goes beyond reading verses as separate units to reading them as part of a broader semantic and structural network that connects them to others through shared themes.
- **Structural reading:** Attention should be paid to the structure of the surah and its general framework, which is indicated by the isolated letters and the dominant rhymes within it.
- **In-depth reading:** Delving beyond the apparent meaning of words to reach their deep dualistic connotations that link them to the overall system.

4- Evidence from verse 87 of Al-Hijr again:

The verse {And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an} can be understood in this context as referring to:

- **"Seven of the oft-repeated verses":** The basic origins or types of letter pairs that form the infrastructure of the Qur'anic linguistic system.
- **"And the Great Qur'an":** The conjunction "wa" (and) is explanatory; that is, the Glorious Qur'an, the "complete text," is the result built upon these dualistic foundations. The verse clearly links the dualistic elements (pairs/building units) with the Qur'an, the "complete and integrated structure."

a summary:

The pairs of letters and the isolated letters are not just keys to understanding the individual word, but also keys to understanding **The unity of the Qur'anic text and its structural and semantic coherence** By tracing these elements across the verses and chapters, we can move from a fragmented reading to a holistic, interconnected one, realizing how the Quran is a single, intricately woven fabric, where each part serves

the whole and reflects the miraculous divine order. This understanding strengthens our faith in the perfection of God's Book and invites us to deeper contemplation to uncover its coherence and unity.

1.7 The dual forms, the isolated letters, and the kinetic meaning:

Towards an integrated reading

Introduction: Key Installation

In previous parts of this chapter, we explored the keys to the deep linguistic structure of the Qur'an: the "names of the letters" as definitive elements, the "pairs of letters" as a hidden system of the word, the "disjoined letters" as symbols of the pairs and the architecture of the surahs, and the "kinetic meaning" as the essence of significance. Now, we seek to connect these keys to see how they integrate to form a deeper and more coherent reading of the Qur'anic text.

1. From the letter to the pair "dual":

- The meaning of the literal pair "dual" does not arise from nothing, but is a product of **Interaction of the meanings and energies of the two individual letters**. Its two components.
- Understanding the basic meanings of letter names (as discussed in the analysis of each letter) is the starting point for understanding the initial meanings of pairs. (Example: Q/L combines the strength of Qaf and the connection of Lam).
- **Qur'anic induction** He confirms and specifies this initial meaning of the pair by tracing its occurrence in words and contexts.

2. From pair to word "kinetic meaning":

- The Quranic word "special trilateral" is often the product of **Interaction of two complementary pairs of bladders**.

- The "kinetic meaning" of a word arises from this dynamic interaction between the constituent pairs of meanings, reflecting its function and impact within its context. For example, "created" as an interaction between "khal" and "laq".
- Bladder analysis is the primary tool for revealing this kinetic meaning and transcending the static lexical meaning.

3. From word to surah: "The Disconnected and Architectural Letters":

- The isolated letters at the beginning of the surah function **As keys or symbols indicating dominant bladder groups** which forms the basic structure of the surah.
- These dominant bladders determine **The "architecture" of the surah** its main themes, the sequence of its ideas, and even sometimes its linguistic style.
- By identifying the two meanings that the disconnected letters symbolize, we can better understand the overall framework of the surah and the deep connections between its verses and words.

4. Systematic integration:

- **Multi-level reading:** The integrated approach calls for reading the text on multiple and interactive levels:
 - The level of the letter is its "significance and energy".
 - The level of the pair/dual is "the basic structural meaning".
 - The level of the word is "the kinetic meaning resulting from the interaction of the bladder".
 - The level of the verse and the sentence is "the direct context".
 - The level of the surah is "architectural and main themes indicated by the disconnected letters and dominant verses".
 - The level of the Qur'an as a whole is "the integrated system".
- **Ongoing interaction:** These levels constantly interact; understanding the letters helps in understanding the verses, understanding the verses helps in understanding the words, understanding the words helps in understanding

the verses and chapters, understanding the chapters helps in understanding the Qur'an as a whole, and vice versa.

a summary:

The keys to the deep linguistic structure of the Quran—the names of the letters, the verses of Al-Mathani, the isolated letters, and the kinetic meaning—are not separate elements, but rather interconnected parts of a complete and miraculous system. By understanding each key individually, and then understanding how they interact and integrate at various levels—from the individual letter to the overall text—we can arrive at a new reading, one that is deeper, more coherent, and more in harmony with the nature of the clear Arabic language of the Quran and its timeless message. This is the essence of "the jurisprudence of the Arabic language of the Quran" as a comprehensive and integrated approach to understanding it.

2 Theory (Divine Geometry)

Towards a new concept of the diaphragm: from an explanatory term to a structural law

2.1 The new concept of "the bladder"

Between literal meaning and Qur'anic geometry

2.1.1 Foundational introduction: When the Qur'an speaks about itself

No verse in the Quran has sparked as much scholarly debate as the verse in Surah Al-Hijr: {And We have certainly given you seven of the oft-repeated verses and the Grand Quran}. This text is not merely a statement of a blessing, but rather a declaration of a "structure" and a fundamental key to understanding the entire book.

Many scholars believe that "the seven oft-repeated verses" simply refers to the seven verses of Surah Al-Fatihah, or the seven long surahs, or merely recurring themes. However, a deeper examination of the text's structure reveals that "oft-repeated verses" is not a simple explanatory term, but rather...**The geometric law of the unit of number** The Qur'an is governed from within (the letter) and from without (the surah).

The verbal distinction in the verse and the prophetic hadith between "the seven oft-repeated verses" and "the great Qur'an" indicates the existence of two types of structure: the oft-repeated verses as a foundational system, and the great Qur'an as the rest of the structure.

2.1.2 The bladder as a two-layered system (Micro & Macro)

If the theory of pairs in Qur'anic linguistics reveals the microscopic (minor) structure of the text through letter pairs, then numerical-orthographic analysis presents the macroscopic (major) structure of the architecture of the Qur'an.

This comprehensive system can be summarized in the following table, which illustrates the unity of geometry and meaning:

Bladder fracture (external structure)	The bladder as a letter (internal structure)	Level
Syrian pairs (e.g., Al-Baqarah/Al-Imran)	Literal pairs (e.g., Q/L)	Building unit
Objective numerical symmetry	semantic linguistic analogy	The tool
Arrangement engineering	Generating meaning	Job
The jurisprudence of order (creating the structure)	Linguistics (the art of language)	Field
14 (7 pairs)	7 Principles	Number

In this comprehensive sense, "the double" becomes **language of creation**. It is not merely an interpretive term, but a law that operates at all levels of the Qur'an: the letter, the word, the surah, and the entire Qur'an.

2.2 Work mechanisms (engineering law)

How does the "bladder" machine work?

2.2.1 Linguistic structure — the letter is the atom

The "Quranic Linguistics" school of thought holds that the Quran is not read from the outside, but from within its structure, and that the meaning of a word is not completed from dictionaries but from the structure of its letters. The structure of meaning in the Quran is based on deep binary units or "letter pairs" that form the true core of the word, such as: (q/l), (s/r), (h/m), (a/l), (n/s).

These pairings are not coincidental; they function as **Semantic engines**. It operates according to four precise engineering mechanisms:

1. **Dual form:** Repeating the root to generate rhythm and meaning.
2. **the heart:** (Q/L \leftarrow L/Q) to reverse or redirect the meaning.
3. **Contrast:** The meanings are contrasted to reveal the truths.
4. **Overlap:** The blending of roots to create a network of meanings.

Thus, the letter becomes the "atomic," and the dual becomes the "basic molecule" from which the Qur'anic language is built.

2.2.2 Numerical structure — numbers as building blocks, not magic symbols

The linguistic approach does not contradict the numerical approach; rather, it saves it from arbitrariness and regulates it according to the text of the Qur'an, so that numbers are transformed from a "game of numbers" to **internal structure of the book**.

The binary system is based on three pivotal numbers that form the "skeleton" of the Quran:

1. The number 7 (structural perfection - composition):It is the center of the seven oft-repeated verses, and its repetition in the Qur'an is not only symbolic but structural (7 heavens, 7 gates, 7 circumambulations, 7 Sa'i, the seven oft-repeated verses). It represents the "origins" that carry language and existence.

2. Number 14 (completion of the marriage - construction):The number 14 (7×2) appears as the numerical representation of the paired verses. This is clearly evident in the arrangement of the surahs, where the verse in Surah Al-Hijr that mentions "the seven paired verses" comes in surah number 15, that is, immediately after the completion of 14 surahs (the seven long surahs + their paired verses).

3. Number 19 (Proof and Discernment - Certainty):It comes later in Surat Al-Muddathir as a stage for proof, distinction and sorting.

This numerical progression ($7 \rightarrow 14 \rightarrow 19$) makes the numerical structure a tool for understanding the geometry of the Qur'an, and a bridge that connects meaning, structure, letter, and number.

2.3 Evidence for the concept of the Seven Oft-Repeated Verses from the Qur'an – from within the Qur'an itself

First: Direct Qur'anic evidence

The Quranic guide	The point of the argument	Its connection to the bladder
And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an. (Al-Hijr 87)	Separation <i>The Seven Oft-Repeated Verses</i> and <i>The Glorious Quran</i> . This indicates that the bladder is Foundational structure <i>The Quran was built upon it</i>	It is a structural geometric unit and not merely the name of a surah.

The Quranic guide	The point of the argument	Its connection to the bladder
God has sent down the best of narratives: a Book consistent in its themes and oft-repeated verses. (Az-Zumar 23)	He described the entire Quran as Bladder He confirms that the bladder The system includes Not a separate part	The repetition of the verse is a structural and functional law of repetition in all chapters.
Alif Lam Ra. This is a Book whose verses are perfected and then explained in detail. (Hud 1)	Consolidation followed by detail = two structural levels	It aligns with the Micro/Macro two-level concept
And none knows its interpretation except Allah and those firmly grounded in knowledge. (Al Imran 7)	The existence of a similar structure requires in-depth interpretation.	The system of analogy requires induction, not memorization.

Secondly: Evidence from the structural pair system in the Surah

The connection of the long surahs as *Seven structural pairs*

structural binary pair	The subject of the surah	The Significance of the Mathani
Al-Baqarah ↔ Al-Imran	Founding the nation and faith	Functional/structural similarity
Women ↔ The Table	Community building and the social contract	Transition from individual to nation
Al-An'am ↔ Al-A'raf	Doctrine, History, and Message	Knowledge ascent
Al-Anfal ↔ At-Tawbah	Empowerment, testing, and purification	A single surah without the Basmala

This spine is made up of seven elements he Practical manifestation of the bladderAt the Macro level

Third: Evidence of the duality at the word structure level (Micro)

The literal pair (dual)	Typical Quranic roots	Structural semantics	Path of Meaning
Say	He said – said – it was said – say	Demonstration and explanation	A sound coming from inside to outside
perhaps	Knowledge – Exaltedness – Scholar – Ali	Height and knowledge	From the depths of perception to the pinnacle of understanding
father-in-law	Mercy – Compassionate – Merciful – Muhammad – Ahmad	nurturing, growing, and caring	Seed → Fruit
S/R	Sirat – Patience – Sirr	Straight cut-off road	Movement towards the goal

Here the law of the yaw appears as a geometric signature of words.

Fourth: The significance of the isolated letters as structural indicators of the dual form

Disconnecte d letters	fence range	structural pigment	Reading the Mathani
pain	Al-Baqarah – Al Imran – Al-Ankabut – Ar-Rum – Luqman – As-Sajdah	Issues of revelation, faith, and scripture	The dual form "A/L" + "L/M"
Alarm	Jonah – Hud – Joseph – Abraham – Al-Hijr	Message and Vision	Bladder "R/S" – "R/Y"

Disconnecte d letters	fence range	structural pigment	Reading the Mathani
father-in-law	Seven Surahs	King, life, and mercy	The dual forms "H/M" – "M/L/K"
Q	Surah Qaf	Strength, heart, and the Quran	Muthanna "Q/F"
N	Surah Al-Qalam	Light/Copy/End/Destiny	Dual "n/w" - "n/r"

Fifth: A brief visual map of the concept of the bladder

Al-Fatiyah = The Mother Model



The seven long ones = the spine



Circles of the Glorious Qur'an = Spiral Expansion

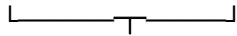


The end in Surah An-Nas = the completion of the circle of the soul

▀ A summary ready to be placed at the end of the chapter.

The concept of "the seven oft-repeated verses" in light of the Qur'an itself is not a rigid numerical designation, but rather **Engineering law**. It operates on two levels: the micro level of linguistic structure in the verses, and the macro level of numerical structure and the hierarchical system of the surahs. The interaction of these two levels forms the "Great Qur'an." The verses are not a separate section of the Qur'an, but rather an integral part of it. **Its internal system is DNA**. The one who builds meaning, guidance, and awareness.

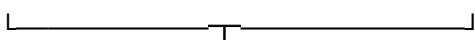
The structural mirror model of pairs



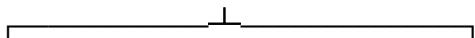
Pivot axis



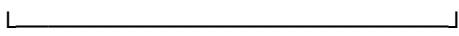
| The Cow |



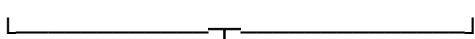
| Couple 1 |



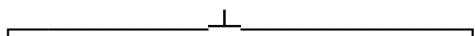
| Al Imran |



| Women |



| Couple 2 |



| The Table |



Livestock



| Couple 3 |



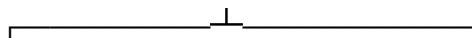
| Al-A'raf |



| Al-Anfal |



| Couple 4



| Repentance |



Level	Job	Description of the bladder
Al-Fatiha	Mother key	The Mother Seed of the Qur'an – The Holistic Model
Pair 1	Faith ↔ Steadfastness	From intellectual guidance to moral jihad
	Building a community	From legislation to completion system
Pair 3	Doctrine ↔ History	From monotheism to human experience
Pair 4	Victory ↔ Purification	From physical battle to battle of the heart

Ascending pie chart:

[Al-Fatiha]



(The key to all the loops – the model mother)



| 1. The Cow |

| Building Faith |



| The Rise of Consciousness



| 2. Al-Imran |

Steadfastness in the face of adversity



| Moving into the community

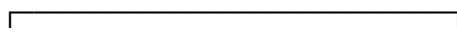


| 3. Women |

| Establishing the community |



| Completion



| 4. The table |

| Tamam al-Din |



Correcting Beliefs



| 5. Livestock |

Monotheism and the Message



| Historical Experience



| 6. Customs |

| Man and History |



Towards Empowerment



| 7. Al-Anfal – At-Tawbah |

| Peak and Liberation |



Structural result

The circular shape reflects that the seven oft-repeated verses are not a linear arrangement, but rather a circular ascending path that begins with Al-Fatihah and ends with At-Tawbah, then returns to open a new circle of awareness for man.

Summary

In light of these geometric diagrams, the seven oft-repeated verses (al-Mathani) reveal that the arrangement of the Quran is a deliberate design, not a historical compilation. The movement of the surahs begins with planting the seed (al-Fatihah), then building the individual, then building the nation, then the historical experience, then empowerment, and returns to humanity once the cycle is complete. This is the meaning of the "Mathani": a structure that symmetrically reflects itself, rising and falling, and forms the structural DNA of the Glorious Quran.

2.4 The numerical basis of the concept of "al-Mathani" in the Qur'an

The concept of "Mathani" in the Holy Quran is mathematical proof that the arrangement of its chapters, verses, and the number of its words are not arbitrary, but rather a perfectly ordered and systematic approach from God. Numerical studies of the Quran show that this book is divided into two equal halves in terms of mathematical balance, thus proving that it is indeed a "Mathani" book.

2.5 The overall balance of the Quran (the dual form between even and odd)

To prove this balance, a calculation was performed linking the position of the surah (its order in the Quran) with the number of its verses.

1. **The calculation process:** The position number of the surah is added together with the number of its verses (for example: Al-Fatihah, position 1, verses 7, total 8).
2. **Cystectomy:** The sum of these numbers across the entire Quran (114 surahs) is divided into two exactly equal halves.
 - o This process results in **57 even results**.
 - o And it results from **57 individual results**.
3. **Significance of the miracle:** The mere fact of the 57 even and 57 odd numbers is miraculous, but the greater miracle is that the sum of the 57 even results is exactly equal **6236** This is the total number of verses in the Holy Quran.

This balance confirms that any change in the number of verses in a single surah or in its position would cause the entire equation to fail, thus proving that the number of verses in each surah is linked to its position in a divinely ordained and precise manner. This numerical balance (even/odd) was specifically chosen to demonstrate the concept of "al-Mathani" (the oft-repeated verses) in the Quran.

2.6 "The Seven Oft-Repeated Verses" and the Glorious Qur'an

The concept of "the seven oft-repeated verses" is linked to a specific order in the Quran, which is stated in a single verse that marks a methodological turning point in Quranic recitation:

"And We have certainly given you seven of the oft-repeated verses and the Grand Qur'an."

The location of the verse and its significance

This verse is found in Surah Al-Hijr.

1. **The order of Surah Al-Hijr:** Surah Al-Hijr is Surah number **15** in the arrangement of the Quran.
2. **Significance of the past:** The verse uses the past tense ("We have given you"), which means that the seven oft-repeated verses had already been given before this verse was revealed.
3. **Number 14:** The seven oft-repeated verses refer to the number 14 (7 multiplied by 2). This refers to **The first 14 surahs** The one that precedes Surah Al-Hijr (Surah 15).

The Seven Oft-Repeated Verses (the first 14 surahs)

This division is considered a declaration of the beginning of a new journey in recitation and the Qur'anic approach.

- **The 14 Surahs:** It is what constitutes "the seven oft-repeated verses".
- **The Glorious Quran:** Researchers believe that the remaining hundred surahs (114 surahs - 14 surahs) are what the text refers to as the "Great Qur'an", which actually begins from Surah Al-Hijr (Surah 15) onwards.

Numerical proof of the seven oft-repeated verses

When applying the mathematical formula (position of the surah + number of its verses) to only the first 14 surahs, we find that:

1. The results are divided equally into **Seven even results**.
2. And seven results **individual**.

This balanced division (7/7) of the 14 surahs is the reason they are called "Seven Oft-Repeated Verses." This arrangement confirms that the positions of the surahs and the number of their verses in those 14 surahs are not random, but rather governed by a precise numerical balance.

2.7 Comprehensiveness of the duality in words and arrangement

The concept of the duality goes beyond the numerical balance of the verses of the chapters to reach the level of the number of words in the chapters, confirming that every word in the Qur'an was placed by divine decree.

Bladder balance in word count

The miracle shows that the system of the two verses within the seven two verses (the first 14 surahs) is not limited to the balance between the odd and even numbers of the number of verses, but extends to include the number of words in each of these surahs.

- When applying the equation to **Word count** in each of the 14 surahs, we find that the balance is divided again into **Seven groups with an even number of words and seven groups with an odd number of words**.
- This proves that if a single letter or word were removed or changed, the precise mathematical equations would collapse.

The numerical system determines the context (additional examples)

The numerical system supports the idea of the divine origin of the Qur'an by linking Qur'anic positions to cosmic and contextual facts:

1. **Several months:** In Surah At-Tawbah, verse 36 (which speaks of "four sacred places"), we find that dividing the verse number (36) by the surah number (9) gives the result **4**. This is the number of sacred months mentioned in the same verse.
2. **Months of pregnancy:** In Surah Az-Zumar, verse 6 (which speaks about creation): we find that the surah number (39) multiplied by the verse number (6), then added to it the number of words in the verse (36 words), produces the number 270, which is the number of days (divided by 30 days) that represents **nine months** for pregnancy.

These numerical examples highlight that every position, every verse, the number of verses, and the number of words are not arbitrary.

Hierarchy and pre-answer (contextual evidence)

The current arrangement of the Qur'an complements this sound approach, ensuring that the answer to any question that comes to the reader's mind will have been given in a previous context.

- **Example of prohibitions:** When reciting Surah An-Nahl (16), it is said, "And to those who were Jews We prohibited what We have related to you before." The reader, following the Quranic order, has already encountered the details mentioned in Surah Al-An'am (6), so there is no need to ask.
- This pattern proves that sequencing is an integrated approach, and that reading in order is the only way to understand the clues.

The numerical and sequential system of the Mathani in the Holy Quran is similar to **Engineering design for a "smart lock"**. Each tooth in this lock (each chapter number or verse number) must be in its exact place. If the position of even one tooth were to change, the lock would not open, confirming that every detail was placed with precise and divine design.

2.8 a summary

The duality is a unifying geometric law, revealing that the Qur'an is not a historically compiled text, but rather... **Building a well-constructed neighborhood** This law that governs the movement of the letter within the word is the same law that governs the movement of the surah within the Qur'an, thus establishing the philosophy of "from the letter to consciousness".

In the next section, we will move on to "**The First Laboratory**" For this law, let us see how this geometry is manifested in Surah Al-Fatihah, the gateway to the Qur'anic system.

3 The parent model (first laboratory)

Surah Al-Fatiyah and the manifestations of geometric law

3.1 Surah Al-Fatiyah... the gateway to the exceptional system

How can seven verses summarize the entire geometry of the Quran?

3.1.1 Introduction: Al-Fatiyah as a laboratory for the system

If the "Mathani" (verses of repeated meaning) are a general structural law governing the entire Quran, then Surah Al-Fatiyah is the "first laboratory" in which this structure appears with astonishing clarity. It is not merely an opening to the book, but rather...**Knowledge Portal**Through which the reader enters the complete dual system, and therefore it was called "the mother of the book" and "the foundation".

The opening brings together the three levels of the bladder into a single tissue:

- **Linguistic structure:**In the structure of its words and roots.
- **Numerical structure:**In its verses and balances.
- **Architectural structure:**In its subject matter and objectives.

3.1.2 Al-Fatiha as a linguistic structure (the duality in the letter and the word)

The language of Al-Fatiha cannot be understood solely through dictionaries, but rather through "root architecture." Each key word in it is built upon a "signifying letter pair" that creates a movement of meaning from beginning to end.

The following table illustrates how words function as "semantic engines" within the surah:

The word	The literal pair (dual)	The movement of meaning and significance
Praise be to God	(H/A) — (M/D)	A movement from beginning to end and the ultimate praise
Lord	(lord)	The relationship of formation and nurturing (education and development) ²
The worlds	(C/L) — (M/N)	A movement from the height (creation) to the construction (order)
The Merciful	(R/H)	Embracing and expanding (the uterus)
What is with you	(M/K)	The power of the king and empowerment
Sirat	(grate)	Extension and straightness in the path

Thus we see that the language in Al-Fatiha “breathes” with a binary system, where each word is a dual-structured entity that generates meaning and does not merely transmit it.

3.1.3 Al-Fatiha as a numerical structure (the dual forms in verses and number)

The dual structure is manifested in the numerical composition of the surah in a way that strikes at the depth of geometric symmetry, far from random chance:

1. **The Centrality of the Seven:** The number of its verses (7) is the central number of the Mathani, and it is a structural repetition, not a symbolic one.
2. **Structural symmetry (3 + 1 + 3):** The surah is divided geometrically into three symmetrical sections:

1. **3 verses from God:**(Praise, glorification, and magnification).
2. **Central verse (connection):**It is You we worship, and it is You we ask for help.
3. **3 verses for humankind:**(Supplication, request, and path).
3. **Digital balances:**The structural statistics of the surah (number of words and letters according to the Ottoman script) indicate the repetition of the pattern (7) and its multiples, which confirms the completion of the structure.

This division makes the consonant behave like a neuron: symmetry, communication, and a balance center.³.

3.1.4 The opening chapter (Al-Fatiha) as a thematic structure (Al-Mathani in the message)

Numerical geometry corresponds to the "geometry of meaning," as the surah is based on two great axes that represent the essence of existence:

First axis (theology)	The second axis (humanity)
God — Lord — Owner	Man — Servant — Seeker
Time: Past (Praise be to God)	Time: The future (Guide us to the right path)
Status: Steadfast (God's way)	State: Movement (Human striving)

And right in the middle comes the verse: ﴿It is You we worship and You we ask for help﴾ to be **Balance point** Which connects heaven to earth, stability to movement, and the Lord to the servant.

3.1.5 Summary: Al-Fatiha is a roadmap

The opening chapter of the Quran (Al-Fatiha) is not just a prayer, but it is **A roadmap to awareness**⁴ It is the microcosm that reveals that the Qur'an is not a literary text or a rigid numerical equation, but rather a single “engineering of revelation” that combines sound, meaning, and structure.

With our understanding of this “code” in Al-Fatiha, we are now ready to read the “Seven Verses” of the Great Book in the next section, where this system transforms from short verses into long surahs that build the nation and civilization.

4 The Seven Oft-Repeated Verses (the backbone of the Quran)

Table 1: Comparison of the beginnings of the surahs with the endings of their pairs – the seven long surahs

The first pair: Al-Baqarah \leftrightarrow Al-Imran

The element	The beginning of the cow	The end of Al Imran	The face of the two
Opening	Alif Lam Mim - The Book of Guidance and Certainty	O you who have believed, be patient and persevere and remain steadfast...	From theoretical guidance to practical empowerment
Central axis	Faith, the Book, and Succession	Steadfastness, patience, struggle, and unity	Idea \rightarrow Action
Conclusion	Our Lord, do not hold us accountable if we forget or make a mistake.	And God is not unaware of what you do.	The beginning of seeking guidance ends with ensuring care.

The second pair: Women \leftrightarrow The table

The element	The beginning of women	End of the table	The face of the two
Opening	O mankind, fear your Lord	And fear God, to whom you will be gathered.	The beginning and the end are in piety.
Central axis	Building society, family justice, and rights	Complete religion and fulfilling the covenant	Establishment ↔ Completion
Conclusion	God is ever watchful over you.	God is swift in reckoning.	Care ↔ Accounting

The third pair: Al-An'am ↔ Al-A'raf

The element	The beginning of livestock	End of customs	The face of the two
Opening	Praise be to God who created the heavens and the earth	Your Lord is God, who created the heavens and the earth.	The root of unification matches
Central axis	Correcting beliefs and superstitions	The story of succession, fall, and rise	Establishment ↔ Historical Application
Conclusion	He is the One who made you successors on the earth.	The wrongdoers will not succeed.	Succession ↔ Consequence

The fourth pair: Al-Anfal ↔ At-Tawbah

The element	The beginning of Anfal	The end of repentance	The face of the two
Opening	They ask you about the spoils (the Battle of Badr and the conquest).	A messenger has come to you from among yourselves.	Material victory ↔ Values-based victory
Central axis	Al-Nasr management	Crisis management and purification	Empowerment ↔ Purification
Conclusion	God is with the righteous.	He is the Lord of the Great Throne	Invoking divine help

This pair forms a single surah without the Basmala = reaching the peak + transition

Table 2: A concise geometric table of the seven long ones

husband	Beginning of the first surah	End of the second surah	structural meaning unity
Al-Baqarah ↔ Al-Imran	The Book and Guidance	Patience and perseverance	(Theory → Practice)
Women ↔ The Table	Piety and social justice	Completing the religion	(Construction → Complete)
Al-An'am ↔ Al-A'raf	Creation and monotheism	Consequence and History	(Doctrine → Movement)
Al-Anfal ↔ At-Tawbah	military victory	Civilizational victory	(Enable → Clear)

Summary of bladder analysis at the beginnings and ends of pairs

The beginning of the husband	The end of the couple	geometric meaning
Seeking guidance	Mission fulfillment	From seed to fruit
Building the individual	Nation building	From man to society
Correcting Belief	The embodiment of faith in history	From mind to action
External victory	Internal Victory	From the sword to the heart

The text summary is ready for integration into the book.

A careful comparison between the beginnings of the surahs and the endings of their pairs in the seven long surahs reveals a striking dualistic structure, clearly indicating that the arrangement of the Quran is not a historical compilation but a deliberate architectural design. Each surah begins with the seed of awareness and ends with the fruits of action, in an ascending movement from guidance to construction to history to empowerment. This objective structural symmetry represents the highest application of the meaning of "seven oft-repeated verses" as a layered, dualistic structure governing the divine message.

From engineering the self to engineering civilization

If the opening chapter (Al-Fatiha) is the gateway, then the chapters that follow represent the massive "trunk" upon which the structure of the Quran rests. Analyses

suggest that the "seven oft-repeated verses" in Surah Al-Hijr are the first seven long chapters, functioning as paired building blocks (of the Quran), followed by a separating chapter (Al-Anfal/At-Tawbah), after which the "Great Quran" begins.

The following is a breakdown of these three pairs and the structural separator:

4.1 The establishment of the nation (pair: Al-Baqarah ↔ Al-Imran)

Dual configuration and protection

4.1.1 Thematic integration: The dual stem

This pair represents the "practical approach" to building a Quranic nation. The relationship between the two surahs is not merely one of juxtaposition, but rather one of strict functional integration:

- **Surah Al-Baqarah (The Foundation):**It deals with "establishing the nation" from within, building identity, legislation, and presenting the model of the first succession (Adam).
- **Surah Al Imran (Protection):**It is concerned with “protecting the nation” from the outside, establishing the faith, arguing with the People of the Book, and presenting the model of the Prophet’s family (Al Imran).

The geometric equation here:**A nation cannot protect itself (Al Imran) before it builds itself (Al Baqarah)..**

4.1.2 Numerical symmetry: symmetry geometry

The "Mathani" geometry is clearly evident in the numerical balance between the two surahs, thus negating the possibility of random arrangement:

- **Repeating key words:**We find a striking similarity in the repetition of central concepts in the two surahs: | The Word | Repetition in Al-Baqarah |

Repetition in Al-Imran | | :--- | :--- | :--- | | Piety | 13 | 13 | | The Book | 49 |
49 | | Faith | 18 | 18 | | Disbelief | 13 | 13 |

- **Number of verses:** The difference between 286 (Al-Baqarah) and 200 (Al-Imran) is subject to precise calculations related to the number 7.

4.1.3 Linguistic duality: The letter reveals the function

Its function is determined from within the linguistic root of the surah's name:

- **The cow (b/q/r):** It means splitting open and revealing. Its function is to reveal the inner workings of the nation and its ills.
- **Al-Imran (A.S.):** It means building and reconstruction. Its function is to build and strengthen the nation's outward appearance. The resulting structure: **No reconstruction without disclosure.**

4.2 Community organization (spouse: women ↔ table)

The duality of man and state

4.2.1 From the individual to the social contract

After establishing the "identity of the nation" in the first pair, the Qur'an moves on to organizing the "life of the nation" through two complementary levels:

- **Surah An-Nisa (Building the Inner Human Being):** It focuses on the individual, the family, the vulnerable, and social justice. Its core principles are: "rights" and "self".
- **Surah Al-Ma'idah (Building the External Community):** It focuses on the state, contracts, charters, and public laws. Its core themes are "contracts" and "society".

It is as if the Quran is saying: **There is no state without people, and no society without families..**

4.2.2 Structural symmetry

- **Opening:** Women begin with "O mankind" (a discourse of humanity and compassion), while Table begins with "O you who have believed" (a discourse of commitment and contract).
- **Linguistic roots:** The root (n/s/a) in women suggests human extension (growth and development), while the root (m/d/d) in the table suggests material extension (supply and giving). The equation: from human extension → to civilizational extension.

4.3 Belief and History (The pair: Al-An'am ↔ Al-A'raf)

The duality of heaven and earth

4.3.1 The pinnacle of knowledge building

The structure reaches its climax in the third pair, where the discourse moves from the legislation of the earth (women and the table) to the legislation of heaven and the laws of history:

- **Surah Al-An'am (The Law of Heaven):** It presents "monotheism" through the universe, creation, and signs. It is a book of "rational contemplation" and a definition of God.
- **Surah Al-A'raf (The Law of the Earth):** "Man" is presented through destiny, history, and the struggle of nations. It is a book of "historical analysis" and self-definition.

The geometric relationship: livestock teaches you **Why do you believe?** (The proof), and the customs teach you **How to bear the price of faith** (The experiment).

4.3.2 The opposing mirror

The two surahs function as two opposing pages; Al-An'am focuses on "demonstrative argument" and the challenge to idols, while Al-A'raf focuses on "practical argument"

and the challenge to tyrants. Even the distribution of the prophets' stories differs geometrically: concise and symbolic in Al-An'am, and detailed and historical in Al-A'raf.

4.4 Transition interval (Al-Anfal ↔ At-Tawbah)

Force engineering and sorting

1. A single surah without the Basmala

These two surahs come at the end of the seven long surahs, forming a "structural separation" that distinguishes between the "Mathani" (the oft-repeated verses) and the "Great Qur'an." The absence of the Basmala (the opening phrase "In the name of God, the Most Gracious, the Most Merciful") in Surah At-Tawbah and its inclusion in Surah Al-Anfal indicates that they function as a single unit addressing the "law of conflict."

- **Anfal (Force Engineering):**It focuses on building "capability" and the ethics of victory (the Badr model).
- **Repentance (Sorting Engineering):**It focuses on building the "rank" and filtering out the hypocrites (the Tabuk model).

2. From empowerment to purification

The equation here is clear: the spoils of war build the sword, and repentance builds the hand that wields the sword. The spoils of war teach us "how to triumph," and repentance teaches us "who deserves to be with us." With this final sorting, the structure of the nation is complete, and the reader is ready to delve into the details of the "Great Qur'an" and its universal laws in the following section.

Concluding remarks for section three:

- This section proves conclusively that the arrangement of the surahs is not historical (the Medinan and Meccan surahs are intertwined to serve the meaning) nor is it based on personal interpretation, but rather it is an architectural structure.
- Each pair was linked to an "equation" (e.g., no age without detection) to facilitate understanding and memorization.

5 The Great Quran (The Architecture of the World and Destiny)

The central objective: The transition from the stage of establishing the self and the nation (the "Seven Verses" in the third section) to the stage of understanding and managing the movement of all existence: **History, civilization, destiny, and the clock**. The rest of the chapters of the Qur'an are organized into integrated thematic "circles".

5.1 Circles of Message and Certainty (From Jonah to the Believers)

This chapter focuses on establishing the doctrinal and missionary axis and how to activate the laws of social change. Its content is presented in pairs that address issues of awareness and steadfastness as follows:

1. **Mounting pairs:** (Yunus Hud). It deals with the journey of certainty, the strengthening of the Prophet and the believers on the revelation, and the repetition of the historical story as a mechanism to strengthen the heart.
2. **Empowerment pairs:** (Youssef Al-Raad). It deals with the laws of social and civilizational change, where the law of empowerment is presented at the individual level (Youssef) and at the level of the group and the universe (Al-Raad).
3. **Identity pairs:** (Ibrahim and Al-Hajar) and (Al-Kahf and Maryam). These are pairs that establish the identity of the nation through the pure source of

monotheism (Ibrahim and Al-Hajar), and present the tests of time and place (Al-Kahf) in contrast to the nature of the miracle and creation (Maryam).

Establishing psychological and Sunnah principles

In this context, the Quran addresses the "architecture of certainty" for the individual and the community of believers in the face of the challenges of reality. Here, the verses are presented in complementary pairs that build steadfastness:

1. The pair of fixings (Yunus ↔ Hud)

These two represent the "pillars of the scale of certainty":

- **Jonah (the mercy of salvation):**The law of "response", relief, and emerging from darkness was presented.
- **Hood (The Challenge of Steadfastness):**The law of "confrontation" and stability is exposed in moments of collapse and eradication. Geometric integration:**The ascending movement (Jonah) + confirmation of this ascent (Hud).**

2. The Empowerment Pair (Joseph ↔ Thunder)

This pairing takes us from the self to the general law:

- **Yusef:**The "individual" model of a human being is presented as capable of turning adversity into opportunity through his wisdom.
- **Thunder:**The "cosmic" model and its strict laws of societal change (God does not change the condition of a people...). The equation:**Active self + Environment governed by laws = Civilizational change.**

3. The pair of identity and preservation (Abraham ↔ Al-Hajar)

- **Ibrahim:**It establishes the "identity of unity," detachment, and the building of rules.

- **Stone:** The "Protection of the Curriculum" is established (Indeed, We have sent down the Reminder, and indeed, We will be its Guardian).

Integration: **Establishment + Protection.**

The cycle continues through pairs such as (An-Nahl/Al-Isra) and (Al-Kahf/Maryam) to establish the balance between "blessings and balance" and between "temptation and mercy".

5.2 Circles of Civilization and Fall (From Light to Al-Ahqaf)

These circuits are dedicated to analysis **The laws of the rise and fall of nations** And to elevate social laws from their individual concept to their civilizational concept.

- **Axis:** A quick overview of pairs "**Ha-Mim**" (The surahs that begin with "Ha Mim") and the middle Meccan surahs.
- **Job:** Addressing the role of revelation in building civilization and identifying the point of collapse; through engineering the relationship between justice, marriage, power, and authority, and how nations deal with these laws, thus either becoming stable or collapsing.

Laws of the rise and fall of nations

The lens here expands to include "the architecture of civilization." In this section, the group of "Ha-Mim" (the surahs that begin with Ha-Mim) stands out as a single geometric unit that addresses the dialectic of "arrogance and downfall".

One of the most prominent manifestations of the duality in this circle is:

- **The pair of systems (Shura ↔ Al-Zukhruf):** The contrast between "Shura" as a system for building the nation, and "Zukhruf" as a material temptation that leads to collapse.

- **The pair of fates (smoke ↔ kneeling):** The contrast between the "historical punishment" in this world (the smoke) and the "final reckoning" and the kneeling of nations in the afterlife (the kneeling).
- **The pair of purity and distinction (An-Nur ↔ Al-Furqan):** Al-Nour builds the "moral purity" of society, and Al-Furqan builds the intellectual "ability to distinguish" between right and wrong.

The general message of this department:**Civilizations do not fall by chance, but according to a precise, divinely ordained order..**

5.3 Circles of the Hour and the Seal (from Muhammad to the people)

This circle represents**End engineering** And destiny, where the style of the surah escalates and its focus is towards talking about the afterlife, to link the cosmic destiny with the individual destiny.

1. **End engineering:** It analyzes the pairs of surahs that escalate the discussion about the afterlife, such as (Qaf and Adh-Dhariyat) and (Al-Waqi'ah and Al-Hadid), to show the interrelation of cosmic laws on earth with the reckoning of the afterlife.
2. **The final covenant (the seal pair):** The Quran concludes with a pair. (**Al-Falaq: People**) This pair is considered the geometric seal of the entire system.
 - **The relationship to the opening:** This pair has a deep structural relationship with **The opening chapter of the Quran** The circular closure of the Quran is represented by the opening with seeking help and praise (Al-Fatiha), and the closing with seeking refuge and protection (Al-Falaq and An-Nas).

For the final pact and closing the circle

As we approach the end of the Quran, the chapters become shorter and their pace increases, focusing on the "architecture of the afterlife" and the "final seal".

1. The pairs of the Hour and the Resurrection

Here, the two passages transform into contrasting scenes of the afterlife:

- **The incident ↔ Iron:** An integration between the "scene of destiny" (the people of the right and the left) and the "essence of the work" that determines this destiny (the scales and the iron).
- **Q ↔ Al-Dhariyat:** He linked the "reality of resurrection" with the "distribution of sustenance" as evidence of the Creator's power.
- **The News ↔ The Snatchers:** The scene of "The Great News" is countered by the scene of "Cosmic Forces" that take souls and manage affairs.

2. The geometric seal (the protective verses)

The book concludes with the greatest "protection system" for human consciousness.

The pair (Al-Falaq ↔ An-Nas) represents the geometric lock of the Qur'an:

- **Dawn:** Seeking refuge from "external" evil (darkness, blowers, envious).
- **the people:** Seeking refuge from "internal" evil (the whispering devil in the hearts).

With this seal, the end of the Qur'an returns to meet its beginning (Al-Fatihah: You alone we worship and You alone we ask for help), to close the great geometric circle:**From seeking help in Al-Fatihah to seeking refuge in An-Nas**

Structural Summary

This section reveals that **The Glorious Quran** (What comes after the seven verses) is a practical application and expansion of the geometric law that began in the opening chapter (the laboratory) and the long chapters (the backbone), where the dualistic system moves from geometry "**self**" To engineering **Date and time** This organization is within **symmetrical circles** It proves the impossibility of human arrangement of the Quran, and confirms that the Quran is a living, tightly constructed, and geometrically closed building.

The Quran as a closed architectural structure

After this journey from the letter to the surah, and from Al-Fatihah to An-Nas, the great truth that the book sought to prove becomes clear:

1. **Unit of Law:** The law that governed the construction of the “literal pair” within a single word is the same law that governed the construction of the “Syrian pair” within the Qur'an, and it is the same law that engineered the arrangement of the major sections (seven verses, hundreds, verses, detailed).
2. **The impossibility of tampering:** The numerical (7, 14) and thematic (integration and correspondence) relationship between the surahs makes it impossible to rearrange the Quran or to place one surah before another without the entire geometric structure collapsing.
3. **Proof of source:** This astonishing precision, which links language, number, and meaning into a single fabric, testifies that this book could not be the product of a historical human compilation, nor of an arbitrary arrangement, but rather...[Download from Hakim Hamid](#) .

"A Book whose verses are perfected and then explained in detail from One Who is All-Wise and All-Aware."

5.4 The Glorious Quran: From the Architecture of the Soul to the Architecture of the World

After the Quran completed the construction of the "inner" through the seven oft-repeated verses—from Al-Fatihah to At-Tawbah—it begins from this point a decisive transition: from the architecture of the self, society, and nation... to**The geometry of the world, history, and clock**This transition does not come suddenly, but is a natural extension of the structural law established in the previous sections.

Just as the opening chapter (Al-Fatihah) was the first model, and the seven oft-repeated verses (Al-Mathani) were the backbone, the fourth section is**Full system operating space**Here, the engineering law is applied at the following level:

- Humanitarian
- Civilized,
- The cosmic

- The afterlife.

This is the section where the surahs move as historical forces, not as separate subjects. Each pair of surahs, from Yunus to An-Nas, reveals a new angle of the divine law that governs the movement of consciousness and the movement of nations.

5.4.1 From the guidance of the two verses to the engineering of history

When we move from repentance and begin with Surah Yunus, we move from the world of "founding" to the world of "operation".

The goal is no longer building the individual or society, but **Reading the world as revealed..**

In this section, the Quran operates on three interconnected levels:

1. **Psychological engineering in moments of crisis**(Jonah-Hud)
2. **The engineering of destiny and inner change**(Joseph - Thunder)
3. **Engineering of Messages and Civilizations**(Abraham - Al-Hijr... to the believers)
4. **The engineering of purity, discernment, and wisdom**(The Light – The Spider)
5. **The engineering of the major laws of civilizations**(Ar-Rum – Al-Ahqaf)
6. **The geometry of resurrection, the Hour, and the end**(Muhammad - the people)

Thus, the fourth section becomes not a narrative, but **World map.**

5.4.2 How does psychological engineering operate within the engineering of history?

The movement of nations cannot be understood without understanding the movement of the soul.

The law itself operates on two levels:

First: The soul

- Despair ↔ Hope (Jonah)
- Steadfastness ↔ Patience (Hud)
- Purity ↔ Temptation (Maryam - Al-Kahf)
- Light ↔ Shadow (Light – Criterion)

Second: History

- Ascent ↔ Fall (Joseph-Thunder)
- The message ↔ Resistance (Ibrahim-Al-Hajar)
- Strength ↔ Collapse (Saba-Fatir)
- Warning ↔ Destiny (Al-Haqqah – Al-Ma'arij)

This overlap is not accidental, but rather reflects **Unity of Law**:

What corrupts the soul is the same thing that brings down nations.

What revives the heart is the same thing that creates civilization.

5.4.3 The engineering of pairs: Why from Jonah to the people?

The arrangement of the surahs in this section is not a compilation, but **Architectural Engineering**. It begins with building "inner consciousness" and then moves on to "cosmic consciousness".

Section four is divided into three main axes:

A. The axis of the message and certainty (Jonah → the believers)

- Jonah: Survival in the Darkness
- Hood: Stability under pressure
- Joseph: The Internal Law of Destiny
- Thunder: Change and the Making of Destiny
- Ibrahim: The Message Center
- Stone: The End of Nations
- Bees – Night Journey – Cave – Mary – Taha – Prophets – Hajj – Believers

B. The axis of civilization and decline (An-Nur → Al-Ahqaf)

- Light: Purity as a Civilizational Requirement
- Al-Furqan: The discerning mind
- Poets-Ants: Argument and Wisdom
- The Spider: Narration and Analysis
- Romans: The Laws of the Rise and Fall of Civilizations
- Luqman: Family Wisdom
- The prostration – Al-Ahzab: Prostration ↔ Group test
- Saba-Fatir: Grace ↔ Gratitude
- Ya-Sin-As-Saffat: The heart of the message and purity
- S-Zumar: Leadership and Loyalty
- Ghafir – Fussilat – Ash-Shura – Az-Zukhruf – Ad-Dukhan – Al-Jathiyah – Al-Ahqaf

C. The axis of the hour and the end (Muhammad → the people)

Here, engineering moves from history to destiny:

- Muhammad: The Birth of the Last Nation
- Al-Fath: Victory
- The Rooms: Collective Morality
- Q-Al-Dhariyat: The Cosmic Resurrection

- At-Tur – An-Najm – Al-Qamar – Ar-Rahman – Al-Waqi'ah – Al-Hadid: The Laws of the Resurrection
- Argumentation-Prohibition: The Last Discourse of Family and Society
- King → People: The Engineering of the End

5.4.4 What distinguishes section four from everything that came before it?

1. **It is the widest area**It includes more than a third of the Quran.
2. **It is the most diverse in terms of jobs.**Belief, history, values, civilization, destiny, hour.
3. **It is the most structurally consistent.**Because it operates according to a pair system.
4. **It is the section that connects the inside with the outside.**The soul ↔ the world.
5. **This is the section that places the reader inside history.**Not as a spectator, but as a participant.

short:

Section Four is the operational space of divine law in the world of humankind and civilizations.

5.4.5 In summary: Why does the reader need this section?

Because the Quran is not just a book of worship, nor just a book of ethics, nor just a book of stories, but it is **Urban Engineering Book**.

The fourth section is where this architecture is most clearly manifested:

From individual survival... to nation-building... to the traditions of civilizations... to the scenes of resurrection... to the grand conclusion in “Al-Ikhlas – Al-Falaq – An-Nas”.

This is the section that reveals:

- How does history work?
- How do nations move?
- How are destinies made?
- And how can the Quran be a map of the world?

5.5 Applied pairs — from Jonah to Az-Zumar

5.5.1 The pair of Jonah and Hud: The engineering of survival and the engineering of steadfastness

This pair is the natural entry point to the fourth section, because it deals with the deepest question in human existence:

How does a person survive? And how does he remain steadfast when things around him are collapsing?

It is a pair that combines *Two cases*. They are two keys to every existential journey:

1. **Drowning incident (Younis)** → The need to survive, to get out of the darkness, to redefine.
2. **Storm situation (Hud)** → The need for steadfastness, for resolve, for trust in God's promise amidst threats, rejection, and pressure.

5.5.1.1 First: Surah Yunus — The Engineering of Salvation

Surah Yunus begins in a world filled with doubts, weakness, and inner turmoil. It is not a surah for the steadfast believer, but for the human being who **He is searching for an inner savior**:

1. Escape from suspicion

The central word of the surah:**The evidence.**

The Quranic salvation begins with clarity, not with jumping into action before seeing the way.

2. Escape from collective delusion

The surah reveals a model *The peoples who believed only in despair* And especially the story of the people of Jonah, who represent **Last chance** in the history of peoples.

3. Survival from internal drowning

Jonah himself is a model of the human being who falls into **shortness of breath** God will then teach him the engineering of the Exodus:

- **Praise is the foundation of salvation**
- **Self-reorientation upwards**
- **Return to the original mission**

4. Surah equation

Clarity → Certainty → Action → Salvation

5.5.1.2 Second: Surah Hud — The Architecture of Steadfastness

If Yunus is the surah of “escaping from drowning,” then Hud is the surah of “walking in the midst of a hurricane.”

When the Quran speaks about **Steadfastness** Cheetahs are the first and highest model:

1. Resilience in the face of societal pressure

Every prophet in the surah faces an entire society that wants to silence him.

2. Steadfastness in the face of declining followers

Noah's story reveals that the project can continue even if almost no one remains with him.

3. Steadfastness in the face of global collapse

In every story in the surah, there is an element of collapse:

The wind, the cry, the tremor, the flood...

But divine discourse teaches:

Stability is not the absence of danger, but the ability to pass through it.

4. Surah equation

Truth → Resilience → Confrontation → Empowerment

5.5.1.3 Third: Integration between the two surahs (Bilateral Geometry)

Younes	Hood
Survival	Steadfastness
internal clarity	external force
Emerging from darkness	Standing against the wind
Repentance	Missionary
New Horizon	Vertical ascent

Engineering:

A person cannot prove (Hud) before he saves himself and his inner loss (Yunus).

Conversely: survival without stability leads to repeated falls.

This couple puts **Chapter One** for the application method:

Internal transformation → then the external missionary role.

5.5.2 Joseph's Husband – Thunder: The Engineering of Destiny and the Engineering of Change

After survival and steadfastness, the Qur'an moves on to the following existential question:

How does fate work? And how does reality change?

This pair is one of the most balanced pairs in the Quran, because it combines:

- **Detailed Predestined Design (Youssef)**
- **General Transformation Law (Thunder)**

5.5.2.1 First: Surah Yusuf — The Detailed Architecture of Destiny

Joseph is a storyDestinyEvery single minute of it.

It contains in-depth instruction on how hidden Sunnahs work:

1. Destiny as a system, not as isolated events

The well — the palace — the prison — the throne

Each stage prepares for the next.

2. Fate works through pain, not against it.

What a person calls a "crisis" may beA push towards destiny.

3. Destiny cannot be fulfilled without human skill.

Joseph did not achieve empowerment by waiting, but by working:

Interpretation — Honesty — Planning — Wisdom.

4. Surah equation

Pure intention → Journey of ascension through adversity → Empowerment

5.5.2.2 Second: Surah Ar-Ra'd — The Engineering of Great Change

If Joseph presents the narrative model, then Thunder presents **Theoretical Law**:

1. The Law of Internal Change

Indeed, God does not change the condition of a people...

The verse is the focus of the surah.

2. The movement of the universe as an embodiment of the concept of change

Thunder, clouds, lightning, rain — all images of transforming one state into another.

3. Change requires raw material

Willpower – Action – Integrity – Patience.

4. Surah equation

Will → Inner Change → Outer Change → New Destiny

5.5.2.3 Third: The integration between the two surahs

Yusef	thunder
fate	Change
Applied story	theoretical law
Individual transformation	mass transformation
Learning from adversity	Learning from the universe

Yusef	thunder
Empowering a person	Building the future of a nation

Engineering:

Fate (Joseph) creates the opportunity.

And change (thunder) sets the laws.

Those who do not combine them live between fateful wishes or transformative chaos.

5.5.3 Abraham's Husband – Al-Hijr: The Architecture of the Message and the Architecture of Protection

The third husband opens the door to another question:

How is the message constructed? And how is it protected?

Here we move from the individual (Joseph) to the patriarchal model of the nation:**Ibrahim**.

5.5.3.1 First: Surah Ibrahim — The Architecture of the Message

This surah is a complete blueprint for building a missionary project:

1. The message = bringing people out of darkness into light

The central equation of the surah.

2. The message needs a fixed word

A kind word is like a good tree

The missionary project is *radical structure* Not just an idea.

3. The message needs a historical account.

The surah presents the history of nations as a warning and as a method.

4. Surah equation

Message → Word → Nation → Future

5.5.3.2 Second: Surah Al-Hijr — Protection Engineering

The protection here is not human protection, but:

1. Protecting revelation

Indeed, We have sent down the Reminder...

2. Protecting oneself from tampering

The Prophet's final commands:

So break - and show - and be patient - and glorify.

These are four rules for psychological protection.

3. Protecting the project through strategic isolation

Lot's departure from the village is a model for protecting the community.

4. Surah equation

Preserved revelation → Steadfast heart → Secure project

5.5.3.3 Third: The integration between the two surahs

Ibrahim	Stone
Construction	Protection

Ibrahim	Stone
message	Revelation
The word	Steadfastness
Invitation	crack
Founding the nation	Preserving the nation

Engineering:

Ibrahim is building the project.

The stone builds the walls that protect the project.

5.5.4 The Bee Pair – Isra: The Engineering of Grace and the Engineering of Responsibility

This pair is one of the strongest pairs in the fourth section, because it represents the “pivotal shift” between the world of grace and the world of obligation, between the physics of existence and the spirit of Sharia, between the internal structure and the intentional structure.

It is a pairing that strikes deep into human consciousness; for succession on Earth cannot be achieved except through a delicate balance between:

- **Grace → as a field for testing and gratitude**
- **Responsibility → as a domain of justice and commitment**

This is why this pair comes directly after the major pairs (Jonah-Hud, Joseph-Raad, Abraham-Al-Hijr), to reveal how the nation moves from "salvation," "steadfastness," and "selection" to **Activating the purposes of revelation in reality.**

5.5.4.1 First: Surah An-Nahl — The Architecture of Grace and Gratitude

Surah An-Nahl is considered the “map of awareness of blessings,” and it is the surah upon which the science of gratitude is built at its existential level.

It is not a list of blessings, but **An architecture of how grace descends from heaven to man, and from man to civilization..**

1. Grace as a cosmic system

The surah begins by describing blessings as a structure governed by destiny:

The command of God has come, so do not be impatient for it.

This is a sign that grace is not a random event, but **organized** It becomes part of the fabric of history.

2. Grace as an existential logic

The surah describes the divine system of giving in a geometric way:

- Creation
- guidance
- subjugation
- food
- ecological balance
- Reason and expression
- Revelation and proof

This is not a "yes list" but **layered structure** It moves from the outside in, from matter to spirit.

3. Blessings as a trial

Herein lies the paradox:

Blessings are not proof of contentment, nor is their abundance proof of closeness; rather, they are **A test of awareness.**

﴿To test you﴾

Human beings move within a "network" of blessings, but success lies not in possessing them, but in...**Understanding its meaning.**

4. Grace as a mirror of morality

The surah makes morality an extension of grace:

- Justice
- charity
- Giving to relatives
- Prohibiting immorality, wrongdoing, and transgression

These are not separate rulings, but**A moral edifice that heals the wounds of grace**Because if grace is corrupted, all of existence is corrupted.

5. Grace as the culmination of consciousness

The surah concludes with something akin to an "existential testament":

If a blessing is not a path to gratitude, it turns into a curse.

If gratitude is not a bridge to responsibility, it turns into an empty claim.

Therefore, Surah Al-Isra comes directly...

Second: Surah Al-Isra — The Architecture of Responsibility and Balance

The Isra' is not just a miraculous story, but**A deep foundation for the concept of responsibility**Because it talks about:

- Mosque
- the society
- individual behavior
- Moral law
- The scale

- destiny
- The book

It is the surah that moves man from “receiving blessings” to “bearing the trust.”

1. Spatial responsibility: Al-Aqsa Mosque

The opening is not a chronological event, but a compass:

Al-Aqsa Mosque ← is the primary address of civilizational responsibility.

The responsibility here is not only individual, but**Collective – Historical – Urban**.

2. Textual responsibility: The book

And We gave Moses the Scripture and made it a guidance...

The reference here is to human responsibility towards the text:

Honesty → Guidance → Action → Consequence.

Therefore, responsibility is not an external law, but**becoming**.

3. Behavioral responsibility: A system of values

Al-Israa presents the "first integrated value system" in the Qur'an:

- Monotheism
- Honoring parents
- Saving Life
- Justice
- The scale
- Preserving the community
- The Covenant
- Ethical economics
- Responsibility for the word
- contemplation

These are not adjacent commandments, but**Mature urban architecture**.

4. Cosmic responsibility: The balance

And everything they did is recorded in the books.

The scale here is not just the weight of deeds, but **Law of Existence**:

Just as grace is linked to the cosmic balance, so too is responsibility linked to the otherworldly balance.

5. The fateful responsibility: The end

The Isra' concludes with a ruler's declaration:

Destiny is governed by awareness... not by history or by force.

And say, "The truth is from your Lord."

If the truth comes from God, then every responsibility begins with choice and ends with reward.

Third: Bladder geometry in the pair

This pair works as follows:

Distance	bees	Isra
existential level	Grace	The scale
moral level	Gratitude	Responsibility
social level	Construction	Contracts and Wills
historical level	subjugation	The outcome
psychological level	Tranquillity	Discipline
Civilizational level	Supply	Implementation

Bees provide "energy".

Israa grants "the destination".

Without this integration, there can be no rise of a nation and no awakening of consciousness.

Fourth: The existential essence of the couple

This pair represents a Quranic technique in human development:

- **To realize that everything around you is a blessing**
- **To understand that every blessing is a trust**
- **To move according to a balance**
- **To conclude your awareness with the conclusion of responsibility and destiny**

Thus, this pair becomes the bridge that connects the fourth section of the book to the fifth section in the pairs of Ghafir-An-Nas, where the structure moves from:
"The laws of grace and responsibility"
to
"The engineering of destiny and the afterlife."

5.5.5 The Cave Husband – Mary: The Architecture of Temptation and the Architecture of Mercy

This pair is one of the most profound pairs in the fourth section, because it presents the "equation of consciousness" in its most complex form:

How does a person cope?**The four major tribulations?**

And how can it be reshaped with mercy so that it does not fall under the weight of those trials?

The cave progresses **A laboratory for building awareness in a time of fragmentation**. And Maryam presents **A laboratory for the making of compassion in a time of isolation**.

Together, they form the "turning point" at which the nation moves from an awareness of grace and responsibility (An-Nahl-Al-Isra) to an awareness of another kind: **Awareness of resilience in the test of history**.

5.5.5.1 First: Surah Al-Kahf — The architecture of temptation and seeking refuge in revelation

Surah Al-Kahf is not a narration of isolated stories, but **Engineering structure** it operates on four levels, representing the "four tribulations" that have plagued humanity throughout history:

1. The Tribulation of Religion: The People of the Cave

The first and most severe of trials:

Can you hold onto your truth when all of reality collapses?

Survival here is not achieved through strength, but through:

- Migration to Consciousness
- Steadfastness on the truth
- Redefining values
- Anticipation of fateful encounters

It is a trial that teaches man how to preserve faith not in time, but *from Time*.

2. The temptation of wealth: The owner of the two gardens

The second sedition is the most hidden:

Blessing turns into negligence, negligence turns into arrogance, and arrogance leads to downfall.

Herein lies the function of the internal balance:

Can a person see grace as a test, not a possession?

3. The Temptation of Knowledge: Moses – Al-Khidr

This ordeal teaches us that human knowledge, however vast, is incomplete, that truth is not always apparent, and that:

- Wisdom transcends experience
- Destiny is deeper than vision.
- Meaning is more important than the event.

It is a lesson in "bowing before wisdom," not before people.

4. The Temptation of Power: Dhul-Qarnayn

The most dangerous of all trials.

Power may give you the ability to build, but it opens the door to corruption.

Dhul-Qarnayn represents the "moral authority" that builds:

- Without injustice
- Without greed
- Without tyranny
- Without expecting anything in return

It is an authority that does not create strife, but rather restrains it.

Summary of Cave Engineering

The surah builds "protection awareness":

She takes refuge in revelation... not in the cave.

Go out into the world... don't run away from it.

And you confront the strife... don't deny its existence.

5.5.5.2 Second: Surah Maryam — The Architecture of Mercy and Divine Selection

If the cave is a test of consciousness, then Mary is “heaven’s answer”.

It is the surah that transforms a person from a state of internal conflict to a state of inner light.

1. Compassion as a universal logic

The surah begins with mercy and ends with mercy.

It is not merely a divine attribute, but rather:

- Descent pattern
- Selection system
- Guidance Law
- universal language

The mercy in Mary is not an emotion, but **The law of operating existence**.

2. Maryam: Selection Engineering

Maryam is the model that embodies:

- purity
- isolation
- Pain
- The accusation
- Revelation
- The miracle
- Returning to the people

It is the "existential formula" of what happens when mercy intersects with affliction:

A miracle is born.

3. Zakaria and Yahya: The Engineering of Hope

Hope is not a theoretical expectation, but rather the ability to give birth to the impossible possible.

The surah connects:

- Body weakness
 - weak bones
 - Disruption of causes
- By divine response.

It's a message:**Mercy does not operate according to the laws of matter, but according to the laws of light.**

4. Ibrahim and Ismail: The Architecture of Unity

Here, mercy becomes a "separating force" between:

- Monotheism
- polytheism
- Justice
- tradition

Abraham teaches that mercy does not mean compromise, but rather "clarity".

5. Jesus, peace be upon him: The Architecture of Words

The surah, at its climax, shows that mercy can become:

- word
- Spirit
- Judgment
- Noura
- Attendance

It is mercy that is embodied in history.

Summary of Mary's Engineering

Compassion here is not just about giving, but also:

- healing
- Appointment
- purification
- Generating meaning
- Reshaping consciousness

Third: Bladder geometry in the pair

The husband operates according to the principle of "balance between testing and giving":

Distance	The cave	Mariam
psychological level	strife	Mercy
existential level	Protection	Selection
Educational level	Scrutiny	Endorsement
value level	Steadfastness	softness
The level of destiny	Conflict	Response
Civilizational level	Prevent collapse	Light industry

The cave teaches you**How not to fall.**

And Mary teaches you**How to get back on your feet.**

Fourth: The existential essence of the couple

This pair embodies the golden rule of bladder control:

The door of mercy is not opened except after passing the test of temptation.

Mercy only has meaning for those who have emerged from the cave into the light.

- Cave → Shield
- Maryam → Healing

Thus, the Qur'anic structure moves from "the architecture of protection" to "the architecture of light," in preparation for the next pair (Taha-Al-Anbiya) which completes the architecture of the message, prophecy, and cosmic trial.

5.5.6 Taha's Husband – The Prophets: The Architecture of the Message and the Architecture of Prophethood

This pair is the "eternal heart" of the logic of the four-part verse.

If previous couples build awareness through:

- The Salvation (Jonah-Hud)
- Wisdom (Joseph-Thunder)
- The Selection (Abraham - Al-Hijr)
- Responsibility (An-Nahl – Al-Isra)
- Temptation and Mercy (Al-Kahf - Maryam)

The husband **Taha – The Prophets** The biggest transformation is presented:

How does the message operate within history? And how does prophecy operate within destiny?

Taha descends to the “inner” to shape consciousness through divine proximity.
The prophets ascend to the “highest” to reveal the universality of prophecy throughout history.

It is the pair that connects earth to sky, the individual to the nation, the moment to eternity.

5.5.6.1 First: Surah Ta-Ha — The internal structure of the message

Taha is not a collection of "sermons" by the Prophet, but rather...**The engineering of prophetic formation.**

It is a surah that reshapes the consciousness of Muhammad ﷺ from the root point, and teaches every believer how to become a “carrier of the message” within himself.

1. The message as closeness: beginning with light

The surah begins with a scene of fire:

Moses sees a light in the darkness... and discovers the call.

This is not a story, but**Spiritual formulation:**

The message begins from a hidden place, not from visible light.

2. The message as a transformation: removing the shoes

The sandals symbolize a connection to the land:

Reasons

habit

the fear

the past

Removing the shoes =**Freedom from the constraints of perception** Before receiving the message.

It is a moment of "radical transformation of consciousness".

3. The message is a heavy responsibility.

Go to Pharaoh

The message is not given for comfort, but for confrontation.

Without this assignment, the message becomes an emotion, not a task.

4. The message as internal and external miracles

Taha explains that the message is built on three layers:

- **Heart statement**(My Lord, expand my breast for me)
- **mental statement**(And make my task easy for me)
- **Practical statement**(And loosen the knot from my tongue)

Then comes the “external miracle” (the staff – the hand) as a natural extension of the internal miracle.

5. The message is the integration of the believing community.

Aaron's appearance here is not an event, but a "law":

There is no message without a foundation, and no prophecy without a community.

6. The message as a long struggle

Taha is the surah that shows:

The struggle against falsehood is long, and salvation is not immediate.

It is the engineering of patience in bearing the consequences of the message.

Second: Surah Al-Anbiya — The Architecture of Prophethood Throughout History

If Taha deals with “the message from within,” then the prophets deal with “prophecy from above,” that is, from the perspective of history.

It is the surah that makes a person see:

- Messages Unit
- Unity of Destiny
- Sunnah Unit
- Conflict Unit

It is the surah that creates the "cosmic view of prophecy".

1. Prophecy as a civilizational extension

The surah begins with a shock:

The reckoning of mankind has drawn near.

That is, prophecy is not a historical narrative, but rather part of the "cosmic equation".

2. Prophecy as a law of repetition

The surah presents the prophets not as separate stories, but as a single structure:

Ibrahim

Noah

David

Suleiman

Job

Ismael

Idris

Dhul-Kifl

Younes

...

They all share the following characteristics:

- Pain
- patience
- Prayer
- Survival

This is not a walk, but **fatalistic algorithm**.

3. Prophecy as a model for confrontation

Every prophet faces a "system":

- Noah: The System of Corruption
- Ibrahim: The system of polytheism
- Musa: The System of Tyranny
- David and Solomon: The System of Power
- Yunus: The System of Despair
- Job: The Pain System

Thus, the reader understands that prophecy is not "miracles," but rather "frameworks for dealing with the systems of reality."

4. Prophecy as a divine response

So We responded to him.

Repeating this phrase builds the "tradition of response":

Every prophet passed through the gate of pain... then reached the gate of victory.

5. Prophecy as a final message

The surah concludes by reminding us that Muhammad (peace be upon him) is the heir of all the prophets:

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Here, "the history of prophecy" transforms into **Continuity of Mercy**.

Third: Bladder geometry in the pair

The pair forms an integrated structure:

	Distance	Taha	Prophets
spiritual level		Proximity	Universal Mercy
psychological level		Compulsion	Purification through trials
mental level		State ment	Wisdom
social level		comm unity	nation
historical level		assignment	Sunnah
The level of destiny		Conflict	Response

Taha creates "The Prophet from Within".

The Prophets reveal "The Prophet in the Matrix of History".

Fourth: The existential essence of the couple

This pair establishes a central rule in the logic of the pair:

The message can only be understood in the context of destiny.

Prophecy can only be understood within the context of history.

Taha gives you the "mission".

The prophets give you the "map".

Thus, the building of awareness is completed before entering into the pairs that deal with the "laws of collapse and renewal" from believers to parties.

5.5.7 The Believers' Couple – The Light: The Architecture of the Nation and the Architecture of Society

This pair is the “socio-moral turning point” in the fourth section, where the discourse moves from building the message (Taha-Al-Anbiya) to building the nation itself, and then to controlling its internal structure.

It is the pair that answers the central question:

How does a message transform into a nation?

And how does a nation transform into a fortified society?

Surah *believers* Adopt the "high image of the nation".

Surah *light* Adopting "ethical rules to protect society".

It's a transition from *qualities* to *Systems* And from *Composition* to *Legislation*.

First: Surah Al-Mu'minun — The Architecture of the Believing Nation

Surah Al-Mu'minun is not a description of individuals, but rather the establishment of a “collective identity”; an identity with precise features, not built on conjecture, nor left to emotion.

1. The nation begins with reverence

Successful indeed are the believers who are humble in their prayers.

Humility here is not just a spiritual state, but **Foundational principle**:

A nation that does not begin with peace ends in chaos.

2. A nation is built on integrity.

Honesty is not something that is handed over by hand, but rather:

- Time management
- Honesty in work
- Relationship integrity
- The body's trust
- Trust of Revelation

It is the “architecture of trust” which, if it collapses, the whole structure collapses.

3. A nation cannot be formed without moral purity.

And those who are active in paying zakat

And those who guard their private parts.

Here, purity comes as an existential condition, not just a social one.

4. The nation is founded on justice.

And those who are faithful to their trusts and their covenants.

The covenant is the foundation that connects the individual to society, and society to the state.

5. The nation is being scrutinized

The surah reviews the history of nations, not to present "stories," but to teach a central principle:

Every nation of believers goes through an existential test.

6. A nation survives through methodology, not emotion.

So We responded to him.

﴿So We saved him﴾

Survival is not a reward, but the result of an action that is repeated throughout history.

Second: Surah An-Nur — The Architecture of a Fortified Society

If believers build “the nation in its attributes,” then light builds “society in its internal system.”

It is the surah that establishes:

- **Public Morality Law**
- **Family Relations Law**
- **The law of narrative and rumor movement**
- **The law of modesty and lowering one's gaze**
- **Housing and Privacy Law**

It is not the Surah of “Rulings”, but the Surah of “Protection”.

1. **Society is protected by light.**

God is the Light of the heavens and the earth.

This verse is not a doctrine, but rather a "geometric center" for the surah:

Light is the principle of the social order.

Darkness is the principle of chaos and rumor.

2. **Society is protected by controlling desires.**

Light does not condemn lust, but rather:

- Refine it
- Organized by
- Surround it with justice

Because if lust is unleashed, it destroys:

- Family
- trust
- Tranquility
- The same date

3. Society is protected from rumors

When you received it with your tongues

This is the most dangerous verse in the "science of Qur'anic communication".

The surah reveals:

- How do rumors spread?
- How to enlarge
- How can you believe
- How to become a weapon

It establishes a rule:

A society that does not control its tongue will collapse before it is defeated.

4. Society is protected by modesty.

Tell the believing men to lower their gaze.

Modesty here is not a personal virtue, but rather:

- Visionary system
- A mechanism to curb desire
- psychological shield
- Boundary geometry

5. Society is protected by housing.

Verses about entering houses reveal:

- privacy of the place
- Body boundaries
- The sanctity of personal space

It is one of the most precise laws of society.

6. Society is protected by guardianship and family justice.

Not in the sense of superiority, but in the sense of:

- Responsibility
- Care
- Ethical management
- Regulating family structure

Third: Bladder geometry in the pair

The pair operates on the principle of "from entity to system":

Distan ce	believe rs	light
Identit y	Nation building	Community building
Ethics	Endorse ment	Protection
order	The Covena nt	border
Confli ct	Scrutiny	Controlling the rumor
Values	Humilit y	modesty
destin y	The farmer	light

Believers build "Who We Are".

Al Noor is building "How We Live".

Fourth: The existential essence of the couple

This pair reveals one of the greatest laws of consciousness:

There is no nation without a society.

There is no society without a light to protect it.

Believers = forming the presence.

Light = Protection of presence.

Thus, the pair becomes a basis for moving to the next pair (Al-Furqan - Ash-Shu'ara) which will deal with "the architecture of discourse" and "the architecture of civilizational confrontation".

5.5.8 The Pair of Al-Furqan – Poets: The Architecture of Discourse and the Architecture of Civilizational Confrontation

This pair is the "rhetorical mind" of the fourth section, where the Qur'an moves from nation-building (the believers – the light) to the ability to *Addressing the world* Then to the ability to *Facing the world*.

- **Al-Furqan:** The discourse standard is built
- **Poets:** He builds confrontation mechanisms

It is the pair that creates the "civilized speaker" and the "civilized fighter".

One of them puts **Proof** The other places **Practical statement**.

First: Surah Al-Furqan — Discourse Structure and Distinction

Surah Al-Furqan is considered a constitution for those who want to carry the message of the Qur'an to the world.

It is the surah that gives you:

- How do you think?
- How do you prove it?
- How to distinguish
- How to address
- How to criticize
- How to diagnose reality

1. Al-Furqan = Al-Mi'yar

The surah begins by describing the Quran as:

"Al-Furqan"

Which tool differentiates between:

- Right/Wrong
- Light/Darkness
- Justice/Injustice
- Faith/Passion

It is the first step in building a discourse:

Distinguishing between what should be said and what should be rejected.

2. Diagnosing reality

The surah presents the "objections of the world" to the Quran:

- Accusation of the message
- Challenging the revelation
- Doubting the Prophet
- Belittling the right
- Measuring rights using material standards

And it offers a method for responding:

Not with anger, but with a rational, existential argument.

3. Dismantling falsehood

Al-Furqan uses three tools:

1. **mental calendar**
2. **History as proof**
3. **The future as a warning**

4. **The architecture of the Quranic personality: Servants of the Most Merciful**

At the end of the surah, the character of the "civilizational messenger" is created:

- He walks slowly
- He converses gently
- Night prayer
- Resisting desire
- Keep the promise
- He knows his limits
- It balances fear and hope

These are not the qualities of an individual, but **The Engineering of the Missionary Human Being.**

Second: Surah Ash-Shu'ara — The Architecture of Civilizational Confrontation

If Al-Furqan builds *The speaker* Poets build *The confrontation*.

It is the surah that shows:

- How to confront tyranny
- How to deal with ridicule
- How to deal with the media
- How to deal with the majority
- How to deal with suspicions
- How to face history

1. The surah begins with a warning.

"Perhaps you will kill yourself."

That is, confrontation is not an emotional reaction, but **Methodology**.

2. *Confrontation via the date*

The surah presents a series of confrontations:

1. Moses with Pharaoh
2. Abraham and paganism
3. Noah with mockery
4. Hud with the mighty
5. Saleh is compatible with economic tyranny.
6. Lot and moral depravity
7. Shuaib with financial corruption

Every prophet faced *System* and not just individuals.

3. *Law of Confrontation*

Two rules are repeated in the surah:

1. **And I would not take the misleaders as allies.**

The confrontation requires independence from corrupt systems.

2. **My Lord is with me; He will guide me.**

The confrontation is not just about physical things, but also about trust and destiny.

4. *Media in Surah*

The surah concludes with a discussion about *Poets*:

- The media may spread illusions
- The media can create lies
- The media can manipulate the masses unconsciously.

But the Quran offers an alternative:

Except for those who believe and do righteous deeds...

Missionary media =*Speech + Right + Action*.

Third: Bladder geometry in the pair

Distance	Al-Furqan	Poets
mental level	Discrimination	The argument in the conflict
existential level	light	Confrontation
rhetorical level	Proof	Statement
psychological level	Tranquility	Stability under pressure
social level	The character of Abd Al-Rahman	The character of the civilized mujahid
historical level	Diagnosing reality	Addressing corruption systems
Civilizational level	Establishing the discourse	Establishing Civilized Resistance

Al-Furqan =*mind*.

Poets =*Moral strength in the face of reality*.

Fourth: The existential essence of the couple

This pair establishes a central rule:

There is no confrontation without discourse, and no discourse without distinction.

Al-Furqan gives you "language".

Poets give you the "position".

Together they create the person who can carry the light amidst the storm.

5.5.9 The Hajj Couple – The Believers: The Engineering of the Nation and the Engineering of Man

This pair represents a crucial shift within the applied section (from Jonah to the groups).

The previous husband (Taha - the Prophets) was formulating "the experience and the message".

But this pair creates something bigger:

Hajj = Engineering the Nation

Believers = The engineering of the complete human being within the nation

It is a transition from "prophets leading history" → to "a nation inheriting the message".

First: Surah Al-Hajj — The Architecture of the Nation

Surah Al-Hajj is the only surah that includes two prostrations, and the reason is purely geometric:

It is the Surah of the "Great Transition": a transition from the theoretical nation → to the actual nation.

Surah Al-Hajj is built on four geometric circles:

1. The shock cycle — a shake-up of consciousness

The surah begins with:

"O mankind, fear your Lord... Indeed, the earthquake of the Hour."

Engineering here:

- A nation is not born with an identity.
- But by shaking
- With the awareness that awakens to the reality of destiny

There is no Quranic society without a "foundational shock".

2. Circle of Rituals — The Architecture of Connection with Heaven

Surah Al-Hajj redefines rituals from being "rituals" to being "bridges of awareness".

- guidance
- Circumambulation
- Seeking
- Day of Sacrifice
- Zoom in

All of them in the dual construction are not just actions, but "mechanisms for raising the level of collective awareness".

Engineering states:

Rituals = an architecture that connects heaven to the nation.

3. The Circle of the Chosen Nation — Divine Mandate

The greatest verse in the chapter:

"And strive in the cause of God as you ought to strive... the religion of your father Abraham."

Here is an official declaration that the new nation is not a tribe, but:

- Ibrahim School
- And the covenant of monotheism
- The weight of the message

Then comes:

"He has named you Muslims."

To serve as an "identity stamp".

4. The Circle of Succession — The Engineering Charter

"So that the Messenger may be a witness over you... and you may be witnesses over the people."

This verse is not a description, but a "design":

- The Messenger = The Supreme Witness
- The nation = the average witness
- Humanity = Subject of Testimony

It is a geometric arrangement of global consciousness:

Prophecy → Nation → Civilization

The geometric summary of Surah Al-Hajj:

Hajj is the “engineering of the nation”:

1. shock
2. rituals
3. identity
4. Succession

The surah establishes a "collective entity" capable of carrying the message after the prophets.

5.5.9.1 Secondly: Surah Al-Mu'minun — The engineering of the perfect human being within the nation

If Surah Al-Hajj is meant to create a nation,
 Surah Al-Mu'minun creates "the individuals who make up the nation."

The surah begins with an engineering miracle:

"Successful indeed are the believers."

Then it is presented **Heptagonal geometry** for the Quranic human being:

1. Humility — inner center of gravity

"Those who are humbly submissive in their prayer"

Engineering:

Humility is not a feeling, but rather a "unification of inner strength".

Without reverence:

No other part of the construction is completed.

2. Turning away from idle talk — purity of mind

"They turn away from idle talk."

Engineering:

Nonsense = worthless

Turning away = economy of attention

It's the engineering of a "clean mind".

3. Zakat — purification of wealth and soul

Here is a geometric relationship:

- Hajj builds the nation's relationship with God.
- Believers build relationships between people.

4. Chastity — Bioenergy Engineering

"They guard their private parts."

Chastity is not repression, but rather "energy management".

5. Honesty and integrity — moral weight

"They are faithful to their trusts and their covenant."

This is the "moral appeal" upon which civilization is based.

6. Performing the prayer — Returning to the center

After the surah begins with prayer (humility)

We will return to discussing it at the end of the building (the residence).

This is not repetition, but a closed circle:

Prayer = the beginning of the building and the end of the building.

7. Cultural Heritage — Access

"**Those are the inheritors.**"

As with the prophets, here too is the conclusion:

Inheritance is not a promise, but **Engineering result** For the heptagonal construction.

The geometric summary of Surah Al-Mu'minun:

Believers build the "ideal human being" who can carry the identity of Hajj and live it.

If the Hajj pilgrimage says:

This is the nation.

The believers say:

These are her children.

The geometric structure of the pair: Hajj – Believers

Surah	Job	Level
Hajj	Engineering the Nation	collective level
believers	Human engineering	Individual level

Hajj = The structure of the nation

Believers = the structure of the individual

Hajj = group identity

Believers = the qualities of the group that will lead the community

This achieves the highest bladder levels:

The balance between entity and component, between nation and man, between collective construction and individual construction.

5.5.10 The Pair of Light – Al-Furqan: The Engineering of Purity and the Engineering of Balance

This pair reveals how the Quran was transmitted from:

- **Nation building (Hajj)**
- **Building the human being (the believers)**
to
- **Building social behavior (light)**
- **Building mental awareness and distinguishing right from wrong (Al-Furqan)**

It is the pair of "internal and external morals," or:

Light = The Engineering of Social Purity

Al-Furqan = Cognitive Discrimination Engineering

It is as if the Quran is saying:

No society without purity... and no civilization without balance.

First: Surah An-Nur — The Architecture of Social Purity

Surah An-Nur is not just a moral surah, but it is the "constitution of a clean society," where human relations are built on the principles of light.

The surah is based on three major geometric circles:

1. The circle of behavioral purity — preserving society from collapse

The surah begins with the rulings on adultery, not because it is a moral issue, but because it is a "geometric pivot":

- When the system of chastity collapses →
The whole society collapses because trust is the supporting structure of relationships.

Slander and defamation — Protecting reputation as an existential pillar

Slander is not a linguistic crime, but an "architectural" crime:

It destroys the wall upon which relationships are based.

The story of the slander is not a historical narrative, but rather an "engineering model" for building social immunity against rumors.

2. The Circle of Visual Purity — The Geometry of Attention

Lower your gaze.

It's not just about looking...

Rather, it is the management of attention, because attention is the greatest capital in contemporary consciousness.

Engineering:

- Eye control = Consciousness control
- Controlling consciousness = Building a clean human being

3. The Circle of Spiritual Purity — The Verse of Light

This is the summit:

"Allah is the Light of the heavens and the earth."

The verse of light is not a description of God, but rather “an explanation of the structure of consciousness”:

- Divine Light = The Supreme Model
- The niche = the heart
- The bottle = filtered consciousness
- The lamp = Faith
- Oil = nature
- Light upon light = layering of guidance

This verse is the central structure of the entire surah:

Outward purity paves the way for inner purity.

The geometric summary of Surah An-Nur:

Light is made a **pure society**:

1. purity of morals
2. purity of sight
3. purity of heart

It is the surah that makes society “transparent” to the truth.

Second: Surah Al-Furqan — The Geometry of Balance and Discernment

After the Quran lays the foundation for purity,

This leads to the second foundation of Qur'anic civilization:

Distinguishing between right and wrong.

Al-Furqan is not a chapter of controversy, but rather "the chapter of balance," where the ability to read is built:

- Beliefs
- Ethics
- Values
- the date
- Civilizations

Within a precise balance.

The surah is built on three circles:

1. The Circle of Unity — The Doctrinal Balance

The surah begins by stripping monotheism of the impurities of polytheism:

- Worship of angels
- Denial of resurrection
- arrogance
- Following one's desires

It is as if the Quran is saying:

It is impossible to distinguish between right and wrong as long as the doctrinal foundation is unstable.

2. The Circle of the Qur'an — The Cognitive Balance

"Blessed is He who sent down the Criterion (the Quran)."

The Qur'an here is not just a book of guidance, but a "tool of discernment":

- Distinguishing between faith and delusion
- Between man and the devil
- Between Civilization and Tyranny
- Between truth and falsehood

The Quran is the supreme standard by which all standards are measured.

3. The Circle of the Worshippers of the Most Merciful — The Behavioral Balance

The conclusion of the surah — "The servants of the Most Merciful" — is the practical measure:

- **They walk slowly**→ The Architecture of Tranquility
- **If the ignorant address them**→ Emotion control engineering
- **Nighttime prayers**→ The architecture of spiritual depth
- **No bloodshed**→ Life Engineering
- **Avoiding extravagance**→ Engineering Economics
- **companionship with the Quran**→ The Engineering of Meaning

The surah then concludes with a remarkable verse:

"Those will be rewarded with the highest place in Paradise."

The room here is not a physical room, but rather "the highest level in the engineering of destiny."

The geometric summary of Surah Al-Furqan:

Al-Furqan creates:

- **doctrinal balance**
- **moral balance**
- **Behavioral balance**

It is a surah that teaches you how to read the world.

The geometric structure of the pair: Al-Nur – Al-Furqan

Surah	Job	Structure
light	The engineering of purity	the society
Al-Furqan	Balance engineering	Awareness

Light = The social law of purity

Al-Furqan = The cognitive law of discrimination

Together they establish what can be called:

“Ethical-Cognitive Awareness in Qur’anic Civilization”

Purity without balance = naivety

A scale without purity equals cruelty.

Their combination = light + discernment = insight.

5.5.11 The Poets' Pair – The Ants

The engineering of the message and the engineering of wisdom

This pair is based on a great duality:

Poets = The Engineering of Message-Based Communication

Ants = The Engineering of Wise Leadership

It's a transition from:

1. **The message in its clash with falsehood (the poets)**
to
2. **The message in its construction of civilization (the ants)**

It is as if the Quran is showing you the two battles:

- Battle *Establishing the truth*
- and battle *Activating the truth*

First: Surah Ash-Shu'ara — The architecture of the message in the face of tyranny

Surah Ash-Shu'ara is not a surah of narrative storytelling, but rather a surah of “the struggle of meaning” with all the forces of falsehood throughout history.

The surah begins with a single verse, which is sufficient to understand its purpose:

"Perhaps you will kill yourself."

any:

The messenger is about to devote himself entirely to carrying the message.

The Quran reassures him that conflict is a natural phenomenon in which no immediate response is expected.

Then the seven stories of the surah follow, all revolving around one theme:

"Truth will prevail, tyranny will resist, and then it will fall."

The engineering here is the engineering of “clash”.

1. **Scene of Moses — The Law of Manifestation**

In every story, the same geometric rhythm is repeated:

- invitation
- denial
- conflict
- rescue
- destruction

The story of Moses illustrates this law most clearly:

"So We inspired Moses, 'Take My servants by night...'"

Engineering:

- A conflict between material power and faith-based power
- Victory comes from "revealing the truth," not from numerical superiority.

2. Noah — The Law of Long Patience

A protracted missionary struggle:

One thousand years less fifty years

Engineering:

- Falsehood is usually solid
- But faith is solid in a sense
- Patience is the bridge between them.

3. Hud, Salih, Lot, Shu'ayb — variations on one law

These stories are not repetitions, but rather a "geometric analysis" of patterns of tyranny:

- The Tyranny of Arrogance (Hud)
- The tyranny of matter (Saleh)

- The tyranny of lust (Lot)
- The tyranny of the market and money (Shuaib)

And the final law:

"Indeed, in that is a sign, but most of them were not believers."

Tyranny is the same, but the wisdom in exposing it differs each time.

4. Conclusion — The Poets and the last verse of the Surah

The surah ends with this strange paradox:

Poets make false claims, but the Messenger does not make false claims.

Here's the key:

Poets = Art without guidance

The Messenger = The statement by revelation

The surah establishes the “balance of the message” as opposed to the “balance of uncontrolled communication”.

The geometric summary of Surah Ash-Shu'ara

Poets adopt the "persona of the messenger conveying the message in the arena of conflict":

1. conflict
2. Stability
3. a statement
4. Balance of communication
5. Protection from despair
6. long path

7. One end: “The truth will prevail and falsehood will fall.”

It is the surah that creates a “steadfast heart”.

Second: Surah An-Naml — The Architecture of Leadership and Wisdom

If the poets are a chapter of “struggle against falsehood”,

The ant is the chapter of “building civilization with truth”.

The surah begins with a precise geometric phrase:

"These are the verses of the Qur'an and a clear Book."

It's as if she's saying:

Here we will rise from the level *The report*(Poets) to the level *Wisdom and leadership*.

Then the wonders of the Surah begin:

1. Solomon — The ultimate model of leadership

Solomon in An-Naml is not an ordinary king, but rather “the architecture of Qur'anic leadership”:

A. Science

"We have been taught the language of birds."

Engineering:

- Science is not an ornament
- Rather, it is a tool to control chaos and transform it into order.

B. Force

Solomon possesses an army of humans, jinn, and birds.

But power here is not coercion... it is engineering organization.

C. Mercy

The story of the ant is an example:

- The leader listens to the weak
- He understands their fear
- And protects them.

The Quranic leader does not crush the ant... but listens to its voice.

Dr. Administration

The story of the hoopoe:

- Incomplete information
- Absent official
- Then investigation
- Then correction
- Then he opened a new project (The Call of Sheba)

It's all knowledge management engineering.

2. Bilqis — The Engineering of Political Wisdom

Bilqis is not an adversary, but rather a "mature political mind":

- Don't rush
- Consult
- Improved message reading
- Understanding the meaning of power
- She chooses Islam consciously.

Engineering:

Politics in the view of the Qur'an is not conflict... but wisdom and a balanced perspective.

3. Moses and his stations — Wisdom in a time of strife

The part of the surah that is repeated from the stories of Moses is not for the sake of repetition,

But to reveal another engineering aspect:

Wisdom in the moment of conflict

While the poets focus on “the clash”,

The ants focus on “wisdom within conflict”.

The geometric summary of Surah An-Naml

Ants create a “wise leader”:

1. Knowledge
2. power
3. mercy
4. administration
5. Political reading
6. The ability to combine strength with guidance

It is the surah that creates “civilization after conflict”.

The geometric structure of the pair: poets – ants

Surah	Job	Level
	Message	
Poets	architecture in conflict	Level of confrontation
ants	Leadership and Wisdom	Building level Engineering

Poets = Leading the Right in the Battle Against Falsehood

Ants = Leading the way in building a new world

Poets = a brave heart

Ants = Wise Mind

The combination of the two surahs gives the complete picture of the message:

A heart that resists... and a mind that builds.

5.5.12 The pair of groups - Ghafir

Regression geometry and lifting geometry

This pair represents the major turning point in the entire section — because we move in it from "historical consciousness" to "fateful consciousness".

All previous marriages built the individual and the nation through events, trials, intrigues, ups and downs...

But here we enter a crucial area:

The existential decision zone: Will man return? Or will he rise?

Man does not enter the afterlife directly, but rather enters **Return route**, followed by **Lifting path**.

This is why the two surahs came:

The group = return

Ghafir = Lifting

First: Surah Az-Zumar — The architecture of returning to God

Surah Az-Zumar is not a sermon; rather, it is a precise map of a pivotal moment in every person's life:

The moment when it is decided whether he will return to God sincerely or will return unwillingly.

Every movement in the surah outlines the architecture of "the return":

1. Unifying intention: the beginning of every return

"Worship none but Allah, devoting your religion entirely to Him."

Returning does not begin with feeling, nor with repentance, but rather with **Redirecting intent**.

The intention here is not an emotion, but **geometric direction**:

The focal point towards which the lines point.

A person moves according to what his heart directs him to do, therefore the "axis" precedes the "movement".

2. The engineering of distinguishing between darkness and light

This surah is one of the clearest in the Quran in its construction of pairs:

- Much darkness
- One light
- Blackened faces
- Bright faces
- Peaceful souls
- Lost souls

This distinction is not poetic, but **Architectural**:

Man cannot return as long as he mixes darkness with light.

3. Returning as a voluntary act... before it becomes a necessity

The surah reveals a strict law:

Returning to life = freedom

Returning when dying = compulsion

Hence the vivid depiction of the human heart at the moment of death:

"Until, when death comes to one of them, he says, 'My Lord, send me back.'"

Human beings will always seek to return...

But the question is: Does he have the ability to do so when he asks for it?

4. The existential path: the movement from the individual to the community

"And all of them will come to Him on the Day of Resurrection alone."

Surah Az-Zumar returns man to his existential origin: "the individual".

No tribe, no group, no ideology...

Only the original relationship remains: you — and your Lord.

If this principle is upheld, the human being will return.

5. The outcome: "Victory" as the completion of the return journey

"And it was said to those who feared Allah, 'What did your Lord send down?' They said, 'Good.'"

Every sincere return bears "good" fruit.

Not just the good of this world, but the greatest good:

Security of destiny in the afterlife.

Second: Surah Ghafir — The Geometry of Divine Elevation

If the groups address the return of man to God,
Forgiver treats **God's ability to elevate humanity above reality:**
Raising awareness, raising the spirit, and raising destiny.

This is the complete law of the two:

Go back ← then upload.

But Surah Ghafir builds this elevation through four ascending geometric layers:

1. Raising awareness through "forgiveness" changes the course of destiny.

"The Forgiver of sins and the Acceptor of repentance"

In the logic of the Qur'an, forgiveness is not the end;
that it **turning point**.

Forgiveness creates a revolution in the architecture of the heart:
From isolation to openness,
From fear to reassurance,
From feeling heavy to being able to move forward.

Forgiveness is not just an act of mercy, but **verb to raise**.

2. Elevating Perception: The Council of Angels Above Reality

The surah reveals a cosmic council that has not appeared in any other surah:

"Those who bear the Throne... and ask forgiveness for those who have believed."

Man on Earth,
While there is a higher, luminous power that elevates him through supplication and seeking forgiveness.

message:

You are not alone in the battle for destiny.

There is a hidden network at work to lift you up, if you perform the duty of “returning”.

3. Raising the historical example: The Believer of Pharaoh's Family

One of the greatest historical examples of lifting:

One human being... in the most brutal regime of tyranny...

However:

- Confront with logic
- Argue fairly
- He advised with wisdom
- Unveiling the traditions of previous nations

The structure of his position reveals that God elevates man through truth.

Even if he is surrounded by injustice.

4. Raising Destiny: Doomsday Scenes as the Pinnacle of Structure

The surah clearly depicts a complex scene:

- The fire welcomes its people
- Angels welcome believers
- Faces are distinguished
- Destinies are determined

Lifting here becomes **final fate**.

It's not just a psychological condition.

The geometric relationship between the two surahs:

Az-Zumar → Ghafir

Back ← Up

This pair operates according to strict mathematical logic:

1. **No going back → No lifting**
2. **Without raising → the return becomes incomplete**
3. **The return of the soul → followed by the ascension of the spirit**
4. **Return to History → Followed by the Rise of the Nation**
5. **A person's return to their intention → is followed by an elevation in their status**

It is a pair that summarizes the movement of man from earth to sky.

The meaning of this pair in bladder geometry

It answers two central questions in all human existence:

1. **How does a person return? ← The groups**
2. **How does God elevate man? ← Ghafir**

These two questions are the basis of every spiritual journey, every civilizational path, and every individual and collective destiny.

5.5.13 Pair of groups: The architecture of power and destiny

This pair represents **Conclusion of applied pairs** In the fourth section, he gathers all that humanity has learned about survival, steadfastness, mission, responsibility, nation, discourse, and universal laws, and places it before **Power and destiny** It is the pair that binds **Individual and collective strength** With the final decision and date.

5.5.13.1 First: Surah Az-Zumar — The architecture of individual and collective power

1. Power and awareness

The groups focus on that **real power and authority** It's not about money or armies, but about **Awareness and inner light**:

- He who possesses awareness leads himself and his nation.
- He who loses his senses is enslaved by self-interest and vanity.

2. Responsibility in authority

Strength always comes with **A great responsibility**:

- Influence cannot be used without ethics.
- Every action has an impact on history, society, and conscience.

3. Trusting in God regarding destiny

The groups explain that **Human destiny** It is linked to individual and collective decisions, but **Obedience to God alone is the only guarantee of continuity..**

5.5.13.2 Second: The engineering of the afterlife

1. Reward and the Hereafter

The surah confirms that **every act** It is linked to its consequences at the individual and societal levels, and that **Retribution is not absent from history or the hereafter**.:

- Obedience = Bliss
- Disobedience = Punishment

This relationship governs the laws of consciousness, history, and civilization.

2. Balance between this world and the hereafter

The groups link what is built on earth with what is rewarded for in heaven:

- Every civilized structure needs spirit and ethics
- Every act of worship requires a tangible action in reality.

This is it **The logic of the manifold** There is no separation between earth and sky, between matter and spirit, between politics and conscience.

5.5.13.3 Third: Bladder geometry in the pair

Distance	Groups
psychological level	individual responsibility
existential level	Leading with justice
moral level	Authority by right
Civilizational level	Sustainable construction
historical level	The Sunnah consequence
destiny	Final penalty

The group summarizes that power without awareness equals corruption, while power with awareness equals destiny and continuity. **Conclusion of applied pairs** Where all of the above come together: survival, steadfastness, the message, responsibility, the nation, society, discourse, and universal laws, so that the nation emerges at the end of this path as a conscious, balanced entity whose destiny is preserved.

5.5.13.4 Fourth: The existential conclusion of Chapter 9

Chapter 9 places the reader before **The laboratory of historical and existential life:**

- Each pair = a complete experience of consciousness: from survival, to mission, to nation, to society, to destiny.
- Couples reveal the laws of the universe and consciousness: **Action → Exam → Reward → Destiny.**
- A geometric reading of these pairs allows the reader to construct **A comprehensive map of individual and collective destiny** Before moving on to Chapter 10, which will address **The final pairs from Ghafir to the people** Where it is manifest **The logic of destiny and the afterlife.**

5.6 Cosmic warning pairs (Ghafir → Al-Ahqaf)

5.6.1 A pair of women were separated – Al-Shura

The geometry of expression and the geometry of balance

This pair is one of the most balanced pairs in the entire section,

Because it combines:

Divine statement (explained in detail)

and

Divine Balance (Shura)

The statement and the balance are the two poles of guidance in existence:

- **Statement**What reveals the path
- **The scale**What regulates traffic on the road

Therefore, this pair offers**The deepest picture of the relationship between man and revelation:**

How is it seen? How is it understood? How is it interacted with? And how is it applied in reality?

First: Surah Fussilat — The Structure of Clear Expression

Surah Fussilat is not merely a presentation of the verses of the Qur'an,

Rather, it is the "laboratory of expression" in the entire Qur'an.

Where it is displayed*How to*The work of revelation in the soul, the universe, and history.

1. Revelation as a detailed discourse — The architecture of revelation

"A Book whose verses are explained in detail."

The focus here is not on providing too much information.
but rather **Transforming the truth from a state of generality to a state of revelation.**

It is a process similar to the manifestation of light through a prism:
A single beam breaks down into colors.
Similarly, revelation: one meaning manifests itself on multiple levels:

- Psychological meaning
- Practical meaning
- Historical meaning
- The meaning of being
- Eschatological meaning

This is it **Engineering statement.**

2. The threefold statement: hearing, sight, and heart

The Quran highlights the architecture of perception in this surah:

- Hearing = Reception
- Sight = Comprehension
- Heart = Transformation

Revelation only becomes a "statement" when it enters this triad.
If one of them malfunctions, the entire statement system breaks down.

This is why the surah repeats the scene:

"And they said, 'Our hearts are veiled.'"

That is: the conversion device malfunctioned.

3. The cosmic statement: Heaven and Earth respond

The surah presents a unique scene:

"Then he said to it and to the earth, 'Come willingly or unwillingly.'"

The revelation that comes to you today,
It is an extension of a voice that heaven and earth have heard.
The statement is not just a text;
that it **Universal law**.

Therefore, the surah shows that:

- The universe responds
- Humans are supposed to respond
- But only man has the option to refuse

This makes his position an existential responsibility.

4. Historical Statement: The Year of Rise and the Year of Fall

The surah presents the history of nations with a strict geometric logic:

Statement → Response → Advancement

or

Statement → Denial → Fall

Nations do not fall only politically,
Rather, it falls when her mind is unable to see the statement.

5. The eschatological statement: The skin bears witness

The highlight of the surah is the scene of martyrdom:

"And they will say to their skins, 'Why did you testify against us?'"

In this world, a statement presents itself through words.

But on the Day of Judgment, he will indeed present himself.

Here revelation turns into **A reality written on the body.**

Second: Surah Ash-Shura — The Geometry of Cosmic Balance

If she elaborated on adopting the "understanding" mechanism,
Shura establishes a mechanism of "balance".

Surah Ash-Shura is the "constitution of balance" in the Qur'an:

The balance is in:

- Existence
- the society
- the spirit
- the date
- Destiny

1. The ultimate balance: "There is nothing like Him."

"There is nothing like Him."

This verse is the center of the whole balance.

It is what prevents a person from:

- Simile
- Embodiment
- Irresponsible interpretation
- Meeting with God on the level of beings

It is the "existential boundary" that puts the entire universe in its proper place. Without it, there is no leveling or balancing engineering.

2. Legislative balance: Consultation as a law for collective action

"And their affair is [conducted by] consultation among themselves."

This is not just a political statement.

It is a declaration of law:

Any human movement without the balance of consultation

It turns into tyranny or chaos.

Consultation here is not a vote.

Rather logically:

Distributing power within the group so that no party has a monopoly on the truth or the decision.

3. Spiritual balance: Patience and gratitude as the two poles of awareness

The surah shows that man lives between two forces:

- The power of "patience" in the face of adversity
- The power of "gratitude" over giving

The soul cannot be upright unless it balances the two.

If one of them becomes dominant, the balance is disrupted:

- Excessive patience without gratitude equals stagnation.
- Excessive gratitude without patience equals arrogance.

4. The Prophetic Scale: Revelation descends as a “spirit”

“And thus We have revealed to you a spirit by Our command.”

In the logic of the balance, revelation is not information.
but rather **Soul**.

The spirit balances between:

- The mind
- the heart
- The body
- the society

This is why Al-Shura was the surah that restores revelation to its "balancing function".

5. The Balance of the Hereafter: The Great Gathering

The surah concludes with a scene of the scales on the Day of Resurrection:
Where deeds are displayed, results are read, and destinies are settled.

The balance here becomes **existential truth**. There is no theoretical principle.

The relationship between the two surahs

The consultation was detailed.

Statement → Balance

The husband's work is carried out according to a clear algorithm:

1. Understanding before judging

(The statement is detailed)

2. **Balance before movement**
(Consultation provides balance)
3. **Light before weight**
4. **Discover the road before regulating traffic on it**

Therefore, this pair is a pair:

"The internal law of consciousness"

How does he perceive? And how does he move?

5.6.2 The pair of ornaments – smoke

Ornament – Smoke

With the same geometric and metrical depth?

Misleading decorative architecture (ornamentation)

Interview with

The engineering of the revealing torment (smoke)

This pairing reveals the deepest law of history and consciousness:

That which man is first tempted by (the ornaments)

It is the same thing that will be revealed on the Day of Calamity (the smoke).

Therefore, this pair acts as a fundamental driver in understanding:

- Map of sedition
- Alarm engineering
- The path of nations' transformation
- The relationship between this world and the hereafter
- The nature of fascination and the nature of collapse

Decorative engineering and revealing calamity engineering

First: Surah Az-Zukhruf — The architecture of ornamentation that misleads consciousness

This surah is not about “ornamentation” in its aesthetic sense,
But about **Ornamentation as a major deceptive mechanism** in human history.

The ornamentation is not merely visible, but a "system" that operates on:

- The allure of perception
- Sensory amplification
- Value distortion
- Luring the heart from the core to the surface

Therefore, the surah begins with a decisive principle:

1. Ornamentation in the Quran = decoration used to distort the truth

"And were it not that mankind would become one community..."

We would have made for those who disbelieve in the Most Merciful

Their houses have roofs of silver...

The verse shows that:

- Ornamentation is not a blessing.
- but rather **A temptation whose true nature, if revealed, would tempt all people..**

That is, physical adornment is capable of **Abolishing spiritual choice** if she were given the opportunity.

Here we understand the deeper meaning:

God does not forbid adornment simply because it is "worldly," but because **The ability to control public consciousness.**

2. Idol architecture: How do values become idols?

The surah explains how misguidance is created:

1. Exaggerating the shape of the object
2. Neglecting its essence
3. Production usually
4. Turning habit into sanctity
5. Transforming sanctity into a coercive social system

"We found our fathers following a certain way."

This is **The psychological structure of paganism:**

It is the paganism of values, the paganism of traditions, the paganism of form, not just the paganism of stone.

3. Ornament vs. Truth: The Cosmic Conflict

The surah establishes a sharp contrast:

- Revelation descends
- Ornament on top
- A right that reveals
- Falsehood

But what is new here is that the Qur'an does not merely condemn ornamentation, Rather, it reveals **His job:**

Ornamentation is the veil that prevents minds from seeing the truth.

4. The image of Pharaoh: a model of a state built on ornamentation

Pharaoh did not only mislead his people by force,

But with the stunning display of decorations:

"So he belittled his people, and they obeyed him."

The contempt here is not only intellectual,

Rather, it is based on a complete engineering of:

- Decoration
- Formal prestige
- Self-aggrandizement
- Distorting meaning

Therefore, Pharaoh was the ultimate example of ornamentation as a political power.

5. The end: The adornment turns against its owners.

The surah concludes with a process of "unveiling".

But not after the calamity.

but rather **At the moment of truth:**

"And on the Day when the wrongdoer will bite his hands..."

It is a moment of sudden realization of the falseness of an entire system of ornamentation.

Secondly: Surah Ad-Dukhan — The architecture of affliction that reveals the adornment

If ornamentation represents the temptation that intoxicates consciousness,
The smoke represents the blow that **Breaking the veil**.

The smoke is the surah that describes “the moment when the cover is removed.”

1. Smoke as a cosmic symbol: a veil closing over the world

“Then watch for the Day when the sky will bring forth a visible smoke.”

Smoke acts as a "negation" of ornamentation:

- Ornamentation = False Clarity
- Smoke = a revealing veil

Smoke reveals itself when it covers.

The surface is covered, forcing a person to look inside.

2. Temporary affliction: Mercy in the form of torment

“I will remove the punishment for a little while...”

The strange thing is that the affliction here is not an eradication, but a test.

He reveals, then gives respite.

It frightens, then it releases.

It touches consciousness and then waits for a response.

that it **Alarm bell no Sword of division**.

3. Historical Revelation: The Quraysh Model

The Quraysh, after being dazzled by the trappings of power,
The smoke came to her like a light blow.
To see what lies beneath the decoration:

- Its weakness
- Limitations
- Her need
- The fact of its existence

But she refused to respond.
The smoke was a prelude to "the greater takeover".

4. Cosmic Unveiling: The Day of Judgment

The surah goes directly to the bigger picture:

"On the Day when no friend will be able to help another friend at all."

All relationships that were based on social pretense,
It falls.

Because the smoke here turns into **Light detector**:
The truth is revealed once the embellishments are gone.

5. The end: The believer is safe.

Because his heart was not deceived by adornment

"Indeed, the righteous will be in a secure place."

Safety here is not a reward.
Rather, it's a geometric result:

- He who is not tempted by adornment
His psyche will not collapse upon exposure.

The relationship between the two surahs

Decoration → Smoke

Adornment → Exposure

The algorithm is clear:

1. **strife**It adorns falsehood
2. **mist**It obscures false clarity
3. **calamity**It reveals the truth about the strife
4. **an opportunity**Change of course
5. **Final chapter**Destiny is determined there

This pair is the map of the great transformation in the lives of every individual and nation:

out of amazement

To collapse

To perception

To the decision

To destiny

Therefore, he is considered one of the most important pairs in reading political and cultural history.

5.6.2.1 Summary of the pair: Ornament – Smoke

This pair represents **The Engineering of Awe and Revelation** This is a practical lesson for every nation and individual:

Distance	Ornament	smoke
psychological level	dazzled by deception	sudden exposure
existential level	Giving in to decoration	Facing the truth
social level	Falsifying values	Group test
Civilizational level	Building fake communities	The collapse of what is false
moral level	Temptation to corruption	Pushing towards repentance and reform
destiny	Slipping towards failure	An opportunity for liberation and survival

The Great Message:

- Misleading adornment tempts the individual and society, but it is not a lasting power.
- Divine trials and revelations put everything to the test of truth.
- Those who have preserved their essence amidst the adornment will endure when exposed.
- Every nation goes through this cycle:**Discord → Revelation → Decision → Fate.**

This pair is a pivotal point for understanding how humans interact with **Appearances and concealment** And how strife turns into awareness, and difficulties into an opportunity for survival.

5.6.3 The pair of Al-Jathiyah – Al-Ahqaf: The architecture of governance and cosmic justice

This pair represents **The axis of universal laws in history**. The Quran explains how the balance of power is maintained, and how the fate of nations is measured by their justice and governance. It is the pair that unites **The civilizational dimension combined with the ethical and existential dimensions.**

5.6.3.1 First: Surah Al-Jathiyah — The Architecture of Governance and Consideration

1. Wisdom and justice in the cosmic structure

The Kneeling begins by depicting nations and the consequences of their actions, to remind humanity that **Justice is part of the universal laws:**

- Every nation is raised or brought down based on a moral standard:
 - Obedience to God = Prosperity
 - Injustice = Collapse

2. Consideration of history

The surah presents images of past nations not as stories, but as divinely ordained algorithms:

- Pharaoh and the Children of Israel = A model of deviation and tyranny
 - Ad and Thamud = A model of punishment for the corruption of values
- Goal: Building **A calculating awareness of destiny**. Where history is not just an event, but **Equation of morality and destiny.**

3. Divine rule as a mirror of consciousness

Every divine ruling is a reflection of the level of awareness of the nation:

- Less awareness → punishment
- Average awareness → Exam
- Full awareness → preservation and continuation

5.6.3.2 Secondly: Surah Al-Ahqaf — The Structure of Lessons and Serenity

1. The existential lesson

Al-Ahqaf shows that **Survival is not a matter of strength or resources.**, but rather **The issue of perception:**

- People may live in comfort, but without awareness → deviance
- History repeats itself if the laws are not heeded.

2. Compassion and firmness

The surah links punishment and mercy:

- Punishment = a natural consequence of corruption
- Mercy = a path to return and purification

Goal: Human education **The balance between self-discipline and social justice.**

3. Civilizational continuity

Al-Ahqaf explains that nations do not collapse suddenly, but rather through **Accumulation of small deviations** And that destiny is linked to the ability of the individual and the group to **Self-accountability and continuous moral development.**

5.6.3.3 Third: Bladder geometry in the pair

Distance	The kneeling	Al-Ahqaf
psychological level	individual consideration	collective perception
existential level	Justice	Sobriety
Civilizational level	Results of deviation	Preserving the nation
moral level	the account	Endorsement

Distance	The kneeling	Al-Ahqaf
historical level	Model of Nations	The laws of collapse
destiny	punishment	Survival

The kneeling = Trial of individual and collective consciousness

Al-Ahqaf = Activating the response through action and consideration

With this pair, the reader becomes aware of how the universal and historical laws operate: every nation, every individual, is governed by justice and wisdom, and destiny is linked to the balance between them.

5.7 Pairs of Resurrection and Revelation (from Qaf → Amma)

Eschatological geometry in the logic of the dual

This section represents the point at which the reader moves from the engineering of history to the engineering of destiny, from the laws of civilization to the laws of the Hour, and from awareness of walking in this world to awareness of walking to the Hereafter.

Here the Qur'an begins a series of pairs that are not based on building society or controlling movement, but on revealing the ultimate truth:

Everything was moving towards one moment: the moment of revelation.

Therefore, these pairs operate on two levels:

1. Internal rebirthMindfulness
2. External missionThe vibration of the universe

Between the two, the balance that determines destiny stands out.

We now begin expanding the pairs completely...

5.7.1 Pair 1: Qaf — Al-Dhariyat

The engineering of inner awareness and the engineering of the winds that carry destiny

First: Surah Qaf — The Architecture of Inner Resurrection

Surah Qaf is not “Surah of Death”, but “Surah of Awakening”.

It is the surah that cries out to man:

You are alive... but you are asleep.

1. The heart is the center of rebirth.

The surah begins with the strongest oath in the Quran regarding vigilance:

Qaf and the Glorious Qur'an

It is not a letter, but *power switch*.

This is because the greater resurrection begins with a lesser resurrection: the resurrection of the heart.

2. The soul preserves everything

“You were unaware of this, so We have removed your veil.”

The soul is the storehouse of truth, and the time of resurrection is nothing but a moment of “retrieval”.

3. Divine proximity as a shocking reality

“And We are closer to him than his jugular vein.”

Proximity here does not refer to physical proximity, but rather to proximity of awareness, control, and meaning.

4. Man is between two angels

“The two recipients receive.”

Recording engineering is part of resurrection engineering:

Nothing is lost.

5. The moment of emerging from the graves

"And the trumpet will be blown."

This is the moment when what is hidden becomes apparent.

Secondly: Surah Adh-Dhariyat — The engineering of the winds that carry destiny

After inner awakening comes **wind** As an external tool for driving history.

1. Winds = Carriers

"By the scatterers scattering"

Not random winds, but *Predestined angels* It carries out what is written.

2. Fate spreads like the wind.

Wind movement = Sunan movement

Nothing happens by chance.

3. Seeds and Destinies

Just as the wind carries the seeds, it also carries the causes of major events.

4. Balances of sustenance and justice

"And in the heaven is your provision and what you are promised."

Livelihood and destiny are distributed according to a higher law.

Third: Pair engineering

Surah Qaf → Inner Awakening

Surah Adh-Dhariyat → The winds that move the universe

Psychological resurrection + cosmic resurrection = the architecture of the Resurrection.

5.7.2 Pair 2: Phase — Star

The geometry of cosmic stability and the geometry of divine revelation

First: Surah At-Tur — The Mountains of Destiny

The word “Tur” in the Quran does not refer to a mountain, but rather to a “center of stability”.

1. Oath of the mountains

Mountains = symbols of stability

From there begins the proclamation of the Resurrection.

2. Destruction when the balance is broken

“Indeed, the punishment of your Lord will surely come to pass.”

Not a threat... it's a law.

3. Scene of Hell and Heaven

The surah presents two destinies as part of the “eschatological topography”.

Secondly: Surah An-Najm — The Revelation of the Constructive Principles

The star represents “moving light”.

1. Revelation is not from the Prophet

“He does not speak from his own desire.”

The message is not a thought... but a revelation.

2. Ascension and rank

An-Najm is the surah that describes the ascension of the Prophet. ﷺ

3. The final prostration

The surah ends with prostration as a response to the entire universe.

Third: Pair engineering

Phase = Stability

Star = Movement

Steadfastness + Movement = Engineering the Message in the Face of Resurrection.

5.7.3 Pair 3: The Moon — Al-Rahman

The engineering of division and the engineering of being filled with mercy

First: Surah Al-Qamar — The beginning of the cosmic collapse

"The Hour has drawn near and the moon has split."

This is the moment when the cover splits open.

1. **The split = the breakdown of the old order**
2. **Remembrance of past nations = the equation of repetition**
3. **The universal challenge: "Is there anyone who will take heed?"**

Secondly: Surah Ar-Rahman — The world is filled with blessings

Al-Rahman represents the other side of the revelation:

If the moon splits, the Most Merciful will appear.

1. **Repeating "So which of the favors of your Lord would you deny?"**

This is not a reprimand, but:

The scales of blessings before the scales of the Hereafter.

2. **The two seas and the two criters**

The world of balancing between humans and jinn.

3. **Double Paradise**

Paradise of work

The cheek of favor

Third: Pair engineering

The splitting (of the moon)

←

Mercy (the Most Compassionate)

It is a pair that shows that the resurrection is not just justice... but mercy as well.

5.7.4 Pair 4: The Incident — Iron

The engineering of dividing destinies and the engineering of weighing deeds

First: Surah Al-Waqi'ah — The Three Classes

1. **Previous**
2. **Right-hand people**
3. **People of the North**

These are not “human classes,” but rather “classes of consciousness.”

Second: Surah Al-Hadid — The physical balance

“And We sent down iron, in which is great might.”

Iron is not just a metal:

It is a symbol**For the standard by which works are weighed.**

Third: Pair engineering

The event = the distribution of destinies

Iron = justifications for that distribution

“A balanced destiny.”

5.7.5 Pair 5: The Argument — The Gathering

The individual's call and the universe's call

First: Arguing — an individual's voice before God

One woman's complaint shakes the heavens.

This is amazing engineering:

The individual is more important than the universe if he is in the right.

Second: The Gathering — The assembly of the entire universe

“A day that brings you together for the Day of Gathering.”

The entire universe becomes “individual” before God.

Third: Pair engineering

Arguing = One vote

The crowd = everyone's voices

“From the individual → to the nation → to the universe.”

5.7.6 Pair 6: The Examiner — Class

Testing hearts and class discipline

The examinee = test

Class = Discipline

Scrutiny → before alignment.

5.7.7 Pair 7: Friday — The Hypocrites

Who attends to the truth and who is absent from it?

Friday = Witnesses of Truth

Hypocrites = Absence from the truth

5.7.8 Husband 8: Mutual Loss — Divorce

The illusion of loss and the engineering of transformations

The loss = realization of the loss

Divorce = Loss Management

5.7.9 Pair 9: Prohibition — The King

Controlling internal affairs and maintaining external sovereignty

Prohibition = Controlling desire

The King = The Kingdom Scene

5.7.10 Pair 10: The Pen — Al-Haqqah

Writing and the Fall of Truth

The pen = writing destiny

The Inevitable Event = The Fate Will Befall

5.7.11 Pair 11: The Ascending Stairways — Noah

Individual ascent and collective ascent

The Ascents = The Elevation of the Soul

Noah = The ascent of the community via the ark

5.7.12 Pair 12: The Jinn — Al-Muzzammil

Awareness of the unseen and the making of the night

Jinn = Perception of hidden worlds

Al-Muzzammil = The Making of the Hidden Heart

5.7.13 Pair 13: Al-Muddathir — Al-Qiyamah

Warning and exposure

Al-Muddathir = You are responsible for the warning

Resurrection = You are responsible for the response

5.7.14 Pair 14: Man — The Messengers

Gradual construction and gradual demolition

Human being = the progression of creation

The Messengers = Cosmic Destruction Gradient

5.8 The last pairs (from the news → the people)

The most tightly structured and mature chapter, it closes the “cycle of bladder” at its highest structural level.

For the following couples:

1. **The News – The Extractors**
2. **Abs - The rounding**
3. **The Cleavage – The Defrauders**
4. **The Schism – The Zodiac**
5. **The Nightcomer – The Highest**
6. **The Dawn**
7. **The country – the sun**
8. **Night - Morning - Explanation**
9. **Figs – Leeches – Pot**
10. **The Evidence – The Earthquake**
11. **Al-Adiyat - Al-Qari'ah**
12. **Reproduction – Era**
13. **Al-Hamza – Al-Fil – Quraysh**

14. Al-Ma'un – Al-Kawthar

15. The disbelievers – Victory

16. Al-Masad – Al-Ikhlas – Al-Falaq – An-Nas

5.8.1 The News – The Extractors

"The Cosmic News" and "Existential Uprooting"

The news The terminal level of the bladder opens with the diagnosis of:

- What is the "great news" that divided humanity?
any: *The great truth that human consciousness cannot deny, but it weighs heavily on it because it stirs within it the question of destiny.*

Then comes **The extractors** As an act of radical removal:

- Uprooting the self from lower levels of attachment.
- The cover was removed from the inner self so that the level of truth from which man was running away would appear.

The pair here functions as a geometric equation:

The news	The extractors
Revealing the truth	Removing what prevents her from seeing it
The question of destiny	The beginning of the forced movement towards destiny
The structure of the universe	Disintegration structure at the end

Al-Mathani says:

A person cannot understand the news unless they have lived through it.**His internal conflicts.**

5.8.2 Abs - The rounding

"Blindness to humanity" versus "a reversal of the cosmic landscape"

frowned:

Surah Tajalli Suqoot/*Internal balance*: A moment when consciousness despises the weak female (the needy human being).

He falls into**Coarseness of consciousness**.

Spherical:

embodiment of the fall*cosmic balance*:

- Sun's roundness
- falling stars
- Newspaper publications

It is as if Al-Mathani is saying:

Whoever is blind to "man" will be blinded by God to "the universe".

5.8.3 The Cleavage – The Defrauders

"Internal splitting" versus "imbalanced weight"

The crack:

The breaking of the inner ceiling of the soul, the opening of the cover, the emergence of the truth of what man thought was fixed.

Those who give less than due measure:

A direct application of this schism:

Whoever has an imbalance in dealing with people (taking their full due while depriving others of their rights), this means that **Its inside has cracked** actually.

The two:

Behavioral imbalance is not just a moral act, but **A sign of a psychological breakdown.**

5.8.4 The Schism – The Zodiac

The split The moment a person steps outside of themselves:

"O mankind, indeed you are toiling..."

Man experiences his existential split: moving from ignorance to confrontation.

The Zodiac:

The stability of cosmic halls: from individual splitting to geometric constants in the sky.

It is as if the two surahs are saying:

- The human being splits
- And the sky adorns itself (its higher geometry is revealed)

This pair connects **individual toil** and **Cosmic geometry**.

5.8.5 The Nightcomer – The Highest

"The Roaring Light" and "The Sublime Geometry"

The night visitor:

Light pierces the night ceiling—a symbol of "conquering inspiration".

A reference to knowledge that comes from "the ways," that is, a sharp entry into consciousness.

top:

Elevation engineering, grading, leveling, estimation.

"Glorify the name of your Lord, the Most High... He created and perfected... and determined and guided."

The two:

What comes to you from the outside (revelation) does not work unless you ascend from within (higher glorification).

5.8.6 The Dawn

The overwhelming:

A scene that overwhelms the faces of those who have not worked for the Hereafter.

Loss of consciousness = fainting.

dawn:

The unveiling of light upon the universe, upon the self, and upon history (Ad, Thamud, Pharaoh).

The two:

He who is overcome by the veil of heedlessness will not see the dawn of salvation.

5.8.7 The country – the sun

country:

The test of will in "storming the obstacle".

Man is bound by his birth in a "place", but he is free to "rise".

The sun:

The section is equipped with a light and heat system.

Then a statement **Self-failure** When you abandon self-praise.

husband:

- Country: Test of Will
- The Sun: A Test of Consciousness

5.8.8 Night - Morning - Explanation

The triad of "contraction – expansion – relaxation"

the night:

The soul descends to the level of veiling.

morn:

The light returns to the prophetic path and to the self itself.

the explanation:

A stage that goes beyond the morning: the expansion of the chest, i.e., "the widening of the internal vessel".

Here there is no husband, but**geometric triangle**:

The night of awareness followed the morning of the message, which then brought relief to the heart.

5.8.9 Figs – Leeches – Pot

"The Standard – The Beginning – The Pivotal Night"

figs:

Statement of the "best evaluation" standard.

Leeches:

Begin the existential experience: Read.

fate:

The moment when revelation turns into a "predestined system" that governs history.

This trio makes:

- Man in the best of forms
- Entering the experience of consciousness
- Then fate descends upon him, reshaping his path.

5.8.10 The Evidence – The Earthquake

"Clarity" and "The Shake-Up"

Evidence:

Clear fact, sound logic.

earthquake:

It is an undeniable fact because **The structure itself is shaking.**

The two:

Evidence convinces the mind, while an earthquake convinces both the body and the soul.

5.8.11 Al-Adiyat - Al-Qari'ah

"Running" and "Shock"

The Adiyat:

The movement of man when he leaps into the world with a warlike breath.

The Striking Calamity:

The shock that stopped this run.

Pair engineering:

Two wings:

- "speed"
- "The inhibiting shock"

5.8.12 Reproduction – Era

"Busy" versus "Lack of time"

Reproduction:

Distraction of the soul.

The era:

Time pressure.

The two:

Man is lost between:

- Reproduction: Meaningless Expansion
- The era: a time that narrows until it becomes a witness to it.

5.8.13 Al-Hamza – Al-Fil – Quraysh

"Contempt" – "Annihilation" – "Care"

A beautiful trilogy:

1. **Hamza**The soul that destroys others through innuendo and slander.
2. **elephant**An external model of the inevitable demise of every arrogant power.
3. **Quraysh**The other side: Divine care for specific people to prepare them to carry the message.

The two:

He who mocks will perish, and he who is pure will be cared for.

5.8.14 Al-Ma'un – Al-Kawthar

"Deprivation" versus "Abundance"

Al-Ma'un:

A heart that withholds even the slightest help.

Al-Kawthar:

A flood.

The two:

The word "ma'un" means lack of awareness.

Al-Kawthar = Fullness of Consciousness

5.8.15 The disbelievers – Victory

"The Break" and "The Conquest"

The disbelievers:

A complete separation between the two roads.

Victory:

The chapter ends with the emergence of truth.

Pair engineering:

Victory only becomes apparent after the borders are clearly declared.

5.8.16 Al-Masad – Al-Ikhlas – Al-Falaq – An-Nas

"The Fall" - "Abstraction" - "Cosmic Repentance" - "Psychological Repentance"

The dam:

The collapse of the arrogant ego.

Sincerity:

Returning to the origin of monotheism, the purity of essence.

Dawn:

Protection from external evils: night, knots, envy.

the people:

Protection from inner evil: the whispering devil.

This is the conclusion of the Quran:

1. The fall of the corrupt model (the dam)
2. Returning to the essence of light (sincerity)
3. Protecting the building from the outside (splint)
4. Protecting the building from the inside (people)

that it **A geometric conclusion to the journey of consciousness.**

5.8.17 The main takeaway from Chapter 13

"The final geometry of pairs from Ghafir to An-Nas"

This chapter represents the pinnacle reached by the Mathani methodology; the Qur'anic text becomes as if it were **Comprehensive topological mapGathering:**

- Levels of awareness
- History levels
- Levels of destiny

- Calculation levels
- The final level (conclusion)

What has passed through successive pairs is not an objective repetition, but **spiral ascent** in consciousness:

From the major surahs (Ghafir, Fussilat...) to the minor surahs (Al-Humazah, Al-Fil, Al-Ikhlas, An-Nas).

The Quran is revealed from **The structure of the universe** to **The structure of the psyche** And from **Historical debate** to **Final individual decision**.

5.8.18 The logic of ascension: from Ghafir to Qaf

This stage reveals:

- The controversy of the call
- The struggle of the message against falsehood
- The universal laws governing tyranny and survival
- The theme of "forgiveness versus denial"

It is the stage of "grand engineering" of the universe and the message.

5.8.19 From Qaf to Am

The Quran moves from:

Cosmic Engineering → Eschatological Engineering → Psychological Engineering.

In Surah Qaf, the soul begins to appear clearly: touching, closeness, recording deeds.

In Surah Al-Dhariyat ila Ar-Rahman, we see the "precise equations" between work and destiny.

In the incident – iron – prohibition, we see a classification of humanity within **The ultimate architecture of justice**.

5.8.20 From the news to the night

"Artificial Engineering" phase:

- The truth revealed
- Uprooting illusions
- Expansion of joy
- Establishing the will to purify
- Building the chest to receive the light

The couples here act as **Transformation cycles** in the path of the soul.

5.8.21 From morning till day

Here it begins **Prophetic engineering**:

- Morning: Restoring Light
- Explanation: Enlarging the vessel
- Figs-Legg-Destiny: The measurement of man in the best form, the beginning of his experience, then the descent of the destiny of paths.

5.8.22 From the clear proof to the calamity

The afterlife becomes face to face with man:

- Evidence: Clarity of argument
- Earthquake: Earth shaking
- The galloping breath
- The Striking Calamity: The Great Shock

It is a transitional phase from:

Behavior → Immediate, fateful consequences.

5.8.23 From reproduction to elephant

This is the "social engineering" stage:

- Reproductive community
- Hamza community
- External tyranny society (the elephant)

- The Society of Gratitude and Care (Quraish)

The husband acts as a mirror to society:

How it collapses, and how it prepares to carry the message.

5.8.24 From charity to victory

Here it appears **The duality of drought and abundance:**

- Al-Ma'un: Poverty of awareness
- Al-Kawthar: The Abundance of the Message
- The disbelievers: Chapter and limits
- Victory: The moment the cycle is complete

5.8.25 The conclusion from Al-Masad to Al-Nas

The circle ends at **Final purification engineering:**

- The gun: The fall of the corrupt model
- Sincerity: The essence of monotheism
- The splitting: purifying the outside
- People: Cleansing the inside

And thus ends the journey of the Quran from **universe to man** And from **the date to self** And from **Download to Return.**

Chapter 10 is entirely about:

A closed bladder structure demonstrates that human consciousness is only complete through balance:

The universe – the soul – society – the afterlife – destiny.

This is the main conclusion.

5.9 Engineering conclusionFor the bookThe Circle of the Soul in Light of the Mathani

Chapter 11It will serve as:

- Reconstruction of the entire book in a single geometric form
- Transforming all ideas into a "cosmic-psychological map"
- Closure of the major urinary tract
- Linking individual destiny to the cosmic cycle of the Quran
- Formulating the theory of "Quranic Psychology" at the highest level

It will contain:

5.9.1 The upper circle: The logic of unification and geometry

How does monotheism work as a geometric system for balancing the soul?

The middle circle: The bladder as a map of consciousness

Arranging the pairs on a single circle shows:

Axis of Light

Shadow axis

History axis

Axis of Destiny

The axis of purification and downfall

The lower circle: The soul's journey through the wall

From Al-Fatihah to An-Nas as an evolutionary path for the soul.

Conclusion: Man between "the news" and "the people"

From the ultimate truth to the depths of the soul where the end is decided.

The engineering conclusion of the book

The Circle of the Soul in Light of the Mathani: From Al-Fatiha to An-Nas

5.9.2 Chapter Introduction

This chapter completes the cycle begun by the book:

From "the first letter" to "awareness," from "the point" to "geometry," and from "download" to "return."

The purpose of this chapter is not to summarize what has come before, but**Deep infrastructure extraction** The basis of the soul in the Qur'an, as manifested through the "logic of the pairs" that has accompanied us through thousands of verses and hundreds of pairs.

The dual system is not an objective system, but**Engineering Consciousness** It moves across four levels:

1. **cosmic level**
2. **psychological level**
3. **historical level**
4. **The otherworldly level**

By closing all the pairs in Chapter 10, the circle is complete, ready to be read as a single geometric entity.

This is the work of Chapter 11.

5.9.3 Higher Geometry — Unification as a Balanced System

1. *Monotheism is not a doctrine; it is engineering.*

Monotheism in the Quran is not an intellectual decision, but**engineering system** It connects all forces:

- Heaven to Earth
- The unseen through the seen
- The soul in the body
- History is destiny
- The individual within the group
- Light by shadow

Every flaw in the soul begins with **A flaw in the unification engineering:**

Either by exaggerating the "self," or by exaggerating the "world," or by diminishing the "afterlife."

2. The bladder as a balancing mechanism

The bladder is not a duplication, but **Amount:**

It places each meaning in opposition to a meaning that complements, limits, or readjusts it.

Example:

- Thunder ↔ Ibrahim
- As-Saffat ↔ S
- The incident ↔ Iron
- Night ↔ Morning
- The rope ↔ Sincerity

This is not a verbal arrangement; it is **Balanced order.**

The Quran acts as an organizer of the circles of consciousness, preventing "deviation from the path".

3. Center of the circle: Al-Fatiha

The opening is the "geometric center" of the circle:

- "Praise" = expansion
- "The Most Gracious, the Most Merciful" = The Energy of Life

- "Master of the Day of Judgment" = The final direction
- "You alone we worship, and You alone we ask for help" = the axis of movement
- "Guide us to the straight path" = the path
- "Those who incur wrath and those who go astray" = the boundaries of the circle

The entire Qur'an, from Al-Baqarah to An-Nas, does nothing but explain this central point in broad dimensions.

5.9.4 Middle geometry — the bladder as a map of consciousness

Here we rearrange all the pairs within a "geometric map of consciousness".

1. Axis of Light

It extends from Al-Fatihah to Al-Hadid to Al-Ikhlas.

It represents **Light Engineering** Glorification, praise, gratitude, guidance, purification.

2. Shadow axis

It extends from Ghafir to At-Takwir to An-Nas.

It represents: negligence, denial, arrogance, and obsessive thoughts.

3. History axis

It extends from Al-A'raf to Al-Anfal to Ad-Dukhan.

It represents the movement of peoples, the laws of victory and defeat, the law of circulation.

4. Axis of Destiny

It extends from the incident to the calamity.

The classification of peoples represents:

- Previous
- Right-hand people
- People of the North
- The deniers
- Tyrants
- Runners
- The withdrawn

5. Intersection of axes

Where the four axes intersect, the "human identity" in the Qur'an is formed.

This intersection is **The ultimate engineering of the self.**

5.9.5 Lower geometry — The soul's journey from Al-Fatihah to An-Nas

1. Al-Fatihah — Determining the direction

The soul chooses its direction towards God.

2. Al-Baqarah — Al-Umran: Building the structure

The Quran builds:

- Piety
- Identity
- memory
- Curriculum
- the law
- Movement

3. Women — Table — Livestock

Organizing the inside and outside: society, family, what is permissible and forbidden, and how to view others.

4. Al-A'raf — Yunus — Hud — Yusuf

The stage of historical awareness:

Nations see the laws, the ends.

5. Ibrahim — Al-Hijr — An-Nahl — Al-Isra

The "monotheistic maturity" stage:

The inner journey deepens.

6. The Cave — Mary — Taha — The Prophets

The stage of meaning:

The stories become "psychological mirrors".

7. Hajj — The Believers — The Light — The Criterion

Internal empowerment phase:

Purification, sanctification, light.

8. Poets — Romans — Ya-Sin — As-Saffat

Structural transformation phase:

Cosmic dynamics are evident.

9. Az-Zumar — Ghafir — Fussilat — Ash-Shura

Return phase:

The soul is presented with its destiny.

10. Parties — Iron — Argument

The "weighing" and "class" stage.

11. The King to the Messengers

The penultimate stage:

A reminder of heaven, earth, and reckoning.

12. The night has fallen

Detection phase:

The truth is revealed both inside and outside.

13. Ad-Duha — Ash-Sharh — Al-Alaq — Al-Qadr

Replay stage:

Expanding the chest, awareness, and understanding destiny.

14. The clear proof — the earthquake — the calamity

Final vibration stage.

15. Proliferation — The Hamza — The Elephant — Quraysh

The shedding or preparation stage.

16. Al-Ma'un — Al-Kawthar — Al-Kafirun — An-Nasr

The decisive stage.

17. Al-Masad — Al-Ikhlas — Al-Falaq — An-Nas

The End:

Liberating the inner and outer self, and purifying the soul from its last impurities.

This completes the circle:

From "You alone we worship" in Al-Fatiha

To "protect from the evil of whispers" among people.

5.9.6 Man between the news and the people: The finish line

The Quran begins with:**The Great News**

It ends at:**the people**

any:

From "The Great Truth"

To the "deepest point of the soul".

Destiny is not decided in heaven, but**In a small area inside the human**:

It is called in the Quran:

The whisperer who insidious

Any final tremor that determines the direction of destiny.

From this we understand that:

- External date
- The universe is external.
- Angels are external
- Hell and Paradise are external.

But the decision of destiny**internal**.

It is a geometric closure that could only come in the Qur'an.

5.9.7 Philosophical conclusion of the chapter

The journey of the two is not just a reading of pairs, but a reading of:

1. The structure of existence
2. The path of the soul
3. Destiny Movement
4. The structure of human consciousness

Therefore, the conclusion of the Mathani in “Al-Ikhlas-Al-Falaq-An-Nas” was a brilliant conclusion:

- Monotheism
- external cleaning
- internal cleansing

Thus, the building of the soul is completed as the Quran intends:

A point of light in the center of a great circle, around which all forces are organized.

6 Conclusion of the book: The One Geometric Law: The Perfection of Creation in the Book of God

In concluding this profound intellectual journey through the fabric of the Holy Quran, we return with an indisputable scientific conviction: the arrangement of the Quranic text could not have been arbitrary or purely human. We have demonstrated that the grand structure of the Quran—from Al-Fatiha to An-Nas—is governed by a strict law, a law of "**Al-Mathani**" which acts as a unifier of "form" and "content".

We have seen how this binary law begins with letter pairs within words (micro-structure), ascends to create symmetrical pairs of surahs (macro-structure), and then organizes the entire Qur'an into integrated structural rings and circles, linking the individual to history, and civilization to destiny. This precise symmetry, and these carefully repeated structural numbers, are at their core **Signature of the Divine Architect** based on his creation.

The findings of this research open new horizons for Qur'anic sciences, especially in the fields of **Jurisprudence of Order** and **The jurisprudence of the Qur'anic language**. If it is established that the meaning is organically linked to the position, number, and structure of the surah, then it becomes incumbent upon the interpreter and researcher to place this structural architecture at the heart of his interpretive effort, in order to reread the text from the angle of total coherence, instead of fragmentation.

From this geometric perspective, the Qur'an is not merely a book of guidance or legislation; rather, it is **Universal Judgment Document**. A supreme mathematical and linguistic system that transcends time and space. It is proof that everything in this universe, from the smallest letter to the greatest chapter, is subject to a law. **Unity and duality**.

Book Appendix

1 The role of terminology in understanding the Qur'anic text: Keys to contemplation and meaning-making using the methodology of Qur'anic Arabic linguistics.

introduction:

The Holy Quran, the miraculous word of God, represents an inexhaustible ocean of wonders and a never-ending source of sweet water. Understanding this foundational text is not an intellectual luxury, but rather a religious and civilizational imperative for the Muslim community. In the journey towards a deeper and more precise understanding of God's will, the following emerges **Quranic word** And more specifically "**The Qur'anic term**" As a central tool and an indispensable key, understanding the meanings of Qur'anic terminology in its various contexts and grasping its integrated conceptual network is the path to transcending superficial understanding, delving into the depths of the text, and drawing inspiration from its illuminating guidance. The aim is to highlight the pivotal role of terminology in understanding the Qur'anic text, while presenting **The methodology of "Quranic Arabic Linguistics" as a practical tool** To study and understand these terms in a genuine way.

1. The centrality of the Qur'anic text and the importance of accurate understanding:

The Quranic text occupies a lofty position in the Islamic system; it is the primary source of legislation, the supreme authority in matters of faith and conduct, and the eternal constitution that governs the lives of individuals and society. Therefore, understanding it correctly and accurately is not merely an academic pursuit, but rather the foundation for the uprightness of both religion and worldly life. Any error in understanding the text, or any deviation in its interpretation, can lead to serious

intellectual, doctrinal, and behavioral deviations. The history of the Muslim community testifies that many disputes and conflicts arose from misunderstandings of certain Quranic verses or terminology.

2. What is the "Quranic term"?

The term is linguistically derived from peace and agreement. Technically, it is a word that denotes a specific concept, upon which a group of people have agreed to use it in this sense. As for..."**The Qur'anic term**"It transcends this general concept to acquire a unique characteristic stemming from its divine source and the nature of the text in which it appears. It can be defined as:**"Every Qur'anic word or phrase carries a central concept and pivotal meaning within the Qur'an's cognitive and value system, and understanding it requires a special awareness of its contexts and its relationship to other terms."**

Terms like "faith," "disbelief," "piety," "prayer," "almsgiving," "jihad," "usury," "justice," "injustice," "patience," and "gratitude" are not merely ordinary words; rather, they are keys to fundamental concepts that form the intellectual, doctrinal, and legal fabric of the Quran. Each of these terms has its own semantic field, its own distinct boundaries, and its own intricate relationships with other terms.

3. The importance of terminology in building understanding:

The importance of the Quranic term lies in the fact that it:

- **Keys to meaning:**Terminology is the tool we use to unlock the doors of understanding a text. Accurately understanding the meaning of a term is the first step towards comprehending a verse, chapter, or Quranic topic as a whole.
- **Flags of intent:**These are the prominent signs that guide the reader to the intentions of the divine discourse. Ignoring them or skimming over them causes the reader to lose the compass of correct understanding.
- **Precision and adjustment tools:**The Quran's use of precisely defined terminology prevents misunderstandings or uncontrolled interpretations.

Each term has its limits and scope, thus regulating and safeguarding the process of understanding.

- **Depth and correlation detector:** Studying the term through its multiple occurrences in the Qur'an reveals the depth of its meaning and highlights the coherence and thematic unity of the text, where the meanings of the term are integrated in its different contexts.
- **A fortress against distortion:** A precise understanding of authentic Quranic terminology is the strongest defense against attempts at semantic distortion or the imposition of extraneous concepts upon the text. Many intellectual deviations begin with the manipulation of the meanings of fundamental terms.

4. The danger of ignoring the term:

Dealing with the Quranic text without paying sufficient attention to terminology leads to numerous risks, including:

- **Superficial understanding:** It is sufficient to rely on the direct or common linguistic meaning without delving into the specific Qur'anic terminological meaning.
- **Apparent contradiction:** Some verses may appear contradictory if the term used in them is not understood in its precise meaning that removes the contradiction.
- **Projecting external concepts:** Interpreting the Qur'anic term with concepts imported from other cultures or with contemporary concepts that may differ radically from the Qur'anic intent.
- **Doctrinal and intellectual differences:** Many historical and contemporary disputes are rooted in differing understandings of the meaning of a particular Qur'anic term, such as "the concept of faith, or disbelief, or sovereignty, or jihad."

5. The methodology of "Quranic Arabic Linguistics" in studying Quranic terminology:

A precise approach to Qur'anic terminology requires a methodology that transcends impressionistic reading or exclusive reliance on traditional linguistic dictionaries.

"The Jurisprudence of Qur'anic Arabic" offers a comprehensive methodology derived from the structure of the Qur'anic text itself, based on specific principles that ensure a deeper and more authentic understanding of the term. Among the most important of these principles, when applied to the study of terminology, are the following:

- **A. The distinctiveness and intentionality of the Qur'anic language:** The premise is that the Qur'an's choice of a particular word as a term is not arbitrary, but rather a precise and intentional divine choice that carries a unique essential meaning within "His clear Arabic language".
- **b) The dynamics of meaning and the multiplicity of its manifestations for the unity of origin:** Realizing that the Qur'anic term has **Unique semantic signature** "Resulting from its letters and its rhymes," it gives it a range of meanings, and that **Context and overall system** They are the ones who determine the apparent and intended meaning in each instance, along with **Denial of perfect synonymy** Which may obscure the subtle differences between similar terms.
- **C. The essential nature of "the names of the letters" and "the dual forms" as an introduction:** The term is analyzed by breaking it down into its basic letters and letter pairs. **The bladder** and study **Kinesthetic meaning** For these components, it reveals the deeper and more authentic semantic layer of the term, which links it to the laws of creation and life and goes beyond the direct technical meaning.
- **D. The authority of the Qur'anic context in its various forms:** Understanding the term is only complete when it is placed in its context:
 - **Direct verbal context:** The relationship of the term to what precedes and follows it in the verse.
 - **Thematic context:** The position of the term and its role in building the theme of the surah.

- **The overall Qur'anic context:** The term was traced through its multiple occurrences in the Qur'an to understand its integrated semantic network and its interaction with the overall system.
- **e. "The unity of the text and its comprehensive system" rejects fragmentation:** The study of the term should be part of an interconnected conceptual network throughout the Quran. Understanding the term in one context must be linked to its understanding in other contexts, and to the overall doctrinal, ethical, and legal system, in order to avoid fragmented or contradictory understandings.
- **Exploring the apparent and the hidden through "al-Qiran":** Searching for the "methodological underlying" meaning of the term "derived from its structure and kinetic meaning" with the necessity of comparing and linking it ("correspondence") to its apparent meaning in the context, and to the overall system, to ensure a comprehensive and consistent understanding.
- **"Referring to manuscript evidence and original drawings with caution":** The original spelling of the term in ancient manuscripts may provide additional insights or reveal subtle semantic aspects, thus enriching the study process.
- **H. "Conformity with the overall objectives of Islamic law":** Ensuring that the understanding and interpretation of the term does not conflict with the overall objectives of Sharia and the higher values of the Qur'an.
- **"Relationship to reality and credibility of the application":** The aim is to understand how the Qur'anic term interacts with cosmic and human reality, and how its application can achieve the objectives of Sharia in life.

6. Methodology Application: "Detailed in Chapter Six"

To illustrate how these principles are applied, we can consider a central term like "piety." Instead of simply defining it as "fear of God" or "avoidance of forbidden things," the methodology of "linguistic jurisprudence" analyzes its root "w-q-y" and its derivatives "waq" and "qi," examining the "kinetic meaning" of effective protection and prevention. It then traces its manifestations in various contexts to demonstrate that it is a comprehensive concept encompassing awareness, caution, systematic commitment, and taking preventative measures in all aspects of life,

rather than merely a passive, emotional feeling. This understanding, derived from the structure of the word and its contexts, makes it a more dynamic and practical concept.

conclusion:

The Qur'anic terminology is the gateway to understanding the depths of the divine text. Applying a clear and disciplined methodology, such as "Qur'anic Arabic Linguistic Jurisprudence" (Fiqh al-Lughah al-Qur'aniyyah), with its principles derived from the text itself, focusing on linguistic structure, context, overall system, objectives, and connection to reality, is the guarantee for a genuine and profound understanding of these terms. This understanding is not an end in itself, but rather a means to correctly receive the guidance of the Qur'an, apply it effectively, build a conscious and fruitful relationship with the word of God, and safeguard Islamic thought from deviations and superficial or biased interpretations.

2 Unveiling the Treasures of Quranic Words: A Methodology of Linguistic Deconstruction as an Approach to Authentic Understanding

Introduction: A passion for delving into the depths of the Quranic text

Muslims have always sought to contemplate the verses of the Holy Quran and delve into its inexhaustible depths of meaning. Within this legitimate pursuit, the need arises for approaches that reveal deeper layers of meaning beyond direct understanding. Among these promising approaches is the methodology of deconstructing the structure of Quranic words into their smallest building blocks—often letter pairs or syllables—based on the premise that these units are fundamental keys to the overall meanings intended by God. What are the potential implications of this methodology, inspired by the very structure of the Quran itself?

A glimmer of hope: The potential of methodology in revealing the clear language

This methodology, derived from the study of the Qur'anic text, has its appeal and strength, as it opens up broad horizons for the contemplative person who is eager for authentic understanding:

1. **Stimulating deep contemplation:** It pushes the mind to go beyond superficial reading and to contemplate the secrets of letters and the structure of words as a divinely intended system, thus enhancing the direct spiritual and personal connection with the word of God.
2. **Highlighting the structural semantic coherence:** The remarkable interconnectedness of the Quran's concepts and words is revealed, where thematic unity is manifested through the similarity of structures based on shared "repeated" units. This becomes clear when breaking down a word like "Hell" into its constituent units "jah + nam," which reveal the meaning of "direction of decline and continuous growth," consistent with the Quran's description of the state of its inhabitants, thus confirming that the name derives its meaning from its Quranic structure.
3. **Exploring the dynamics of the Qur'anic language:** It encourages viewing the "clear Arabic language" as a living, dynamic structure and a unique system, with its own internal rules that may be more profound than the rules of human morphology and grammar later derived, thus enriching the view of the linguistic and structural miracle of the Qur'an.
4. **Providing authentic insights:** It opens windows onto subtle and authentic interpretive insights that stem from the structure of the text itself, and are consistent with the Qur'anic context and the overall system when applied with systematic discipline based on the Qur'an.

Challenges of implementation and curriculum controls:

Implementing this promising methodology requires awareness and precision to ensure discipline and avoid excesses:

1. **Between the Quranic system and the science of morphology:** Traditional morphology and syntax are valuable human endeavors, but they are not the ultimate arbiter of the "clear Arabic language." The Quran is the foundation

upon which rules are measured. If deconstructing the structure of Quranic words reveals an internal system consistent with the Quranic framework, then this derived system takes precedence.

2. **Subjectivity and control over the Quran:** The fundamental principle for avoiding subjectivity is to refer to the Quran itself, both in its context and its system. Any meaning derived from deconstruction is accepted if it is consistent and harmonious, and rejected if it contradicts it. The methodology calls for understanding the Quran from within, not for imposing one's own desires upon it.
3. **Understanding "non-traditionally Arabic" words:** Applying deconstruction to words like "Ibrahim" (Ibra + Him) and "Jahannam" (Jahannam) has revealed authentic Arabic meanings that are remarkably consistent with the Qur'anic context, refuting the idea that they are merely foreign words without an Arabic semantic structure, and confirming that the Qur'an has its own logic and language.
4. **Compatibility with the Quranic structure:** If breaking down a word like "straight" into its building blocks is consistent with the Qur'anic context and provides a deeper understanding, then the priority is understanding the internal Qur'anic system. The "semantic resonance" that is discovered is the meaning revealed by the word's structure within the Qur'anic system.
5. **Strict Quranic guidelines:** The success of the methodology depends on its application with controls derived from the Qur'an: consistency with the context, linguistic stability of the units "by repeating them with consistent meanings", and complete harmony with the overall system.

Summary and Evaluation: Towards an Authentic Methodology of Understanding

The methodology of deconstructing Qur'anic words can be considered **A promising methodology of contemplation and interpretation, rooted in the structure of the Qur'an.** It is a scientific and systematic attempt to uncover the linguistic system of the clear Arabic language.

Its greatest valueIn its ability to liberate the mind from being limited to human rules, and to return directly to the Qur'anic text to derive rules for understanding it from within, in order to provide a more authentic, profound and coherent understanding.**Its success requires**A precise and disciplined application of the Qur'an, and the ability to demonstrate consistency of results.

It is an invitation to use**A powerful understanding tool**Derived from the structure of the Qur'an to reveal its treasures, with the certainty that it is a miraculous book, and that the best way to contemplate it is to start from it to understand it, out of respect for the sanctity of the text and the greatness of its sender, the Almighty.

3 A proposed methodology for understanding the deep structure of Qur'anic words "3 letters or more"

the goal:This methodology attempts to explore deeper semantic layers in Qur'anic words by analyzing their internal structure—their letters and possible pairs—and then presenting the findings to the court of context and the overall Qur'anic system for verification and scrutiny.**A reflective contemplation tool**It aims to enrich understanding, and is not necessarily a linguistic interpretive approach in the strict sense or a substitute for established principles.

Methodological steps:

1. Initial definition and description:

- **Identify the word:**Choosing the Quranic word whose structure is to be contemplated, such as: "straight", "supposition", "piety".
- **Traditional root:**Identifying the trilateral or quadrilateral root commonly used in morphology and dictionaries, such as-ق-و-ن-, ظ-ن-م- :

- **The lexical and common meaning:**Reviewing the basic meanings of the word and its root in linguistic dictionaries and authoritative interpretations. "This is the starting point and initial reference."
2. Internal structural analysis: "exploratory hypothesis":
- **Assuming building blocks:**Consider the possibility of breaking down the word (or its root after removing known morphological prefixes) into smaller units, focusing on**The consecutive literal pairs are "potential bladders"**As a basic hypothesis, for example: the root "S B L" is considered to be the pair "S B" and "B L".
 - **Deriving the meanings of the units is "interpretive and limited":**Attempting to deduce a possible meaning for each "literal pair" unit based on:
 - **"Most important and safest":**systematic induction and consistent This same pair appears in the roots of other words.**Clear in meaning and multifaceted**In the Holy Quran. "This requires building a 'semantic lexicon of the dual,' which is a large and independent research effort."
 - **"With a lesser degree of certainty":**Analyzing the meanings of the individual letters that make up the pair and trying to understand the result of their interaction "with extreme caution against subjectivity".
 - **Documentation:**Recording the possible meanings of these internal units and the source of their derivation: "Is it from Qur'anic induction or literal analysis?"
3. Formulating the possible structural meaning:
- **Semantic structure:**An attempt to synthesize and combine the possible meanings of the structural units "pairs" identified in the previous step to arrive at a possible "structural meaning" or "deep meaning" of the word.
 - **Expressed as "probability":**Formulating this meaning in terms that indicate possibility and suggestion, such as: "The structure may

indicate...", "The composition may suggest...", "The possible structural meaning is..."

4. Presenting the Quranic context as the "first and decisive filter":

- **Follow the roses:**Identifying and studying the places where the word under analysis occurs in the Holy Quran.
- **Analysis of the immediate context of the verse:**A careful examination of the immediate context (preceding and following words and phrases) in each instance. Does the "potential structural meaning" align with and enhance this context, or does it contradict it?
- **Analysis of the context of the surah:**Consider the verse's position within the surah, its overall theme, and its structure (architecture). Does the suggested meaning contribute to understanding the surah as a whole?
- **Initial ruling:**Assessing the degree of consistency or conflict between the "potential structural meaning" and the actual Qur'anic contexts.

5. Presentation to the Court of the Comprehensive Quranic System "Second and Final Filter":

- **Doctrinal and legislative harmony:**Does the proposed meaning contradict any of the established doctrinal principles (such as monotheism and the attributes of God...) or the established legislative or moral principles in the Qur'an?
- **Cognitive consistency:**Does this meaning lead to a contradiction with other "metaphysical or historical" facts that the Qur'an has acknowledged in other places?
- Final verdict:
 - **If the structural meaning is consistent**With context and overall system in mind: it can be considered a **nice face** or **An additional semantic dimension**It enriches understanding, especially if it sheds light on an aspect that traditional interpretations have not focused on with the same clarity.
 - **If the structural meaning is contradictory**With context or system: **It must be rejected and invalidated**As a true meaning

of the word in the Qur'an, even if the internal structural analysis "Steps 2 and 3" seems theoretically convincing. "The Qur'an explains itself, and the overall text governs the part."

6. Knowledge comparison and integration:

- Comparing the extracted understanding (if accepted after passing through filters) with the prevailing lexical and interpretive meanings.
- Statement of the nature of the relationship: Is it a deepening, specification, confirmation, or adding a new dimension to the meaning?
- Avoid claiming to abolish established interpretations, but rather strive for cognitive integration.

7. Summary and documentation:

- Formulating a clear summary of the results of the reflection, showing the structural meaning that was explored and the extent to which it is accepted or rejected based on the criteria of context and system, and its relationship to known meanings.

Basic methodological guidelines:

- **Priority is given to context and system:** They are always the ultimate judge and authority.
- **Respect for the science of morphology:** Do not ignore the rules of derivation, known morphological forms and their meanings.
- **Beware of self-centeredness:** Striving for objectivity as much as possible, especially in deducing the meanings of structural units.
- **Distinguishing between derivation and symbol:** Caution should be exercised when applying the method to foreign names, as the analysis may be more symbolic than derivational.
- **The goal is reflection:** The goal is to deepen understanding and connection with the Qur'an, not to find strange interpretations or to oppose established principles.

In this formulation, the methodology becomes a tool for exploration and reflection, restricted by strict controls, ensuring that one does not stray from the correct understanding derived from the Qur'anic text itself in its entirety and coherence.

4 Applications of Qur'anic Linguistic Jurisprudence: From Letter to Word and Concept.

Introduction to this chapter:

Having established the theoretical and methodological foundations of "Quranic Arabic Linguistics" in the previous chapter, and having revealed the role of "the names of the letters" as definitive principles and "the pairs of letters" as a hidden structural system, we now move to the field of practical application. This chapter aims to demonstrate how these foundations and methodological tools can be used to understand pivotal Quranic words and concepts, in order to arrive at a deeper and more precise understanding that transcends superficial interpretations and aligns with the overall framework of the Quran.

In analyzing each word or concept, we will follow the systematic steps that have been explained, focusing on:

1. Identifying the root and the basic bladder.
2. Understanding the meanings of the letters and the syllables that make up the word.
3. It traces the occurrences of the word and its various Quranic contexts.
4. Deriving the fixed meaning or kinetic meaning of the word.
5. This understanding is linked to the overall system of the Qur'an and its general principles.

6. Comparing the inferred understanding "carefully" with traditional interpretations to highlight the addition or correction.
7. In some difficult cases to understand the word, it is necessary to refer to the original manuscripts to verify the spelling of the word.

We will begin by analyzing some of the words that were previously addressed in your attached texts, but we will now revisit them in a more consistent manner with the integrated methodology that has been established.

4.1 Analysis of the word) "الظن" ظن(zann)

1. **The word:** The word) ظن "zann" and its derivatives... (يظنون، ظنًا...)
2. The root and the bladder:
 - o The triliteral root." ظ ن ن " :
 - o The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - **Thought "Zan":** The first husband.
 - **N N:** The second pair is "repetition of the letter N".
3. The implications of the dual form are "deductive reasoning":
 - o **The meaning of:** ظ ن ظ It consists of ظ "Appearance, clarity, and in contrast, shadow and concealment." Nun "Negation, denial, absence, or the point/self." The interaction of appearance with negation or absence may indicate "**Uncertain appearance**" or "**Knowledge that is not fully apparent**" or "**A state between clarity and obscurity**".
 - o The significance of "N N": The repetition of the letter N (negation, absence, self) may emphasize a state of "incompleteness" or "focus on the self negated from certainty" or "deep doubt".
4. The contexts and positions of the roses: "As I mentioned previously"
 - o **The context of certainty:** "**Metaphorical or a special case?**" Those who are certain that they will meet their Lord... (Al-Baqarah: 46). Here, "are certain" means certainty or firm belief based on evidence of faith, even if it is not a direct vision.

- **Context of doubt and speculation:** "Indeed, conjecture avails nothing against the truth." (An-Najm: 28) "We only conjecture, and we are not certain." (Al-Jathiyah: 32)
- **The context of prohibited suspicion:** ...Avoid much suspicion. Indeed, some suspicion is a sin. (Al-Hujurat: 12).

5. Extracting meaning and determining fixed connotations:

- The bladder reaction suggests the meaning of "the incomplete or uncertain emergence of knowledge/truth" "ن ظ" "with the confirmation of the state of incompleteness or doubt." ن ن"
- The established definition: Conjecture is "a belief or perception of something that is not based on certain knowledge or conclusive evidence." It is a state of knowledge between knowledge and ignorance, and between certainty and doubt.

6. Harmony with the Quranic system:

- This meaning is consistent with different contexts:
 - In the context of the afterlife, "Al-Baqarah 46": It is a certainty of faith based on revelation and not on sensory vision, so it is "conjecture" in this sense, "not direct certain knowledge."
 - In the context of the truth "An-Najm 28": Conjecture "non-certain belief" is not sufficient in place of certain truth.
 - In the context of doubt, "Al-Jathiyah 32": a direct confirmation that conjecture is not certainty.
 - In the context of sin, "Al-Hujurat 12": Bad suspicion is building a negative belief without conclusive evidence, and this is a sin.

7. **Compared to the interpretations:** The methodology emphasizes that conjecture is not merely "doubt," but a broader state encompassing "uncertain belief" that may rise to the level of religious certainty in certain contexts or remain within the realm of doubt or illusion in others. The context determines the nature of this "uncertain belief."

The summary of the word "supposition":

By analyzing the pairs "ن ظ" and "ن ن" and their interaction with Quranic contexts, it becomes clear that "ظن" represents a state **A belief or perception not based on**

direct, certain knowledge or conclusive evidence This belief oscillates between the certainty of faith, such as the belief in meeting God, and doubt, conjecture, illusion, and the forbidden evil suspicion.

4.2 Analysis of the word: "male" ر ذ "

1. **The word:** The word "dhikr" and its derivatives: dhikr, yudhkur, tadhkirah, dhakirin...
2. The root and the bladder:
 - o The triliteral root."ر ذ ك" :
 - o The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - That's "that's it" The first husband.
 - K R: The second husband.
3. The implications of the dual form are "deductive reasoning":
 - o **The meaning of:**"ر ذ" It consists of **The letter Dhal**"Remembrance, remembering, awareness, self, discernment" + **Kaf**"Sufficiency, perfection, containment, the universe, discourse." The interaction of remembrance/consciousness with sufficiency/perfection/containment may indicate "**Full awareness**" or "**Adequate and comprehensive recollection**" or "**Masculine discourse**" or "**Containing the self in consciousness**".
 - o **The meaning of "K R":**It consists of **Kaf**Sufficiency, perfection, containment, the universe + **R**"Movement, repetition, return, mercy, divinity." The interaction of perfection/containment with movement/repetition may indicate "**The repeated movement towards perfection**" or "**Perfection that is repeated and manifested**" or "**Comprehensive and continuous containment**" or "**Repetition leading to sufficiency**" "The word 'repeat' itself comes from this pair."
 - **The reverse of "R K":**It may be related to the "corner" of "steadfastness" or "focus".

4. The contexts and positions of the roses: "As I mentioned previously"

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

5. Extracting meaning and determining fixed connotations:

- The bladder interaction suggests that "remembrance" is a process of "comprehensive and sufficient awareness and recollection" "dhk" involves "repetition and continuous movement towards perfection or origin" "kr".
- The established meaning: Remembrance is "the full, repeated, and impactful bringing of something into consciousness and the heart, with the aim of defining it, drawing attention to it, or connecting with it." It is not merely a fleeting recollection, but a vivid and active evocation of the meaning or the mentioned self.

6. Harmony with the Quranic system:

- This consistent meaning of "repeated full conscious evocation" is consistent across all contexts:
 - **The Quran/Revelation:** It is a complete and repeated invocation of God's words and teachings.
 - **Reminder and admonition:** It is a reminder of facts to awaken awareness.
 - **Remembering God is an act of worship:** It is the conscious and frequent invocation of God in the heart, tongue, and limbs.

- **Honor and prestige:**It is to constantly recall the person's status and qualities as "good reputation".
 - **Remembering is a "mental act":**It is the process of retrieving information from memory into consciousness.
7. **Compared to the interpretations:**Traditional interpretations mention these different meanings: "the Qur'an, revelation, reminder, honor, remembrance of God..." The Mathani methodology helps to find**The constant essential meaning**The link between all these meanings is the process of "repeated full conscious evocation".

Summary of the word "male":

By analyzing the grammatical structure of the root "dh-k-r", it becomes clear that "dhikr" in its Quranic usage represents a dynamic, active, and comprehensive process of recalling the meaning or the mentioned self, involving repetition and continuous movement toward perfection and purpose. It connects awareness with perfection, memory with action, and the heart with truth, whether it be remembrance of the Quran, revelation, God Almighty, or admonition and exhortation.

4.3 Analysis of the word: "the way" "S B L"

1. **The word:**The path (and its derivatives: ways, our ways...)
2. The root and the bladder:
 - The triliteral root: "S B L".
 - The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - **"S B" is a curse:**The first husband.
 - **Rather, "B L":**The second husband.
3. The implications of the dual form are "deductive reasoning":
 - **The meaning of "S B":**It consists of **Sin**"Walking, the path, continuing, questioning" +**B**"Beginning, emergence, connection, by." The interaction of the journey/path with the beginning/emergence may indicate "**The beginning of the journey**"or"**The apparent path**"or"**Continuing from a starting point**".

- **The meaning of "B L":**It consists of "Beginning, emergence, connection, by" + "Connection, purpose, ownership, jurisdiction." The interaction of beginning/emergence with connection/purpose may indicate "Reaching the goal" or "The beginning that leads to a goal" or "The appearance that leads to a result""The letter 'bal' itself indicates striking and moving to another goal."
 - **The reverse of "L B":**It may be related to "the core" "the mind, the essence" or "the abode" "the stay".

4. The contexts and positions of the roses: "As I mentioned previously"

- **The path/way:**"And that this is My straight path, so follow it; and do not follow [other] paths, for you will be separated from His path..." (Al-An'am 6:153). "Invite to the way of your Lord..." (An-Nahl 16:125).
- **Methodology/Approach:**Say, "This is my way; I invite to Allah..." (Yusuf: 108).
- **The plural is "subul":**"And those who strive in Our cause - We will surely guide them to Our ways..." (Al-Ankabut: 69). "The Multiple Paths of Guidance."
- **Turning away from him:**...They turn away from you in aversion (An-Nisa: 61) - Turning away from the path of the Messenger.

5. Extracting meaning and determining fixed connotations:

- Bladder reaction suggests that the "path" is **An apparent path that begins "S B" and leads to a specific destination "B L"**It combines the starting point "SB" with the destination or endpoint "BL".
- The established meaning: A path is a clear way, whether physical or abstract, that has a beginning and an end (a goal), and is followed to reach that goal. It is not merely a random path, but a route with a destination and purpose.

6. Harmony with the Quranic system:

- This connotation, "the clear and very leading path," resonates with all contexts:
 - **The path of God/the path of your Lord:**The clear path that God has drawn for His servants to reach Him is "the goal".

- **The ways (plural):** The multiple clear paths to which God guides those striving in His cause are called “paths of guidance”.
 - **Turning people away from the right path:** Preventing people from following the clear path that leads to God or to the Messenger.
 - **Lost path:** Deviating from the clear path.
7. **Compared to the interpretations:** Traditional interpretations agree that the basic meaning is "the way" or "the method." The Mathani method adds structural depth to this meaning by linking it to the idea of **The beginning "S B" is highly conductive "B L"**.

The summary of the word "path":

By analyzing the root letters "S B L", it becomes clear that "the way" in its Quranic language is not merely a path, but rather...**The clear, defined path that starts from point "SB" and ends at a known destination "BL"** It represents the approach and method that leads to the goal, whether that goal is God Almighty and His pleasure, "the path of God," or any other good or bad goal.

4.4 Analysis of the word: "piety" وَقْيٌ "

1. **The word:** Piety and its derivatives: they are pious, they are pious, they are pious... From the root وَقْيٌ in which the و has been replaced by ق and assimilation.
2. **Root:** "Waqy".
3. The possible pairs/resorts "according to the 1+2 and 2+3 mechanism":
 - "وق" The first husband.
 - "Qay:(ي ق) "The second husband.

The first method: Literal analysis "the meanings of individual letters"

1. Meanings of individual letters:

- **The letter "و" waw:** Connection, gathering, affection, awareness, occurrence, commitment ("promise and fulfillment"), concealment ("hidden"). "The most prominent meaning here may be connection, commitment, or occurrence/concealment."
 - **The letter Qaf:(ق)** Strength, ability, action, steadfastness, closeness, speaking the truth, decisiveness, standing. "The most prominent connotations are strength, action, and standing."
 - **The letter "ي" yaa:** Certainty, ease, call, ratio, description, continuity, "Kamd", end. "The most prominent indication may be certainty, continuity, or description."
2. The construction of meanings is an attempt at deduction:
- "W Q Y" can be understood as a process that combines:
 - Connection/Commitment/Concealment "and": Binding or concealing oneself.
 - **With strength, steadfastness, and uprightness, "Q":** This connection or covering is done with strength, stability, and commitment to the matter.
 - **To reach certainty or as a continuous attribute "Y":** The goal is certainty, or for this commitment to become a permanent characteristic.
 - Therefore, piety "from the root "وق could mean: a strong, steadfast, and continuous commitment that leads to certainty. Or connecting the soul to strength as an essential quality. Or covering the soul with strength and certainty.
 - These meanings revolve around the idea of "prevention" and "protection" of oneself through strong and continuous commitment.

The second method: Paired analysis "integrated bladder"

1. Complementary pairs:
- "وق" The first husband.

- "Qay:(ي ق) "The second husband.
2. Understanding the meanings of pairs: "An inductive reasoning based on your methodology":
- The meaning of the pair "وق" and:"ق"
 - The letter Waw interacts with "connection, commitment, concealment, awareness" and the letter Qaf with "strength, standing, steadfastness, cutting off."
 - This pair may indicate **strong connection, steadfast commitment, The tight cover, Awareness of divine power** or **Standing firmly at a certain limit**. The word "waqa" itself means to protect and preserve, and "waqaf" means to stand firm. This pair carries a meaning **Protection, strength, and stability.**
 - The meaning of the husband's name is "Qay:(ي ق) "
 - The letter Qaf interacts with "strength, standing, proximity, saying" and the letter Yaa with "certainty, ease, continuity, ratio, attribute".
 - This pair may signify strength based on certainty, unwavering action, easy access, and undeniable conviction. It represents steadfastness and enduring strength, or strength stemming from certainty.
 - **The reverse of:** "ق ي" It may be related to "certainty" itself or to "vomiting" or "excretion".
3. Combining the connotations of the pair "waq" + "qi" into the meaning of "waqi" "the origin of piety":
- We combine the connotations of the pair:
"protection/strength/stability" "waq" + "strength/continuous action or based on certainty" "qi".
 - The extracted meaning of "ijtihad" (diligence/exertion): The root "waqa" (to protect/preserve) and "taqwa" (piety) signifies the act of strong and unwavering protection and maintenance ("waqa") that continues and is based on certainty ("qi"). It is not merely passive

protection, but a state of strong steadfastness and constant vigilance based on awareness and certainty for the protection of oneself.

- The form "taqwa" (piety) is an embellishment: this form often indicates affectation and exaggeration in action or undertaking something. Piety is the exaggeration and affectation in taking continuous precautions and protection based on certainty and strength.

4. Linking to the Quranic context:

- ﴿**Guidance for the righteous**﴾:The Quran is guidance for those who adopt this prevention and protection as a method and behavior.
- ﴿**Perhaps you will become righteous**﴾:Worship leads to a state of piety and protection.
- **And fear God...**The order is to take this precaution, exercise caution, and adhere strongly.
- The extracted meaning of “taking strong, firm, continuous protection based on certainty” is perfectly in line with all the contexts of piety in the Qur'an that revolve around fear, caution, adherence to commands, avoidance of prohibitions, all of which are actions aimed at protecting oneself from God's wrath and punishment.

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

In summary, the word "piety" comes from the root) وَقْ وَقِيٰ waqi):

By analyzing the root letters ,"**وَقْ وَقِيٰ**" it becomes clear that piety in its Quranic linguistic origin is**The process of taking strong, consistent, and continuous preventive and protective measures ("Waq") is based on certainty and knowledge ("Qi").**The term "piety" emphasizes the necessity of going to great lengths and being diligent in this protective behavior. It is not merely passive fear, but rather a state of vigilance, commitment, and tireless effort to protect oneself in this life and the hereafter.

5 The Quran is a universal book: a manifestation of the systems of creation in language.

1- introduction:

- The role of the Holy Quran is not limited to being a book of guidance and legislation; rather, it extends to being a mirror reflecting the most minute details of the universe and its wondrous systems. It is a book open to the secrets of creation, revealing the astonishing harmony between the physical order of the universe and the language in which the revelation was sent down.
- In this section, we will discuss how the verses of the Holy Qur'an embody this amazing harmony, and how contemplating the Qur'anic language can lead us to a deeper understanding of cosmic truths.

2- Marriage: a firmly established universal law, and a clear linguistic principle:

- **At the heart of creation:** The Holy Quran indicates that God Almighty created everything in pairs, male and female, or two complementary species, to achieve the necessary balance for the continuation and diversity of life. God Almighty says: {And of everything We created pairs, that you may remember} (Adh-Dhariyat 51:49).
- **In the fabric of language:** The Quranic language system is no exception to this universal law. Arabic letters, especially in the Quran, form complementary pairs that interact with one another to produce a vast network of meanings. This interaction is similar to mating in the animal kingdom, where a new meaning is produced, just as mating produces a new living being.

- Examples:

- The letter pair "q/l" in the words "qara'a" and "laqqa" reflects the balance between the verb and the object, between sending and receiving.

- The pair of letters "S/R" in the word "Siraat" combines "truth" (Sad) and "spread" (Raa), to embody the straight path whose light and guidance spread.

3- The fruits: a symbol of giving and cognitive productivity:

- **The physical result:**It is the product of the tree, the culmination of the growth process, and the realization of the purpose of its existence: "feeding, beauty, healing...".
- **Linguistic fruit:**The Qur'anic letters are like "fruits" of knowledge, interacting with each other to produce meanings, just as the elements of nature interact to produce fruits.
 - Examples:
 - Dates: produced from the palm tree, and the root of the word "n-kh-l" reflects this origin.
 - Olives: There are two types, "black/green," and the pair of letters "Z Y T" reflects the fruit's characteristics: "oil, brightness."
 - Apples: They have two tastes, "sweet/sour," and the letter pair "H L W" corresponds to this duality, "sweetness versus bitterness."

4- The miracle lies in the numerical and qualitative balance:

- **In the world of fruits:**God created two of every kind to ensure diversity and ecological stability, and to prevent extinction.
- **In the world of letters:**The number of letter pairs used in the Qur'an, "seven," corresponds to the Qur'anic symbolism of perfection, "like the seven heavens," while the neglected pairs indicate what is inconsistent with the wisdom of the divine text, just as God destroys the rotten fruit to preserve the cosmic order.

5- Unity in Diversity: A Universal and Linguistic Principle

- **In nature:**Fruits, despite their different shapes, colors and tastes, share one common origin: pollination, water, and soil.

- **In language:** The letters of the Qur'an, despite their multiple meanings, belong to a single linguistic root that unites and brings them together.
 - **Example:** The word "knowledge" (from the root **ر ج ع**) produces multiple cognitive fruits such as "scholar," "sign," and "knowledgeable," just as a single tree produces diverse fruits.

6- Conclusion:

- God Almighty says: {Does He who created not know, while He is the Subtle, the Acquainted?} (Al-Mulk: 14). This verse summarizes the central idea of the research: The Creator of the universe is the same as the Revealer of the Quran, and therefore this amazing harmony between the system of creation and the system of language had to exist.
- The parallel between the two systems, "linguistic and natural," is one of the inexhaustible aspects of the Qur'anic miracle, and it is evidence that the Qur'an is not merely a book of legislation, but a universal book that reveals the secrets of existence.
- We invite the reader to reflect on this harmony, and to read the Qur'an with an eye that sees in it manifestations of the Creator's greatness in every letter and word.

7- Practical applications: Exploring the relationship between the universe and language in the Qur'an

Let's take some detailed examples that illustrate how contemplating the clear Arabic language can reveal the profound connections between the verses of the Holy Qur'an and cosmic phenomena:

- Example 1: The sun and the moon:
 - **The cosmic phenomenon:** The sun and the moon are two signs from God, following a precise system in their movement, and performing vital functions in the universe.

- **The Quranic verse:**{The sun and the moon move according to precise calculation} “Ar-Rahman: 5”.
- Linguistic analysis:
 - "The sun": The root of the word "sh m s" indicates heat, light, and appearance.
 - "The Moon": The root of the word "Q M R" indicates faint light, estimation, and measurement.
 - "Accounting": The account is the precise system that governs the movement of the sun and the moon.
- **The universal linguistic link:**The verse not only describes the movement of the sun and moon in astronomical terms, but also indicates that this movement is subject to a precise and calculated system, and that this system is linked to the meanings inherent in the roots of the words themselves.
- Example 2: Stars:
 - **The cosmic phenomenon:**Stars are luminous celestial bodies that guide those walking in the dark and adorn the sky.
 - **The Quranic verse:**{And landmarks, and by the stars they are guided.} “An-Nahl: 16”.
 - Linguistic analysis:
 - "The star": The root of the word "N J M" indicates appearance, prominence, and elevation.
 - "They are guided": Guidance is being guided to the right path.
 - **The universal linguistic link:**The verse links the function of the stars in guiding in the darkness with the meaning inherent in the root of the word, "appearance and emergence." The stars appear in the darkness to guide

those who are walking, just as the truth appears to guide those who are astray.

- Example 3: Mountains:
 - **The cosmic phenomenon:**Mountains are the pegs of the earth, stabilizing the earth's crust and preventing it from becoming unstable.
 - **The Quranic verse:**{And the mountains as pegs} "An-Naba: 7".
 - Linguistic analysis:
 - "Mountains": The root of the word "J B L" indicates greatness, height, and stability.
 - "Pegs": A peg is what is used to fix something.
 - **The universal linguistic link:**The verse likens mountains to pegs that secure a tent. This comparison is not merely metaphorical, but a scientific fact. Mountains have deep roots in the earth that stabilize the earth's crust, just as pegs stabilize a tent.

8- Beyond the apparent meaning: Layers of meaning in the Qur'an

The Holy Quran is not limited to the literal meaning of words, but rather carries multiple layers of meaning that are revealed to those who contemplate its verses. These layers are not contradictory, but rather complementary, and each layer opens the door to a deeper understanding of cosmic and faith-based truths.

- **Apparent meaning:**It is the direct meaning that is understood by the general public.
- **The esoteric meaning:**It is the profound meaning that scholars and thinkers deduce.
- **The symbolic meaning:**It is the meaning that refers to cosmic or scientific facts that were not known at the time of the revelation of the Qur'an.
- **Symbolic meaning:**It is the meaning that uses symbols and signs to express abstract truths.

9- The importance of this universal understanding of the Qur'an

Understanding the Holy Quran as a universal book is of great importance in our lives, as it:

- **It strengthens faith:** When we see the amazing correspondence between the verses of the Holy Quran and cosmic phenomena, our faith in the greatness, power and wisdom of the Creator increases.
- **It broadens the horizons of knowledge:** It invites us to contemplate the universe and explore its secrets, and opens new doors to knowledge and understanding.
- **It guides behavior:** It inspires us to treat the universe with respect and appreciation, and calls upon us to preserve the environment and maintain its resources.
- **It connects us to the Creator:** It makes us feel that we are part of this great universe, and that we are connected to the Creator who created and sent it down.
- **It offers a comprehensive understanding:** This connection not only strengthens faith, but also provides a comprehensive understanding of Islam as a religion that deals with all aspects of life, from spirituality to scientific and material issues.

10- Conclusion:

The Holy Quran is God's eternal book, whose wonders never cease, and which transcends time and place. It is a book open to the universe, inviting us to reflect and ponder upon its verses, to discover its secrets and draw inspiration from its guidance. Understanding the Quran as a universal book is key to a deeper understanding of Islam, life, and the entire cosmos. It is an invitation to a new reading of the Quran, one that sees in it the manifestations of the Creator's magnificence in every letter and word, and in every cosmic phenomenon.

This understanding is not limited to scholars and specialists; rather, it is accessible to every Muslim who seeks to understand their Holy Book and reflect upon its verses. It is an invitation to be "universal Quranists," combining profound faith with broad knowledge, and unwavering piety with enlightened contemplation. Let us embark on

this blessed journey, a journey of discovery and reflection, in the Book of God, which falsehood cannot approach from any direction, a revelation from the All-Wise, the Praiseworthy.

11- From theory to practice: How do we live the Quran as a universal book? Understanding the Quran as a universal book is not merely an intellectual exercise, but a call for genuine change in our thinking and behavior. So how can we translate this understanding into practical reality in our lives?

- First: Careful and continuous reading:
 - **Reflection:**We must read the Qur'an with contemplation and reflection, not with a superficial and fleeting reading.
 - **Repetition:**Repeatedly reading the verses helps to grasp their profound meanings.
 - **Question:**Asking questions about the verses helps to understand them better.
 - **Search:**Seeking explanations from scientists and researchers broadens our understanding.
- Second: Linking the Quran to reality:
 - **Contemplating the universe:**Looking at the sky, the earth, the mountains and the seas, and contemplating the greatness of the Creator.
 - **Self-reflection:**Reflecting on the creation of man, and on his mental and physical capabilities.
 - **Linking verses and phenomena:**An attempt to link Quranic verses with cosmic and scientific phenomena.
- Third: Drawing inspiration from universal values in the Quran:
 - **Balance:**The Quran calls for balance in everything: personal, social, and environmental life.
 - **Justice:**The Quran emphasizes justice in dealing with others and in the distribution of wealth and resources.

- **Mercy:**The Quran urges compassion towards all creatures, including humans, animals, and plants.
 - **Charity:**The Quran calls for excellence in everything: in word, deed, and action.
- Fourth: Building an integrated knowledge system:
 - **The Quran as a foundation:**The Qur'an should be the foundation upon which we build our knowledge system.
 - **Utilize science:**We must benefit from other sciences and knowledge, but in light of the Qur'an.
 - **The integration of revelation and reason:**We must combine revelation and reason, and faith and science.
- Fifth: Calling to God with wisdom and good counsel:
 - **Dialogue:**We must engage in dialogue with others with wisdom and good counsel, and present to them our vision of the Qur'an as a universal book.
 - **Persuasion:**We must convince others of the importance of understanding the Qur'an as a universal book, and of its positive impact on our lives.
 - **Role model:**We must be good role models for others in our application of the Qur'an as a universal book.

12- Challenges and obstacles:

Understanding the Quran as a universal book is not easy; rather, it faces some challenges and obstacles, including:

- **Intellectual stagnation:**Adherence to traditional interpretations of the Qur'an, and a lack of openness to universal understanding.
- **Superficial reading:**Being satisfied with the apparent meaning of the verses, and not reflecting on their deeper meanings.
- **Separating religion and science:**Religion and science are considered separate fields, and there is no connection between them.
- **Misinterpretations:**Interpreting Quranic verses in a way that contradicts established scientific facts.

- **Personal projections:**Attributing meanings to Quranic verses that they cannot bear, based on personal whims.
- **Weakness in the Arabic language:**Not being proficient in the Arabic language makes it difficult to understand and reflect upon the Qur'an, and to comprehend the clear Arabic language.

10. Towards a brighter future:

Overcoming these challenges and obstacles requires a collective effort from scholars, thinkers, educators, and every Muslim seeking to understand their Holy Book and reflect upon its verses. We must work on:

- **Reviving the Sciences of the Qur'an:**Developing new approaches to interpreting the Qur'an, based on clear Arabic language, and linking revelation and reason.
- **Encouraging scientific research:**In the field of Qur'anic studies, and in the field of cosmic and natural sciences.
- **Raising awareness:**Because of the importance of understanding the Qur'an as a universal book, and its positive impact on our lives.
- **Building bridges of communication:**Between scientists and thinkers from various disciplines, to exchange experiences and knowledge.
- **Establishing research centers:**Specializing in cosmic Qur'anic studies, and in linking religion and science.
- **Teaching the subject "The Quran and the Universe"**

The "final" conclusion:

The Holy Quran is the eternal book of God, whose wonders never cease. It is a book of guidance and mercy for all of humanity. It is a universal book, containing within it the secrets of the universe and life, and it invites us to reflect and ponder upon its verses so that we may discover the greatness, power, and wisdom of the Creator. Understanding the Quran as a universal book is the key to a deeper understanding of Islam, life, and the entire universe. It is an invitation to be "universal Quranic people," combining profound faith with broad knowledge, and steadfast piety with enlightened contemplation. Let us begin this blessed journey, a journey of discovery

and reflection, with the Book of God, which falsehood cannot approach from any direction, a revelation from the All-Wise, the Praiseworthy. Let us make the Quran a guiding light to illuminate our paths in life and lead us to the straight path.

6 Unique characteristics of the Holy Quran: Manifestations of its miraculous nature and its challenge to time.

Chapter Introduction:

1. **the goal:**Reviewing the most prominent characteristics that distinguish the Holy Qur'an from all other heavenly books and human texts, and make it a unique book in its nature, message and impact.
2. **basis:**The emphasis is that these characteristics stem primarily from it being the revealed, preserved, and miraculous word of God.
3. **Methodology:**Relying on the Qur'anic text itself, and drawing upon linguistic and structural studies, "with reference to the possibility of using numerical or scientific arguments as additional evidence with caution," and conscious comparison.

6.1 Divine Source and the Defiant Miracle

1. Introduction: The Divine Origin of the Qur'an

Islamic faith rests on a fundamental and essential truth: the Holy Quran is the word of God revealed to His Prophet Muhammad (peace be upon him), and not the product of human thought or creation. This truth is not merely a matter of creed, but rather the foundation upon which the Quran's unique characteristics are built. It manifests itself in various aspects of its structure and content, and forms the starting point for understanding its singular nature. Recognizing its divine origin is the key to understanding its miraculous nature and its enduring challenge throughout the ages.

This divine source explains why no human or even artificial power, such as artificial intelligence, can even simulate a single verse of it, let alone understand its deep layers of meaning that require a perception that goes beyond algorithmic analysis.

2. Denying human authorship: Evidence of construction and content

When examining the Quranic text objectively, multiple pieces of evidence emerge that definitively refute the possibility that its author was a human being, most notably:

- **Stylistic and rhetorical uniqueness:** The Quran is distinguished by a unique and unparalleled style of expression in Arabic, whether in poetry or prose. Its absolute eloquence, precise structure, powerful spiritual and psychological impact, and the harmony of its chapters and verses all testify that it surpasses human rhetorical capabilities. Furthermore, its style differs radically from that of the Prophet Muhammad (peace be upon him) himself in his hadiths, thus negating the possibility that it was authored by him.

This is what is sometimes called the "clear Arabic language," which transcends the familiar "language of the Arabs," possessing a precision and wisdom that neither machines nor human minds alone can fully comprehend or replicate. The subtle differences between expressions like "no blame upon you" and "there is no blame upon you," or the word order as in the story of the man who came from the farthest part of the city, are all examples of this uniqueness that defies mechanical analysis.

- **Beyond knowledge content:** The Quran contains references to cosmic and scientific facts—in the fields of astronomy, embryology, the seas, and others—that were unknown or undetectable with the tools of its time, and whose accuracy has only been revealed through modern scientific advancements. It also includes accounts of unseen and future events that have since come to pass. This body of knowledge, which transcends the understanding of humankind at that time, clearly points to an all-knowing and all-wise source that transcends the limitations of time and space.

- **Internal consistency and negation of contradiction:** Despite the Quran being revealed gradually over twenty-three years, in diverse circumstances and contexts—peace and war, strength and weakness, Mecca and Medina—it is distinguished by its thematic unity and astonishing internal harmony, free from any real contradiction or fundamental difference, as God Almighty says: {Do they not then reflect upon the Quran? Had it been from [any] other than God, they would have certainly found therein much inconsistency.} (An-Nisa: 82). This characteristic stands in stark contrast to the nature of human endeavor, which is usually not free from variation, contradiction, and change over time.
- **Integrated structure: "Linguistic and digital as models":** Deep reflection reveals a coherent and precise structure to the Qur'anic text, whether on the linguistic level (as this book explores through the role of letters and rhymes) or even on other levels proposed by some contemporary researchers, such as the numerical structure (like the theory of the number 19). These complex and intertwined structures, which are claimed to be integrated with meaning, are presented as further evidence of a deliberate design that transcends human spontaneity and the possibility of chance, and support the idea of the impossibility of distortion.

3. The challenging miracle: a standing call and a shining proof

The Qur'an did not merely provide implicit evidence of its divine origin, but also posed an explicit and direct challenge to the Arabs, who were the people of eloquence and expression, and to all humans and jinn, to produce something like it, then ten chapters like it, then one chapter like it.

- **Nature of the challenge:** The challenge was not merely an imitation of style, but a comprehensive challenge that included eloquence and rhetoric, precision of meaning, sublimity of legislation, strength of spiritual influence, and perfection of construction, something that is impossible for all humans combined to produce. This challenge, directed at both humankind and jinn, extends to any analytical or creative abilities that may emerge, including

what is known today as artificial intelligence. If artificial intelligence were capable of understanding the Quran so deeply as to offer an interpretation 'deeper' than that of enlightened humans, this would open the door—God forbid—to the possibility of imitating it, something the Quran refutes by saying, 'You will never be able to do so.'

- **Historical and contemporary deficit:** History proves that the most eloquent and eloquent Arabs, despite their vehement opposition to the message and their desire to refute it, were utterly incapable of meeting this Quranic challenge. Instead of attempting to produce a chapter like it, they resorted to other tactics such as accusing the Prophet of sorcery, poetry, or soothsaying, or resorting to war and violence. This historical inability, which continues to this day, is the greatest practical proof of the miraculous nature of the Quran.
- **The challenge as a guide:** The fact that the Qur'an presents this challenge with absolute confidence, repeats it in different places, and that this challenge continues to exist without anyone being able to confront it, is in itself a unique proof of its divine source and its unparalleled formulation.

4. Unique formulation: Manifestations of the "language of heaven"

The sum of these proofs—its stylistic uniqueness, its cognitive content, its internal consistency, its integrated structure, and its miraculous challenge—indicates that the language of the Qur'an is not merely a conventional human language, but a unique divine formulation, which we might metaphorically call "the language of Heaven."

This language is characterized by the following:

- **Natural and expressive of facts:** As can be inferred from the methodology of "Quranic Arabic Linguistics," the letters and vocabulary of the Qur'an may not be merely arbitrary symbols, but rather units that carry innate and essential meanings related to the realities and essence of things, "the absolute naming that Adam was taught," which makes language itself a means of revealing the truths and not merely a vessel for conveying them.
- **Integrated system:** They are not merely scattered words, but rather part of a precise and interconnected divine system in which linguistic, phonetic,

semantic (and perhaps numerical) structures interact to achieve the text's aims and objectives with utmost precision. This integrated system allows the Quran to explain itself, where the meanings of one verse are clarified through other verses, in an organic system that no human or artificial system could create or fully unravel its secrets.

Summary of the research:

The converging evidence from within and outside the Quranic text—from its unique style and content, its internal consistency, and its miraculous structure, to its explicit challenge and humanity's inability to meet it—all definitively confirm its divine origin and negate any possibility of human authorship. The Holy Quran is the miraculous word of God, with its unique formulation that transcends the limits of human language, and in which the wisdom, knowledge, and power of the Creator are manifest. This belief in its divine origin and its miraculous nature is the essential starting point for any serious and fruitful engagement with this eternal book.

6.2 Preservation, eternity, and universal validity

1- Introduction: A promise that transcends time

The uniqueness of the Holy Quran is not limited to its divine origin and its unparalleled miracle, but extends to another unique characteristic that guarantees the continuity and purity of its message throughout the ages: divine preservation. This preservation is not merely a wish, but a definitive divine promise, manifested in tangible historical reality, enabling the Quran to maintain its universal relevance as a guide and mercy for all humanity in every time and place.

2- Divine preservation: a guarantee of survival and purity

.The unequivocal divine promise: Unlike previous holy books that were subject to distortion and alteration over time and human interference, God Almighty has pledged to preserve the Holy Quran Himself, saying: {Indeed, We have sent down the Reminder, and indeed, We will be its Guardian} (Al-Hijr: 9). This divine promise is

the fundamental guarantee for the Quranic text to remain pure and eternal as it was revealed.

- **The historical manifestation of preservation:** Historical reality, spanning more than fourteen centuries, testifies to the fulfillment of this divine promise. Muslims have passed down the Quran from generation to generation, memorizing it and writing it down, with the same letters, words, and order, and with meticulous care in its recitation and script.
 - **The importance of Ottoman calligraphy:** The Qur'ans written during the reign of Caliph Uthman ibn Affan (may God be pleased with him), known as the Uthmanic Qur'ans, are a primary source for preserving the Qur'anic text in its original script. Despite the development of calligraphy and the later addition of diacritical marks to facilitate reading, **Relying on the original Ottoman drawing** It remains the most accurate standard for documenting the text as it was written in the first generation, and it is the basis upon which serious studies of the structure of the text are based, whether linguistic or numerical.
 - **Oral and written transmission:** The integration of oral memorization ("oral transmission") with written memorization ("written transmission") forms an impregnable barrier that protects the Qur'anic text from any fundamental change.
- **Continuous preservation mechanism:** Preservation is not limited to the past, but is an ongoing process manifested in the spread of Quran memorizers throughout the world, in the tireless scientific efforts to serve the Quranic text through verification, printing and study, and in God's care that thwarts attempts to distort it or undermine it.

3- Universal validity: A message that transcends borders

The Quran's timelessness and suitability for all times and places stem from the nature of its message and its unique approach:

- **Focus on overarching principles and lessons:** In contrast to other books that may focus heavily on historical and geographical details and narratives specific to certain circumstances, the Qur'an is distinguished by its primary focus on **Lessons, admonitions, rulings, and abstract general principles**. It presents the stories of past nations not merely for historical record, but to draw lessons and establish enduring divine laws. It lays down rulings and legislation based on the principles of justice, mercy, and the common good, principles that transcend changing circumstances. This focus on universal principles is what grants it its universal relevance and its ability to address humanity in every age and place.
- **Flexibility and applicability:** The general principles and fundamental values presented by the Quran are flexible enough to adapt to the changing times and places and to accommodate new developments in civilization. The Quran does not offer rigid, detailed solutions for every single detail, but rather lays down general frameworks and overarching principles that allow for interpretation and application in accordance with evolving circumstances, while preserving the essence and objectives of the message.
- **The discourse of human nature:** The Quran addresses sound human nature, dealing with the fundamental feelings and issues shared by all people regardless of their race, culture, or era, such as faith in God, the search for truth, the establishment of justice, and the pursuit of good. This innate approach makes it accessible to every person and capable of touching their heart and mind.

4. The mechanism of moral preservation is manifested in the structure of the Qur'an as an integrated and coherent system.

Divine preservation of the Quran is not limited to safeguarding its letters and words from loss or physical alteration, but extends to preserving its fundamental meanings and overall objectives from essential distortion. This mechanism of spiritual preservation is manifested in the structure of the Quranic text itself as a coherent and intricate system.

- The Quranic system as a regulatory framework: The verses of the Quran form an integrated system where each verse explains the others. The Quranic system is the ultimate authority; any interpretation that contradicts the clear and unambiguous verses of the Quran, the established tenets of faith, the higher objectives of Islamic law, or the truths established elsewhere, is automatically rejected because it is inconsistent with the rest of the framework. This tight coherence makes it difficult to introduce an aberrant interpretation or distortion of meaning without its contradiction with the rest of the text becoming apparent.

This integrated system, which defends itself and makes the Quran the ultimate arbiter of any understanding or interpretation, is what distinguishes it from any other text. It also renders any attempt to interpret it in a distorted or superficial way (as might be done by artificial intelligence systems that rely solely on phenotypes) doomed to failure in reaching God's true intent. The Quran, with its clear and decisive verses, destroys any understanding that contradicts its fundamental principles and objectives.

- Context as a constraint on meaning: The requirement to understand a verse within its context greatly limits the possibility of extracting and interpreting it in isolation from its original intent.
- Multiple levels of understanding act as a safeguard: The existence of multiple, complementary levels of meaning—both apparent and hidden—makes it difficult to reduce a text to a superficial understanding or an unrestrained, esoteric interpretation, thus protecting it from trivialization or distortion. Deeper meanings must align with the apparent meaning and not contradict it.

Through these mechanisms derived from the structure of the text itself, the basic meaning of the Qur'an and its major objectives remain preserved and protected against attempts at moral distortion and deviant interpretations, in fulfillment of God's promise to preserve the Reminder.

Summary of the research:

The divine preservation of the Quran guarantees its purity and timelessness, while the nature of its message and methodology, with its focus on universal principles and its appeal to human nature, ensures its universal relevance for all times and places. These two inseparable qualities make the Holy Quran a unique book, not merely a historical document, but a living and ever-renewing source of guidance, a timeless and universal message capable of addressing and guiding humanity in every era and every land. Our engagement with the Quran must begin with this belief in its timelessness and universality, prompting us to reflect upon it, understand it, and apply its principles in a way that resonates with our contemporary reality and its challenges.

6.3 Depth of knowledge and renewed evidence

1- Introduction: A sea whose wonders never cease

The uniqueness of the Holy Quran is not limited to its being a divine revelation, preserved and relevant for all times and places. Its uniqueness lies in the nature of its intellectual content and its method of presenting truth. The Quran is not a superficial book whose meanings are exhausted with a single reading; rather, it is a vast ocean of meanings and wisdom, whose layers are revealed to those who contemplate and delve into its depths, generation after generation. This intellectual depth, coupled with its nature as a living and ever-renewing proof, together constitute two fundamental characteristics that affirm its divine origin and the timelessness of its message.

2- Layers of meaning: Beyond the letter and the word

Dealing with the Qur'anic text reveals the existence of multiple levels of understanding that go beyond the direct literal meaning, and these can be generally referred to by the terms exoteric and esoteric:

- The apparent and the hidden:

- **Apparent meaning:** This is the first and most direct level of understanding, grasped by the general public through the explicit meanings of words and their immediate context. This level is

fundamental and essential, and it is upon this level that apparent judgments and basic beliefs are built.

- **Hidden meanings:** These are the deeper layers of meaning, requiring deeper contemplation, the application of more precise linguistic and cognitive tools, the connection to broader contexts, and the inspiration of overarching values and purposes. These meanings do not contradict the apparent meaning, but rather reveal its deeper dimensions, its more far-reaching wisdom, its hidden connections, and its subtle secrets. They may manifest in a deeper understanding of the connotations of letters and verses (as this book seeks to highlight), or in deducing the wisdom and purposes behind specific rulings, or in perceiving divine laws through stories and parables. Reaching these layers is the fruit of profound contemplation, continuous reflection, and seeking God's help.
- Accessing these inner meanings is not merely a process of data analysis, as artificial intelligence might do, but requires something far more profound: purity of heart and mind, and sincere intention, as indicated in Surah Al-Waqi'ah in the verse, "None touch it except the purified ones." This purity, which includes freedom from desires and preconceived notions, is a fundamental condition for penetrating the depths of the text, something that any automated processing lacks.

- **Integration, not contradiction:**

It is crucial to emphasize that these multiple levels of meaning are not contradictory or conflicting, but rather **Integrated and harmonious**. The underlying meaning does not negate or contradict the apparent meaning; rather, it enriches and deepens it, revealing aspects of its wisdom and dimensions. Just as we view a painting from different angles, each time perceiving new details and dimensions that do not negate previous perceptions but complement them, a correct understanding of the layers of meaning necessitates this integration and warns against unrestrained, esoteric interpretations that disregard the text's surface meaning, grammatical rules, and context.

3- The Quran as a renewed proof:

The vitality and timelessness of the Qur'an are manifested in the fact that it is not merely a fixed historical text, but a living proof whose evidence is renewed and whose miracles are revealed throughout the ages, making it capable of addressing each generation in its own language and with its own knowledge:

Evidence revealed throughout the ages: The Qur'an contains within it miraculous proofs and evidence that are revealed gradually with the development of human knowledge and the advancement of tools of understanding and analysis.

- **Linguistic and structural miracle:** The rhetorical and linguistic miracle remains the origin, but the tools for revealing it are deepened, such as the dualistic analysis presented in this book, or modern stylistic studies.
- **Numerical miracles as an example of contemporary approaches:** Some contemporary studies offer evidence based on a purported numerical system, such as the number 19, although it is still under investigation and debate, but it represents an attempt to explore another aspect of structural coherence.
- **Scientific indicators:** The Qur'an contains precise references to cosmic or natural facts that were unknown at the time of revelation, and modern science comes to reveal their accuracy and miraculous nature. **"While emphasizing the need for caution** In dealing with this aspect, avoid burdening the verses with more than they can bear, and focus on general consistency and non-contradiction, not on literal conformity to every changing scientific theory."
- This continuous unveiling of evidence makes the Qur'an a living proof that interacts with different eras and offers each generation what convinces it and increases its faith.

Its superiority over physical miracles: Unlike the sensory and physical miracles associated with previous prophets, which were limited to a specific time, place, and witnesses, the miracle of the Quran is an intellectual, linguistic, and scientific

miracle—enduring and timeless. Every person in every era can interact with it directly through reading, contemplation, and reflection, and discover for themselves its miraculous aspects. This ever-renewing and continuous nature makes the Quran's proof stronger, more enduring, and more universal. Therefore, attempts by artificial intelligence to "contemplate" or "interpret" the Quran remain inadequate because they treat it as a data text, while in reality it is divine revelation that requires a faith-based, intellectual, and spiritual engagement—qualities that machines cannot possess.

Chapter Conclusion:

"This conclusion you've provided is an excellent conclusion to the chapter." *The complete* Which reviews the characteristics of the Qur'an, and can be placed at the end of the chapter after the completion of all the topics."

- **Grouping properties:** It is clear from the above that the Holy Quran possesses unique characteristics that make it the final and supreme book. **My God, the source. Miracle** In his statement and structure, **Safe** May God protect you. **Global** In his letter, **Included** In his guidance, **Deeply meaningful** With its multiple layers, **renewed proofs** Throughout the ages.
- **The call to reflection:** Understanding these unique characteristics of the Qur'an cannot be achieved through abstract theoretical knowledge, but requires **Serious and continuous engagement with the Quran through contemplation, understanding, and application.** Reflection is the key to accessing its depths, exploring its treasures, and engaging in a lively interaction with its message.
- **Linking to the book's methodology:** The methodology presented in this book is as follows: "**The Jurisprudence of the Qur'anic Arabic Language**" As a proposed and effective tool – God willing – for revealing an important aspect of these unique characteristics, especially those related to **With its deep linguistic structure and the secrets of its letters and rhymes** This we hope will help the reader in his contemplative journey towards a deeper understanding of the words of God Almighty.

6.4 Numbers in the fabric of the Qur'anic text - from letter to symbol, then contemplation

In our journey to explore the depths of the Arabic language of the Qur'an through original manuscripts, we find that numbers have a striking presence in the fabric of the Holy Text. The Qur'an, with its miraculous eloquence, did not use numbers arbitrarily, but rather employed them precisely in diverse contexts, carrying meanings ranging from direct quantitative definition and potential symbolic allusion to raising questions about deeper numerical structures that the original manuscripts may reveal. Understanding the role of numbers in the Qur'an is not merely a mathematical exercise, but an integral part of the authentic contemplation we seek—a contemplation that delves into the structure of the text to uncover its harmony and precision. We call for reflection on this important aspect, distinguishing textual truths from possible interpretations, and examining contemporary theories critically, all in light of returning to the original text and its initial form.

6.5 Quantitative precision: The literal use of numbers in the Qur'an and witness manuscripts

The first thing that strikes one about the Quran's use of numbers is its remarkable precision in specifying quantities when the context demands it. Whether it pertains to legislation, stories of past nations, or descriptions of creation and the Hereafter, numbers are clearly used to definitively specify measures, times, and quantities.

- In legislation and worship:** Specifying the number of days of fasting as “three”, the months of waiting period as “three menstrual cycles, four months and ten days”, the number of witnesses as “four”, the amount of punishment as “one hundred lashes”, and the number of expiations as “ten poor people”, are all examples of legislative precision that does not tolerate ambiguity.

- **In stories:** Mentioning the number of the tribes of the Children of Israel and the springs of water gushing forth for Moses, "twelve," the number of Moses' signs, "nine," and the duration of Noah's stay among his people, "one thousand minus fifty," confirms the accuracy in conveying significant historical events.
- **In creation and the hereafter:** Specifying the days of creation as "six", the number of heavens and the gates of Hell as "seven", the bearers of the Throne and the gates of Paradise as "eight", and the keepers of Hell as "nineteen", paints a clear picture of the cosmic and otherworldly structure as described by the Creator.

The role of original manuscripts:

Original Qur'anic manuscripts, including the Uthmanic codices, confirm the consistency and accuracy of these numbers across the centuries. Numerical examination of these manuscripts demonstrates the consistency of these fundamental numbers, reinforcing the certainty that the text has been preserved in its quantitative essence. While studying the script in some manuscripts may reveal variations in how these numbers are written compared to today's conventions, prompting reflection on the evolution of writing, it does not alter the intended numerical value in these clear contexts. Recognizing this numerical precision in the original text is itself a gateway to contemplating the perfection and all-encompassing knowledge of the Book.

14.6 The visual miracle and linear geometry of the Qur'an: the phenomenon of "Tawafuq"

If numerical miracles appeal to the mathematical mind, and linguistic miracles appeal to the aesthetic sense, then the Holy Quran conceals another layer of miracles that appeals to the naked eye, manifested in the "page layout" and the "distribution of words" within the spatial dimensions of the page. This phenomenon, known as "correspondence" in the script of the Quran, provides tangible, physical

evidence that the arrangement of the words in this book is not random, but rather governed by a precise coordinate system beyond human comprehension.

14.6.1 The Quranic Measurement Standard (Hafiz Uthman's Mushaf)

This visual engineering was manifested in its most splendid form in the version written by the calligrapher "Hafiz Osman Nuri" (nineteenth century), whom God inspired with a unique standard for adjusting the pages of the Qur'an, deriving the measurements from the Qur'an itself:

- **Line length:**Take the shortest surah (Al-Kawthar) as a standard for the length of a single line.
- **Page length:**The longest verse (the verse of debt) was used as the standard for the length of the entire page.

When this internal Quranic standard was applied, a surprising result was revealed: the Quran consists of 604 pages, each page beginning and ending with a complete verse, without a single verse being split between two pages. This is known as the "Ayat Berkenar" (Verses of the Canopus) Quran. This precision raises a fundamental question: Could a text revealed piecemeal over 23 years be arranged in such a uniform, geometrically precise form if it were a human creation?

14.6.2 The phenomenon of divine alignment (vertical alignment)

The commentator Bediüzzaman Said Nursi (1932) discovered a deeper dimension in this version, noting that the pivotal words (the name of God, the Lord, the names of the prophets) are not scattered randomly across the pages, but rather are arranged according to a system of "semantic attraction":

1. **Vertical alignment:**The identical words (such as "God," "Lord") appear exactly below each other on the same page, like beads on a necklace strung on an invisible thread.
 - *Example:*On page (422), the word of majesty "Allah" is repeated 15 times, arranged in an amazing way, and on that page comes the verse:

"O you who have believed, remember Allah with much remembrance." So the drawing conformed to the divine command to be abundant.

2. **Opposite (mirror) alignment:** The words on the right page correspond to their counterparts on the left page on the same line and in the same position (as on pages 82-83).
3. **Back lineup (back position):** The word on the front of the paper matches the same word on the back of the paper exactly (such as the word "Quran" on pages 289-290).

14.6.3 The architecture of "spacetime" in the text (distance and meaning)

Perhaps the strangest manifestation of this architecture is what appears in "spatial distancing" which mimics "temporal" or narrative distancing, and one of the most remarkable examples of this is:

- **"Qatmir" Engineering:** In the story of the Companions of the Cave (page 294), the phrase "and their dog" is mentioned. After turning over 141 pages, we find the word "Qitmir" (the name for the dog in tradition) on the exact same line and horizontal axis if we close the Quran, despite the enormous distance between them!
- **"Labeth" engineering:** In the same story, the youths ask: "We stayed a day or part of a day," and on the exact opposite page, on the same line, the divine answer comes lined up before their question: "And they stayed in their cave for three hundred years."

14.6.4 Statistical Equilibrium (Repetition Geometry)

This visual picture is completed by the precise numerical balance of word repetitions, confirming that the "quantity" in the Qur'an is intended for its own sake as part of the miracle:

- **Time cycle:** The word "day" was repeated (365) times (days of the year), and the word "month" was repeated (12) times.

- **Equal opposition:** The word "angels" was repeated 88 times, and its counterpart "devils" was repeated 88 times. The word "this world" was repeated 115 times, and its counterpart "the hereafter" was repeated 115 times.
- **Biological similarity:** The name "Jesus" was repeated (25) times, and the name "Adam" was repeated (25) times, so that the text achieves a numerical correspondence with the Qur'anic truth: "Indeed, the example of Jesus to Allah is like that of Adam."

Summary of the research

This visual and numerical harmony, in a book revealed piecemeal in response to disparate events and contexts, and in the hands of an unlettered Prophet (peace be upon him), renders the hypothesis of "human authorship" mathematically and geometrically impossible. We are presented with a book whose words, letters, and positions were designed in the Preserved Tablet before being written in the Qur'anic manuscripts, so that every line and every space bears witness that it is: "A revelation from the All-Wise, the Praiseworthy."

6.6 Signs and symbols? Reflections on the possible meanings of repeating numbers

Is the role of numbers in the Quran limited to literal quantity? Some scholars and researchers believe that the repetition of certain numbers in multiple contexts may carry symbolic meanings or deeper connotations that transcend mere counting. This approach to interpretation requires methodological caution and openness to reflection, without absolute certainty, while adhering to the constraints of context and the overall Quranic system established by the principles of "Quranic Arabic Linguistics."

Numbers that warrant reflection:

- **The number seven "7":**Its striking repetition of "heavens, gates of hell, circumambulation, ears of corn..." suggests symbolism **Perfection, comprehensiveness, completeness, or a complete cycle** Does this repetition point to universal laws or the completion of certain stages? Reflecting on the multiple contexts of this number may open up avenues for a deeper understanding.
- **The number eight "8":**Its mention after the seven "bearers of the Throne, the gates of Paradise" may symbolize **Beyond perfection, capacity, empowerment, or moving to a higher level** Studying the spelling of these words in the original manuscripts may provide additional clues, "although it needs further investigation."
- **The number nine "9":**Its connection to the verses of Moses is clear, but does it have a deeper symbolism related to **By expansion Or the completion of the singles?** It remains a field for disciplined contemplation.
- Other numbers "40, 70, a thousand...": The number forty is often associated with maturity, wandering, or testing. The number seventy may indicate abundance. Large numbers like a thousand often indicate a long period, unlimited abundance, or magnification.

Disciplined contemplation of symbolism:

The search for symbolic meanings of numbers must be governed by a clear methodology:

1. **Based on repetition and context:**Search for recurring patterns and study the contexts in which the number appears.
2. **Harmony with the Quranic system:**Ensuring that the proposed symbolic meaning does not conflict with the general purposes and overall rules of the Qur'an.
3. **Beware of projection and affectation:**Avoid twisting the meaning of the text or burdening the number with a meaning that the context or language cannot bear.

4. Consulting manuscripts: Examining how these numbers or associated words are depicted in the original manuscripts may raise observations, but one should be very careful not to jump to unfounded conclusions.

Reflecting on the possible numerical symbolism is an invitation to broaden the horizons of understanding and to view the text as an integrated structure that may carry layers of meaning, but it is an invitation conditional on methodological and scientific controls.

6.7 The number 19 and numerical miracle - between textual truth and dialectical theory

The number nineteen (19) occupies a special place in contemporary discussions about the numerical structure of the Quran. The Quran explicitly mentions it as the number of the keepers of Hell, directly linking it to increased certainty and faith for believers and People of the Book, and to its being a trial for disbelievers (Al-Muddaththir 74:30-31). This clear textual fact has been the starting point for the theory of "numerical miracle," which claims the existence of a comprehensive mathematical system in the Quran based on this number and its multiples.

The essence of the theory and its methodology "as presented by its proponents": This theory, particularly in detailed expositions such as those presented by engineer Adnan al-Rifai, is based on a meticulous counting methodology that claims exclusive reliance on the original Ottoman script found in ancient manuscripts. This methodology involves excluding later additions (diacritics, dots, etc.) and counting only the written letters, assigning numerical values to each. Proponents argue that applying this methodology reveals striking correspondences with the number 19 in the structure of words, verses, and chapters, which they consider conclusive proof of the divine origin and preservation of the Quran.

A balanced critical perspective:

Within the framework of "Quranic Arabic Linguistics," which calls for genuine contemplation and critical thinking, this theory must be dealt with objectively:

- **Appreciation for effort:** The great effort made by researchers in this field, and their pursuit of uncovering new aspects of the miraculous nature of the Qur'an, cannot be denied.
- **The importance of returning to the original:** Emphasizing the importance of original manuscripts and the first drawing is an approach that aligns with the spirit of our project, as returning to the original is the key to a deeper understanding.
- **Methodological questions:** In contrast, scholars and specialists raise serious methodological questions about this theory: Are the applied counting rules completely consistent and non-selective? Is relying on a single copy or drawing sufficient for generalization? Does the proposed system for evaluating letters have a solid basis? Does focusing on the number 19 reduce the text or distract from its most important purposes?
- **Lack of consensus:** This theory, in its entirety, remains highly controversial and has not gained scientific consensus, and is viewed with reservation by the majority of scientists.
- Excessive focus on numerical or formal aspects without understanding the deeper intentions may lead to a superficial or even distorted understanding, which is what any analysis based solely on outward patterns may fall into (including artificial intelligence systems if directed to do so without controls), while genuine contemplation seeks integration between form and meaning, the apparent and the hidden, the text and the context, with a spirit of reverence and the search for guidance.

Conscious reflection:

A thoughtful and discerning reader can appreciate the Quran's mention of the number 19 and its revealed wisdom, and can familiarize themselves with the efforts of researchers in numerical miracles, but while maintaining a critical distance. These studies can be considered *Stimulating thought* While the text is concise, this should

not be taken as absolute truth or as a substitute for the clearer aspects of the Quran's miraculous nature and its fundamental meanings. Authentic reflection involves examining all claims in light of the overall text and a sound scientific methodology.

6.8 Repeated numbers as personal messages? A reading of contemporary interpretations: "Dr. Hani Al-Wahib's model"

In modern times, with the growing interest in spirituality and the search for messages and meanings in the details of daily life, contemporary interpretations have emerged linking the phenomenon of observing the repetition of certain numbers (on clocks, car license plates, telephones, etc.) to divine or angelic messages directed at the individual, based on interpretations of Quranic symbols and numbers. Dr. Hani Al-Wahib's work represents a model of this trend.

The essence of the argument:

This perspective suggests that repeatedly seeing a specific number is not merely coincidental, but may serve as a "coded message" from guardian angels or a divine source, reflecting the person's psychological or spiritual state and their thoughts at that moment. To understand the message, it is advisable to revisit the moment the number was seen, reflect on the emotional and intellectual state at that time, and seek the significance of that number in the Holy Quran as a primary source of meaning.

Examples of proposed interpretations "according to Dr. Al-Wahib's summary":

- **Repeat the number 1:** It may refer to the need for unity, uniqueness, and a deep connection with God, inspired by "Your God is one God."
- **Repeat the number 2:** It may reflect an internal conflict or hesitation, inspired by the duality of positions or the story of the cave, "Do not grieve, for God is with us."
- **Repeat the number 3:** It may point to a flaw in the doctrine or a transgression of limits, inspired by the prohibition "Do not say three".

- **Repeat the number 4:**It may be related to thinking about sustenance and provisions, inspired by "He has ordained therein its provisions."
- **Repeating the number 6:**It may be related to a feeling of chaos and a need to trust in the divine order, inspired by the creation of the heavens and the earth in six days.
- **Repeating the number 8:**It may symbolize blessings, bounties, and reaping the fruits, inspired by "And eight will bear the throne of your Lord above them on that Day."
- **Repeating the number 9:**It may relate to the use of mental and spiritual talents, "inspired by the 'nine clear verses'."
- **Repeat the number 10:**It may indicate the completion of something, inspired by "that is ten complete."
- **Repeating the number 11:**It may be related to vision and future perception, "inspired by Joseph's vision of 'eleven stars'".
- **Repeating the number 12:**It may refer to the diversity of divine resources and solutions, "inspired by the 'twelve springs' or the 'twelve tribes'."
- **Repeating the number 19:**It may indicate entering into a test or "intellectual whirlpool" that requires a return to reason and certainty, "drawing inspiration from 'over it are nineteen' and linking it to the nine and ten verses."

A critical perspective and conscious reflection:

The "Light of Reason and Authentic Reflection" project aims to encourage critical thinking and a direct return to the Quranic text using methodological tools. When evaluating this type of contemporary interpretation, the discerning observer should note the following:

1. **Mixed methodology:**This approach blends inspiration from Quranic verses (often with symbolic interpretation) with concepts derived from psychology, modern spirituality, numerology, and concepts of cosmic energy and guardian angels.
2. **Emphasis on personalization:**It strongly emphasizes that the message is "personal" and depends on the individual's situation and context. This may

be positive in stimulating self-reflection, but it makes objective verification of the interpretation difficult.

3. **Avoid direct interpretation:** This approach differs from the direct linguistic and contextual interpretation of the Qur'anic text, and from the study of orthography or readings, and moves to the direct application of Qur'anic symbols to the events of daily life.
4. **The need for controls:** While some may find in this approach an aid to reflection or optimism, the methodological question remains regarding the controls that prevent the random projection of meanings or falling into prohibited speculation.

a summary: This trend represents a contemporary attempt to connect the Quran to daily life in a spiritual and psychological way. The one who reflects upon it, guided by the "light of reason," must approach it with understanding and scrutiny, distinguishing between potential personal inspiration and a systematic, scientific interpretation of the Quranic text, and always referring matters back to the established principles of the Quran and authentic Sunnah, and the foundational linguistic and contextual understanding established by "Quranic Arabic Linguistics."

6.9 Number forms and their history - deconstructing misconceptions in a journey of authentic contemplation

In our pursuit of genuine contemplation based on "the light of reason," it is essential to dismantle some common misconceptions that may hinder correct understanding, even in seemingly trivial matters such as the shapes of the numbers we use daily. The precise history of these shapes and their relationship to Arab-Islamic civilization are often shrouded in ambiguity or inaccurate perceptions.

1. **The "universal" numbers "0, 1, 2..." and their relationship to the Arabs:**

The numerical symbols universally recognized today—0, 1, 2, 3...—are historically known in the West as "Arabic numerals." This term, despite its widespread use, does not imply that the Arabs invented them out of thin air. The historical reality is that these numerals, with their positional system and

the revolutionary concept of zero, it spread and developed across Persia, then it was adopted, developed, and transmitted by scholars of Arab-Islamic civilization. To Europe, especially via Andalusia and other scientific centers. The role of Islamic civilization was that of transmitter, developer, and key contributor to the spread of this system that changed the face of mathematics and science, hence the Western name.

2. The "Eastern" numerals "0, 1, 2..." and their history:

The numeral forms commonly used in the Arab East, such as 0, 1, 2, 3..., are known as "Eastern Arabic numerals" or sometimes "Indian numerals" due to their similarity to some ancient Indian forms. They also developed and spread throughout the Islamic world, and were used by prominent scholars like al-Khwarizmi in some of his works, confirming their integral role in the Arab-Islamic scientific heritage, just like "Western" numerals.

3. The myth of "the number of angles":

An appealing theory explains the shapes of the numbers "0-9" by stating that each number is designed to have a number of angles equal to its value (1 with one angle, 2 with two angles... up to 9 with nine angles, and zero with no angles). While this idea is elegant and seemingly simple, it is... **It lacks strong historical evidence that is acceptable to historians of mathematics and calligraphy.** The scientific consensus is that numeral forms evolved gradually over centuries, driven by practical considerations such as ease of writing and differentiation, not by a pre-existing geometric design based on the number of angles. Adopting such interpretations as historical facts contradicts the authentic, verification-based approach to inquiry.

4. The fallacy of linking form to "the Arabic of the Qur'an":

One of the fallacies that must be firmly refuted is the attempt to link the description of the Quran as "Arabic without any crookedness" (Az-Zumar: 28) – which means that it is in clear, straightforward Arabic, without ambiguity or contradiction – with appearance. The numbers used, and the consideration of one of the two systems, "012" or "0١٢", as "purer" or "more deserving" of the label "Arabic" than the other. This **An interpretation that is far from being correct linguistically, legally, and historically.** The verse describes the

language, eloquence, and guidance of the Quran, and has no relation to the form of numerical symbols, which are writing tools that later developed to serve science and daily life. There is no religious or scientific basis for preferring one numerical system over another in terms of religious "authenticity" or "purity."

Conclusion: Towards a conscious historical understanding

A careful understanding of the history of numbers reveals that both the "Western" and "Eastern" systems have Indian roots, and that Arab-Islamic civilization played a pivotal role in their development and transmission to the world. The focus should be on the true scientific legacy represented by...**The positional number system and the concept of zero**This revolution was not about the shapes of the letters themselves, but about knowledge. Genuine reflection requires us to appreciate this great intellectual legacy and avoid historical fallacies and unfounded interpretations that may be based on common but inaccurate information. Knowing history correctly is an integral part of the journey of "the light of reason."

6.10 Warning against deviation - towards responsible numerical reasoning

In conclusion to this journey about numbers in the Holy Qur'an, and after reviewing their literal uses, their possible symbolism, the controversial numerical theories, and the contemporary interpretations that link them to personal messages, it becomes necessary to reiterate the importance of methodology and responsibility in contemplation.

Risks of deviation:

1. **Numerology:**The greatest danger is slipping from legitimate contemplation into the practices of "numerology" or outright numerological astrology, which are based on the belief in the inherent powers of numbers or their

ability to reveal the unseen and influence destinies. This contradicts the Islamic doctrine of monotheism and falls under the category of prohibited divination and superstition.

2. **Arbitrary interpretation:** To assign to numbers or drawing them in manuscripts meanings that are not supported by the language, the context, or the overall Qur'anic system, simply to conform to a whim or a preconceived opinion.
3. **Neglecting the fundamental objectives:** Excessive focus on numerical secrets or personal digital messages may distract from the clear meanings, guidance, and legislation that are the essence of the Quranic message.
4. **Systematic mixing:** Failure to distinguish between interpretations based on the principles of language, context, and correct transmission, and propositions that mix the Qur'an with concepts derived from other fields of knowledge, such as energy or modern spirituality, without clear controls.

How to think responsibly:

The conscious contemplation advocated by the "Light of Reason and Authentic Contemplation" series requires, when dealing with numbers in the Qur'an:

- **Adherence to the text and context:** The Qur'anic text, its context, and its overall system were made the primary reference.
- **Use manuscripts with caution:** Use the original manuscripts as evidence of the drawing and the text, but be careful not to infer new meanings from the drawing alone without strong linguistic or contextual evidence.
- **Critical thinking:** Evaluate numerical theories and contemporary interpretations (such as the theory of the number 19, or interpretations of repeating numbers) with a scientific methodology, and distinguish between acceptable interpretations and unacceptable contrivances.
- **Integration, not reduction:** Viewing numbers as part of the multifaceted miracle of the Qur'an, and not as the only or most important aspect of the miracle.

- **The goal is guidance:** The goal of contemplation, including contemplating numbers, is to increase faith, certainty, and understanding of God's will and to act accordingly, not merely to solve mysteries or seek excitement.

General conclusion:

The Quran is a book of guidance and light. Let us approach all its aspects, including numerology, with responsibility, knowledge, and reflection. Let us take from it what is clear and unambiguous, and let us contemplate the ambiguous verses with caution and understanding, and let us beware of slipping into speculation, exaggeration, or interpretation without knowledge. A clear methodology and an enlightened mind are our path to a deeper and more authentic understanding of God's miraculous book.

6.11 Beyond the Numbers - A Call for Comprehensive Reflection

Our review of the role of numbers in the Qur'an, whether in their precise literal use, their possible symbolism, or their being the focus of dialectical theories, ultimately leads us to a deeper call: a call for comprehensive contemplation that goes beyond being impressed by individual phenomena to understanding the overall system of the Qur'anic text.

- **Numbers as part of the fabric:** Numbers are not isolated entities, but rather part of an integrated linguistic, rhetorical, legal, and narrative fabric. Understanding the role of numbers is only complete when they are understood within their broader context and their relationship to the vocabulary, structures, and general objectives of the surah and the Quran as a whole.
- **Integration with the jurisprudence of language:** The approach of "Quranic Arabic Linguistics," with its focus on the connotations of letters and pairs of letters and the structure of words derived from the original text, can provide additional tools for understanding why the Qur'an chose a particular number

in a particular context, and how this number interacts with the deeper linguistic structure.

- **Avoid astrology and superficiality:** Reflecting on numbers should lead us to greater certainty in God's knowledge and wisdom, not to falling into the trap of numerology or interpreting every number we encounter in our lives as a message from the unseen. Furthermore, our contemplation should not be limited to the numerical aspect alone, neglecting the vast ocean of meanings and other guidance found in the Quran.
- **Manuscripts as an integrative tool:** Returning to the original manuscripts, as our project calls for, helps us to see the text in its closest form to the original, including how numbers are written, which may enrich reflection, but it remains a tool within a broader system of reflection that depends on language, context, and the overall system.
- Reflecting on these aspects, whether numerical or otherwise, requires a conscious methodology that combines critical thinking with faith, and recognizes the limitations of human tools (and even artificial intelligence) in the face of divine revelation. While some tools may help in identifying patterns, deep understanding and connection to overarching purposes and spiritual guidance remain dependent on the heart and mind of the contemplative individual, enlightened by divine revelation, and not merely on data processing.

Conclusion:

We invite the reader and researcher to consider numbers in the Quran as part of the miracle of divine expression. Let us contemplate their precision, explore their potential symbolism with methodical caution, and approach numerical theories with a critical mind. Let us make all of this a means to deepen our understanding of God's Book, not an end in itself. True contemplation is that which sees the number, the letter, the word, the verse, and the chapter as harmonious units in a divine symphony whose wonders never cease.

Contemplation is the key to accessing its depths, exploring its treasures, and engaging in a lively interaction with its message. This contemplation is a unique

human process that transcends the capabilities of any mechanical analysis and requires a combination of mind, heart, and spirit.

7 "The Qur'an: From Letter to Station - A Journey in Understanding the Divine Text Between Infinity and Renewal"

7.1 The words of God are a boundless sea.

Introduction: A sky is built, not space is discovered

Humans have always gazed at the sky in wonder, trying to understand its order and laws. But is space the infinite, random void it is often portrayed to be? Or is it a well-ordered structure with a function and meaning?

The Holy Quran describes the heavens as "constellations" and "an adornment for the beholders." This description imbues them with both aesthetic and functional dimensions; they are not merely cold, empty space, but rather a perfectly structured and adorned creation that testifies to the Creator's magnificence. From this perspective, we understand that the stars are not scattered randomly, but rather occupy specific "plates" or levels, a northern and a southern plate separated by a barrier. This heaven is a symbol of transcendence and the source of divine command. Based on this understanding, we pose the timeless question: With what ink can the words of the Creator who fashioned this structure be written?

1. The miracle of imagination: when the ocean is unable to contain the ink

The Quran presents us with two successive conceptions of how God's knowledge is measured, each one being broader than the one before it:

- **The first conception (Surah Al-Kahf):** Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement." (Al-Kahf)

109). Here, the verse presents us with a striking hypothetical: Imagine that we turned all the water in the oceans into ink. This enormous amount of ink would be completely exhausted before the words of God were finished being written, even if we added another ocean to it.

- **The second interpretation (Surah Luqman):** "And if all the trees on earth were pens and the ocean [were ink], replenished by seven more oceans, the words of God would not be exhausted" (Luqman 27). Here, the scale expands beyond comprehension. It is no longer simply a matter of turning the ocean into ink, but rather of turning all the trees on earth into pens for writing, and the ocean being filled with seven additional seas. And with all these resources, the result is the same: "The words of God would not be exhausted." This imagery is not merely rhetorical; it is a declaration of the truth that God's knowledge, power, and wisdom are absolute concepts that cannot be measured by any physical instrument.

2. The Secret of the "Seven Seas": A Symbol of Perfection, Not Exclusivity

The reader might wonder: Why "seven" seas specifically? In Arabic culture, the number seven and its multiples are often used to denote abundance, perfection, and exaggeration. Therefore, "seven seas" in the verse from Surah Luqman expresses absolute and infinite abundance that surpasses any numerical concept. It is as if the verse is saying: Even if we were to use every imaginable ink, it would still be limited compared to the boundless words of God.

3. Stars: Guiding signs in darkness and a light for truth

The cosmic entities mentioned in the Quran are not merely silent creations, but rather guiding "signs" and "markers." God Almighty says: {And landmarks, and by the stars they are guided} (An-Nahl: 16). Here, the stars are not simply celestial bodies adorning the sky, but they also serve a guiding function. The linguistic meaning of the root "n-j-m" indicates emergence and prominence. The stars emerge in the darkness of night to guide travelers on land and sea, just as truth emerges to guide those lost in the darkness of ignorance and falsehood. This profound connection

between cosmic signs and the guidance of faith is one of the manifestations of God's inexhaustible words.

4. The Verse of Light: A single word is an ocean of meanings

If we want a vivid example of how the "words of God" are a boundless ocean, there is no more eloquent example than the "Verse of Light" (An-Nur: 35). This single verse contains within it integrated layers of meaning:

- **The light of guidance in the heart of the believer:** This is a symbolic interpretation that sees the "niche" as the believer's heart, the "lamp" as the light of faith, the "glass" as his pure heart, and the "blessed tree" as the source of revelation or pure nature. This interpretation speaks to the heart and affirms that God is the source of all spiritual light.
- **The cosmic tree and the fabric of the sky:** This is the cosmic interpretation that sees in the verse indications of the deep structure of the universe. The sky is a celestial sea, and there is a huge "cosmic tree" to which the stars are attached like burning branches, and its oil is its fuel that illuminates itself, and it is "neither eastern nor western" because it transcends all earthly limitations.

This combination of spiritual meaning and cosmic reference in a single verse is the best evidence that the words of God are a vast ocean that cannot be limited by a single understanding, but rather it addresses the heart, mind and spirit at the same time.

Conclusion: Who are we in the realm of words?

Thus, we see that God's words are not merely an infinite repository of information, but rather an ocean of meanings, secrets, and functions. God's knowledge is manifested not only in the impossibility of enumerating His creation, but also in the profound wisdom inherent in every creature. The universe is a perfectly structured creation, the stars are adornments and guides, and a single verse may contain within it both a cosmic truth and a truth of faith.

Realizing this truth is not a cause for despair regarding knowledge, but rather an invitation to intellectual humility and a return to the primary source for understanding the universe: the Creator's words about His creation. For truth is not derived from conjecture, but received through certainty.

- **Hint for the next article:**If God's knowledge and words are so vast and profound, how can one book, the Quran, be a vessel for these words? And how does its bounty renew itself throughout the ages? This is what we will answer in the next article:**"The Quran... an inexhaustible river of meanings"**.

The nature of stars:

Stars have electromagnetic properties due to their glow.

The function of the stars:

Two main functions of the stars, based on verses from the Holy Quran:

- **Making the paths (orbits):**The text mentions that the stars, in addition to the planets, the sun and the moon, are what make the paths in the sky, which God Almighty called “the paths” as mentioned in Surat Adh-Dhariyat, verse 7.
- **Navigation and guidance in travel:**The stars are used as landmarks to guide people in their night travels. This is mentioned in the following verses:
 - And it is He who has placed for you the stars so that you may be guided by them through the darkness of the land and sea. We have detailed the signs for a people who know. (Surat Al-An'am, verse 97)
 - And landmarks. And by the stars they are guided. (Surat An-Nahl, verse 16).

The importance of reflecting on the creation of the heavens and the earth and how the stars and planets move in order to understand these facts.

7.2 The Quran... an inexhaustible river of meanings

(How does the Qur'an generate a new understanding in every era?)

Introduction: The Renewed Miracle

God Almighty says in the Holy Quran: "By the heaven containing pathways" (Adh-Dhariyat 7). A thousand years ago, Imam Al-Ghazali saw in this verse the paths and routes of the angels. In our time, an astronomer might see it as a reference to the "cosmic filaments" woven into the fabric of space by galaxies.

But what is even more remarkable than this renewal across the ages is that the single word "al-hubuk" was itself a sea brimming with meanings for the ancestors themselves. The verse remains the same, and the sea remains the same, but each generation of divers, with its own tools of knowledge, extracts pearls that were never discovered before.

1. "The Renewed Remembrance": The Secret of Renewal in an Eternal Book

The key to understanding this phenomenon lies in God's words: "No reminder comes to them from their Lord as a new revelation except that they listen to it while they are playing" (Al-Anbiya: 2). The word "new revelation" here does not mean "a new text," but rather indicates that the Quran possesses the capacity to generate new understandings and renewed meanings that suit every era and answer its questions. It is a new understanding of an ancient text and a contemporary application of a fixed concept.

2. The "Dhat al-Hubuk" model: How can a single word be a river?

Let us return to the word "al-hubuk" to see this concept in practice. Al-Qurtubi's interpretation reveals that this word alone was the source of several aspects of understanding among early scholars, each aspect opening a different door to contemplating the magnificence of the heavens:

- **The one of beauty and splendor:** This is the saying of Ibn Abbas, meaning that the sky is a beautiful and level structure in its creation.
- **Of a tightly woven fabric:** Akrama likened it to a garment woven with precision, so everything that is well-made and perfected is "woven".
- **The one with the decorations and stars:** It is adorned with planets and stars that delight the onlookers.
- **Those with orbits (orbits):** The stars, in addition to the planets, the sun and the moon, are what create these paths in the sky, which God Almighty called "the paths".
- **Of intensity and strength:** It is a strong and solid structure, as God Almighty said: "And We have built above you seven strong heavens."
- **The shameless one:** That is, it has a thick and sturdy texture.

This richness of meaning for a single word in the same tradition is the greatest proof that the Qur'anic text is not static, but rather a living text, designed to be drawn from in a way that suits the vessel of every era.

3. Mechanisms of Renewal: From Delving into Language to the Questions of the Age

If the scholars of the past extracted these meanings using the tools of their time, such as language and poetry, then every new era comes with its own tools that reveal new treasures:

- **Cosmic discoveries:** Our understanding of the verse "By the sky which returns" (At-Tariq: 11) has evolved from simply understanding rain that returns to Earth, to today include the cosmic water cycle, and the recycling of heavy elements that stars eject to return and form new planets and life.
- **Questions of the modern age:** A verse such as "And He taught Adam all the names" (Al-Baqarah: 31) was understood in its historical context, but today it raises a profound debate about the limits of human knowledge and the ruling on delegating the task of "teaching and naming" to artificial intelligence.

4. Guidelines for Renewal: Between Creativity and Deviation

To prevent "reflection" from becoming "forced interpretation" that distorts the text's intended meaning, certain guidelines are necessary. The most important of these are internal consistency with the rest of the Quranic verses, adherence to clear and definitive texts, and observance of the principles of the Arabic language in which it was revealed. For God Almighty says: {Do they not then reflect upon the Quran? Had it been from [any] other than God, they would have certainly found therein much inconsistency.} (An-Nisa: 82).

Conclusion: You are the diver of this era!

The Quran does not bestow its treasures upon those who read it superficially, but rather upon those who cast the net of their mind and heart into the depths of time, searching for answers to the questions of their reality. God's promise in His words, "We will show them Our signs in the horizons and within themselves" (Fussilat 41:53), is a promise that will not fail, but its condition is that we are not among those who listen to the "new reminder" while they are playing.

7.3 The word of God: voice, light, or reality?

(Unveiling the nature of revelation between literalism and transcendence)

Introduction: The Intellectual Ordeal

"A voice that makes mountains tremble? A light that the heart perceives? A truth that dwells in every atom?" These questions represent the core of the intellectual perplexity in understanding how the Absolute Creator communicates with the relative world. So that we do not fall into the trap of likening God to His creation, we must understand deeply: How did the Almighty speak?

1. The problem: between anthropomorphism (corporealization) and negation (disabling).

Throughout history, the Muslim mind has faced a major challenge in understanding the nature of divine speech.

- Whoever says that it is a physical "voice" faces the problem of anthropomorphism, which contradicts the comprehensive verse: "There is nothing like unto Him."
- Whoever says that it is merely a "metaphor" or a created meaning risks emptying revelation of its divine reality and disabling the attribute of speaking about God.

The Quranic solution to this problem comes in a pivotal verse that provides the correct framework, namely, the Almighty's words: {And it is not for any human being that God should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills} (Ash-Shura: 51). This verse establishes the fact that divine speech is not like human speech, and it has special methods of communication befitting the majesty and glory of the Speaker.

2. The Story of Moses: A Model of Nonverbal Communication

The story of Moses's (peace be upon him) conversation with God is one of the most profound Quranic examples revealing the nature of this communication. It was not a verbal dialogue, but a complete existential experience that shook the very being of the Prophet Moses. The symbolism of this experience can be understood as follows:

Symbolic interpretation (conceptual dimension)	Literal, apparent interpretation	The Quranic scene
A perception of a mysterious and attractive phenomenon, like the flash of a scientific or spiritual truth looming on the horizon.	A physical fire that illuminates	"Indeed, I have perceived a

		fire." (Taha: 10)
An invitation to shed preconceived notions, old knowledge, and ego, in preparation for entering a new level of knowledge.	An order to remove a leather shoe	"Take off your sandals" (Taha: 12)
A call to abandon conventional tools and rely on material support, in preparation for receiving strength from another source.	Throwing a wooden stick	"Throw down your staff" (Taha: 19)

In this experience, Moses did not hear words in the human sense, but rather felt the divine presence that manifested itself to him through these cosmic signs. The fire was light, the command was action, and the revelation was experience.

3. Revelation: The bridge between the absolute and the relative

To understand this complex mechanism, we can visualize revelation as manifesting itself across three integrated levels:

- **The word of God:**It is the essence and the source. It is the eternal divine purposes, the universal truths, and the supreme wills that are not limited by time or place.
- **God says:**It is the bridge and the means. It is the unseen mechanism of transmission that carries this absolute meaning and brings it down to the heart of the Prophet in a way whose nature we do not know, and it may be the “ringing of the bell” or the “buzzing of the bees” that was mentioned in the hadiths.
- **The Prophet's speech:**It is the formulation and expression. It is the embodiment of that revelation in human language, where the Prophet - may God bless him and grant him peace - expresses those truths in clear Arabic, to be a guidance for people.

Conclusion: The truth that encompasses everyone

God's word is not confined to revelations to prophets; it is a continuous flow. He speaks to us in a silent language through the grandeur and order of the universe, with a subtle whisper in the heart guiding us toward good, and with the scratching of the pen of creation as it reveals a law of His creation. But the only ear capable of receiving all these messages is the attentive ear of the heart, which does not trifle when listening to the divine reminder.

- **Hint for the fourth article:** If the word of God descends in these layers and carries these symbolic dimensions, what is the essential content that the Quran holds beneath the veil of its words and stories? This is what we will discover in the next article: "**The overarching concepts: The beating heart of the Qur'an**".

7.4 The overarching concepts: The beating heart of the Quran

(Why is the Quran not a book of physics or history?)

Introduction: Breaking through the veils of language

When we stand before the Holy Quran, we are not standing before a static text, but rather before a living entity that breathes meaning. Yet many treat it as if it were an artifact displayed in a museum; its letters are read, its sounds are recited beautifully, and then it is returned to its velvet cover. This approach overlooks a fundamental truth: the Quran is not a collection of inert commands and prohibitions, nor is it a historical record or a scientific encyclopedia. It is, in its essence, a mine of overarching concepts that aim to shape humanity's worldview and guide its course within it.

This idea is clearly manifested in the dialogue attributed to Imam Al-Shafi'i when he was asked: "How do you apply the verse on usury to a bank that did not exist 1400 years ago?" He answered with the wisdom of a jurist who transcends the veils of time and space:**"I am not obligated to use the word 'dates'... but rather to reverse the verse: injustice in dealings!"**This "heart" that Al-Shafi'i referred to is what we call "**The overall concept**"The governing principle, and the eternal moral law that transcends the historical context of the verse to become a guiding light in every era.

Confusing the Quran, as a book of guidance, with specialized texts (such as physics and history) stems from a failure to distinguish between means and ends. The Quran utilizes history, science, and language as tools, but its ultimate goal is higher: to build humanity, connect it to its Creator, and guide its behavior toward justice and reform. This article is an attempt to delve deeper, to extract the profound essence that makes the Quran relevant for all times and places.

1. The flower and the essence: between formulation and purpose

Every verse in the Quran has two levels of understanding, like the relationship between a flower and its fragrance. The first level is**Verbal formulation**The first level is "the flower"; the sensory framework, the historical context, and the linguistic expression in which the verse was revealed. The second level is...**overall concept**It is the "essence" or "fragrance"; the abstract principle, and the timeless moral value that the formulation carries.

Let's consider this example from Surah Yusuf to see how this harmony works:

Level	An example from Surah Yusuf	His role and manifestations
Verbal formulation	"And they sold him for a paltry	This formulation paints a specific picture: • Timeframe: The era of slavery and the human

on (the flower)	price, a few dirhams, and they were indifferent to him." (Yusuf: 20)	trade. Specific currency: "Dirhams." A specific action: The sale of an innocent boy. This is the historical mold, the vessel into which meaning was poured.
The universal concept (essence)	"Exploiting human weakness, both materially and morally"	This is an eternal law that transcends the story of Joseph and his brothers. It is a timeless principle that applies today to countless situations: Child labor: Paying a child meager wages ("a paltry price") for arduous work that exploits their innocence and vulnerability. Commercial monopoly: When a company controls a necessary commodity and sells it to people at prices that exploit their need. Precarious employment (Gig Economy): Exploiting the worker's need to accept low wages without rights or job security.

If the ruling were limited to the literal wording, someone might say, "The verse speaks of selling human beings for money, and this does not apply to our world today." But when we grasp the "heart" of the verse, which is the concept "**Criminalizing the exploitation of the vulnerable**" We find that the verse speaks loudly and clearly about injustice in the "Wall Street" stock exchange, in factories of cheap labor, and in every transaction in which a person's rights are diminished. "**If the ruling were limited to 'dirhams', it would not have included the injustice of 'Bitcoin' and digital fraud!**" The lesson is not in the currency, but in the injustice inherent in the transaction.

2. The Conceptual Trinity: The Pillars of Qur'anic Guidance

The Qur'an does not present its concepts randomly, but rather presents them through three main integrated paths, which together form the poles of Qur'anic guidance:

- **First: Cosmic verses (the universe as a visible book):**

The Quran does not present us with physical equations or astronomical theories. When it speaks of the sun, moon, stars, and mountains, it does not aim to teach us astronomy or geology, but rather uses these phenomena as "evidence" to establish deeper concepts.

- **The concept of monotheism:** This precise and harmonious order in the universe could not have arisen by chance; rather, it is the work of a single, wise, and all-knowing Creator. The Quran does not present us with the Big Bang theory, but rather confronts us with the magnificence of the explosion, asking: "Who is the Almighty who created this?"
- **The concept of balance:** "And the sky He raised and set the balance" (Ar-Rahman: 7). The universe is based on a delicate balance, and this cosmic balance calls us to establish a balance of justice in our lives.
- **The concept of Sunnah:** The movement of the planets, the alternation of day and night, and the occurrence of rain all follow fixed laws. This teaches us that human life and societies also have their own laws governing their rise and fall.

- **Secondly: Quranic stories (History as a mirror for lessons):**

The Quran is not a history book in the academic sense. It does not concern itself with the details that historians seek (such as precise dates, the names of all the figures, and detailed geography). Rather, it selects from history. "**Pivotal moments**" To present through it:

- **The lesson (Ibrah):** The story of Pharaoh and Moses is not merely a documentation of a period in Egyptian history, but a recurring model of the struggle between right and tyranny, and between faith and arrogance. Pharaoh is not just a person, but a symbol of...**Concept** "Absolute power corrupts."

- **Social norms:**The stories of past peoples (Ad, Thamud, the people of Lot) illustrate divine laws governing societies: that injustice and moral corruption inevitably lead to collapse, and that gratitude for blessings leads to their increase. These are not mere tales for entertainment, but rather historical laboratories that reveal the laws of human society.
- **Third: Legislation and rulings (Law as an instrument of mercy and justice):**
 The legal rulings in the Quran (regarding sales, marriage, inheritance, and punishments) are not merely dry commands and prohibitions, but rather the practical application of higher, overarching concepts known as...**Objectives of Islamic Law:**
 - **The concept of justice:**Every law, in its essence, aims to establish justice among people and prevent injustice.
 - **The concept of mercy:**"And We have not sent you, [O Muhammad], except as a mercy to the worlds." The laws are the embodiment of this mercy in people's lives.
 - **The concept of preserving the five necessities:**Every religious ruling acts as a "fence" to protect a higher value: (preservation of religion, life, intellect, lineage, and property). The prohibition of alcohol is not an end in itself, but a means to achieve this concept."**Preserving the mind**".

3. How do we extract the concepts? A practical guide.

Moving from the "letter" level to the "heart" level is not a mysterious process, but rather a skill that can be learned and developed through practical steps:

1. **Ask the verse the right question:**Instead of asking, "What does the verse say?", ask:**What does this verse want to change in my view of reality and my behavior in it?**"This question moves you from passive reception to positive interaction, in search of the transformative impact of the verse.

2. **Look for opposing pairs:** The Quran is replete with dualities that illustrate meanings through contrast: (injustice/justice), (corruption/reform), (guidance/misguidance), (gratitude/ingratitude), (light/darkness). The overarching concept is often the principle that separates these two poles and tips the scales in favor of one over the other. When reading a verse about "corruption on earth," look directly for the concept of "reform" presented in other verses.

3. **Convert it to a universal key:** Some verses act as "master keys" that unlock vast doors of understanding. Take a verse...**God does not burden a soul beyond its capacity.** This is not merely a legal ruling concerning acts of worship, but rather...**The concept of "facilitation and removal of hardship"** Which applies to:

- **Mental health:** Don't burden yourself with excessive guilt or anxiety.
- **Education:** Do not ask your child to do anything that is not appropriate for his abilities and age.
- **Management:** Each employee was assigned tasks that matched their abilities and capabilities.

4. **Apply it over time (the real test):** Take the concept you have extracted and test its validity in a contemporary context that did not exist at the time of its revelation. This is the ultimate test of its strength.

- **Example:** Concept "**Preserving the mind**" Derived from the prohibition of alcohol. How does this concept protect us today?
 - **Technology addiction:** Isn't excessive immersion in social media, which distracts and weakens concentration, a form of harming the mind?
 - **Fake news:** Isn't the creation of rumors that obscure awareness and poison thought an attack on the "collective mind" of the nation?
 - **Excessive consumption:** Isn't the advertising culture that programs minds to buy what they don't need a form of enslaving the mind to artificial desires?

The overall concept remains constant, and its applications are renewed with the renewal of life.

Conclusion: The Qur'an... a factory of meanings!

The crisis many people face with the Quran today is not a crisis of ignorance of its letters, but rather a crisis **Limiting it to its peel**. They fail to grasp its essence. They read about "money" in the story of Joseph but do not see the "exploitation of the weak" in their own reality. They read about "wine" but do not see all that intoxicates and clouds the mind in their time.

The Quran is not a book to be read and then finished, but a life project to be lived. It is a "factory of meanings" that provides us with the conceptual tools necessary to unravel the complexities of our reality and rebuild it on foundations of justice, mercy, and wisdom. God Almighty says that **He brings them out of darkness into light**. This output is not achieved through the magic of letters and words, but **By the light of universal concepts** which dispels the darkness of ignorance, injustice, and caprice. This is the eternal call of the Quran: to cross from the banks of words to the oceans of meaning, and from reading letters to illuminating life.

7.5 The layers of divine text: Unveiling the threefold identity of revelation.

(How does the "speech - utterance - pronunciation" model solve the greatest problems of interpretation?)

Introduction: Revelation... More than a text!

At the heart of the experience of faith lies a profound mystery: how can the absolute address the relative? How can the eternal manifest itself in the temporal? The Quran, as revelation, is not merely a book placed on the shelf of history, but an

ongoing cosmic event, a journey of meaning from the realm of the unseen to the earthly realm of reality. This journey can be depicted in a single scene:

"When God says: 'O mankind,' it is an eternal message emanating from His absolute will, and it descended with a divine power (revelation) upon the heart of His Prophet, and then it was embodied in speaking Arabic letters, so that it might reach the ear of the farmer in his field and the mind of the philosopher in his library!"

This scene is not merely a rhetorical image; it is key to understanding the threefold identity of revelation. Many intellectual and theological conflicts throughout history have arisen from reducing this complex journey to a single dimension and treating the Quran as a monolithic entity. The truth is that the Quran contains three distinct yet complementary layers. Unveiling these layers not only resolves intellectual mysteries but also restores to revelation its vitality and its ability to address every human being in every era.

1. The Tripartite Model: The Secret of the Unity of the Qur'an

To understand the Qur'an deeply, we must distinguish between three levels of its existence. Each level has its source and nature, and they complement each other to form the complete truth of revelation.

Level	Identity and Source	An example from Surah Al-Fatiyah	Nature and Role
1. The Word of God (The Divine Meaning)	The Divine Essence: God's will and eternal knowledge.	The eternal concept of "mercy".	This is it Pure meaning The absolute truth before it takes shape in language or sound. It is the divine "ocean of meanings." God's mercy, as an essential attribute, existed before the creation of language and the

			universe. This is the realm that is not bound by time or space.
2. The Revealed Word (God's Word)	The mechanism of revelation (Gabriel, peace be upon him): Divine speech manifested in a form that could be received.	The Prophet ﷺ received the sacred formula "The Most Gracious, the Most Merciful."	Here, the eternal meaning is "crystallized" in sacred words It is the moment of revelation, when the unseen meaning is transmitted to the seen world through the angelic intermediary. This statement is preserved and sacred; it is the interface between the divine and the human.
3. The Prophet's Utterance	The human tongue (Prophet Muhammad :)(The embodiment of speech in a human language and culture.	Recitation of "The Most Gracious, the Most Merciful" in a human voice and Arabic melody.	This is the level at which we interact directly. It is human vessel The one who carried the message: a specific Arabic language, in the dialect of Quraysh, spoken by the Prophet in a particular historical context. The rules of recitation (tajwid), the different readings (qira'at), and everything related to the vocal performance of the Quran fall within this framework.

"Were it not for these layers, the interpretation of ﴿الرَّحْمَن﴾ would have been merely a linguistic analysis of the root"!(ر-ح-ر) If we did that, we would lose the first dimension (mercy as an eternal divine attribute) and the second dimension (the sanctity of the revealed word), and we would be content with the third dimension (linguistic analysis), and thus we would lose the essence of revelation.

2. A solution to intractable problems: The issue of the verses describing God's attributes as a model

For centuries, verses describing God's attributes (such as the hand, face, and establishment upon the Throne) have sparked immense theological debate. How, then, can a verse like this be understood? **The Most Merciful is established on the Throne. (Ta-Ha: 5)** Without falling into the trap of analogy or stagnation? The three-layer model offers a systematic way out:

- **Level 1 (The Word of God - Pure Meaning):**

What is the eternal truth that the verse seeks to convey? It is a concept "**The absolute divine authority and complete dominion over creation**" This is the essential meaning, the uncompromising doctrine. God is sovereign over His creation, the ruler of His affairs, the one who manages them. This is a truth of faith that transcends any image or language.

- **Level 2 (The Word of God - The Holy Word):**

Divine wisdom dictated that this absolute meaning be manifested in a specific and sacred "statement": the phrase "The Most Merciful is established on the Throne." These particular words were chosen to be the most effective means of conveying that concept.

- **Level 3 (The Prophet's Speech - The Human/Cultural Vessel):**

Why the specific phrase "establishing Himself upon the Throne"? Because it is in **Arabic language and culture** The imagery in which the Quran was revealed (the spoken word) was the most powerful and eloquent expression of absolute sovereignty and complete control. The image of the king seated on his throne was synonymous in the mind of the first audience with dominance, stability, and control. Here, the Quran used a visual element from the audience's environment to convey a metaphysical truth.

Result: This model frees us from the wrong question: "How did it become cooked?" and directs us to the right question: "**What does 'its levelness' mean?**" It allows us to affirm the absolute meaning (the words) without resorting to analogy, and to appreciate the wisdom of the linguistic formulation (the pronunciation) without

fixating on it. The problem has been resolved by distributing the dimensions of the verse according to their true levels.

3. The Dangers of Separation: Between the Imprisonment of Literalism and the Chaos of Esotericism

The greatest danger lies not in the existence of these social classes, but in separating them from one another and clinging to one at the expense of the others. This leads to two main deviations:

- **Separation towards pronunciation (rigid literalism):**

This is the "prison of the letter." It occurs when the third level (pronunciation/utterance) is believed to be the whole truth. Here, the profound divine meaning (speech) is ignored, and the text becomes merely linguistic symbols understood in a purely material way.

- **Example:** Interpreting "istiwa" as literally "sitting", and interpreting "the hand of God" as a wounding limb.
- **Result:** It is an embodiment and anthropomorphism that God is above, and a freezing of the text that renders it incapable of addressing different eras, and a killing of the spirit of meaning by the sword of words.

- **Separation towards speech (uncontrolled esotericism):**

This is the "abyss of interpretation". It occurs when one claims to reach directly the first level (pure speech/meaning) while negating the authority of the second and third levels (saying and utterance).

- **Example:** Transforming "prayer" from a ritual with specific pillars (sacred utterance and saying) into a mere "state of esoteric knowledge" or a formless "spiritual connection." Or interpreting heaven and hell as purely psychological states.
- **Result:** The dismantling of Sharia, opening the door to interpretations without any control, the loss of the common reference for the text,

and the transformation of religion into a purely subjective experience that is only linked to revelation by imagination.

The tripartite model functions as a "safe bridge." Speech (utterance) is the bridge's foundation on the bank of reality, and speech (meaning) is its destination in the world of truth. Revelation (utterance) is the bridge's material that connects them. The destination cannot be reached without crossing the bridge, and the bridge is worthless without a solid foundation.

Conclusion: The Qur'an... the stage of truth!

We can now understand with a new depth one of the most wonderful verses of the Qur'an that describes its identity: "A Book whose verses are perfected and then explained in detail from One Who is All-Wise and All-Aware" (Hud: 1).

- **His verses are perfectly clear:** This is it **The station of "speech"** Where divine meanings are perfect, complete, eternal, and cannot be refuted.
- **Then it was explained in detail:** This is it **The station of "speech" and "utterance"** Where those precise meanings are detailed and explained in human language, stories, rulings, and proverbs, to be a guidance for people.

The Quran, then, is the "stage of truth" where eternal meanings are revealed in temporal attire. The true believer is not content with merely observing the actor's costume (speech), nor does he claim to know the author's secrets without witnessing the play (the inner meaning). Rather, he watches the performance with full awareness, seeing the grandeur of eternal truth (the word) embodied in the beauty of human expression (speech). **The bridge between the worlds of the unseen and the seen is crossed with penetrating insight, not with rigid sight..**

7.6 Ascending contemplation... from word to meaning

(How can one ascend with an understanding of the Qur'an like a bird soaring through the levels of meaning?)

Introduction: The Journey to the Seventh Heaven of Meaning

Many people's relationship with the Quran today is like that of a man walking in a deep valley; he sees the pebbles and stones beneath his feet, but he doesn't raise his head to see the towering peaks and the vast sky. They read the Quran horizontally, skipping through chapters and verses, counting pages and recitations, but they rarely embark on vertical reading, the kind that elevates the soul on the "ascension" of meaning.

This heedlessness is exemplified in the symbolic tale of a scholar who asked his astute student, "How many times have you recited Surah Al-Ikhlas?" The student replied proudly, "A thousand times, my master!" The scholar then asked him calmly, in a way that pierced the soul, "And how many times, while reciting 'He begets not', did you understand that God did not beget... because He is the one who brings everything into being, and that He has no need for offspring because He is the ultimate purpose of all things?" The student fell silent, realizing that he had been knocking on a closed door a thousand times without asking for the key. The scholar then said to him, "Begin the real journey now!"

This is not a call to abandon reading, but rather a call to change its direction: from horizontal expansion to vertical ascent. "Ascending contemplation" is the method that transforms the reader from a mere recipient of letters into a traveler traversing the levels of understanding, layer upon layer, to taste a new meaning from every sky.

Steps of Ascending Contemplation: The Ascent of Surah Al-Ikhlas

To illustrate this approach, let us travel through Surah Al-Ikhlas, this surah that is equivalent to a third of the Qur'an not in size, but in its depth that encapsulates the essence of the faith.

First level: Deconstructing the word (pronunciation level - foundational ground)

Here the journey begins, from the solid ground of letters and words. This is the stage of the "skilled craftsman" who examines the raw material with meticulous precision. One cannot take flight without a solid launching pad.

- **What are we doing here?** We analyze the text linguistically, rhetorically, and morphologically.
 - **Say, "He is God, the One and Only."** Why "Ahad" and not "Wahid"? "Wahid" might be followed by a second and a third. But "Ahad" negates any composition, plurality, or likeness. He is unique in His essence and attributes; He has no parts and no equals.
 - **"Allah is the Eternal Refuge":** What is "Al-Samad"? He is the Master to whom one turns in times of need, that is, the One to whom one seeks refuge and resorts. At the same time, He is the One who is silent and has no interior, so He does not eat or drink, and He is self-sufficient and independent of everything.
 - **"He neither begets nor is begotten":** The use of the negative particle "lam , (ل)" which negates the past and extends into the present, establishes an eternal truth. God is outside the chain of biological cause and effect. He is not the result of something that preceded Him, nor the cause of something of the same kind that will follow Him.
- **the goal:** To appreciate the miraculous nature of the "linguistic vessel" (pronunciation). To see how every word and every letter was chosen with divine precision to create the greatest expression of the divine self in the most concise phrase.

Second level: Monitoring the message (the level of speech/revelation - the horizon of prophecy)

Having understood "what was said," we ascend to ask: "how and why was it said?" We move from analysis in the laboratory to observing the event on the stage of history.

- **What are we doing here?** We recall the historical context and the moment of revelation.
 - **Context of the revelation:** This surah was revealed in response to the polytheists and the People of the Book who asked the Prophet Muhammad (peace be upon him): "O Muhammad, tell us about your Lord! Describe your Lord to us! Is He made of gold or silver?" The surah was not merely a philosophical statement, but a revolutionary declaration, a sword of light separating pure monotheism from all traces of polytheism and materialistic conceptions of God.
 - **Sensing the impact of revelation:** Imagine the Prophet Muhammad (peace be upon him) receiving these decisive words. They are not merely information, but a weighty pronouncement, bearing divine power and authority. This sense of the moment's sanctity elevates our understanding from simple textual analysis to an engagement with a sacred event.
- **the goal:** Connecting the text to its spirit. To feel the pulse of the message and its initial warmth, and to realize that it was not a human thought, but a decisive divine answer to humanity's existential question.

Third level: Extracting the intended meaning (level of speech - sky of overall concepts)

Now that we have grounded our understanding in language and witnessed the horizon of revelation, we soar to see the "big picture." From the specific formulation, we extract the absolute principles.

- **What are we doing here?** We transform the verses into overarching concepts (objectives).
 - **From:** ﴿أَنْهُ﴾ We derive the concept "**Absolute individualization**" God is not merely a god, but "the God" who cannot be compared or

categorized. This concept liberates the mind from all idols of thought and authority.

- **From:** ﴿الصَّمْدُ﴾ We derive the concept "**Absolute sovereignty and complete independence**" Everything in existence is dependent on Him, while He is independent of all things. This concept instills true reliance on Him in the heart and uproots attachment to created beings.
- **From ﴿He neither begets nor is begotten﴾:** We derive the concept "**Eternity, perpetuity, and transcendence of time**" God is the First without beginning and the Last without end, outside the constraints of time, space and causality that govern our world.
- **the goal:** Possessing the "keys" to understanding God and the world. These concepts are the "heart" of the surah, which does not change with the passage of time.

Fourth level: Ascending to the station (level of truth - space of existential experience)

This is the final and highest station in the ascension. Here, knowledge is no longer just an idea in the mind, but is transformed into a state of being, into a "station" inhabited by the heart and experienced by the limbs.

- **What are we doing here?** We ask: "How does this concept change me? How do I live by it?"
 - **The concept of "individualization" (one) leads to "the station of practical unity":** To have one goal, one fear, and one hope. To be free from the bondage of people's opinions, the power of money, and the whims of desires.
 - **The concept of "sovereignty" (the Eternal) leads to "the station of detachment and reliance":** To let go of all reliance on worldly means, while still taking them into account. To feel content with God, so that neither poverty breaks you nor wealth makes you arrogant.
 - **The concept of "eternity" (He neither begets nor is begotten) leads to "the station of certainty and tranquility":** To find peace in

connecting with the Ever-Living, the One who never dies, so that the misfortunes of this fleeting world diminish in your eyes, and you are freed from existential anxiety.

- **the goal:** Verification in meaning. To move from the knowledge of certainty (knowledge) to the vision of certainty (heartfelt observation), then to the truth of certainty (becoming).

Conclusion: The Ascension... a thousand ranks in a single verse!

Every verse in the Quran**heart**(Ho Alkali destinations), and**Spirit**(Its secret lies in the moment of revelation), and**secretly**(It is the station that it opens for you). And whoever reads the Qur'an with a flat reading, without this ascent, then the heaven of "The Most Merciful is established on the Throne" and the earth of "Blessed is He in whose hand is dominion" are equal in his eyes; for both of them are merely letters on paper.

Ascending contemplation is the art of soaring. It is the conscious effort to rise from the noise of words to the stillness of meaning, and from meaning to the light of truths that transform one's being. The ultimate goal is not to emerge from the reading and say, "I have read," but rather to emerge from the verse having undergone a transformation within us, so that we may say, both in word and deed:**"I saw, I believed, I became!"**

7.7 The Quran... a river about to overflow!

"How do you make the Quran your permanent life project?"

Introduction: The promise that never fails

We live in an age of "information tsunami"; a raging sea of data, news, and opinions engulfs us every moment. But this sea, vast as it is, is often shallow, its waters salty,

failing to quench the deep thirst of the soul. Amidst this explosion of knowledge, **The Qur'an remains the only sweet river whose water never runs dry, whose secrets never cease, and whose divers never tire!** It is the only divine promise of perpetual sustenance in the desert of human confusion.

But for many, this great river remains merely a historical landmark visited on special occasions, or viewed from afar with fearful reverence. This series, and this concluding article, comes as a final call: Do not stand idly by! This river is about to overflow, not to drown the world, but to revive every dead land in minds and hearts. So how do we transform our relationship with the Quran from a seasonal visit to a permanent dwelling on its banks, indeed, to a lifelong, ever-renewing project?

1. The Journey Map: From Infinity to Existence

Before we build the future, let us look for a moment at the path we have traveled. This series was not merely a collection of scattered articles, but rather stations on a single map, charting a spiritual ascent towards the Quran.

Our journey began with us standing in awe before **God's knowledge is infinite**. Realizing that the words of the Quran are but a limited manifestation of infinite meanings, and that attempting to enumerate them is like trying to contain the sea in a cup. Then we learned to distinguish between **The three layers of text (speech, saying, and pronunciation)**. Thus, we freed ourselves from the conflict between anthropomorphism and negation, and we realized how the absolute manifests itself in a relative form.

With these tools at our disposal, we learned how to delve into the depths of the text to extract **overall concepts**. Those beating hearts that make the verse speak of "Bitcoin" as it spoke of "dirhams." Finally, we charted a practical path through **"Ascending contemplation"**. Let us move from deconstructing the word to appreciating the context, transforming knowledge into an existential state.

Every step in this journey was aimed at one thing:**The removal of the veils between the servant and revelation** The veil of rigid literalism, the veil of unrestrained interpretation, the veil of historicity that turns the text into a museum piece, and the veil of sanctification that prevents interaction. Now that these veils have been lifted, how do we make this river flow into our daily lives?

2. How does a river overflow in reality?

A river only floods when the dams that hold it back are broken. These dams are our mental and practical habits in dealing with the Quran. To break them, here are four practical keys:

- First: Read it as if it were being revealed to you tonight.

Stop reading the Quran as a historical document revealed to a people in the desert 14 centuries ago. Ask the question that removes the dust of time from the text: "If Gabriel were to descend with this verse into my room tonight, what would he want to tell me about my world, about my challenges?"

- **Example:** When you read, "And He taught Adam all the names," don't just think about the first Adam. Think about...**The age of artificial intelligence** Humans create "minds" that assign "names" to everything (data, algorithms). What are the limits of this "education"? And what is our ethical responsibility for the names we give and the meanings we program? Suddenly, the verse becomes a direct dialogue about the ethics of technology.

- **Second: Make it the focus of your dialogue with the world.**

Don't confine the Quran to your prayer rug and library. Bring it out into the public sphere of discussion. Transform its concepts into arguments, visions, and answers to the questions of our time.

- For example: In the face of waves of racism and hatred, don't remain silent. Transform the verse, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may

know one another," into a call, a message, and a dialogue. It is not merely information; it is a foundational statement of the unity of humankind and a principle for celebrating diversity as a tool for knowledge, not a cause for conflict.

- **Third: Look for his fingerprint in every discovery**

Connect God's visible book (the universe) with His written book (the Quran) in a way that fosters integration, not proof. The goal is not to forcibly create scientific miracles, but to cultivate a Quranic sensibility that recognizes the divine handiwork in everything.

- **Example:**When scientists present an image of the Cosmic Web, that vast network of galaxies that looks like intricate threads, don't say, "This is proof!" but rather say in your heart, "Glory be to You! This is one of Your manifestations."**[This is] the work of God, Who perfected all things.**"You are not using science to prove the Quran, but rather using the Quran to deepen your sense of awe and reverence for God, which science has revealed."

- **Fourth: Make it the scale of the heart and the mirror of the soul.**

The Quran is not only a source of knowledge, but also a tool for healing and psychological adjustment. Amidst life's ups and downs, let it be the reference point by which you measure your feelings and guide your heart.

- **Example:**In an age of anxiety, where everyone is chasing after reassurance in money, fame, or relationships, this verse comes as a crucial standard:**Verily, in the remembrance of Allah do hearts find rest.**It doesn't deny the importance of reasons, but it rearranges priorities in the heart. Before you ask, "Why am I worried?", ask, "Where is God in my heart right now?" The verse becomes a mirror revealing the true source of your turmoil.

Conclusion: You, the Quran, and the universe!

At the end of this journey, you may feel insignificant in the face of the greatness of this book, and that is a healthy feeling. You may say: "I will not live for seventy centuries to comprehend history, nor will I own a telescope that pierces the sky to see the wonders of creation, so how can I encompass this ocean?"

And here lies the greatest secret: the Quran was not revealed for giants, but for humankind. God has given you exactly the necessary tools: you have a heart created to contain God's words, a mind created to observe His signs in the soul and the horizons, and a spirit created to converse with Him every night!

If you understand this, then you have grasped the secret of God's words: "And if all the trees on earth were pens and the ocean [were ink], replenished by seven more oceans, the words of God would not be exhausted." Why? Not because you could count them, but because you yourself become a field in which these words are manifested.

Because the words of God... are you!

You are the place where "mercy" becomes action, "justice" becomes a stance, and "patience" becomes a state of being. Words remain mere ink on paper until you carry them, then they become a light walking on the earth. You are the "speaking Qur'an" that God wanted to see in His successor.

This series was a sincere call to liberate the Quran from the shackles of tradition and ignorance, to return it to the vast expanse of contemplation, and to restore its original impact as the living voice of God that shakes the foundations of the universe... and the foundations of your heart. So open your heart, and let the river overflow.

8 Methodology for understanding the Holy Quran

according to research by the TrueBooks channel: 3

8.1 Introduction to the "Stars" methodology and its basic principles

Based on the research presented in this document, a comprehensive and radical methodology for understanding the Holy Quran can be established—a methodology entirely different from traditional interpretive approaches. This vision rests on the idea that the verses of the Quran are not merely texts to be read, but rather celestial "stars" in the realm of thought and knowledge. These "stars" are condensed and concentrated sciences, and deciphering them requires abandoning familiar rules and employing a set of specific analytical principles and tools revealed within the Quran itself.

First principle: The Quran is a constellation of intellectual "stars".

The cornerstone of this methodology is redefining the concept of "star" within the Qur'anic context. The stars mentioned are not physical celestial bodies, which the text describes as merely unreal "divine holograms," but rather...

The verses of the Quran themselves.

- **The verses are the stars** Every verse of the Qur'an is a "star" in itself, meaning it is an intense cognitive entity and a source of intellectual radiance.
- **A means of intellectual guidance** When the Quran mentions "He has placed the stars for you so that you may be guided by them," it does not mean physical guidance in the desert, but rather...

Intellectual guidance To emerge from the "darkness" of ignorance into the "light" of true knowledge. In this context, the sea is the sea of "thought," and the land is the "action" resulting from this thought.

- **Astrology is the mother science** This understanding of the verses as stars is the basis of "astrology," which is the original science from which all other analytical tools branch out.

The second principle: Basic rules for deciphering "stars".

Before delving into the analysis, the text lays down a set of principles that the researcher must adopt, which represent a qualitative shift in the way the Qur'anic text is dealt with.

- Outward and inward

Every verse has an apparent meaning and a hidden meaning. The hidden meaning is the true intention, and it is the one that carries the deep cognitive value that must be sought to uncover.

- Compound words

Many words in the Quran are not simple units, but rather**compound words** It results from the merging of two or more root words. Analyzing this "web" between words is key to understanding. Examples include:

- **Insan** It is a compound word from "**These**" (for emphasis) + "**Sun**" (From the traditions and laws). So, "humanity" is the thought that confirms the traditions and transforms them into action.
- **tongue** It is a compound word from "**No**" (For definition) + "**Sun**" (Sunan), and it means the defined and clear laws and customs, and not the organ of speech.
- Character of the letter

Each letter in the Quran has its own "individual character" and its own "function" that contributes to the construction of meaning. Letters are not merely silent sounds, but rather active units in the formation of meaning.

- Rejecting traditional rules

The text explicitly calls for "forgetting about something called Arabic grammar" when analyzing the Qur'an, because the Qur'an has its own completely different rules.

- Thought first (the spiritual before the material)

It must be understood that the Quran is fundamentally an "intellectual and spiritual" book. Abstract ideas and concepts precede their application in the material world. Human beings are "spiritual," pertaining to thought, while humans are "material," pertaining to actions.

The third principle: The three reading research tools

To conduct the analysis, the text suggests three main tools that the researcher must possess, which represent the basic stages in extracting meaning:

1. **The century (comparison)**It is the process of linking verses and comparing meanings and ideas between them in order to deduce deeper relationships.
2. **Difference (Distinction)**It means the ability to accurately distinguish between different concepts, such as good and evil, and clear and ambiguous, in order to understand each concept within its correct boundaries.
3. **Multiplication (Analysis and Linking)**This is a tool for extracting the "value" of a verse and its main meaning. This process is done by analyzing the words and linking them to other verses, as each verse has an answer in another verse, and "multiplying" them together produces the final meaning.

a summary:

This introduction serves as a framework for a methodology that views the Holy Quran as a dynamic and profound text, comprehensible only as a comprehensive intellectual system of "stars" requiring specialized tools for decipherment. By adopting these principles, the reader transforms from a passive recipient into an active researcher, delving into the depths of the text to extract its intellectual

treasures. In the following article, we will explore "the science of stars" as the pivotal science from which all other analytical sciences emerge.

8.2 Astrology - The reality of Quranic verses and their esoteric meanings

In this methodology, "the science of the stars" is considered the original and fundamental science from which all other sciences for understanding the Quran branch out. The stars referred to here are not physical celestial bodies, but rather the verses of the Quran themselves, described as condensed and concentrated sciences awaiting those who will extract their truths. This science is the very spirit of the Quran and the essential foundation that must be understood before delving into any other analytical branch.

What is astrology?

Astrology, according to the source, is the mother science that forms the spirit of the Holy Qur'an and the foundation from which other branches of analysis emerge.

- **The stars are the signs**This science does not deal with stars and planets in space, which the text considers unreal or a "divine hologram." Rather, the "stars" are the Quranic verses and writings themselves.
- **A means of intellectual guidance**The verses are described as stars because they are condensed and compressed sciences, provided by God to guide us intellectually, leading us from the darkness of ignorance to the light of knowledge. This guidance is not physical, like the darkness of land and sea; in this context, the sea represents thought, and the land represents the righteous deeds that result from it.
- **The origin of science**It is the fundamental science from which the rest of the analytical sciences branch out, such as the science of letters, the science of

essence, the science of measurement, and other tools necessary to deduce the deep meanings from the verses (the stars).

The concept of "star positioning"

The text offers a radical and different interpretation of the verse "So I swear by the positions of the stars," considering it the entry point to this science.

- **The location is reality** The writer believes that the origin of the word in the manuscripts is "in the location" (in the singular form) and not "in the locations", and that the word "location" here does not mean a place, but rather means the "reality" of the thing, its truth and essence.
- **The reality of the verses is not their location.** Therefore, "the position of the stars" means "the reality and truth of the Quranic verses." The verse does not speak of the places where stars fall in the sky, but rather of the inner truths and profound meanings inherent within the verses, which require detailed explanation and analysis.
- **It is not an oath, but a way of life.** The text goes even further, considering "I swear" not as a divine oath, but rather as a detailed explanation of the methodology. It breaks it down into parts: "fa" for future tense, "la" for negation of time, and "aqsim" which it further divides into "aqs" (from measurement and analysis) and "m" (a letter indicating distinction and source). Thus, the verse itself presents the methodology of analysis and division for understanding the reality of the "stars" (the verses).

Having established an understanding of this pivotal science, we move in the next article to its first and most important applied branch: the science of letters.

8.3 The science of letters - a key to understanding compound words in the Quran

The science of letters is the first pillar and the most important branch within the body of knowledge that falls under the umbrella of astrology. This science is not morphological or grammatical analysis in the traditional sense, but rather a specialized methodology for deconstructing compound words to reveal their original, profound meanings. It serves as the essential gateway to understanding the intricate structure of Quranic verses.

The essence of science: Analysis of compounds

The science of letters is based on the fundamental idea that many words in the Quran, indeed every verse, are "compound" structures. This means they consist of two or more root words that have been combined to form a new and intensified meaning. The text describes this combination with the Quranic expression "flesh," referring to the cohesion and integration of the root words. The function of this science is to identify these root words within the compound word, then to dissect and analyze them to arrive at the essential meaning of each individual component.

Practical examples from the text

To illustrate how this science works, the text provides practical examples that show familiar words in a completely new light:

The word (insin)

The author believes that the Quranic origin of the word is "insan" (إِنْسَنٌ) "not "insan" (إِنْسَانٌ) with the addition of the alif. This word is composed of two original syllables:

- **Theselt** is a primary word that stands on its own and serves to emphasize and confirm the occurrence of the event.
- **Sun**: It is another original word that refers to the divine "laws", that is, the cosmic laws and systems that God created.

compound meaning Based on this deconstruction, the meaning of "human" is no longer just the human being, but rather it becomes "moral thought" whose function is to confirm ("In") the divine laws ("San") and transform them from the world of thought into material reality and action.

The word (lasan)

Following the same approach, the text suggests that the word "tongue" originally appeared in manuscripts as "lasan" without the alif. It is a compound word consisting of two syllables:

- **No**: A tool for definition and specification.
- **Sun**: A reference to divine laws and principles.

compound meaning The word "tongue" here does not refer to the organ of speech, but rather to "clear and well-defined laws and customs." Therefore, the phrase "clear Arabic tongue" does not refer to the Arabic language, but rather to "clear laws and customs whose source is God."

These examples illustrate how the science of letters aims to go beyond a superficial understanding of words and penetrate to a deeper layer of meaning, paving the way for the other analytical tools that we will review in the final article of this series.

8.4 Analytical Toolkit - From Essence to Context

After deconstructing "compound words" through "letterology," this approach offers a comprehensive set of disciplines that analyze the text at deeper levels, ultimately leading to a final conclusion. These tools work together in a complete analytical framework to understand the essence, value, and context of the verses.

The science of essence: the character of the letter and the construction of meaning

This science delves deeper than the science of letters, focusing on the construction of words from their individual letters, considering each letter to have its own "individual personality" and function. For example, when analyzing the word "Sama":

- **S**His action indicates striving and attaining knowledge.
- **m**His action indicates the establishment of rulings and completeness in meaning.
- **A**lt indicates the beginning and result of each action.

Thus, the letter is no longer just a sound, but becomes an active semantic unit.

The Science of Distillation: Unveiling Hidden Meanings

Also known as "the science of birds," it specializes in deciphering the hidden meanings within the verses, revealing their inner and concealed significance. The origin of this science is "the science of the 'aqtar'," which refers to penetrating various dimensions of knowledge through the deconstruction of words, such as the word 'aqtar' itself.

- **white**What you avoid and are wary of, which enhances attention in the search.
- **Tar**Work and connection with practical sciences to transform ideas into reality.

Value science: Extracting the source's energy

Also known as "the science of multiplication," it focuses on extracting the essential value and main meanings from a verse. Its methodology is based on the principle that "multiplying" is analysis and connection, where each verse has an answer or link in another verse, and through this connection, the final value is extracted and

transformed into action. For example, when the words "cow" and "Quran" are "multiplied," a hidden meaning is produced:

- **cow**It is one of the decisions of your thoughts that your actions acknowledge.
- **Quran**It is a comparison and differentiation of ideas in the verses.

The Science of Prayer: A Comparison of Knowledge and Comparison

It is known as "the science of the Qur'an" (from the root meaning "comparison"), and it deals with "combining," that is, linking and connecting knowledge together. It is the science of communication between words and ideas through logical comparison between concepts (clear and ambiguous, good and evil) to arrive at a clear intellectual conclusion.

The science of measurement and balance: The logic of cognitive equilibrium

This science is the science of logic and cognitive deduction, and it aims to establish intellectual balance in the researcher. It is the science of "balance" that prevents the mind from falling into error by distinguishing knowledge and weighing cognitive processes to ensure that deductions are fair and balanced.

Contextualization and elaboration: the complete result of meaning

This knowledge comes at the end of the analytical process, and it is from this knowledge that the complete meaning is derived. Context serves the logic and completes the final picture after the application of all the preceding sciences, and it is concerned with understanding the divine detail in the presentation of the verses and comprehending the wisdom in their interconnectedness.

9 Horizons, reflections, and prayers

9.1 Digital structure as an additional dimension of contemplation: Reflections on the miracle of the number 19, reliance on original manuscripts, and contemporary challenges.

"In our continuous pursuit of uncovering the layers of meaning and the depth of structure in the Qur'anic text, and based on the methodology of 'Quranic Arabic Linguistics,' which focuses on basic linguistic units such as letters and rhymes, we find it useful to consider other approaches that also seek to explore the Qur'anic miracle from different angles, even though they raise widespread controversy. Among these approaches is what is known as numerical miracle, which is gaining renewed momentum with contemporary proposals that link the structure of the text to a precise numerical system, most notably those related to the number 19."

Presenting the theory of numerical miracles and its precise methodology:

Engineer Adnan Al-Rifai, and others to varying degrees, present a theory based on the existence of a precise numerical system in the Holy Quran, centered on the number 19 and its multiples. This theory is based on **A strict methodology for counting that relies exclusively on the original manuscripts of the Qur'an, with full preservation of the original Ottoman script, "specifically the Medina Mushaf with the narration of Hafs in many studies."** This methodology involves counting only the drawn letters. **Exclude subsequent human additions** Such as dots, diacritics (vowel markings), the dagger alif, shadda, and most hamza marks except those written on a chair (alif, waw, ya). Based on this precise counting, a numerical value is given to each letter according to its order of occurrence in the Quranic text. According to this approach, the sum of the numerical values of Quranic units (words, verses, groups of verses) that constitute complete issues in meaning and significance, or are related to pivotal Quranic structures, is often a multiple of 19.

Evidence and implications derived from the digital structure "according to the proponents":

"Based on this numerical analysis, proponents of this view, including Engineer Al-Rifai, deduce a set of important pieces of evidence and indications which they believe confirm the divine origin of the Qur'an and the depth of its miraculous nature:

1. The letter as a unit of meaning and value:

Every letter in the Qur'an has a fixed meaning and semantic value. Example: The disconnected letters.

"Quranic alphabet": A system has been proposed in which each letter is given a numerical value based on its order of occurrence in the Quran.

The value of a word = the sum of the values of its letters; the value of a text = the sum of the values of its words.

2. **The Quran is not of human origin:** The recurring numerical patterns and complex numerical harmony, especially those related to the number 19, are presented as conclusive mathematical and structural evidence that the Qur'an could not have been of human origin, and are considered proof of **Impossibility of distortion** The text was preserved across the centuries. This strengthens **Divine challenge** The One who will stand until the Day of Judgment to bring forth something like this Qur'an.

3. **The Quran is "the language of heaven":** This integrated and balanced numerical system, meticulously woven within the text, is seen as reflecting a unique nature that transcends human language, and indicates that the vocabulary and structure of the Qur'an are part of **miraculous divine system** A house from God, or what might be metaphorically called "the language of heaven".

4. **Integration between meaning and numerical structure:** The alleged close link between the linguistic and semantic meaning of texts and their numerical value (being a multiple of 19 when the problem is complete) is considered strong evidence of **Divine source** The One who mastered both meaning and structure.

numerical value	The letter	numerical value	The letter
١٥	S	١	A, Y, A, "A, A, I"
١٦	of the	٢	to
١٧	Z	٣	N
١٨	h	٤	m
١٩	C	٥	And, oh
٢٠	Kh	٦	Y ,س ,hamza in kursi, year without hamza, kursi
٢١	Sh	٧	هـ ,
٢٢	P	٨	R
٢٣	Z	٩	for
٢٤	Z	١٠	your
٢٥	Th	١١	T

٢٦	T	١٢	A
٢٧	g	١٣	F
٢٨	Z	١٤	Q

5. **The Quran as a renewed proof:** Unlike sensory miracles that end with their time, numerical and structural miracles are considered **Arguably, innovatively** Its aspects are revealed to each generation according to the development of the tools of understanding and analysis, making it a continuous miracle that surpasses temporary physical cosmic miracles.
6. **Additional connotations "often mentioned in this context":** This digital evidence is often presented alongside other miraculous aspects, such as **Scientific signals** The minute details of previously unknown facts
7. The time of descent is like the expansion of the universe or the stages of embryonic development, as well as **Comparing the Quranic Methodology** The unique aspect is that it focuses on universal lessons and principles that are valid for all times and places, in contrast to other books such as the Bible, which focus on detailed historical narratives.

How this approach helps in reflection "from the perspective of the proponents":

Proponents of this view argue that numerical miracles can be a helpful tool for reflection in several aspects:

- Strengthening the certainty of the unity of the text and its divinely ordained, perfect design.
- Helping to uncover the network connection between verses and topics.
- "With reservation," it provides an additional indicator when searching for the completeness of meaning in a subject.
- Increased faith in the truth of the Qur'an, its divine source, and its preservation.

Challenges and resistance "in connection with Al-Rifai's experience":

Just as any new approach seeking a deeper understanding of the Quranic text faces challenges, the theory of numerical miracles, especially in the detailed presentation by Engineer Al-Rifai with his evidence which he considers conclusive, has also faced challenges. **The structure of the Qur'anic text itself, after counting it according to its strict methodology based on the original script.** There is strong resistance, and as Engineer Al-Rifai mentions in his presentation, he has been engaged for years in discussions and attempts to spread his idea and his numerical reflections, presenting what he considers evidence from the structure of the Qur'anic text itself, but he is met with rejection or disregard, which some attribute to the strength of the inherited tradition and the fear of renewal, or to accusations of deviating from the approach of the predecessors or engaging in futile activities.

This resistance, regardless of the validity or accuracy of the details of the Number 19 theory, highlights a deeper challenge facing anyone attempting to introduce new tools or methodologies for understanding, even if they are based on the structure and language of the Qur'anic text. Fear of the unknown, clinging to the familiar, and sometimes even venerating the opinions of men, can hinder the exploration of new horizons in understanding the inexhaustible wonders of God's word.

And also, contemplating the numerical structure **According to the accurate counting methodology based on the original drawing** It may open a window onto an aspect of the miraculous nature of the Quran, and we hope that contemplation of it will open a window into **The linguistic structure of the letters and the rhymes, also derived from the original text** Broader horizons for understanding the secrets of the Qur'anic statement and the depth of its message.

In this book, as we present the methodology of "Quranic Arabic Linguistics," which is based on the deep linguistic structure of letters and verses, we recognize that we may face similar challenges. Our aim is not to impose a single reading, but rather to invite the activation of reason and direct examination of the Quranic text using tools derived from within it. Just as contemplating the numerical structure opens a window onto an aspect of the Quran's miraculous nature, we hope that contemplating the linguistic structure of letters and verses will open broader

horizons for understanding the secrets of Quranic eloquence and the depth of its message. What remains most important is sincerity in seeking understanding, adherence to scientific and methodological standards, and submission to the judgment of the Quranic text itself in accepting or rejecting any interpretation.

9.2 Future prospects for Qur'anic Arabic linguistics: challenges and opportunities

Introduction: Towards consolidating the methodology and expanding its impact

Having explored the foundations and methodology of "Quranic Arabic Linguistics" in previous chapters, and presented practical applications demonstrating its potential to reveal deeper layers of Quranic meaning and resolve some interpretive challenges, we now turn to consider the future of this promising approach. This field has made significant strides and offered new insights, but like any nascent and developing discipline, it still faces challenges and holds within it vast opportunities for further development and expansion.

This chapter aims to explore the future prospects of Qur'anic linguistics by identifying the most prominent challenges that hinder its spread and development, and reviewing the opportunities available to overcome these challenges, consolidate the methodology, and expand its scope of influence, ultimately leading to the construction of an integrated Qur'anic science that interacts with various human sciences and knowledge.

1. Challenges facing the curriculum:

Despite the strength of the foundations upon which Qur'anic linguistic jurisprudence is based and the possibilities it opens up, it faces a set of practical and methodological challenges that require awareness and effort to overcome:

- **The novelty of the methodology and the scarcity of studies:** The number of specialized and in-depth studies and research in Qur'anic linguistics,

“especially in the analysis of the verses and their wide applications,” is still relatively small, which requires greater efforts to establish it and develop its literature.

- **Resistance to tradition and difficulty in persuading others:** The approach may face resistance from some adherents of traditional interpretive and jurisprudential approaches, or difficulty in convincing the wider scientific community of the usefulness of this new approach and its unfamiliar tools, especially with regard to the analysis of the syllabaries as binary roots.
- **The need for advanced analytical tools:** A comprehensive structural analysis of the Qur'anic text—identifying pairs, tracing them, uncovering relationships, and analyzing patterns—requires advanced linguistic, computational, and statistical tools that may not be available to everyone at present.
- **The danger of subjective or superficial interpretation:** As with any method of reflection, there is a risk of slipping into uncontrolled subjective interpretations or arbitrary superficial applications unless strict methodological controls are adhered to, such as the context and the overall Qur'anic system.
- **Lack of qualified personnel:** The need for qualified researchers who combine deep knowledge of the Qur'an and its sciences, familiarity with modern linguistics, and the ability for systematic analysis and deep reflection.

2. Promising opportunities for curriculum development and expansion:

In contrast to these challenges, there are significant and promising opportunities that can be leveraged to develop the jurisprudence of Qur'anic language and expand its sphere of influence:

- **Developing computer and language tools:** Collaboration between linguists, computer scientists, and artificial intelligence experts to develop programs and tools capable of:
 - Analysis of Qur'anic texts and identification of the letter pairs ("Mathani") and their patterns of repetition and distribution.

- Building Qur'anic linguistic databases that link the verses, their meanings, and the words derived from them.
 - Uncovering the hidden relationships between words, verses, and chapters based on the dual structure.
 - Comparing the "architecture" of the wall based on the verses and the dominant disjointed letters in it.
 - **Conducting in-depth comparative studies:** Conducting scientific studies that compare the results of Qur'anic linguistics with traditional interpretations and other linguistic approaches, to identify points of convergence and divergence and to highlight the added value of the new approach in an objective manner.
 - **Expanding the scope of the search:** Applying the methodology to broader issues and fields in Qur'anic and Islamic studies, such as:
 - The numerical and structural miracle and its relation to the verses.
 - A deeper understanding of doctrinal and philosophical concepts.
 - Deriving the objectives of Sharia and the principles of jurisprudence from the structure of the language.
 - Analysis of the Qur'anic style in stories and parables.
 - **Establishing research centers and teaching the curriculum:** Establishing specialized research centers and including courses on Qur'anic linguistics in universities and religious institutes to qualify a new generation of researchers proficient in this approach.
 - **Raising awareness and simplifying the curriculum:** Working to spread awareness of the importance of the methodology and simplify its concepts and tools for the general public interested in contemplating the Qur'an through books, articles, lectures and means of communication.
3. Towards building an integrated science: Linking the jurisprudence of Qur'anic language with other sciences

The study of the Qur'anic language is not isolated from the rest of the sciences, but rather it is capable of interacting with them, enriching them and being enriched by them, in order to build a more integrated cognitive vision:

- **Integration with linguistics:** Enriching morphology, syntax, lexicography, and rhetoric with new insights into binary roots, kinetic meaning, and the deep structure of language.
- **Dialogue with the humanities and social sciences:** To provide a deeper understanding of Qur'anic concepts relating to the self, society and history based on structural linguistic analysis.
- **Interacting with the natural and cosmic sciences:** Exploring cosmic signs in the Qur'an through understanding the original meanings of words related to the laws of creation and formation.
- **Building a Quranic vision of the world:** Contributing to building an integrated knowledge system that draws its principles and values from the Holy Quran, and provides solutions to the challenges of the age based on a deep understanding of God's eternal message.

conclusion:

The study of Qur'anic Arabic linguistics represents a promising intellectual and methodological project with immense potential for renewing our understanding of the Holy Qur'an and deepening our connection to it. Despite the challenges it may face, the opportunities for its development and expansion appear even greater and more inspiring. Pursuing this path, through the combined efforts of researchers and scholars, utilizing appropriate tools, and adhering to methodological principles, will undoubtedly unlock new treasures from the Book of God and contribute to building a brighter intellectual and spiritual future for the Muslim community and humanity as a whole.

9.3 Suggestions for how to disseminate and restrict this methodology

with controls:

First: Disseminating and facilitating the methodology:

1. Scientific publications and simplified explanations:

- **The suggested series "The Six Books":** The completion and publication of this series in a clear and systematic manner, with emphasis in each book on the theoretical foundations, applications, and controls.
 - **Simplified books/booklets:** Providing brief and simplified explanations of the methodology for non-specialists, focusing on basic concepts and how to apply them initially, while warning against delving too deeply without qualification.
 - **Articles and studies:** Publishing articles in cultural magazines or online platforms that explain aspects of the methodology and its applications.
2. Interactive digital platforms:
- **Project website:** Creating a comprehensive website that presents the foundations of the methodology, its applications, a library of digital manuscripts (if possible), and a forum for meaningful discussion.
 - **Interactive contemplation application:** Developing a smartphone application that allows the user to apply the methodology steps to Quranic words, with guidance and warnings about the rules, and the ability to save and share reflections "within a controlled framework".
3. Workshops and training courses:
- **Graduated levels:** Organizing workshops and training courses "online or in person" that start with basic principles and progress to advanced levels for specialists, with a strong emphasis on controls at each level.
4. Visual and audio communication channels:
- **Video/audio lectures:** Delivering lectures that explain the methodology and its applications in a clear and engaging language via platforms such as YouTube or podcasts.
 - **Discussion panels:** Organizing constructive dialogues and discussions about the methodology, its challenges and opportunities.

Second: Restricting methodology and guidelines for proper use:

This is the most important aspect to ensure that the methodology is not deviated from or misused:

1. Continued emphasis on the nature of the methodology:

- **It is not a substitute for assets:**It must be emphasized repeatedly in all published materials and courses that this methodology is **A reflective and exploratory tool**And that**Not a substitute**It is not about the recognized sciences of the Arabic language (grammar, morphology, rhetoric), nor about the approved principles of interpretation, nor about the necessity of understanding the context and the reasons for revelation (what is authentic among them).
- **A hypothesis that needs proof:**It must be clearly acknowledged that the linguistic foundations of the methodology, "especially the semantics of independent letter pairs," are **Theoretical hypotheses and interpretations**It requires further rigorous scientific research to prove it, and it should not be presented as definitive and accepted linguistic facts.

2. Setting conditions for the one who reflects:

- **Basic knowledge:**Emphasizing the importance of the thinker having a good basic knowledge of the Arabic language and its grammar, and of the fundamentals of Qur'anic sciences and interpretation before delving into this profound methodology.
- **The goal is "reflection, not argument":**Guiding those who reflect towards using the methodology to increase reverence, understanding and connection with God, and not to argue or to undermine the efforts of predecessors or to create confusion.

3. Strict emphasis on final controls:

- **The Quranic context is the primary authority:**Any meaning derived from the analysis of the verses that contradicts the direct context of the verse or the context of the surah is a rejected meaning.
- **The Quranic system is the ultimate authority:**Any meaning that contradicts the established principles of the Qur'an, the constants of the faith, the higher objectives of Sharia, or the facts that the Qur'an has affirmed in other places, is a false meaning that must be rejected

immediately, no matter how convincing the structural analysis may seem outwardly. *This is the most important officer of all.*

4. The proposed application methodology "as in 6.2":

- Emphasis should be placed on strictly following the steps, especially the steps of contextual presentation and overall system presentation.
- Emphasis should be placed on using the language of probability ("may indicate"), "may suggest" when formulating the structural meaning derived from the analysis of the bladder.

5. Integration, not cancellation:

- Encouraging thinkers to compare their findings with established interpretations and linguistic dictionaries, and to view their understanding as a possible addition, deepening, or illumination of a particular aspect, and not necessarily as a cancellation of what is existing and established.

6. Extreme caution should be exercised against subjectivity and affectation:

- Constant warning against the danger of projecting biases or preconceived notions onto bladder analysis.
- Emphasis should be placed on the need to seek consistency and regularity in the meanings of pairs "if they can be proven" rather than impressionistic interpretations of each case.

7. Documentation and transparency:

- Encouraging researchers to clearly document the steps of their analysis, stating the source of the deduction of the pairs' meanings (is it induction or literal analysis?), and clarifying how consistency with the context and system was verified.

8. Systematic research development:

- The call is for more rigorous and peer-reviewed scientific research to systematically establish the semantic meanings of "the two" (if the hypothesis is proven correct), to build the proposed semantic lexicon for it, and to develop the necessary computer tools for this.

a summary:

Disseminating this methodology requires **Complete transparency** Regarding its interpretive and hypothetical nature, and **Absolute strictness** In applying the controls, "especially the context and the Quranic system," with **Ongoing training and guidance** For those who reflect, the goal should be "to open a door to deep contemplation with a new, albeit tentative, tool," not "to present a definitive and complete scientific method of interpretation." With this balance, the methodology can be a useful enrichment tool for some who reflect without leading to excess or confusion in understanding.

9.4 "From the connotations of phonetic letters to the system of syllables: A call for a scientific establishment of the paired structure in the Qur'anic language"

"introduction"

In this book, we embarked on a profound journey to explore the internal structure of the Arabic language of the Qur'an, believing that God's miraculous word carries within every letter and word a precise system reflecting the wisdom of the Creator and the magnificence of His message. In the preceding chapters, particularly in the analysis of "The Names of the Letters" (Chapter Three), we sought to establish an understanding of the meanings of individual letters that is not based merely on impression or symbolic interpretation, but rather rests fundamentally on two solid pillars:

1. **Manifestations of the letter in the Qur'an and the beautiful names of God:** An extrapolation of the occurrence of the letter and its role in keywords and divine names.
2. **Results of the science of phonetics and phonological semantics:** Linking the characteristics of letter pronunciation (its point of articulation, its qualities such as voicing and aspiration, intensity and laxity, closure, etc.) and its physical acoustic nature to the connotations and implications it may carry, based on the principles and studies of linguistic phonetics.

We believe that this link between Qur'anic induction and phonetic data has allowed us to reach a more objective and systematic understanding of the essential meanings that letters represent as basic units in the Qur'anic language.

However, our journey did not stop at the single letter. Observing recurring patterns in the structure of Qur'anic words, and drawing inspiration from pivotal Qur'anic verses such as those concerning "al-Mathani" and pairs, led us to propose a deeper and more fundamental hypothesis:**There is a hidden system based on “pairs” or “letter pairs” as basic structural and semantic units that form words and control their meanings.**The practical applications of this hypothesis to dozens of words in "Chapter Five" have shown remarkable internal success in providing a deeper, more coherent understanding, consistent with the context and the Qur'anic system when the necessary controls are applied.

This internal success raises a pressing question and propels us toward a new horizon: how do we move this promising hypothesis about the "bladder system" from the level of internal conviction and initial applied success to the level of**External proof and systematic scientific establishment?**

Our aim is to provide a vision and roadmap for this necessary transition, and to invite researchers and thinkers to contribute to the scientific effort required to prove or disprove this hypothesis in a systematic and rigorous manner.

1- Establishing the meanings of letters: a solid first step.

We reiterate that the foundation upon which we have built our understanding of letter semantics is not arbitrary. The consistency between the results of our semantic analysis and the principles of phonetics provides this part of the methodology with a scientific basis from which to proceed and discuss objectively. This phonetic and semantic foundation of individual letters serves as the "foundations" or principles from which we will begin to explore the structure of "similarities" and "compound words."

2- The "Bladder" hypothesis: The next scientific challenge

The qualitative and radical leap in our methodology lies in the assumption that the interaction of these letters does not occur randomly, but rather through intermediate units called "letter pairs" or "repetitions," and that these pairs carry relatively stable, intrinsic meanings resulting from the interaction of their constituent letters' meanings, which are "phonetically and Quranically established." We are fully aware that this hypothesis, despite its initial appeal and explanatory power in applications,**It is now the one that needs the greatest research focus and rigorous scientific scrutiny..**

3- A roadmap for the scientific proof of the bladder system.

To subject the bladder hypothesis to scientific testing and obtain external proof, we suggest focusing on the following research axes:

- First: Building a comprehensive semantic dictionary for the masculine "a long-term project":
 - **Comprehensive computational induction:**Using natural language processing and artificial intelligence techniques to analyze the entire Qur'anic corpus, and to identify all possible letter pairs ("mathani") contained in the roots of words.
 - **Statistical analysis of the distribution:**Studying the statistical distribution of each "dual" and its frequency in roots with specific semantic fields "compared to its expected random distribution".
 - **Deriving the dominant meaning (if any):**Based on statistical analysis and broad context, an attempt is made to systematically and documentably deduce a fundamental and relatively stable meaning or set of meanings for each dual form.
 - **Checking for inverted binaries:**A systematic study of the semantic relationship between inverted pairs such as "say/leave" across the Qur'an.
- Second: Verifying the mechanisms of word formation from the mnemonic devices:

- **Testing the mechanism of triad disassembly:** Applying the proposed “H1H2 + H2H3” mechanism to a very large and representative sample of tertiary roots, and verifying the consistency of the meaning resulting from the combination of the “derived in the first step” pairs with the overall meaning of the root and its contexts.
 - **Exploring other mechanisms:** Openness to the possibility of other mechanisms for combining or interacting the syllables in the construction of four- and five-letter words.
- Third: Comparative linguistic studies:
 - **In comparison with Semitic languages:** Studying the extent to which similar phenomena related to digraphs or letter pairs exist in other Semitic languages and their relationship to Qur'anic Arabic.
 - **Dialogue with modern linguistics:** Comparing the concept of "the doubles" and its supposed role with modern linguistic theories about word structure and meaning formation, such as morphology and lexical semantics.
- Fourth: Peer-reviewed scientific publishing and academic dialogue:
 - Publishing research findings related to the semantic lexicon of the masculine and word-building mechanisms in peer-reviewed scientific, linguistic, and Qur'anic journals.
 - Presenting the methodology and its results at specialized academic conferences and seminars, and inviting researchers to critique, discuss and evaluate.

4- "Call for joint research"

Completing this monumental research task is beyond the capacity of an individual or a limited team. We extend an invitation to all researchers and those interested in Qur'anic and linguistic studies, as well as to specialists in computer science and artificial intelligence: let us collaborate to explore this promising horizon and subject this hypothesis to rigorous scientific testing.

Whether scientific research proves the validity of the dualistic hypothesis as a fundamental system in the Quranic language, or reveals its shortcomings or the need

for modification, the effort exerted in this direction will not be in vain. It is, in itself, a profound contemplation of God's Book, a serious attempt to understand the secrets of its miraculous eloquence, and a diligent endeavor to utilize all available tools to approach God's intended meaning.

conclusion

In this book, we have presented keys whose power we believe in and whose promising effects we foresee. We have established the meanings of letters on a phonetic and Qur'anic foundation, and we have proposed the hypothesis of the dual form as a deeper structure of the word, demonstrating its inherent success in applications. Now, we call for subjecting this hypothesis to the test of external scientific research, to move it from the realm of personal contemplation and preliminary exploration to the sphere of established, systematic science. This is the next step in consolidating "the jurisprudence of Qur'anic Arabic" as a genuine intellectual contribution that serves the understanding of God's Book and renews our relationship with it.

10 Rediscovering the miracle: Why is it time to see the Qur'an with new eyes?

For centuries, the Muslim mind has engaged with the Holy Quran as an enduring linguistic miracle, and this is undoubtedly true. It astounded the eloquent speakers of the Arabs and established the foundations of their language and civilization. But did the miracle cease to exist within the realm of eloquence? Or does the Quran, as a book for all ages, reveal layers of its miraculous nature that resonate with each era and its tools?

In our era, the age of data, systems, and structural analysis, it is no longer enough to simply say "it's miraculous." The modern mind, imbued with logic and the search for tangible proof, now asks: "Show me how it's miraculous." From this perspective, new

approaches to understanding have emerged, not aiming to demolish the past, but to construct a deeper understanding befitting our time. They do not merely marvel, but strive to..."**Martyrdom**"That is, to be a witness to the divinely ordained and perfect construction.

This is an open invitation to every seeker of truth, to transcend the limits of traditional interpretation and consider two conclusive proofs, one material-digital and the other linguistic-structural, which together prove in an integrated manner that we are dealing with a book that is not made by humans.

The first thesis: The digital fingerprint of the maker - proof of preservation and source (Methodology No. 19)

Before delving into the meaning of the words, we must ensure the integrity of the text. Is the text we have today the same one revealed to Muhammad (peace be upon him) without addition or omission? Herein lies the brilliance of the argument elaborated upon by Engineer Adnan al-Rifai and others, which stems from a clear verse:**Over it are nineteen [angels]..**

The essence of the proof:

This approach doesn't simply present random "numerical coincidences," but rather reveals a rigorous and complex mathematical system, based on the number 19 and its multiples, that governs everything in the Quranic text, from the number of letters and words to the arrangement of chapters and verses. It's akin to a "checksum" in the computer world—a highly precise security system. Any alteration to even a single letter, whether an addition or subtraction, over 14 centuries would have caused this entire mathematical system to collapse.

Why is this argument convincing for the modern age?

1. **Material and objective proof:**It does not rely on rhetorical taste or personal interpretation. It relies on counting and mathematics, the language of the universe that does not lie.

2. **Proof of absolute preservation:** The divine promise ﴿Indeed, We have sent down the Reminder, and indeed, We will be its Guardian﴾ is translated into a tangible, verifiable mathematical fact.
3. **Proof of divine origin:** Designing a linguistic text of this degree of complex and intertwined mathematical complexity is something that no human mind, or even the most powerful supercomputers, could accomplish.

The fierce opposition this approach faces is to be expected, for it challenges the notion that miracles are solely "spiritual," offering irrefutable material evidence that can only be dismissed through mere conjecture. It dismantles the foundations of those content with inherited traditions without innovation, compelling us to acknowledge that we are confronted with a divine structure that transcends all comprehension.

The second thesis: The internal code of the statement - proof of precision and accuracy (the method of the jurisprudence of the Qur'anic language)

If the first proof establishes the integrity of the message's "container," the second proof delves deeper to reveal the miraculous nature of the "content" itself on an unprecedented level. Methodology "**The Jurisprudence of the Qur'anic Language**" He does not borrow tools from outside, but rather derives them from the internal structure of the Qur'an.

The essence of the proof:

This approach rests on a revolutionary premise: there is no synonymy or arbitrariness in the Quran. Every letter and every word, in its precise placement, is a divinely ordained choice. The key to understanding this precision lies in breaking down the words into their basic units: the "mathani" (letter pairs). Hundreds of compelling applications have shown that these pairs carry fixed, intrinsic meanings, and their interaction is what gives the word its precise meaning.

Why does this proof undermine superficial traditional interpretations?

1. **It eliminates synonymy:** It is proven with evidence that the word "came" is fundamentally different from "arrived," and "fear" from "apprehension," not only in degree of meaning, but also in "kinetic meaning" and the semantic imprint inherent in its letters.
2. **It resolves the problems of interpretation:** It reveals a deep internal logic that resolves many of the problems that interpreters have long struggled with, without the need for estimation, omission, or far-fetched interpretations.
3. **It reveals a consistent linguistic structure:** It explains how words that share specific "repeated" letters (such as "qa" or "sam") are linked to each other in a deep semantic network that extends throughout the entire Qur'an, thus proving its structural unity.

The strength of this approach lies in the fact that it offers hundreds of undeniable empirical proofs. It doesn't ask you to "believe" in it, but rather invites you to "test" it for yourself. It faces resistance because it overturns the notion that the language of the Qur'an can be understood using the same tools as human "Arabic"; instead, it establishes that it is a higher system, with its own laws that must be deduced from it, not imposed upon it.

Conclusion: A call for intellectual courage

Today we are faced with two complementary proofs, like two wings, without which it is impossible to fly to understand the Quranic miracle in our time:

- Mathematical proof (number 19): proves that the text is preserved and its source is divine.
- Linguistic proof (linguistic jurisprudence): It proves that the meaning is divinely precise and accurate.

Clinging to inherited interpretations alone, with all due respect to their proponents, is like insisting on using a candle in the age of electricity. It provides light, but it doesn't reveal the full dimensions of the room.

This is an open invitation to every Muslim man and woman, and to every seeker of truth. Do not stand idly by or be a mere imitator. Be an investigator and a

researcher. Examine the evidence of the numerical system and test for yourself the methodology of the jurisprudence of language. The evidence and applications are numerous and readily available to anyone who seeks them. Opposition to these methodologies will not withstand the strength of their proofs, for it does not defend truth, but rather thrones of illusion and intellectual stagnation.

It is time for us to step forward and witness a living miracle unfolding before our eyes, proving that this book is indeed God's eternal message, preserved structurally and perfectly expressed.

11 A call for intellectual courage: Discovering the miracle of the Qur'an in our time

For centuries, the Muslim mind has interacted with the Holy Quran as **A timeless linguistic miracle**. This is undoubtedly true. It astounded the eloquent Arabs and established the foundations of an entire language and civilization. But did the miracle end with the realm of rhetoric? Or does the Quran, as a book for all ages, reveal layers of its miraculous nature that correspond to each era and its tools of knowledge?

In our era, the era of data, systems, and structural analysis, it is no longer enough to say "it is miraculous"; rather, the modern mind, imbued with logic and the search for material evidence, is asking: "**Show me how it is miraculous.**" From this perspective, new approaches to reflection emerge, not aiming to demolish the past, but to build a deeper understanding befitting our time. These approaches do not merely marvel, but strive to "bear witness," that is, to be a witness to... **The perfect divine structure**. Presenting a rational, material proof that transcends personal taste and interpretation.

The two wings of proof in the digital age

Today we are faced with two complete proofs, like two wings, without which it is impossible to fly to understand the Quranic miracle in our time:

1. Mathematical proof (number 19): Preservation and the divine source

This approach, as detailed by engineer Adnan al-Rifai and others, presents a rigorous and complex mathematical proof, based on the number 19 and its multiples, which governs everything in the Quranic text, from the number of letters and words to the arrangement of chapters and verses. It is similar to...**Test total**In the world of computers, checksum is a highly precise security system. Any change to even a single letter, whether an addition or subtraction, over 14 centuries would have caused this entire mathematical system to collapse. This aspect of the miracle provides objective, tangible proof of**absolute preservation**The Quranic text proves that its source is divine and that it is impossible for any human mind, or even the most powerful supercomputers, to produce it.

2. Linguistic proof (the jurisprudence of the Qur'anic language): Divine precision and accuracy

If the first proof establishes the integrity of the message's "container," then this approach delves deeper to reveal the miraculous nature of the "content" itself. "The Jurisprudence of the Qur'anic Language" is based on the premise that...**There is no synonymy or arbitrariness in the Qur'an**Every letter, every word, in its place, is a divinely ordained and absolutely precise choice. The key to understanding this precision lies in breaking down words into their basic units:**The bladder**(The literal pairs). Hundreds of compelling applications demonstrate that these pairs carry fixed, intrinsic meanings, and their interaction is what gives the word its precise meaning and its "kinetic meaning." This approach dismantles superficial traditional readings, resolves complex interpretive problems, and reveals a consistent linguistic structure that affirms that the language of the Qur'an is a higher system, with its own laws that must be derived from it, not imposed upon it.

3. Information model and 3D map: An integrated understanding framework

To reinforce this comprehensive vision, we can view the Qur'an as "**Divine information system**". This thesis enables us to connect Qur'anic concepts with those of computer science and programming, and offers a new analytical framework. Furthermore, understanding the Qur'an can be simplified through a "three-dimensional map" consisting of: **Quranic equations** (The laws of life that govern the universe), and **Quranic categories** (Classifying people based on their response to these laws), and **Functional Beautiful Names** (God's attributes in action that affect equations and categories). This model provides a methodological framework for understanding the structure of the Qur'an as an integrated unit, highlighting the interconnectedness of its parts and the unity of its objectives.

A call for intellectual courage

Clinging solely to inherited interpretations, with all due respect to their proponents, is like insisting on using a candle in the age of electricity. It provides light, but it doesn't illuminate the entire room. This isn't a call to demolish our heritage, but rather a call to build upon it and transcend the limitations of traditional understanding with new tools, without compromising the fundamental principles of our faith.

This is an open invitation to every Muslim man and woman, and to every seeker of truth. **Don't stand by as a spectator or imitator.** Be an investigator and researcher. Examine the evidence for the numerical system and test the methodology of linguistic jurisprudence for yourself. The evidence and applications are numerous and available to anyone who seeks them. Opposition to these methodologies will not withstand the strength of their proof, for it does not defend truth, but rather thrones of illusion and intellectual stagnation.

It is time for us to step forward and witness a living miracle unfolding before our eyes, proving that this book is indeed God's eternal message. **Preserved in structure, and clear in expression.**

Do they not then reflect upon the Qur'an? Had it been from [any] other than Allah, they would have certainly found therein much inconsistency. [An-Nisa: 82]

12 An action plan to uncover the secrets of the Quranic structure: an integrated approach for the digital age

This plan aims to delve into the multiple layers of Qur'anic miracle, utilizing modern cognitive and technical tools, to build a deep and objective understanding of the Qur'an as a perfect divine system.

First stage: Theoretical and methodological foundations

1. Affirming divine authority:

- Starting from the premise that the Qur'an is the word of God, and that its miraculous structure is evidence of its divine origin and the impossibility of human authorship.
- Realizing that this structure is beyond the ability of the human mind and artificial intelligence to produce anything like it or fully understand its essence.

2. Identifying the main methodological pillars:

- **The numerical/digital approach:** The focus is on the "digital creator's fingerprint" (such as the number 19 system), as physical proof of absolute preservation and divine origin.

- **Linguistic/Structural Approach:** The application of "Quranic Linguistic Jurisprudence" to uncover the "internal code of expression," focusing on:
 - Priority of the "clear Qur'anic language" over the "language of the Arabs".
 - The letter as a semantic unit (the energy of the letter).
 - "Bitonic roots" as a building block of meaning and negation of synonymy.
- **Informational/systematic approach:** Developing the thesis "The Qur'an as an Information System" through:
 - Building a "Dictionary of Corresponding Terms" (linking Qur'anic concepts with computer science and programming concepts).
 - Identify the main standard model (is it an operating system, programming language, database, etc.).

3. Implementing strict controls:

- **The authority of the Qur'anic context:** Any conclusion must be consistent with the immediate context of the verse and the context of the surah.
- **The overall governance of the Quranic system:** Any conclusion must not contradict the established principles of the Qur'an, the constants of faith, and the higher objectives of Islamic law.
- **Avoid arbitrary projection:** Ensuring that the discovered patterns actually exist in the text and are not merely theoretical projections.

Phase Two: Research and Analysis Using Modern Tools

1. Building an advanced Quranic database:

- The Quranic text was compiled in the original Ottoman script, with precise encoding for each letter, word, verse, and surah.
- Adding metadata such as verse and chapter numbering, chapter type (Meccan/Medinan), etc.

- Utilizing older Qur'anic manuscripts to study Qur'anic script as a material witness.
- 2. Applying statistical and numerical analysis software:
 - Using specialized computer programs to count letters and words, track their frequency, and analyze numerical relationships according to the 19-point method.
 - Searching for other possible mathematical patterns in the arrangement of verses and chapters, and the distribution of words.
- 3. Using artificial intelligence (especially Natural Language Processing NLP):
 - To analyze the jurisprudence of language:
 - Developing algorithms to break down words into their "binary" roots.
 - Analyzing the connotations of "letter energy" and "repeated verses" throughout the entire Qur'an, and identifying their fixed semantic signatures.
 - Building machine learning models to detect subtle differences between seemingly synonymous words (such as came/arrived, fear/apprehension) based on their contexts and literal structure.
 - To analyze the information structure:
 - Determining the "Quranic equations" (laws of life) through the analysis of conditional relationships (if, if, when) and their consequences.
 - The classification of "Quranic categories" (types of people) is based on their behaviors and attributes mentioned in the Quran.
 - Analysis of the use of "functional beautiful names" in the endings of verses and their relationship to equations and categories.
 - Using Network Analysis techniques to study the interrelationship of major concepts (monotheism, justice,

mercy) as "global variables" or "core libraries" in the Qur'anic system.

- Tracking "keywords" and classifying the verses related to them to build "thematic maps" of the Qur'an.

Phase Three: Formulating and Publication of Results

1. Formulating integrated theories:

- Compiling the discovered evidence and patterns into coherent theories that highlight the numerical, linguistic, and informational miracle of the Qur'an.
- Constructing an integrated narrative that presents the Qur'an as a divine system designed to "install" it on the human "operating system" (fitrah), with the aim of "activating" the program of servitude to God.

2. Verification and review:

- The results were presented to specialized scientific committees of scholars of Sharia, language, mathematics, and computer science to ensure accuracy and methodology.
- Conducting "falsifiability" tests for the hypotheses put forward.

3. Publishing and application:

- Publishing research and findings in peer-reviewed scientific journals and through digital platforms available to the public.
- Developing interactive tools and software applications that enable the average reader to easily explore these miraculous dimensions of the Qur'an.
- Conducting workshops and training courses to introduce these curricula and how to use the tools.

This plan represents an ambitious roadmap, requiring collaboration between different disciplines, and promises amazing discoveries that will enhance our

understanding of the Holy Qur'an and provide new evidence of its divine origin in our time.

13 The numerical and mathematical miracle in the Holy Quran: The numerical structure as an additional dimension for contemplation

introduction

In our ongoing quest to uncover the layers of meaning and the depth of structure in the Qur'anic text, we find that contemplation is not limited to the linguistic and rhetorical levels alone, but extends to include the numerical structure of the text. Just as "the jurisprudence of Qur'anic language" opens new horizons for us in understanding letters and verses, it also offers **Numerical and mathematical miracles**. An additional dimension, which has sparked considerable debate, nevertheless reflects the rigor and coherence of the Quranic structure. The most prominent aspect associated with this approach is the theory of the number (19), which has been adopted by a number of contemporary researchers.

1. The theory and methodology of numerical miracles

1.1 The numerical structure of the Qur'an

- Those who hold this view believe that the Qur'an is built on a precise numerical system centered around the number (19) and its multiples.
- The adopted methodology focuses exclusively on **Original Ottoman drawing** (As in the Medina Mushaf, according to the narration of Hafs, most likely), without any subsequent human additions:
 - Exclude formations and movements.
 - Exclude the shadda and the dagger alif.
 - Only the drawn letters are used.

1.2 The numerical value of the letters

- Each letter is given a numerical value according to its frequency in the text.
- The value of a word is calculated by adding up the values of its letters, and the value of a text is calculated by adding up the values of its words.
- Thus, “Quranic equations” are constructed, which appear to be mostly multiples of the number (19).

2. The implications derived according to the supporters

1. **The letter as a unit of meaning and value** Each letter has a fixed linguistic and numerical meaning, and the isolated letters are an example of this.
2. **Proof of divine origin** The repeated numerical complexity is presented as evidence that the Qur'an could not have been made by humans.
3. **The language of heaven** The numerical system reflects a unique nature that transcends the limits of human languages.
4. **Integration between meaning and numerical structure** The completion of "numerical issues" often coincides with the completion of meaning, closely linking structure to meaning.
5. **A renewed miracle** Unlike temporary sensory miracles, numerical miracles remain an open proof for every generation.

3. How does this approach help in contemplation?

- It reinforces the certainty of preserving the text and its unity.
- The network connection between the verses and the topics is revealed.
- It sometimes provides an additional indicator when searching for completeness of meaning.
- Faith in the divine source of the Quran increases.

4. Challenges and controversies surrounding it

- The proposal faces strong resistance from the traditionalist school, which considers dealing with numbers to be a diversion of the text from its intended rhetorical purpose.
- Its followers are accused of deviating from the Salafist approach or of being preoccupied with things that are pointless.
- But they respond that their approach starts from the text itself (the original drawing) and not from outside of it, and that digital interpretation does not cancel linguistic interpretation, but rather complements it.

conclusion

Numerical miracles are not a substitute for the Qur'anic statement or for linguistic contemplation, but rather **Additional Horizon**. It highlights that the Qur'an is a perfect book on all levels: its letters, its words, its meanings, and its numerical values. The aim is not to impose a single reading, but to open multiple avenues of contemplation that confirm that this book is true, and that "its wonders never cease."

14 Multiple readings and numerical miracles – between tension and integration

introduction

It is considered **Numerical and mathematical miracles**. One of the most prominent contemporary approaches to studying the Holy Quran is based on the premise of a precise numerical system centered on the number (19) and its multiples, which demonstrates the preservation and unity of the Quran. However, this approach directly clashes with the phenomenon of **Multiple readings**. Most scholars of numerical interpretation rely on a single Quranic text (often the Medina Quran with

the Hafs recitation), while other canonical readings may differ in script or in the number of words and letters. This raises a fundamental question: how can the multiplicity of readings be reconciled with numerical miracles? Are they contradictory or complementary?

First: Reasons for the tension between the two approaches

1. **Relying on a single text**The numerical miracle requires absolute literal accuracy, which necessitates adopting a single standard version, while the readings reveal that the text can be read in multiple ways.
2. **The count varies according to the different readings.**A single word may be written or read differently between readings, leading to a variation in numerical value, and thus the collapse of the numerical system if it is not confined to one aspect.
3. **Exclusivity claim**Some numerical approaches consider their system as evidence that the only approved reading is the absolutely correct one, which contradicts the established transmission of the rest of the readings.

Second: A possible integrated vision

- **Two levels of memorization**It can be said that the divine preservation of the Quran operates on two levels:
 - level **Text unit**(All the transmitted readings are preserved as revelation).
 - level **Number system**(It may be linked to a single intended face to be the ruling "digital balance").
- **Diversity in performance versus unity in construction**Multiple readings enrich the meaning, while numerical construction demonstrates the coherence of the text at the level of a single drawing.

- **Numerical miracle as an aspect, not as an alternative** The numerical miracle can be viewed as one aspect of contemplation, which does not negate the rest of the readings, but rather works within their general framework.

Third: Applied Models

- Some researchers have pointed out that **Ottoman drawing** It was designed to accommodate different readings, which opens up the possibility that the numerical system is related to the drawing itself, not to the phonetic reading.
- Example: The word ﴿الصلوة﴾ is read in some readings as "الصلوة" in the Ottoman script, and the numerical system deals with the original script, not with the pronunciation, which maintains the stability of the count despite the phonetic diversity.

Fourth: Spiritual and intellectual implications

- This success highlights that the Qur'an **It transcends human limits** It is simultaneously a multifaceted text (in reading) and a well-structured text (in drawing and number).
- This reformulates the readings and numerical miracle as two complementary parts:
 - Readings broaden the horizons of understanding and meaning.
 - Numerical miracles reinforce certainty in stability and preservation.

Conclusion

The tension between multiple readings and numerical miracles is not necessarily a zero-sum conflict, but can be understood as a productive dialectic that reveals multiple facets of the Quran's miraculous nature. Multiple readings preserve the text. **Richness of meaning** And the numerical miracle preserves it. **Strengthening the**

structureTherefore, the fifth article will address**The role of readings and numerical miracles together in contemporary contemplation**And how they can be employed in building a new methodology for understanding the Qur'an.

15 Readings and numerical miracles in the service of contemporary contemplation

introduction

The Holy Quran represents a unique text, combining**Diversity in reading performance**and**Numerical structural precision**In a harmony that reveals its divine origin, the multiplicity of readings reveals a semantic richness manifested in levels of meaning, while the numerical miracle appears as a mathematical mechanism demonstrating the preservation and structural coherence of the text. The contemporary question is: how can these two dimensions be employed together in construction?**Modern contemplation methodology**Does it help the reader to have a deeper understanding of the Book of God?

First: The integration of multiple readings and numerical miracles

1. **Readings as dimensions of meaning**Every correct reading adds a facet of meaning and opens a window onto new wisdom.
2. **Numerical miracle as proof of constancy**The tight digital system (especially that associated with the number 19) reveals that the text is so tightly preserved that any change to a letter or word would corrupt the entire system.
3. **Integration, not contradiction**Instead of viewing readings and numerical miracles as two contradictory alternatives, they are understood as two complementary fields; one unlocks meaning and the other governs structure.

Second: Towards a contemporary methodology of reflection

This approach proposes a methodology based on 3 overlapping circles:

- **First Circle – Text and Drawing** Starting from **Ottoman drawing** As the firm foundation, taking into account the numerical miracle controls upon which it is based.
- **Second Circle – Reading Performance** Understanding the various readings as "signs of contemplation" that reveal additional dimensions of meaning.
- **Third Circle – Linguistic and Numerical Approach** Applying the tools of "Quranic Linguistic Jurisprudence" (the two letters, the names of the letters...) along with digital counting tools, to reveal the dual structure (semantic and numerical) of the text.

Third: The practical implications of this approach

1. **Strengthening certainty** Combining meaning and number strengthens confidence that the Qur'an is divinely preserved on both levels.
2. **Expanding the horizons of contemplation** Instead of focusing solely on the apparent meaning, deeper layers are explored through variations in readings and numerical balance.
3. **Building a renewed understanding of the era** This approach provides proof that is compatible with the tools of modern science (mathematics and linguistics), thus making the Qur'an present in the arena of contemporary thought as a book of guidance and a renewed miracle.

Fourth: A practical example

- In reading ﴿مَالِكٌ يَوْمَ الدِّين﴾ and ﴿مَالِكٌ يَوْمَ الدِّين﴾

- The first reading (King) stands out after **Sovereignty and absolute power.**
- The second reading (Malik) stands out after **Ownership and absolute control.**
- From the perspective of numerical miracle, the drawing “Malik” remains the numerical basis, while the multiplicity of performances enriches the meaning without changing the numerical structure.

conclusion

This view highlights that the Holy Quran is not a static text, but rather **Integrated building**. It combines:

- **Multi-reading** As a form of moral enrichment.
- **Numerical miracle** As a mathematical proof of constancy.
- **The jurisprudence of the Qur'anic language** As a linguistic methodology for understanding deep semantic structure.

Thus, contemporary contemplation becomes a balanced journey between **Hearing and reason**, between **Meaning and number** And between **Diversity in performance** and **Unity in construction**. This creative dialectic is what preserves the uniqueness of the Qur'an, and gives researchers an inexhaustible horizon of understanding and contemplation.

A comparative table illustrating the positions, tools, and methodologies for each aspect of dealing with the Qur'an and its readings:

Integration between the two methods	Numerical and mathematical miracles	The jurisprudence of the Qur'anic language	The sanctity of drawing and the invalidation of	Distance

			textual pluralism	
Combining linguistic and numerical analysis to determine the correct reading	The numerical structure of the Quran and the number 19	Studying letters and syllables to understand the text	The Quranic script is divinely ordained, and multiple readings are rejected.	the topic
Correct reading is that which achieves harmony between meaning and numerical structure.	The correct text shows a numerical balance according to multiples of 19.	Each letter and its pair (dual) has a semantic signature	Any alteration to the divine image is considered a distortion.	basic principle
Integrating the tools of linguistic jurisprudence with the tools of numerical miracles and verifying	Counting letters according to the original script, the Quranic alphabetical system,	Word deconstruction, study of syllables, letter names	Traditional linguistic analysis and the Qur'anic context	Tools

their consistency	numerical equations			
Each reading is compared in terms of meaning and number, and the reading that agrees with both is the most accurate.	It is tested against the numerical construction standard; any discrepancy in the number 19 indicates a non-original reading.	They are treated as signs of reflection, revealing different moral dimensions.	These are considered attempts at distortion; one text must be followed.	Dealing with frequent readings
Achieving certainty in the unity of the Qur'an and opening up a comprehensive and integrated horizon of contemplation	Proving the divine origin of the Qur'an and preserving it	Accessing a deep understanding of the text	Establishing a unified Quranic text	Ultimate goal

The difficulty of reconciling linguistic and numerical analysis in the face of traditional criticism	Objection to numerical subtraction as being empirical or complex	Difficulty in analyzing letters and syllables without a precise methodology	Rejecting traditional interpretations may face resistance	Challenges
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This table can be used **As a complete methodological map** for any student or researcher who wants to grasp a comprehensive vision for dealing with readings, combining linguistic and semantic analysis with numerical miracles.

16 Integrating Linguistics and Numerical Miracles:

Towards a Comprehensive Vision for Dealing with Readings

introduction

Since the early centuries, Muslims have faced a thorny question: How do we deal with the multiplicity of Qur'anic readings, given that God Almighty has guaranteed to preserve His book from distortion?

Positions varied between those who see the readings as texts of equal authority, those who see in them a difference that threatens the unity of the text, and those who reject them altogether.

In this context, two contemporary attempts stand out as offering practical tools:

1. **The jurisprudence of the Qur'anic language**It is a linguistic-semantic approach that starts from the structure of letters and syllables to understand the text.
2. **Numerical miracle**It is a mathematical-structural approach that starts from the original drawing to reveal a precise numerical system.

1. Linguistic knowledge as a tool for distinguishing correct reading

- It is based on the fact that each letter has a fixed semantic signature (A: beginning, B: connection, Q: strength...).
- When a difference appears between two readings (such as "malik" and "malik"), it is possible to determine which is more accurate by tracing the letter signatures and the context.
- Principle:**The reading that is confirmed by the overall context of the text and its rhetorical system is the most accurate..**

2. Numerical miracle as a tool for structural verification

- It is based on the original Ottoman Qur'anic script.
- Every difference between the readings is tested on a digital construction scale.
- If the difference leads to a numerical imbalance (such as a loss of regularity related to the number 19 or the number of verses 6236), this is an indication that the adopted reading is not the original.
- Principle:**The most accurate text is the one that achieves harmony in the precise numerical structure..**

3. The debate surrounding the integration of the two methods

- Linguistics works in the field**graphic and semantic.**

- Numerical miracles operate in the field **Structural and mathematical**.
- Both start from the text itself, not from outside of it, and are subject to the authority of the Qur'an itself.
- If the two results (graphical and numerical) agree on a single reading, the certainty of it is strengthened.
- If they differ, priority is given to the approach that is more consistent with **The Imam's Quran** (The unified text that was written down and drawn during the time of the Companions).

4. Practical outputs for dealing with readings

1. **Rejecting the concept of multiple texts** The text is one and the same, preserved, and the readings are signs for reflection, not alternative texts.
2. **Correct reading** It is known in one of two ways:
 - via **Reflecting on the rules of the Quranic language**.
 - or via **Verification using numerical and mathematical structures**.
3. **Integration between the two methods** It provides a dual mechanism: meaning + construction.
4. **Ultimate goal** Certainty in the unity of the Qur'an and that it is preserved as it was revealed.

Conclusion

With this dual approach, we can address the issue of interpretations without negating the heritage or reducing the text to a confusing pluralism. The Qur'an is one book, but the ways of reflecting upon it are multiple. Linguistic jurisprudence and numerical miracles are not contradictory but complementary, together opening a door to a deeper and more truthful understanding, and restoring confidence that this book in our hands is indeed the Holy Qur'an, whose preservation God has guaranteed.

17 Towards a new jurisprudence of the Qur'anic language

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

This methodology begins by diagnosing the crisis of understanding resulting from some traditional approaches that focused on grammatical analysis at the expense of meaning and imagery, leading to the fragmentation of the text and the death of its vitality. For example, when analyzing the word "yataraqqabu" (he anticipates) in the verse "So he went out from it, fearful and watchful" (Quran 51:10) as a "present tense verb in the indicative mood," the vivid psychological and visual scene is reduced to a rigid, lifeless rule. Hence, the need arises for a new understanding that redirects the focus from the grammatical factor to the meaning and the integrated image, based on the premise that the Quran, in its clear Arabic language, possesses a coherent and intentional internal system that is self-explanatory.

The most important principles of the new jurisprudence of the Qur'anic language

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

1. The primacy of the image and the unity of the text: reading through the photographer's eyes
 - **Starting from the mental image:** Inspired by the "Linguistic Zero Theory," the process of understanding begins by capturing the overall picture painted by the verse before delving into the details of the grammatical analysis.

- **Text unity as a comprehensive system:** The belief that the Quran is an integrated structure where each part explains the others is the cornerstone of this approach. The danger of "fragmenting" the text (as in "Those who have made the Quran into fragments"), by separating words from their context, is the greatest obstacle to correct understanding.
- **the goal:** The transition from the grammarian's question: "What is the grammatical analysis of this word?" to the thinker's question: "What is the complete picture that this verse paints?"
 1. The foundational code: letters, syllables, and original drawing
- **The essence of "the names of the letters" and "the pairs":** The methodology views "letter names" as units that carry latent semantic potential. **"The doubles" (literal pairs)** These are the basic building blocks that reveal the deeper layers of meaning and the "kinetic meaning" of the word, thus negating complete synonymy.
- **Using manuscript evidence:** Considering the Ottoman script in older manuscripts as an important witness may reveal additional details and messages that enrich understanding and challenge traditional readings.

2. Living and dynamic language: A cinematic reading of meaning

- **Cinematic reading (video):** The verbs in the Qur'an are not read as separate units of time, but rather as a camera that paints a moving scene, as in the verb "walks" in the Almighty's saying, "Then one of the two women came to him, walking modestly," which represents a close-up shot (Zoom In) that focuses on the manner of coming.
- **The dynamics of meaning:** Every word in the Quran carries a unique semantic imprint, and its precise meaning is determined through its interaction with the surrounding context. Yui with its verbal, thematic and historical context (the context of the first revelation).

3. Structural intonation: the music inherent in the structure of the text

The sonic miracle of the Quran is not limited to the art of "Tajweed" added by the reciter, but is an integral part of the text's structure, and is manifested in **Bell of words** ("They cry out"), and **rhythm of the verses**, and **Sound harmony**.

4. The controlling methodology: self-explanation and conscious interaction
 - **Self-explanation: The Qur'an is the first and highest source for understanding itself, and the rules for understanding it are derived from within it.**
 - **Contextual focus: The meanings of letters and syllables are precisely determined within the context and its multiple dimensions.**
 - **Reason, intentions, and reality: Emphasizing the role of conscious reason in applying methodology, and the necessity for consistency between the two.** They are in agreement with the overall objectives of Sharia, and that it finds its echo and credibility in reality and its ability to address the challenges of the age.

Methodological effectiveness and a call for development

This jurisprudence is not limited to theorizing, but strongly demonstrates its effectiveness through **130 successful applied research topics**. The methodology demonstrates the ability to open new horizons of understanding, reveal astonishing structural connections, and resolve previous interpretive problems. Despite this success, the book invites researchers and scholars to contribute to this effort, using modern scientific tools, to subject these promising hypotheses to further scientific scrutiny and broaden their applications.

In conclusion: A call to activate systematic reflection.

This new jurisprudence, which combines rigorous structural analysis ("Mathani") with aesthetic and perceptual appreciation of imagery and intonation ("Zero Theory"), is not merely a theory, but a call to action. It seeks to liberate the mind from inherited rules, transforming the reader from a passive recipient into an active participant who interacts with the image, sound, and movement of the Qur'anic text, thus making contemplation of the Qur'an an ongoing journey toward a more authentic understanding of God's eternal message.

18 Thanks, appreciation, and gratitude

I reiterate my profound gratitude to all who have enriched this work, whether they are the eminent scholars of classical exegesis whose legacy enlightens us, or contemporary scholars striving to connect the Quran to our reality, or the researchers and thinkers whose questions and discussions have illuminated important aspects of this research. Engaging with the Book of God, with whatever intention—the search for truth—is itself a testament to the vitality of this text and its capacity to stimulate and challenge minds.

List of scholars and references: A list of sources, references, and personalities whose ideas and efforts were utilized in this book will be attached, in recognition of their contributions and to facilitate further reading for the reader who wishes to expand upon this information.

In conclusion:

I ask God Almighty that this effort be purely for His sake, that He open new horizons of contemplation through it, that it benefit every seeker of truth, that He make it a building block in the edifice of renewed understanding of His Holy Book, and that it be a proof for us, not against us. O God, grant us the ability to contemplate Your Book, understand its secrets, act upon it, and call others to it with clear insight. He is All-Hearing, Ever-Near, and the One Who Answers prayers.

Praise be to God, Lord of the Worlds.

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